

Weekly Booklet



An excerpt from the book 'The Etiquette of Conversation' by
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Speak Kindly (Part 1)



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اچھی گفتگو کیجئے (قسط: 1)

Speak Kindly (Part 1)

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Speak Kindly (Part 1)¹

Prayer of Attar:

O Lord of Muṣṭafā! Whoever reads or listens to the booklet "Speak Kindly (Part 1)", grant them the ability to speak according to the Sunnah, and forgive them and their parents without accountability.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

The Excellence of Sending Salutations (Durūd Sharīf)

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said: "Indeed, the closest to me on the Day of Judgement will be the one who sends the most salutations upon me."²

O lovers of the Prophet! A person often needs to speak, but remember that silence is more virtuous than unnecessary permissible speech.

Condemnation of Raising the Voice during Conversation

Allah Almighty states in the Holy Qur'an, Chapter 21, Sūrah Luqmān, verse 19:

وَ اَغْضُضْ مِنْ صَوْتِكَ ۚ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾

*and lower the tone of your voice. The worst voice is that of the donkey.*³

¹ This topic is taken from the book "The Etiquette of Conversation", by the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

² Jami' Tirmidhi, vol. 2, p. 27, Hadith: 484

³ Al-Quran, Luqman, verse 19; translation from Kanz al-'Irfān

Speaking Gently is a Sunnah

Mufti Sayyid Muḥammad Na'im al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this blessed verse:

Making noise and raising the voice is *Makrūh* (disliked) and without virtue. The braying of a donkey, despite being loud, is unpleasant and off-putting. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked speaking in a gentle tone and disliked speaking harshly.¹

The Arab Polytheists took Pride in Speaking Loudly

‘Allāmah Ismā‘īl Ḥaqqī رَحْمَةُ اللهِ عَلَيْهِ writes:

When people converse, the worst and most unpleasant voice among them is that of the one who speaks loudly like a donkey. The pagan Arabs considered loud speech a matter of pride; this verse refutes their boastful practice.²

Why Does a Donkey Bray?

Since the donkey's sound has been mentioned, here is an informative narration in this regard. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "When you hear the crowing of roosters, ask for Allah's blessings for they have seen an angel. When you hear the braying of donkeys, seek refuge with Allah from Satan for they have seen Satan."³

For example, say: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ.⁴

Sneezing Loudly is Also Makrūh

‘Allāmah Ismā‘īl Ḥaqqī رَحْمَةُ اللهِ عَلَيْهِ further writes concerning the aforementioned verse: This also clarifies the issue of sneezing, that sneezing loudly is Makrūh. Therefore, one should try to sneeze as softly as possible.⁵

¹ Tafsir Khazā'in-ul-Irfān, P21, Luqmān, under the verse: 19, p. 762

² Tafsir Rūh-ul-Bayān, P21, Luqmān, under the verse: 19, vol. 7, p. 87, abridged

³ Sahih Bukhari, vol. 2, p. 405, Hadith: 3303

⁴ Taisir Sharh Jāmi' Sagheer, vol. 1, p. 107

⁵ Tafsir Rūh-al-Bayān, P21, Luqmān, under the verse: 19, vol. 7, p. 88, abridged

The Beloved Prophet ﷺ said: "Sneezing loudly is from Satan."¹

He ﷺ disliked loud sneezing in the masjid.²

‘Allāmah ‘Abd al-Ra’ūf Munāwī رَحْمَةُ اللهِ عَلَيْهِ says regarding this hadith: This means that sneezing loudly is severely disliked in the masjid, but less so outside of it.³

Face the Person you Meet

In Chapter 21, Sūrah Luqmān, verse 18, Allah Almighty states:

وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ

And do not turn your cheek away when you talk to people,⁴

‘Allāmah Sayyid Na‘īm al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this verse:

When you speak to people, do not turn your face away from them in contempt as the arrogant do. Treat both the wealthy and the poor with humility.⁵

‘Allāmah Ismā‘īl Ḥaqqī رَحْمَةُ اللهِ عَلَيْهِ writes in Tafsīr Rūh-ul-Bayān:

When meeting, greeting, or speaking, show your entire face to people out of humility. Do not turn your face away or conceal any part of it. It is the habit of the arrogant to look at people with contempt, and at the needy and poor with anger. Treat the rich and poor equally with good conduct.⁶

Speech should be Clear and Understandable

Avoid shouting or speaking in a market-like manner, for the Messenger of Allah

¹ Amal-al-Yawm wal-Laylah, p. 119, Hadith: 265

² Shu'ab-al-Īmān, vol. 7, p. 32, Hadith: 9356

³ Fayd-al-Qadeer, vol. 5, p. 311, under Hadith: 7156

⁴ Al-Quran, Luqman, verse 18; translation from Kanz al-'Irfān

⁵ Tafsir Khazā'in-al-Irfān, P21, Luqmān, under the verse: 18, p. 761

⁶ Tafsir Rūh-al-Bayān, P21, Luqmān, under the verse: 18, vol. 7, p. 84

ﷺ never spoke like this. His blessed speech was neither too loud nor so low that the listener found it difficult to hear.

The Blessed Speech of the Prophet ﷺ was Clear and easy to Understand

The mother of the believers, Sayyidatunā ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا narrates that the Merciful Prophet ﷺ spoke in a distinct manner so every listener could understand his blessed words.¹

The Greatest Prophet ﷺ repeated his Words three times

The servant of the Prophet, Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates that whenever the Holy Prophet ﷺ spoke, he repeated his words three times so that they could be understood.²

It is stated in *Mir’āt-ul-Manājiḥ* regarding this hadith:

When explaining rulings, the Beloved Prophet ﷺ repeated a matter three times so that it would settle in people's minds; it does not mean that every statement in conversation was repeated three times.³

The Manner of the Prophet’s Blessed Speech

It is written in *Ṣirāt-ul-Jinān*, Volume 7, page 502:

It is mentioned in books of *Sīrah* (Biographies of the Prophet) that the Holy Prophet ﷺ never spoke hastily; rather, he spoke slowly and with pauses. His words were clear and eloquent, easy to understand and remember. When the matter was important, he would sometimes repeat the sentence three times so that listeners could firmly grasp it. The Greatest and Final Prophet ﷺ avoided unnecessary talk and often remained silent. He

¹ Abu Dawud, vol. 4, p. 343, Hadith: 4839

² Sahih Bukhari, vol. 1, p. 52, Hadith: 95

³ *Mir’āt-ul-Manājiḥ*, vol. 1, p. 194

was granted the miracle of *Jāmi' Kalimāt*, meaning his blessed speech was concise but comprehensive.

The Minister Who Spoke in Difficult Language (Anecdote)

Speech should be simple and clear. Using overly complex words may impress people but fail to convey meaning. Understand this point through this anecdote:

Once, the Minister for Irrigation visited a village. A delegation of farmers came to meet him and sent one farmer inside to seek permission. The Minister looked up and asked: "*Tumhari kisht-e-zār par imsāl taqātur-e-amtār huwā ya nahi?*" When the uneducated farmer heard this sentence, he immediately left and said to his companions, "The Minister is reciting the Quran."

O lovers of the Prophet! If the Minister spoke simply, the farmer would have understood. He was not reciting the Quran; it was speech presented in an overly ornate manner. The minister was simply asking if it rained on the field this year or not. Therefore, whenever you speak to someone, deliver a speech, or write an article or book, try to use words that are simple and easily understandable to the listener or reader.

Two Things That Lead Most People to Hell

Dear Islamic brothers! It is very important to control the tongue. Countless people will enter Hell merely because of their tongue. Sayyidunā Abū Hurayrah رضي الله عنه narrates:

The Holy Prophet صلى الله عليه وآله وسلم was asked, 'Which deed will cause most people to enter Paradise?' He صلى الله عليه وآله وسلم said, 'Piety and good manners.' Then he was asked, 'What leads most people to Hell?' He صلى الله عليه وآله وسلم said, 'Two things: the mouth and the private part.'¹

¹ Sunan Ibn-e-Mājah, vol. 4, p. 489, Hadith: 4246

Who is a Dweller of Paradise?

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The person whom Allah Almighty protects from the evil of what lies between his jaws and between his legs (i.e. the tongue and the private part) will enter Paradise.'¹

The Guarantee of Paradise

The one who safeguards his "mouth and private part"—meaning, does not use them contrary to the Sharī'ah —is a dweller of Paradise.

The Companion of the Messenger, Sayyidunā Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ reports that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever can guarantee the chastity of what is between his two jaw bones and what is between his two legs (i.e. his tongue and private part), I guarantee Paradise for him."² This means that a promise of Paradise is made for the one who protects their mouth and private part from what is forbidden by Sharī'ah.

80% of Sins are Committed by the Tongue

What lies between the two jaw bones refers to the tongue and palate, while what lies between the legs refers to the private part. Therefore, a person must save their tongue from lying, backbiting, and unlawful speech; protect their mouth from consuming unlawful sustenance; and protect their private parts from adultery and fornication. Those who succeed in this are undoubtedly pious.

Keep in mind that most sins are committed by the tongue. The one who safeguards his tongue will not commit theft, or murder. People commit crimes only after deciding to lie if caught, saying, "I will deny it." Lying is the root of all sins. This guarantee of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is for all mankind until the Day of Judgement, and the guarantee of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the guarantee of Allah Almighty.³

¹ Jam'i Tirmidhi, vol. 4, p. 184, Hadith: 2417

² Sahih Bukhari, vol. 4, p. 240, Hadith: 6474

³ Mir'āt-al-Manājiḥ, vol. 6, p. 447, with alteration

The Plea of all Limbs to the Tongue

Sayyidunā Abū Saʿīd Khudrī رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "When a person wakes up in the morning, all his limbs humbly say to the tongue, 'Fear Allah concerning us, for we are dependent upon you. If you remain upright, we will also remain upright; but if you become crooked, we too will become crooked.'"¹

Collective I'tikāf Became a Means of Reform

Dear Islamic brothers! If we use the tongue correctly, its benefit will reach every part of the body. If it goes astray, for example, by abusing someone, the tongue may or may not feel pain, but the rest of the body will suffer punishment for it. To develop mindfulness about guarding the tongue, remain attached to the religious environment of Dawat-e-Islami. If Allah Almighty grants you the ability, attain the honour of performing I'tikāf during Ramaḍān with the lovers of the Prophet. سُبْحَانَ اللَّهِ! Here is a Madani parable highlighting the blessings of I'tikāf.

According to the account of an Islamic brother from Mandi Bahaiddin District (Punjab), before joining the religious environment of Dawat-e-Islami, he was addicted to drugs and alcohol. His addiction became so severe that he even resorted to theft to buy narcotics. This led to his family and the entire neighbourhood becoming distressed.

His journey towards reform began when he was blessed with performing I'tikāf with the lovers of the Prophet during the blessed month of Ramaḍān. During I'tikāf, he enjoyed pious company and studied the book "Faizān-e-Sunnat". Sometime later, he attended the weekly Sunnah-inspired congregation held at Dawat-e-Islami's Madani Markaz Faizān-e-Madinah in Mandi Bahaiddin. Seeing the large number of lovers of the Prophet in Islamic attire deeply affected his heart.

The following week, he attended the gathering again, and the heartfelt speech moved him so much that he repented from his sins and returned home transformed. He not only began offering the five daily prayers, but also grew a full fist-length beard, and

¹ Jami' Tirmidhi, vol. 4, p. 183, Hadith: 2415

wore Sunnah attire. **الْحَبْدُ لِلَّهِ**! He was also granted the opportunity to travel with the Qafilah to spread the call toward righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

High Palaces of Paradise Visible from Afar

It is narrated by the fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib **رَضِيَ اللَّهُ عَنْهُ** that the Merciful Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "In Paradise, there are lofty palaces whose exteriors are visible from within, and whose interiors are visible from the outside."

A Bedouin asked: "O Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Who are these for?"

The Greatest Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied: "For the one who speaks kindly, feeds others, continuously fasts, and offers prayer at night when people are asleep."¹

A Good Word is Charity

Saying something good is better than remaining silent, and remaining silent is better than speaking vainly. Saying something bad is evil, but a good word is Ṣadaqah. Sayyidunā Abū Hurayrah **رَضِيَ اللَّهُ عَنْهُ** narrates that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "A good word is Ṣadaqah."²

What does Ṣadaqah Mean?

Here, 'Sadaqah' refers to receiving the reward of charity. The Greatest and Final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "Every good deed is Ṣadaqah."³

Commentary: This means that Ṣadaqah is not confined to giving wealth, but every minor act of goodness, if done with sincerity, earns the reward of charity. This even includes speaking kindly and gently to a fellow Muslim brother.⁴

¹ Jami' Tirmidhi, vol. 3, p. 396, Hadith: 1991

² Sahih Bukhari, vol. 2, p. 306, Hadith: 2989

³ Sahih Bukhari, vol. 4, p. 105, Hadith: 6021

⁴ Mir'āt-al-Manājih, vol. 3, p. 95

Invite to Righteousness Immediately

Do not withhold any beneficial advice, knowing that the listeners may need another gathering to understand it; rather, explain it fully without delay. Do not say, "I will tell the rest later," for there is no guarantee that either the speaker or the listener will live until the next meeting.¹

Those with Good Manners Will Be Close to the Beloved Prophet ﷺ

The companion of the Prophet, Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ narrates that the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Indeed, the dearest of you to me and the closest to me on the Day of Judgement will be those who have the best manners. The most disliked among you to me and the furthest from me on the Day of Judgement will be those with bad manners, who talk excessively, speak brazenly, and fill their mouths when they speak."²

What are Good Manners?

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْه explains this Hadith:

A person with good manners often performs many pious deeds and commits fewer sins. Honesty (i.e., trustworthiness, fulfilling promises, and integrity in dealings, etc.) are all included in good character. Bad-mannered people often commit evil deeds. Bad manners themselves are a sin and a source of many other sins. Lying, betrayal (in trust), breaking promises, and deceit in transactions are all branches of bad manners.³

The Most Harmful Thing

O lovers of the Prophet! Guarding the tongue is absolutely essential, for most corruption and harm arise from it. The companion of the Prophet, Sayyidunā Sufyān bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrates:

¹ Islāh-e-A'māl, p. 360; Al-Hadeeqah al-Nadiyyah, vol. 1, p. 95

² Shu'ab al-Īmān, vol. 6, p. 234, Hadith: 7989

³ Mir'āt-al-Manājih, vol. 6, p. 436, abridged

I once asked the Prophet, ‘O Messenger of Allah ﷺ! What do you consider the most dangerous and harmful thing for me?’ The Holy Prophet ﷺ held his blessed tongue and said: ‘This.’¹

The Ear is Like Glass and Vain Talk is Like Stones

‘Allāmah ‘Abd al-Wahhāb Sha‘rānī رَحْمَةُ اللهِ عَلَيْهِ said: I heard Shaykh Afḍal-ud-Dīn رَحْمَةُ اللهِ عَلَيْهِ say that the ear is like glass, and vain talk is like stones. Whenever stones are thrown at the glass, it shatters into pieces.²

The Tongue Has No Bone

It is said: "The tongue has no bone, yet it breaks bones. The tongue is not a sword, yet it spills blood." Someone beautifully said: "The very matters over which people quarrel and end up buried beneath tons of earth are the same matters that, if one were to simply cover with a little dust (i.e. overlook), would allow a peaceful life in this world."

Calling Someone a Donkey or a Pig

The Tābi‘ī elder, Sayyidunā Ibrāhīm Nakha‘ī رَحْمَةُ اللهِ عَلَيْهِ, states: “If a person calls someone a donkey or a pig, they will be asked on the Day of Judgement: ‘Tell Me! Did I make them a donkey? Tell Me! Did I create them a pig?’”³

It is a Sin to Call a Muslim by a Bad Title

O lovers of the Prophet! Calling a Muslim by a bad name is forbidden by the command of the Qur'an. Allah Almighty states in the Holy Qur'an, Chapter 26, Sūrah al-Ḥujurāt, verse 11:

¹ Jami’ Tirmidhi, vol. 4, p. 184, Hadith: 2418

² Al-Minan-al-Kubrā, p. 547

³ Ihyā al-‘Ulūm, vol. 3, p. 200; Ihyā ul-‘Ulūm (Urdu), vol. 3, p. 494

وَلَا تَسَابُرُوا بِأَلْقَابٍ ط

nor offend one another with nicknames.¹

Therefore, it is prohibited to give a Muslim a bad name. The noble exegetes have explained this verse in various ways. Here are two explanations from *Sīrāt-ul-Jinān*:

1. Some scholars said it refers to calling a Muslim a dog, donkey, or pig.
2. Others said it refers to using any title that implies a Muslim's disgrace and is disliked by him. (However, complimentary titles that are truthful are not forbidden, such as the title of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ being 'Atīq, Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ being Fārūq, Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ being Dhū al-Nūrayn, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ being Abū Turāb, and Sayyidunā Khālīd رَضِيَ اللَّهُ عَنْهُ being Sayfullāh.) Titles that have become established names and are not disliked by the bearers are also permissible, such as A'mash (the weak-sighted) and A'raj (the one who is disabled in one leg), who were both famous Hadith scholars.²

The Angels Curse

The Beloved Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever calls a Muslim by a name other than his own (i.e. a bad name), the angels curse him."³

Commentary: 'Allāmah 'Abd al-Ra'ūf Munāwī رَحِمَهُ اللَّهُ عَلَيْهِ (d.1031 AH) explains:

(The meaning of "the angels curse him" is that) the angels pray for such a person to be deprived of the rank and status of the righteous. Calling someone by other than his name can refer to using names or titles that he dislikes. However, there is no harm if one is called by words that are not disliked, such as "O 'Abdullāh!" or "O brother!" instead of their actual name.⁴

¹ Al-Quran, Al-Hujurat, verse 11; translation from Kanz al-'Irfān

² Tafsir Khāzin, P26, Al-Hujurāt, under the verse: 11, vol. 4, p. 170

³ Jāmi' Sagheer, p. 525, Hadith: 8666

⁴ Fayd al-Qadīr, vol. 6, p. 163, under Hadith: 8666, abridged

Always Speak the Truth to Children

The companion of the Prophet, Sayyidunā ‘Abdullāh bin ‘Āmir رَضِيَ اللهُ عَنْهُ narrates (recalling an event from his childhood):

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was present in our home one day when my mother called me to her, saying, ‘Come here, I will give you something.’ The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked (my mother), ‘What did you intend to give him?’ She replied, ‘I will give him a date.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you had not given him anything, one lie would have been recorded against you.’¹

A Virtuous Mention of Sayyidunā ‘Abdullāh bin ‘Āmir رَضِيَ اللهُ عَنْهُ

Let us learn about the blessed life of Sayyidunā ‘Abdullāh bin ‘Āmir رَضِيَ اللهُ عَنْهُ, who narrated this hadith. His name is ‘Abdullāh ibn ‘Āmir ibn Kurayz. He is from the Quraysh, and he is the cousin of the third Caliph of Islam, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ. After his birth, he was brought to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who blessed him with *dam*.

He served as the governor of Basra and Khurasan during the Caliphate of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ retained him in this post. He was the one who dug the canal of Basra, and he was also known for his generosity. He passed away in 57 or 58 AH.²

Keep Both the Property and the Money (Parable)

Sayyidunā ‘Abdullāh bin ‘Āmir رَضِيَ اللهُ عَنْهُ once purchased the marketplace property of the Tābi‘ī elder, Sayyidunā Khālid bin ‘Uqbah رَضِيَ اللهُ عَنْهُ, for 70 or 80 thousand Dirhams. Later that night, he heard weeping from Sayyidunā Khālid’s house and asked his family, "Why are they crying?" They replied, "Because the house has been

¹ Abu Dāwūd, vol. 4, p. 387, Hadith: 4991

² Al-Iṣābah li Ibn Ḥajar, vol. 5, pp. 14-15

sold." Then he told his slave, "O slave! Go to Sayyidunā Khālid bin ‘Uqbah and tell him: Keep both the house and the amount that was agreed upon."¹

May Allah Almighty's mercy be upon them, and may we be forgiven without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

How was the Disobedient Son Reformed?

To increase your love for the Companions and the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, to develop the mindset of respecting Muslims' names, and to adopt the habit of always speaking the truth even to children, become a traveller in the Qafilahs of Dawat-e-Islami. Listen and rejoice to this Madani parable of how a disobedient son was reformed through the blessings of Dawat-e-Islami's environment:

A young man from Jhang, Punjab, was once negligent of prayer and disobedient to his parents, thereby violating both the rights of Allah Almighty and the rights of His creation. One day, a relative connected to Dawat-e-Islami visited his father's shop, where the young man was also present. The Islamic brother invited him to attend Dawat-e-Islami's weekly Sunnah-inspired congregation, which he accepted and attended on Thursday. He attained such spiritual serenity there that attending every Thursday became his routine. Through the personal preaching of that Islamic brother, he was also blessed to travel in a three-day Qafilah to learn the Sunnah.

During the Qafilah, the lovers of the Prophet encouraged him to enrol in a training course. When he returned home, he was ashamed of his disobedience to his parents. Sitting at their feet, he wept and sought forgiveness; they, moved by affection, forgave him. Then he said to them, "Life is very short, and who knows when it will end. I want to acquire religious knowledge while I am alive." With such words, he convinced his parents to allow him to join the training course. Upon receiving

¹ Shu'ab al-Īmān, vol. 7, p. 438, Saying No. 10887

permission, he happily gathered his belongings and participated in the training course, where he learned a great deal.

His life changed so profoundly that the one who once disobeyed his parents now kissed their feet before leaving home. Later, he completed the Farḍ ‘Ulūm Course (Essential Islamic Knowledge) and was eventually entrusted with the role of overseeing the UC Mashawarat within Dawat-e-Islami’s organisational setup.

May Allah Almighty grant him and us steadfastness in the blessed environment of Dawat-e-Islami.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

Deceiving Children with False Promises

The Tābi’ī elder, Sayyidunā Imām Mujaḥid رَحْمَةُ اللّٰهِ عَلَيْهِ, said:

Every word a person speaks is recorded (in his book of deeds), even when he says to his child to keep him quiet, ‘I will buy you such and such,’ (while he has no intention of doing so), he is recorded as a liar.¹

Be Cautious when Pacifying Children

Unfortunately, nowadays, lies are frequently told to pacify children. For instance, without any real intention, people say: "We will buy you toys, a swing, toffees, such and such biscuits; we will cook and feed you such and such food; we will take you to such and such place for an outing," and so on.

May our truthful Lord, for the sake of His truthful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, grant us the ability to always speak the truth.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ Ihyā al-‘Ulūm, vol. 3, p. 142; Ihyā ul-‘Ulūm (Urdu), vol. 3, p. 350

Next Weekly Booklet



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