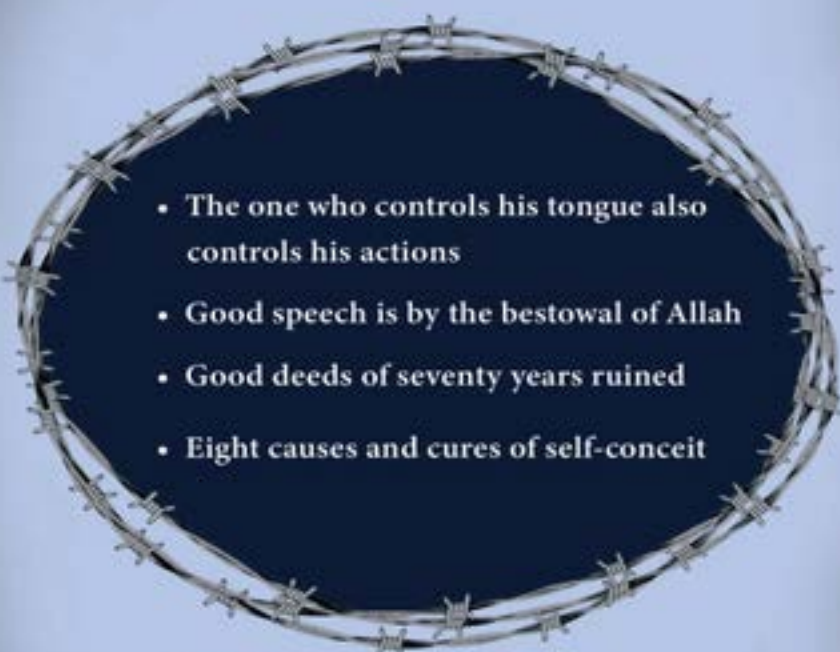


Weekly Booklet



2nd episode extracted from The Etiquette of Conversation,
a book by Ameer Ahl al-Sunnah داعية الإسلام العالمية

Lying In Jest

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- The one who controls his tongue also controls his actions
 - Good speech is by the bestowal of Allah
 - Good deeds of seventy years ruined
 - Eight causes and cures of self-conceit

Shaykh al-Tareeqah Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawlana
Muhammad Ilyas Attar Qadiri Razavi

داعية الإسلام العالمية
محمد إلیاس آتار قادری رازی

مذاق میں جھوٹ بولنا کیسا؟

Lying In Jest

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

Lying In Jest¹

Attar's prayer

O Allah! Whoever reads or listens to the 12-page booklet *Lying in Jest*, grant them the ability to always speak the truth, and grant them and their parents entry into Jannat al-Firdaws without accountability.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of sending ṣalāt upon the Prophet

Shaykh Abū Bakr al-Shiblī رَحِمَهُ اللَّهُ عَلَيْهِ once visited the esteemed scholar of Baghdad, Shaykh Abū Bakr b. Mujāhid رَحِمَهُ اللَّهُ عَلَيْهِ. Upon his arrival, the latter stood at once, hugged him, kissed him on the forehead, and sat him next to himself. Those who were present asked, “O shaykh, you and the people of Baghdad have always referred to him as an eccentric, so why did you show so much respect for him today?” He replied:

I did not do this without reason. الْحَمْدُ لِلَّهِ Last night I had an amazing dream in which Abū Bakr al-Shiblī was with the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who stood, hugged him, kissed him on the forehead, and then sat him next to himself. I asked, “O Messenger of Allah! What is the reason for showing such compassion towards Abū Bakr al-Shiblī?”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “He recites this verse after every salah:

¹ This booklet has been extracted from pages 27 to 37 of the book *Guf-tu-gū ke Ādāb* authored by Ameer-Ahl Al-Sunnah دَامَتْ تَرْكَاتُهُمُ الْعَالِيَةِ

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَءُوفٌ رَّحِيمٌ

Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.¹⁻²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The one who controls his tongue also controls his actions

Yūnus b. ‘Ubayd رَحِمَهُ اللَّهُ عَلَيْهِ said, “I see those who control their tongues going on to perform good deeds.”³

Dear readers! Whoever uses their tongue like scissors without thinking, also fall into lying, backbiting and many other wrongs. It is also difficult for the one who talks excessively to avoid joking, and there is also the involvement of lying in a joke. Remember: lying is not permissible as a joke either.

The Prophet’s unhappiness with those who lie as a joke

The final Prophet, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Destruction is for he who speaks and lies to make people laugh. For him is destruction, for him is destruction.”⁴

Falling into the depths of Hell

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

A person speaks and does so merely to make people laugh. Resultingly, he

¹ Al-Quran, Al-Tawbah, verse 128; translation from Kanz al-‘Irfān

² Al-Qoul al-Badi’, p. 346

³ Al-Šamt ma’a Mawsū’ah li al-Imam Ibn Abī al-Dunyā, vol. 7, p. 63, statement 60

⁴ Jāmi‘ al-Tirmidhī: Hadith 2322

falls deep into Hell, by a depth more than that of the space between the heavens and earth.

The errors made due to the tongue are for more than those made by the feet.¹

Shaykh ‘Abd al-Ra’ūf al-Munāwī رَحْمَةُ اللهِ عَلَيْهِ writes how Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ said, “Here, making others laugh refers to words with aspects of backbiting, or which may hurt a Muslim (or which comprise some other sin). Otherwise, this warning does not apply to joking alone.”²

Comedians should pay attention

As mentioned in *Mir’āt al-Manājih*, volume 6, page number 463: “The comedians of today who earn a living by making people laugh should draw admonition from this hadith.”

Regarding the section of the hadith mentioning errors of the tongue, it is said:

The slipping up or error of the tongue is more dangerous than the feet slipping., The body is wounded when the foot slips, but when the tongue does so, the heart, soul, and faith are wounded. It is the slipping of the tongue that causes murders, bloodshed, or even makes a person a disbeliever. Satan is still being punished for the errors his tongue made.

The ruling on comedy shows

A comedian’s show is entirely impermissible, as during it, a mockery is made of other people or viewers are instructed to mock others, which causes the feelings of many to be hurt. Similarly, immoral and lewd actions are also found. Backbiting specific people or making fun of their circumstances is also common.

The appearances of those present and absent are both ridiculed, and in addition to backbiting, instances of slander also occur. On many occasions, acts and statements

¹ Shu‘ab al-Īmān: Hadith 4832

² Fayḍ al-Qadīr: Hadith 1984

of disbelief are also committed.

In short, it is quite difficult for it to be free of all these issues. The ruling of impermissibility will be given for such an event. Conducting, organising, watching, making others see such a show, taking and giving payments for it, listening, making others listen, and making the video viral so others can watch or listen to it, etc.; these are all haram and actions that lead to Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Actions of the Hereafter should be hastened

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, “It is good to be calm in everything except matters relating to the Hereafter.”¹

Explanation: It is good to take longer in worldly matters, as it is possible the matter in question is wrong, and whilst taking longer, this becomes evident to us. This allows a person to avoid it.

Yet, every matter related to the Hereafter is purely good, so we should carry it out as soon as we get a chance. By delaying it, the chance may be missed.

It has been often observed that when some people had the chance ‘to perform ḥajj’, they did not do so, and become deprived of doing so even later. Allah has revealed,

فَاسْتَبِقُوا الْخَيْرَاتِ – “so excel in acts of piety.”²

Satan causes delays in a pious action and ultimately prevents a person from it.³

Good speech is by the bestowal of Allah

Imam al-Ghazālī رَحِمَهُ اللَّهُ عَلَيْهِ writes, “The speech of the tongue influences all the body. When one speaks something good, it due to them being granted ability to do

¹ Sunan Abi Dāwūd: Hadith 481

² Al-Quran, al-Baqara, verse 148

³ Mir’at al-Manājil, vol. 6, p. 627 summarised

so by Allah. If one speaks evil, it is humiliation and disgrace.”¹

Protect and guard your words

It was once said, “Protect your thoughts, as they turn into words. Protect your words, as they turn into actions. Protect your actions, as they turn into character. Protect your character, as it becomes your identity.”

Others also have tongues

Do not pollute your tongue by mentioning the flaws of others, as you also have flaws and others have tongues.

What speech is devoid of goodness?

The 1st Caliph of Islam, Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ said, “There is no goodness in that speech whose purpose is not to please Allah.”²

Earn reward by calling others in a good manner

Making sounds to get others attention is not good manners not from good manners. If you know the person’s name or kunya, call them by this, as this is Sunna. If you do not know their name, then call them in a civilised manner and with words befitting the norm of that place.

Whenever a Muslim is called, one should do so in mannerly fashion, with the intention of bringing joy to them by doing so and earning reward. The name should be said properly, also. When appropriate, the words “brother” or “sister”, should also be added. If they have performed ḥajj, the phrase “Haji” can also be included.

Saying labbayk in reply

It is better for the one who is called to reply with كَبَيْك - *labbayk* (“I am here; I am present”).

¹ Minhāj al-‘Abidīn, p. 65; Minhāj al-‘Abidīn (Urdu), p. 142

² Ḥilyat Al-Awliyā’, vol. 1, p. 71, statement 82

Assess the situation first, however. Perhaps by saying كَبِّيك, the other person may become confused.

الْحَمْدُ لِلَّهِ In the Islamic environment of Dawat-e-Islami, when someone is called, they sometimes say كَبِّيك in reply, which is pleasing to the ears and may cause happiness to enter a Muslim's heart.

Imam Aḥmad Raza Khān's father, Shaykh Naqī 'Alī Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes, "Whenever someone called the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he replied by saying كَبِّيك."¹

Hadith also show the Companions رَضِيَ اللَّهُ عَنْهُمْ replying with كَبِّيك when the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called for them.

There is also further evidence of this found in the life of a saint. Whenever someone sought the attention of the renowned Imam Aḥmad b. Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ to learn a ruling, he would often say كَبِّيك.²

In *al-Ḥiṣn al-Ḥaṣīn*, an accomplished work containing supplications mentioned in the Sunna, the following passage explains, "When someone calls you, reply with كَبِّيك."³

O Allah! Enable us to call the Muslims by good names and allow us to earn the rewards that come with making them happy!

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

He who jokes loses his standing

The 2nd Caliph of Islam, 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ declared, "He who jokes loses

¹ Surūr al-Qulūb, p. 182

² Manāqib Imam Aḥmad b. Ḥanbal, p. 298

³ Al-Ḥiṣn al-Ḥaṣīn, p. 104

his standing in the sight of others.”¹

A cause of hatred

‘Umar b. ‘Abd al-‘Aziz رَحْمَةُ اللَّهِ عَلَيْهِ mentioned, “Do not joke with and mock each other, as by doing this (even while joking), hatred is instilled in the hearts.”²

Joking leads to enmity

Imam al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ writes, “It is said that everything has a seed, and the seed of hatred is to joke. It is also said joking steals the intellect and causes friends to part.”³

O Allah! Protect us from mocking people and engaging in humour that hurts others’ feelings! Grant us the ability and passion to respect fellow Muslims.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

Definition of a major sin

In *Tafsīr Sirāṭ al-Jinān*, volume 9, page number 567, commentary is made on this verse of Sūrat al-Najm.

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْاِثْمِ وَالْفَوَاحِشَ

*who refrain from major sins and indecencies,*⁴

A sin is an action which makes punishment rightful upon whoever did it. In other words, a sin is an impermissible action. There are two types: major and minor.

¹ Iḥyā' al-‘Ulūm, vol. 3, p. 158; Iḥyā' al-‘Ulūm (Urdu), vol. 3, p. 389

² Sirat Ibn ‘Abd al-Ḥakam, p. 114

³ Iḥyā' al-‘Ulūm, vol. 3, p. 159

⁴ Al-Quran, Al-Najm, verse 32; translation from Kanz al-‘Irfān

A major sin is the one upon committing which *ḥadd* is meted in the world (i.e. punishment is given according to the command of Islamic law). For example, murder, adultery, theft, etc. Or, a major sin is that for which warning of punishment in the Hereafter was given, such as backbiting, tale-bearing, self-conceit, showing off, etc. *Fawāḥish* (i.e. indecencies) include every vile statement, action, and all minor and major sins.

Here (i.e. in this part of the verse), *fawāḥish* refers to major sins whose evil and chaos are much more severe, such as adultery, murder, and theft.¹

Definition of self-conceit

In the above-mentioned commentary, self-conceit has also been mentioned among the sins. Self-conceit is known as *‘ujb* in Arabic.

This is to attribute one’s brilliance (knowledge, good deeds, or wealth) to oneself and not being afraid of them being taken away. A vain person forgets to attribute the blessing to the real Bestower of it (i.e. Allah). (It entails considering the received bounty; for example, health, beauty, grace, wealth, intelligence, a good voice or status, etc., to be one’s own achievement, and forgetting that all of it is the bestowal of Allah alone. Whenever Allah wills, He may take back the brilliance given or the virtue granted.)²

Good deeds of seventy years ruined

Self-conceit is extremely destructive for good deeds. The Prophet

ﷺ revealed, “Self-conceit destroys seventy years’ worth of actions.”³

The offence greater than a sin

While warning of the destructiveness of self-conceit, the Prophet ﷺ

¹ Tafsīr Khāzin, vol. 4, pp. 196-197; Tafsīr Madārik, p. 1181; Abū Sa‘ūd vol. 5, p. 648 selected

² Bāṭinī Bīmāriyōn Kī Ma‘lūmāt, pp. 36-38; Iḥyā’ al-‘Ulūm, vol. 3, p. 404

³ Jāmi‘ al-Ṣaghīr: Hadith 2074

announced, “Even if you do not commit a sin, I still fear for you an offence greater than sin, and that is self-conceit.”¹

In this hadith, self-conceit was declared an extremely major sin.²

It is necessary for Muslims to avoid every apparent and hidden sin, as Allah states in the Quran, in the 120th verse of Sūrat al-An‘ām:

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ط

*Refrain from all outer and inner sins*³

An important explanation of self-conceit

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes:

The one who considers himself to possess brilliance through knowledge, action, and wealth, has two conditions:

1. The first of them is afraid of these being taken from him, fears some change will occur in them, or worries they may end entirely. Such a person is not vain.
2. The second person is is not afraid of reduction or loss. He is content and happy with the fact that Allah has granted him this bounty and it is through no feat of his own. This is not self-conceit either.

Yet, for this individual, there is a third state which constitutes self-conceit. That is: he may not fear loss or reduction in that brilliance, he may be content and overjoyed with it, but this is because he considers it to be a result of his own endeavours or qualities. His happiness does not come from the fact Allah blessed him with what he has, as he considers all this to be his own striving. He does not consider it Allah’s bestowal and blessing.⁴

¹ Shu‘ab al-Īmān: Hadith 7255

² Ihya’ al-‘Ulūm, vol. 3, p. 453

³ Al-Quran, Al-Baqarah, verse 142; translation from Kanz al-‘Irfān

⁴ Ihya’ al-‘Ulūm, vol. 3 p. 454

A tried-and-tested cure for self-conceit

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ adds:

Despite their immense righteousness and abstinence, the Companions رَضِيَ اللهُ عَنْهُمْ used to wish that they were sand, husk, or birds. So, how can a sane person display self-conceit over his actions or boast about them, and how can he be unafraid of his carnal self (*nafs*)? This is the cure for self-conceit, which can uproot it entirely.

When a person suffering from self-conceit treats it according to this method of cure; when self-conceit overwhelms his heart, fear of losing the bounty prevents him from boasting.

In fact, when he sees the disbelievers and transgressors, he remembers they were not given the treasure of believing in Allah and obeying Him, despite them not doing any sin beforehand which led to this.

He is then struck with fears and thinks, “When Allah can decide not to give to somebody despite them doing no wrong, or grant something to somebody without any intermediary, He can also take back the bounty He has granted.”

How many have suffered from bad ends to their lives; how many believers after becoming apostates, and how many of the pious after becoming transgressors? When a person thinks like this, self-conceit will no longer remain in him.¹

Eight causes and cures of self-conceit

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ then explains eight causes of self-conceit and their cures.

1. Indulging in self-conceit regarding one’s physical beauty. Its cure is for one to ponder over the deplorable state of his spiritual affairs and contemplate his beginning and end (i.e. he was an impure drop in the beginning and will be a

¹ Ihya’ al-‘Ulūm, vol. 3, p. 458

rotten corpse in the end).

2. Being proud of one's power and strength. Its cure is for one to think about how Allah can take back this strength just by inflicting them with a minor trial (for example, an illness, accident etc.).
3. Self-conceit concerning one's intelligence and wisdom. Its cure is for one to remember this bounty can be taken away through any illness or accident.
4. Being proud of having a noble lineage. Its cure is for one to think how it is possible for him to reach the rank of his forefathers despite not performing good deeds like they did.
5. Boasting about the support of an oppressor and not giving importance to one's association with religious and knowledgeable people. Its cure is for one to keep in mind the fate of such oppressive people in the Hereafter and remember that they will be subject to Allah's wrath.
6. The sixth cause is to boast about one's employees. Its cure is for one to remember his own weakness in mind and reflect about how everybody is a humble slave of Allah.
7. The seventh cause is boasting about wealth and riches. Its cure is for one to recall the calamities of wealth and riches, as well as the rights and the tribulations arising from them.
8. Boasting about one's wrong opinion. Its cure is for one to never rely on the correctness of his opinion (i.e. he should ponder that it is possible for his opinion to be wrong).¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A wayward youth began to get reformed

O those who love Allah's Messenger! To gain knowledge about self-conceit and

¹ Batini Bimaryon ki M'alumat, pp. 38-43; Ihyā' al-'Ulūm, vol. 3, pp. 1107-1119 summarised

other evils, do away with the habit of sins, and increase one's passion for good deeds, always remain associated with the Islamic environment of Dawat-e-Islami. In this, wayward people are reformed. A transformational story is being presented in this regard.

A youth living in Lahore, Pakistan was very fond of sports. From morning to evening, the only thing he did was play. His father, who is also an imam of a masjid, would oft advise him, but he would not desist. His fondness increased so much that he started gambling as well. Apart from the playing ground, it was his favourite pastime to wander around streets and markets with friends till late at night and hang around aimlessly. He did not have the habit of speaking the truth either. When he arrived home late at night, he would lie about why he was late.

A change occurred in his life when his father mentioned his situation to an Islamic brother associated with Dawat-e-Islami and requested for the latter to speak to him. Through the individual efforts of that Islamic brother, and after attending Sunna-inspired gatherings a handful of times, the young man travelled with a 3-day Madani Qafila to learn the Sunna. In the company of those who love Allah's Messenger, he learnt of things he was previously unaware of. When he returned, he was determined to live his life as an honourable and pious person. By the mercy of Allah, he joined the Islamic environment of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Weekly Booklet Study

الحمد لله! His Highness Ameer Ahl al-Sunnah, Founder of Dawat-e-Islami, Hadrat Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi رحمته الله العزيمه / his successor, Al-Haaj Abu Usayd Ubaid Raza Madani رحمه الله تعالى, encourage reading a booklet every week. By the grace of Allah Almighty, millions of Islamic brothers and sisters read or listen to this booklet and receive the blessings of supplications of the Ameer Ahl al-Sunnah and his successor.

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(Weekly Booklet Study Department)



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net