

Weekly Booklet



The third instalment from the book 'The Etiquette of Conversation'
by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ titled:

Converse with Caution!



In the form of a dog

Definition of lewd speech

50 interesting pieces of advice

Frequent Recitation of Salat
upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
Became Beneficial

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دَامَتْ بَرَكَاتُهُمُ
الْعَالِيَةَ

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Converse with Caution!¹

Dua of Attar: O Allah! Whosoever reads or listens to the booklet entitled “Converse with Caution!,” grant them the ability to always converse with caution and to observe diligence in their deeds, and admit them into Jannat al-Firdaws, together with their parents, without accountability.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Excellence of Ṣalāt Upon the Merciful Prophet ﷺ

The Final Messenger of Allah ﷺ said:

Those who congregate in a gathering and depart without performing the dhikr of Allah or invoking *ṣalāt* upon His Prophet ﷺ, that assembly shall become a source of regret for them on the Day of Judgement; should Allah so will, He may punish them, or He may forgive them.²

Four sayings of the Holy Prophet ﷺ regarding lewd speech

The one who speaks lewd words is an audacious (i.e. disrespectful and fearless) person and his biggest deprivation is that Allah Almighty and His Beloved Prophet ﷺ do not like such a person, and the abode of a lewd person is Hell. Listen to four sayings of the Holy Prophet ﷺ in this regard and take admonition:

1. Lewd speech is a branch of evil manners and evil manners lead to Hell. (*Tirmizi, vol. 3, p. 406, Hadith 2016*)
2. Evil actions and evil (indecent) speech have nothing to do with Islam. (*Masnad Ahmad Bin Hanbel, vol. 7, p. 431, Hadith 20997*)
3. Lewd speech and badmouthing are disliked by Allah Almighty. (*Muslim, p. 920, Hadith 5659*)
4. If the lewd speech were in the form of a human, it would be in the form of an evil person. (*Al-Samt Ibn-e-Abi Al-Dunya ma' Mausū'ah, vol. 7, p. 206, Hadith: 331*)

A foul tongue is a dangerous disease

A Tābiṣī saint, Sayyiduna Aḥnaf b. Qais رَحِمَهُ اللهُ عَلَيْهِ once said to the people, “Should I not tell you the worst diseases?” People said, “Sure.” He said, “Bad manners and a foul tongue are the most dangerous diseases.” (*Adab Al-Dunya wal-deen, p. 383*)

O Lord of Mustafa, by virtue of the modesty of the 3rd caliph of the Muslims, Sayyiduna ʿUthman al-Ghanī رَضِيَ اللهُ عَنْهُ, protect us from lewd speech and indecent actions.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ This discourse has been extracted from the book *Etiquette of Conversation*, authored by the Amir of Ahl al-Sunnah داهشت و کتابہم العالیہ.

² *Jāmiʿ al-Tirmidhī*: 3391

In the form of a dog

Sayyiduna Ibrāhīm b. Maisarah رَحِمَهُ اللهُ عَلَيْهِ has stated: “It is said that the one who engages in indecent speech will arrive on the Day of Judgement in the form of a dog.” (*Al-Samt li Ibn-e-Abi Al-Dunya ma'a Mausū'ah*, vol. 7, p. 205, statement no: 329)

Definition of lewd speech

How fortunate are those Islamic brothers and sisters who use their tongues only for good speech and convey the invitation towards righteousness to people in abundance. Unfortunately, nowadays, there are probably very few gatherings of the people that are free from lewd speech, so much so that even the people in a religious getup often cannot avoid it.

Perhaps, the masses do not even know what lewd speech is. So, listen to the following definition of lewd speech:

“التَّعْيِيرُ عَنِ الْأُمُورِ الْمُسْتَقْبِحَةِ بِالْعِبَارَاتِ السَّرِيحَةِ” i.e. describing shameful things and actions in explicit words. (*Ihya-ul-'Uloom*, vol. 3, p. 151)

So, those youths who speak indecently for the sake of satisfying their “specific desire,” rather, they satisfy themselves just by listening to them, those who utter vulgar swear words, make shameless gestures, enjoy these lewd gestures and those who watch movies and dramas to get gratification (as usually, they are chock-full of indecency), should read this heartrending narration again and again and tremble with the fear of Allah Almighty. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Paradise is forbidden for that person who employs vulgarity (i.e. an indecent statement or action).” (*Siraj-e-Munir Sharah Jami'ah-us-Sagheer*, vol. 3 p. 84) (*Al-Samt*, vol. 7, p. 204, Hadith, 325)

Those who concentrate on the indecent satanic whispers occurring regarding non-Mahram women, engross themselves in shameful thoughts and, Allah forbid, those who take pleasure by imagining an “indecent act,” should take admonition from the above-stated narration.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Eight pearls of wisdom regarding good speech

1. It is a Sunnah to speak smilingly and with a happy face.
2. While speaking, maintain an affectionate tone with children and a respectful one with elders. If Allah Almighty wills, you will be respected by both.
3. It is not a Sunnah to speak in a shouting manner.
4. It is not correct to give a clap one another's hands while speaking, as it is against the practice of respectable and civilised people. (*Sirat-ul-Jinan*, vol. 7, pp. 502 – 503)
5. While communicating, repeatedly scratching the nose before others, inserting the finger into the nose or ears, spitting, removing dirt from the body, and touching or scratching private parts is not good. These things should not be done unnecessarily even in private.

6. As long as the other person is speaking, we should avoid looking here and there and listen calmly while giving them our full attention. We should not speak whilst they are either, as interrupting someone is against proper etiquette. The Final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not interrupt anyone. However, if someone was about to cross a limit, he would stop them or leave that place. (*Shama'il Tirmizi, p. 200 summarised*)
7. Do not mimic someone who has a stammer or a lisp behind their back, as it is backbiting, and mimicking them to their face is also a cause of hurting their feelings.
8. Speaking excessively and laughing loudly while speaking cause one's honour and awe to be reduced.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

15 beneficial things in the world and Hereafter

1. Sayyiduna Luqmān Ḥakīm رَحِمَهُ اللهُ عَلَيْهِ was asked, "How did you achieve this position and rank?" He replied, "By speaking the truth, fulfilling the trust, and leaving useless things." (*Hilyat Al-Awliya`, vol. 6, p. 358, Saying no, 8925; Allah Walon ki Baatayn, vol. 6, p. 462*)
2. Imam al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ said: "The thing that is said (to someone in order to reform him) before everyone is considered scolding and humiliating, and the thing that is said (to reform someone) in private is considered affection and a piece of advice." (*Ihya-ul-'Uloom (Urdu), vol. 2, p. 659*)
3. Four things lead to four things: 1) Silence to safety 2) good deed to nobility 3) generosity to leadership, and 4) gratitude to an increase in bounty. (*Deen-o-Dunya ki Anokhi Baatayn, vol. 1, p. 84*)
4. A person's speech is a description of his virtue and a reflection of his intellect. Therefore, keep it limited to good and little speech. (This means, a person's wisdom is identified by his speech. Therefore, he should speak little so that the veil remains, for by continuing to speak, a person's lack of intellect and foolishness may get exposed.)
5. A person is recognised through his conversations and becomes famous through his actions. Therefore, say the right thing (and only perform good actions).
6. Whoever recognises himself, safeguards his tongue, does not indulge in useless activities and does not disgrace his Muslim brother, remains safe forever and rarely faces embarrassment.
7. Adopt silence and remain truthful, because silence is a protector and truthfulness brings honour.
8. The one who talks too much, the wise people avoid and distance from him.
9. The one who speaks the truth in his conversation, his good manners increase.
10. The silence that brings safety is better than the speech that causes embarrassment.
11. The one who speaks inappropriate words has to hear unpleasant things.
12. The wound of the tongue is more severe than the wound of a sword.

13. Remaining silent over the vulgar and painful speech of an ignorant person is the perfect answer to him and a means of his profound unrest.
14. The tongue is a piercing sword whose attack is not possible to be avoided, and speech is a released arrow that is not possible to be brought back. (*Deen-o-Dunya ki Anokhi Baatayn, vol. 1, pp. 85-88, with minor changes*)
15. Do not tell your secret to anyone, for the thing that is not contained in the two lips cannot be contained anywhere.

50 interesting pieces of advice

(These points have been taken from social media, etc., and are presented with some changes.)

1. A thread and a long tongue often get entangled. That is why, keep the thread folded and the tongue held back.
2. Diabetes develops by eating sweets, not by speaking sweet.
3. When the knife, dagger, arrow and sword were thinking who among them inflicts a deeper wound, at that time, the words were sitting behind smiling (i.e., the wounds of the words are the deepest).
4. The things for which people fight and get buried under heaps of sand, they can throw a little sand over those matters (forgive and forget) and lead a comfortable life in the world.
5. Slaughtering occurs not just with the knife but also with the words. It is not just the bullet that kills, rather attitude (i.e., misbehaviour) also does. Indeed, a bullet and a knife terminate the connection with the world, but the piercing of words and the strike of attitude become a noose around the neck which neither allows one to live nor die.
6. Only speak when your words are more beneficial and beautiful than your silence.
7. A parrot speaks sweet words even after eating chillies, whereas a human often speaks bitter words even after eating sweets.
8. Even the poison of the one who speaks sweet words is sold, whereas the honey of the one who speaks bitter words is not sold.
9. As you choose sweet fruit while buying fruit, similarly, choose sweet words while speaking.
10. Just like small holes in a closed room reveal the sunrise, similarly, small things highlight the character of a human being.
11. Undoubtedly, words have importance, but sometimes, the tones also have profound impact.
12. Always speak sweet words, for if you have to take them back sometimes, you do not find them bitter.
13. The answers to some questions are not given by the tongue but by time, and the answers that are given by time are irrefutable.

14. They say, "The relationship was terminated over a minor thing," even though sometimes, behind that "minor thing," there are "many things," and that minor thing is actually the final limit of tolerance.
15. A person is hidden behind his tongue; if you wish to understand him, let him speak.
16. Words do not have teeth but they do bite, and when they bite, their wound is not healed so easily.
17. Sometimes, people say such a heated thing in a gentle tone that a lifetime passes for the heat of their words to cool down (i.e., to forget it).
18. When the intellect shrinks, the tongue lengthens.
19. When a machine is rusty, the parts start making a noise, and when the intellect is rusty, the tongue starts speaking useless words.
20. Think well before you speak, as your words can break someone's heart.
21. The point is understood and instilled in the heart through the words spoken in a decent tone, because sometimes the magic is less in words and more in the tone.
22. Everyone generally knows how to speak, but for some, their intellect speaks and for some their manners do.
23. Conversation is such an act through which a person either enters someone's heart or leaves someone's heart.
24. A few sweet phrases, sincere words and a respectful tone can refresh someone's soul.
25. Haughty and toxic words are sometimes enough to make one die by whilst living.
- 26-27 Gather the honey of the entire world but one sweet word from the tongue is sweeter than that (honey of the entire world), and gather the poison of the entire world but one bitter word from the tongue is more bitter than that (entire poison).
28. Safeguarding your tongue from bitter words is a great success.
29. The entire world can be conquered through love and kind words.
30. Even though the tongue is small in size, very few people are able to control it.
31. Just by controlling your tongue, you can avoid many difficulties.
32. If you wish to reform someone, do so in a gentle tone, because a gentle tone stirs the passion for reformation, whereas a harsh tone causes obstinacy.
33. The reply to some things is silence alone, and silence is a very beautiful reply.
34. Birds are entrapped because of their feet and humans because of their tongues.
35. Adopt gentleness in conversation; the tone is more impactful than words.
36. If a spoon becomes impure, it can be purified with a little water, but if the tongue becomes impure, even the water of the seven oceans cannot purify it.
37. If someone poisons food, its cure is possible, but if someone poisons the ear, curing it becomes very difficult.

38. Make your tongue habitual of saying Salam to the Muslims. Through this, friends increase and enemies decrease.
39. The tongue of a child often reveals the secret of a person's good or bad character.
40. Caution should always be adopted even in minor things, because a person does not just stumble on mountains but also due to stones.
41. Negative assumption and badmouthing are two such flaws that can turn every excellence of a person into a loss.
42. Taking care of small things develops big affection.
43. Safeguard your tongue, if Allah Almighty wills, you will earn respect; otherwise, be prepared to face humiliation.
44. Instead of raising your voice, raise your argument. Flowers bloom through rain not by the thundering of the clouds.
45. Lying once can raise a question mark on your truthfulness forever.
46. A wise person does not speak until everyone becomes quiet.
47. Do not lose determination after listening to negative remarks. Noise is made by the spectators, not by the players.
48. If you cannot make someone happy by giving them some money, then at least make them happy by speaking a few kind words.
49. Always treat people well. If Allah Almighty wills, your honour will forever prevail in their hearts.
50. Tell my flaws only to me with the intention of reforming me; I do not have any other branch.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

19 Arabic idioms (with English translation) regarding the tongue

1. “خَيْرُ الْكَلَامِ مَا قَلَّ وَدَلَّ” (The best speech is that which is short and with evidence).
2. “عَيْبُ الْكَلَامِ تَطْوِينُهُ” (Prolonging the conversation (unnecessarily) is a flaw of the speech).
3. “بَلَاءُ الْإِنْسَانِ مِنَ الْإِنْسَانِ” (A person suffers a trial because of the tongue).
4. “لِسَانُكَ دَاءٌ مَا لَهُ دَوَاءٌ” (Misusing your tongue is such a disease which has no cure).
5. “لَا تُكْثِرْ كَلَامَكَ فَيَقِلَّ مَقَامُكَ” (Do not speak too much, otherwise, your repute will decline).
6. “حِفْظُ الْإِنْسَانِ سَلَامَةُ الْإِنْسَانِ” (The safety of man lies in safeguarding the tongue).
7. “يَمُوتُ الْفَقِيُّ مِنْ عَثْرَةِ بِلْسَانِهِ وَكَأَنَّهُ يَمُوتُ مِنْ عَثْرَةِ رِجْلِهِ” (A young man dies because of the slip of his tongue, not because of the slip of his foot).

8. “حَبِيذُ الْخِلَالِ حِفْظُ اللِّسَانِ” (Protecting the tongue is the best habit).
9. “صَدْرُكَ أَوْ سَمُّ لِسَانِكَ” (Your chest is a vast place for your own secret, therefore, do not reveal your weaknesses to anyone).
10. “مَا أَصْغَرَ اللِّسَانَ وَمَا أَكْبَرَ نَفْعَهُ وَضَرَرَهُ” (How small the tongue is but how big its benefit and harm are).
11. “جُرْمُ اللِّسَانِ أَكْبَرُ مِنْ جُرْمِ السِّهَامِ” (The wound of the tongue is more painful than the wound of an arrow).
12. “مَنْ حَفِظَ لِسَانَهُ نَجَا مِنَ الشَّرِّ كُلِّهِ” (The one who safeguarded his tongue attained salvation from all (meaning many) evils).
13. “لَا تَتْرُكْ لِسَانَكَ يَفْطَمُ عُنُقَكَ” (Do not let your tongue roam so free that it ends in you being beheaded).
14. “مَنْ كَثُرَ كَلَامُهُ قَلَّ فِعْلُهُ” (One with excessive speech has less work output).
15. “مَنْ كَثُرَ كَلَامُهُ كَثُرَ مَلَامُهُ” (The one who speaks too much, also faces embarrassment more).
16. “مَنْ عَذِبَ لِسَانُهُ كَثُرَ إِخْوَانُهُ” (The one whose tongue is sweet, has more friends).
17. “اللِّسَانُ مِفْتَاحُ الْخَيْرِ وَالشَّرِّ” (The key to goodness and evil is the tongue).
18. “الْحَرْبُ أَوْلَاهَا كَلَامٌ” (A war is initiated by the tongue).
19. “لَيِّنُ الْكَلَامِ قَيِّدُ الْقُلُوبِ” (Gentle words steal hearts).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

11 Urdu idioms³ (with English meanings)

1. **Zaban badalnay say gali badalna bayhtar hay** (i.e., it is better to suffer a loss than to not fulfil a promise).
2. **Zaban par sar dayna** (i.e., risking one's life to fulfil a vow).
3. **Zaban say phool jharna** (i.e., speaking extremely sweet words).
4. **Zaban qaynchi ki tarah chalna** (i.e. speaking very fast).
5. **Zaban ko lagam dau** (i.e., think before you speak).
6. **Zaban hilanay say kaam nikalta hay** (i.e., work is done only by speaking and listening. An objective is achieved through mediation).
7. **Pehlay tolo ba'd mayn bolo** (i.e., ponder first; if the point is worth speaking, then utter it, otherwise, remain silent).
8. **Ayk chup so sukh** (i.e., in silence lies immense comfort).

³ A word or a phrase which the native speakers have specified for a specific meaning with or without relation to the literal meaning.

9. **Ayk chup so ko haraye** (i.e., only a silent person succeeds).
10. **Jo baat dau honton mayn nahin samati woh kahin bhi nahin samati** (i.e., after telling a secret to someone, having this hope is pointless that others will not come to know about it).
11. **Zaban mayn khujli hona** (i.e., willing to argue).

Repentance of the sinful habits was granted

O devotees of the Prophet! Without a doubt, speaking is also an action; if it is according to the pleasure of Allah Almighty, then it is reward-giving, if it is sinful, then there is punishment, and if it is useless, then there is accountability for it in the Hereafter. To increase your knowledge about these things and the passion to act upon them, it is beneficial to travel with the Qafilahs of Dawat-e-Islami to learn and impart Sunan.

A transformational account is presented:

A youth living in an area of Karachi, Lines Area, was leading a sinful life before joining the religious environment of Dawat-e-Islami. It was as though it had become a part of his life to lie, disobey his parents, show anger over trivial matters, wear impermissible rings and bands and let the nail of the little finger grow very long. There was no improvement despite being advised by people. Eventually, by virtue of the individual efforts made by the Islamic brothers, he had the honour to travel in a 3-day Qafilah of Dawat-e-Islami to learn and impart Sunan.

This blessing of the Qafilah were such that he repented of the evil habit of lying and his extremely long nail that he would not trim despite it being forbidden, he trimmed it right there in the Qafilah. Moreover, he repented of his bad habits and made good intentions that he would apologise to his parents and make them happy, keep his anger under control, take part in the religious activities of Dawat-e-Islami and invite others to do so as well.

O devotees of the Prophet! You heard in this account that, that young Islamic brother used to wear impermissible rings and bands. With respect to this, it is stated in the book of Maktaba-tul-Madinah, *Rafiq al-Haramayn*, on page number 82:

Whenever Islamic brothers wear a ring, they should wear just one silver ring weighing less than 4.5 Masha (i.e., 4.374 grams); they should not wear more than one, and in that ring, there should only be one gem. There should neither be more than one gem nor no gems at all. There is no limit to the weight of the gem. A band made of silver or any other metal (even if it is from Madinah) or the ring made of any metal (e.g. gold, copper, iron, brass and steel etc.) other than silver, or a silver ring whose weight, etc., is other than what has been stated, cannot be worn. It is a sin to wear a chain made of gold, silver or any other metal around the neck.

Moreover, in the abovementioned account, it was also mentioned that the young man used to let the nail of his little finger grow very long. In this regard, the ruling of Shariah is that it is not allowed to grow nails or armpit hair or pubic hair for more than 40 days. One will be a sinner after 40 days. If it happens once or twice, it will be a minor sin; if it becomes a habit, it will become a major sin and will be transgression. (*Fatawah Razawiyyah, vol. 22, p. 678*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O Lord of Mustafa, enable us to act upon the etiquette of speaking and may our tongue never utter anything that causes Your displeasure!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Frequent Recitation of Ṣalāt upon the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to his aid

Sayyidunā Abū Bakr al-Shiblī al-Baghdadi رَحِمَهُ اللهُ عَلَيْهِ narrates:

I saw my deceased neighbour in a dream and asked, مَا فَعَلَ اللهُ بِكَ? Meaning, “How did Allah deal with you?”

He replied, “I was confronted with severe terrors and tribulations; I found myself unable to answer the questions of Munkar and Nakīr. I feared that my life had perhaps not ended upon faith. Then, a voice proclaimed: “This punishment is being meted out to you due to the unnecessary use of your tongue in the worldly life.”

As the angels of punishment advanced towards me, a handsome gentleman, with an exquisite fragrance, became a barrier between me and the punishment. He reminded me of the answers to the questions of Munkar and Nakīr, which I then answered accordingly. الْحَمْدُ لِلَّهِ! The punishment was averted from me. I asked the venerable figure, “May Allah have mercy upon you, who are you?” He replied, “I have been created through the blessings of your frequent recitation of ṣalāt upon the Prophet, and I have been appointed to assist you in every calamity.”⁴

Dear Islamic brothers, regrettably, in today’s day and age, we seldom find people who observe silence. The tongues of some remain in constant motion throughout the day, perhaps only finding respite during sleep—and some even talk in their slumber! The one who speaks excessively may frequently succumb to falsehood, backbiting, and tale-bearing; he may disclose secrets, hurt feelings, and harm his personal dignity by constantly interrupting others. It is often the case that an individual regrets his words after speaking. Furthermore, the incessant speech of a talkative person induces boredom in others, leading them to seek escape from his company.

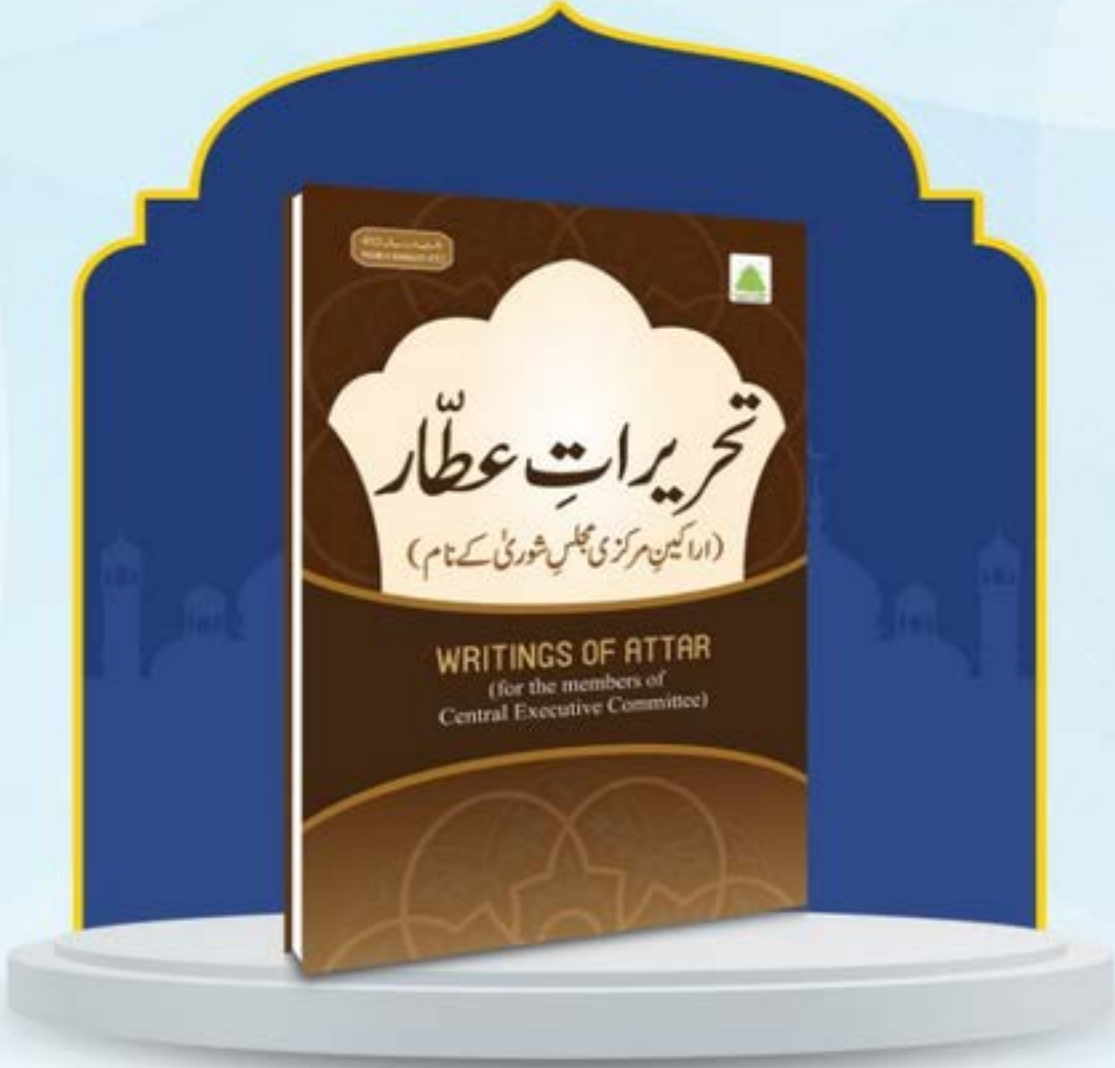
In short, excessive speech carries innumerable disadvantages. It is for this reason that it has been said, “There are nine virtues in silence,” as a silent person remains secure from many tribulations. May Allah Almighty protect us all from useless conversation and safeguard us from the evils of the tongue.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

⁴ Al-Qawl al-Badi’, p. 260


Next Weekly Booklet



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