

Weekly Booklet



Fourth part derived from the book
"Etiquettes of Conversation"
by Ameer Ahl-e-Sunnah امير اهل السنة والجماعة titled:

Excellence of avoiding useless speech

- Allah Almighty dislikes useless conversations
- What is the beauty of a person?
- Two types of speaking and remaining silent
- The biggest weapon of Satan

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

امير اهل السنة والجماعة

فُضُولِ بَاتُوں سے بچنے کی فضیلت

Excellence of avoiding useless speech

Table of Contents

Excellence of avoiding useless speech.....	1
Dua of Attar:.....	1
Reciting Salat in abundance proved to be beneficial	1
Allah Almighty dislikes useless conversations	2
Commentary of the blessed verse.....	2
Motivation to avoid useless things.....	3
What is salvation?	3
The necessity to safeguard the tongue and its benefits and harms.....	4
The tray of dates (Parable)	4
Lest people break your teeth	4
Unique punishment for one useless question (Parable)	5
No one can bear the punishment of Hell	5
Heavy actions	5
What is the beauty of a person?.....	6
Advice of the Holy Prophet ﷺ.....	6
Supplication of Mustafa.....	6
A sign that Allah Almighty's glance of mercy has turned away.....	7

The one who talks vainly has the most sins	7
The blessed mention of Sayyiduna Abdullah Ibn Abi Awfa رضى الله عنهما	7
Supplication for the payer of Zakah.....	7
The meeting of Imam Abu Hanifah with a companion of the Prophet	8
What is useless speech?	8
If silence is empty of the contemplation of Hereafter, then it is heedlessness.....	9
What is heedlessness?.....	9
I fear heedlessness upon you	10
I am, instead, weeping over missing prayers	10
Will enter Hell while weeping.....	11
A saintly man gave glad tidings in a dream	11
Two types of speaking and remaining silent.....	13
Satan dominates the one who does not safeguard the tongue	14
The biggest weapon of Satan	14
Siddiq-e-Akbar would put a stone in his mouth.....	15
Exercise of silence for 40 years (Parable)	15
A Tab'i saintly man who wrote down conversations and assessed them.....	15
How to assess the conversation	16
Assessment of actions	16

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

Excellence of avoiding useless speech¹

Dua of Attar:

O Lord of Mustafa, whoever reads or listens to ‘*Excellence of avoiding useless speech*’, safeguard him from useless activities, make him pious and grant him the honour of performing Hajj and seeing Madinah again and again.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reciting Salat in abundance proved to be beneficial

Sayyiduna Abu Bakr Shibli Baghdadi رَحِمَهُ اللَّهُ عَلَيْهِ has said: “I saw a deceased neighbour of mine in a dream and asked, “مَا فَعَلَ اللَّهُ بِكَ؟” i.e. How did Allah Almighty treat you? He replied, “I was afflicted with severe hardships. I was not even able to answer the questions of Munkar Nakeer. I thought that perhaps, I had not died as a believer, when suddenly, a voice was heard, “This punishment is being given to you because of the unnecessary use of tongue in the world.” Then, the angels of punishment came towards me. Meanwhile, a beautiful and excellently fragrant person became a fence between me and the punishment and he reminded me of the answers to the questions of Munkar Nakeer, and I gave the answers in the same manner. By the grace of Allah Almighty, the punishment was removed from me. I humbly said to that saintly man, “May Allah Almighty have mercy on you! Who are you?” He replied, “I have been created by virtue of your recitation of Salat in abundance, and I have been assigned to help you at the time of every hardship.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This article is taken from the book "Guftugo ke Adab" pages 51 to 67 by Amir-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة

² Al-Qaul-ul-Badi', p. 260

Dear Islamic brothers, nowadays in our society, unfortunately those who remain silent are rarely found. The tongues of some keep running throughout the day. Only at the time of sleeping their tongues would get some rest. And some start talking even in their sleep. The one who speaks excessively, oftentimes, may even end up lying, backbiting, tale-telling, revealing secrets, hurting feelings and losing his dignity because of always interrupting people in the middle of their conversations. Oftentimes, it might also happen that he would regret after speaking. Then, others are also bored by the constant chattering of a talkative person. People get fed up with him and try to get rid of him. In short, there are countless harms of speaking too much. That is exactly why someone has said that there are nine benefits in not speaking, because a silent person remains safe from many calamities. May Allah Almighty safeguard all of us from talking unnecessarily and protect us from the calamities of the tongue!

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Allah Almighty dislikes useless conversations

Allah Almighty dislikes useless conversations. He has said regarding useless conversations in the Holy Quran, part 18, Surah al-Mu'minon, verse number 3:

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ﴿٣﴾

*those who refrain from futile activities;*¹

Commentary of the blessed verse

In this blessed verse, the second trait of the successful believers has been stated that they remain away from every vain and false thing. In this blessed verse, 'Laghw' is mentioned. In this regard, it is stated in *Tafseer Sirat-ul-Jinan*, volume 6, on pages

¹ Al-Quran, Al-Muminon, verse 3; translation from Kanz al-'Irfan

499-501 that ‘Allamah Ahmad Saawi رَحْمَةُ اللهِ عَلَيْهِ has said: “Laghw’ refers to every such statement, action and disliked or Mubah thing that has no benefit to a Muslim in the religion or the world, for example, wasting time in joking around, useless conversations, play and merriment and vain activities, remaining engaged only in fulfilling desires and all the other actions that Allah Almighty has forbidden. The summary is that a Muslim should remain engaged in performing good deeds for the betterment of his Hereafter or he should remain engaged in striving for earning (Halal) wealth as per need in order to lead his life.”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Motivation to avoid useless things

Motivation has been given to avoid meaningless and futile activities in Ahadith too. Hence, Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “From the perfection of a person’s Islam is that he would quit a meaningless thing.”²

It means, he should not indulge in the things that are not useful. He should not focus his tongue, heart and other body parts towards a useless thing.³

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

What is salvation?

Sayyiduna Uqbah Ibn Aamir رَضِيَ اللهُ عَنْهُ has said: I visited the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly asked, “What is salvation?” He replied, ‘Control your tongue and your house should be enough for you (i.e. do not go here and there unnecessarily) and shed tears for your mistake.’⁴

¹ Tefseer-e-Saawi, vol. 3-4, pp. 1356-1357

² Mauta Imam Malik, vol. 2, p. 403, Hadith: 1718

³ Bahar-e-Shari’at, vol. 3, p. 520

⁴ Tirmidhi, vol. 4, p. 182, Hadith: 2414

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The necessity to safeguard the tongue and its benefits and harms

Bear in mind that safeguarding the tongue, keeping it in check and keeping it away from useless and vain talks are immensely necessary, because the majority of insolence and the most disturbance and harm are caused by the same tongue. And the person who lets his tongue roam free unchecked and lets it loose, Satan makes him fall into destruction. One benefit of safeguarding the tongue is also that good deeds are protected by it, because the person who does not safeguard the tongue, rather, he remains engaged in talking at all times, is not able to refrain from backbiting against people. Similarly, there is a huge risk of uttering words of disbelief as well, and both of these actions are such because of which a person's good deeds are wasted.

The tray of dates (Parable)

Someone said to Sayyiduna Imam Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ: "So-and-so has committed backbiting against you." Hearing this, he filled a tray with dates and sent it to the person who had backbitten against him; in addition, he sent this message: "I have heard that you have gifted me your virtues. So, I considered it appropriate to give a return for them. (That is why, here is a tray of dates.)"¹

Lest people break your teeth

And the second benefit is that, by safeguarding the tongue, a person remains safe from the calamities of the world. Hence, Sayyiduna Sufyan Sauri رَحْمَةُ اللهِ عَلَيْهِ has said: "Do not let slip such a thing from the tongue after hearing which people would break your teeth." And another saintly man رَحْمَةُ اللهِ عَلَيْهِ has said: "Do not let your tongue be free so that it does not cause you to suffer from any disturbance."²

¹ Minhaj-ul-'Aabideen, p. 65

² Minhaj-ul-'Aabideen, p. 66

Unique punishment for one useless question (Parable)

Moreover, one harm of not safeguarding the tongue is that the person gets engaged in impermissible, Haraam, vain and useless talks, indulges in sins and wastes the most precious asset of his life, i.e. time. It is narrated regarding Sayyiduna Hassan Ibn Sinan رَحْمَةُ اللَّهِ عَلَيْهِ that he passed by a room on the roof of a house (i.e. an attic), so, he asked its owner: “How long has it been since you built this attic?” After asking this question, he felt extreme embarrassment and he said the following while addressing his Nafs: “O arrogant Nafs, you waste the most precious time in useless and meaningless questions.” Then, as expiation for that useless question, he fasted for a year.¹

No one can bear the punishment of Hell

And the second harm is that, because of impermissible and Haraam conversations, a person may be inflicted with the agonising punishment of Hell on the Day of Judgement, which no one has the capability to endure. Therefore, safety lies in the same that a person should safeguard his tongue and use it for those things that would benefit him in the world and the Hereafter. May Allah Almighty enable all the Muslims to safeguard their tongues and keep it in check!²

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Heavy actions

Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ has stated that the Beloved Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, “Shall I not tell you such action that is light on the body and heavy on the scale?” I humbly replied, ‘Sure!’ He said, “It is silence, good manners and quitting non-beneficial conversations.”³

¹ Minhaj-ul-'Aabideen, p. 65

² Sirat-ul-Jinan, vol. 6, pp. 499 -501

³ Al-Samt Ibn-e-Abi Al-Dunya ma' mauzu'ah, vol. 7, p. 87, Hadith 112

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

What is the beauty of a person?

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his honourable uncle, Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ, “Your beauty has made me wonder.” Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ humbly said, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what is the beauty of a person?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “His tongue.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Advice of the Holy Prophet ﷺ

The chief of the youths of Paradise, the companion, the son of a companion, Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ has stated that among the pieces of advice I heard my grandfather, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ giving to the blessed companions رَضِيَ اللهُ عَنْهُمْ, one is as follows: “Glad tidings are for the one who remained away from useless speech.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication of Mustafa

Sayyiduna Anas Ibn Malik has stated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said this point three times: “May Allah Almighty have mercy on that person who attains benefit (i.e. reward) when he speaks, and remains safe when he is silent.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Abab- Al-Dunya wa Al-deen, p. 241

² Hilyat Al-Awliya`, vol. 3, p. 236, Hadith: 3817

³ Shu'ab-ul-Iman, vol. 4, p. 241, Hadith 4938

A sign that Allah Almighty's glance of mercy has turned away

Sayyiduna Imam Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ said: "A person's indulging in non-beneficial activities is a sign of the fact that Allah Almighty has turned away His glance of mercy from him."¹

The one who talks vainly has the most sins

The companion, the son of a companion, Sayyiduna Abdullah Ibn Abi Awfa رَضِيَ اللَّهُ عَنْهُمَا has stated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "On the Day of Judgement, the one who will have the most sins among all people will be the one who would speak uselessly the most."²

Explanation of the Hadith: It is because the one who talks too much, in that talk, there will be more useless things as well as those that are contradictory to Shariah. So, because of the things contradictory to Shariah, his sins will increase and he will not even realise it.³

The blessed mention of Sayyiduna Abdullah Ibn Abi Awfa رَضِيَ اللَّهُ عَنْهُمَا

Let's listen to the blessed biography of the companion of the Prophet who stated this narration, Sayyiduna Abdullah Ibn Abi Awfa رَضِيَ اللَّهُ عَنْهُمَا: His name is Abdullah Ibn Abi Awfa and Kunyah is Abu Mu'awiyah.

Supplication for the payer of Zakah

The companion, the son of a companion, Sayyiduna Abdullah Ibn Abi Awfa رَضِيَ اللَّهُ عَنْهُ has stated: "My father (Abu Awfa رَضِيَ اللَّهُ عَنْهُ) visited the court of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ carrying Zakat, so he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed him with this supplication "اللَّهُمَّ صَلِّ عَلَى آلِ ابْنِ أَوْفَى" i.e. *O Allah, send down mercy upon the family of Abu Awfa.*"⁴

¹ Al-Tamheed Ibn-e-'Abdul Bar, vol. 4, p.179

² Jami' Sagheer, p. 86, Hadith 1386

³ Al-Tayseer Sharah Al- Jami' Sagheer, vol.1 p. 200; Fatawah Razawiyya vol. 28 p. 645

⁴ Bukhari, vol. 1, p. 504, Hadith 1498

Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has written in the explanation of this blessed Hadith: “Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ is proudly paying gratitude to the Lord that: we and our honourable father have been blessed with the supplications of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Some said that the word, ‘Aal’ here is extra, but the truth is that ‘Aal’ is in its actual meaning. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not pray for these people only but also for their offspring and all family members.¹

The meeting of Imam Abu Hanifah with a companion of the Prophet

It is stated in *Mir'aat*: “Sayyiduna Abdullah Ibn Abi Awfa رَضِيَ اللهُ عَنْهُمَا is the last companion to pass away in Kufa in 87 Hijri. He is among those companions whom Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ met, because at the time of his demise, Imam Al-A'zam was seven years (and according to some, 17 years old).”²

May Allah Almighty have mercy on him and forgive us without accountability by his virtue!

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

What is useless speech?

Dear Islamic brothers, Sayyiduna Imam Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said in *Ihya al-Uloom*: “If his (i.e. the speaker’s) objective may be achieved with one word, and he uses two words, then the second word is useless, i.e. more than needed.”³

If one word does not suffice, then in this case, two or however many words are spoken according to need, are not useless. The things that contain harm, accountability and punishment, avoiding them is even the requirement of every

¹ Mir'aat, vol. 3, p. 11

² Nuzhat-ul-Qaari, vol. 1, p. 70, derived from; Mir'aat, vol. 5, p. 382

³ Ihya'ul-'Uloom, vol. 3, p. 141

human's intellect, but those things that neither bring a benefit nor a harm, are also harmful things in truth, because the time he spent while uttering them, Zikr and Salat could also have been recited for that long; he could have recited the Quran. If missing these benefits is not a loss, then what is it? Then, when useless talks start, (oftentimes) they progress and reach the extent of criticising and backbiting against people. That is why safety lies in the same that one should either remain silent or perform the Zikr of Allah Almighty, and he should speak about the worldly things that are related with permissible matters, very little according to need. The abundance of even permissible talks about the world hardens the heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

If silence is empty of the contemplation of Hereafter, then it is heedlessness

Sayyiduna Eisa عَلَيْهِ السَّلَام has said: “The conversation that is empty of the remembrance of Allah Almighty is Laghw (i.e. useless), and the silence that is empty of the contemplation of the Hereafter is heedlessness, and the gaze that is empty of admonition is useless and pointless. That person is blessed whose conversation contains the remembrance of Allah Almighty, whose silence contains contemplation and whose gaze contains admonition.”¹

What is heedlessness?

O devotees of Rasool, this saying of Sayyiduna Eisa عَلَيْهِ السَّلَام also includes the following: “The silence that is empty of the contemplation of the Hereafter is heedlessness.” Let's learn what heedlessness is. It is stated in 'Al-Ta'rifat': “الْغَفْلَةُ: مُتَابَعَةُ النَّفْسِ عَلَى مَا تَشْتَهِيهِ” i.e. heedlessness refers to keeping the Nafs engaged in chasing after desires.²

¹ Tanbeeh Al-Ghafilien, p. 115

² Al-Ta'rifat Lil-Jurjani, p. 116

In the condemnation of the heedless, Allah Almighty has said in the Holy Quran, part 9, Surah Al-A'raaf, verse number 205:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ

الْغَافِلِينَ ﴿٢٠٥﴾

And remember your Lord within your heart submissively, and with fear, and a low tone of voice morning and evening, and do not be among the heedless.¹

I fear heedlessness upon you

The following has also been stated in a blessed Hadith of Sahih Bukhari: “By Allah Almighty, I do not fear poverty upon you, but I do fear that the world will be extended upon you as it was extended upon the nations before you. Thus, for the sake of this world, you will also compete with each other like the people before, and this will get you into heedlessness just like it made the previous nations heedless.”²

I am, instead, weeping over missing prayers

It is stated in Mukashafat al-Quloob that Sayyiduna Shaykh Abu Ali Daqqaq رَحْمَةُ اللهِ عَلَيْهِ has said: “A very prominent saintly man رَحْمَةُ اللهِ عَلَيْهِ was severely ill. I went to inquire after his health. A crowd of devotees surrounded him. That saintly man رَحْمَةُ اللهِ عَلَيْهِ was weeping. I humbly said, ‘O Shaykh, are you weeping that you are departing the world?’ He replied, “No, rather, I am crying because of missing prayers.” I asked, ‘Your honour, how have your prayers been missed?’ He said, “Whenever I prostrated, it was with heedlessness, and when I raised my head from the prostration, it was with heedlessness, and now, it is with heedlessness that I am meeting death.” Then, he let out a painfully cold sigh and recited four Arabic couplets whose translation is as follows:

¹ Al-Quran, Al-A'raf, verse 205; translation from Kanz al-'Irfan

² Bukhari, vol. 4, pp. 225–226, Hadith: 6425

1. I pondered over my resurrection, the Day of Judgement and my cheek lying in the grave.
2. (Even) after such respect and exaltation (that I reaped), I will be lying alone and I will be pained because of my offence and soil alone will be my pillow.
3. I thought about the (great) length of my accountability and humiliation at the time of being given the book of deeds.
4. But O my Creator and Sustainer, I hope for mercy from You. You alone are the forgiver of my offences.”¹

Will enter Hell while weeping

Dear Islamic brothers, such a lesson-giving parable it is! Just look at these pious bondsmen of Allah Almighty whose every moment is spent in the remembrance of Allah Almighty, yet, the state of their humility is such that they completely disregard their worships and spiritual exercises, and weep while fearing Allah Almighty’s absolute independence and His secret plan. How miserable the condition of those heedless people is who do not know the first thing about a good deed and no trace of sincerity is found in them, yet, their state is that they never get tired of making big claims about their worships! Despite being protected from sins, Allah Almighty’s pious bondsmen tremble, shiver and continuously weep out of Allah’s fear, but the condition of those indulged in heedlessness is that they continue their disobedience without hesitation, publicly announce their sins and then, are not ashamed one bit about making gales of laughter about it. Listen attentively. It is stated in Mukashafat al-Quloob: “Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has said, “The one who commits a sin while laughing, will enter Hell while weeping.”²

A saintly man gave glad tidings in a dream

O devotees of Rasool, in order to wake up from the sleep of heedlessness, get rid of the habit of sins and increase the passion of acting upon Sunan, travel with the Madani Qafilahs of Dawat-e-Islami to learn and impart Sunan. For your

¹ Mukashafah Al-Quloob, p. 22

² Mukashafah Al-Quloob, p. 275

motivation, a faith-enhancing Madani marvel is presented: Hence, an Islamic brother from Vihari, Punjab was indulged in various kinds of sins before entering the religious environment of Dawat-e-Islami. Although he was physically healthy, he was quite weak in terms of worship. As he got closer and closer to his youth, he kept getting farther and farther away from good deeds. He started spending his life in sins. His time kept being wasted in songs and music, movies, dramas, lying, backbiting and various other sins, and not just that, he also had a shop that provided downloading services, through which, obviously, he himself committed sins, but furthermore, he downloaded movies, dramas, songs and music in other people's phones and shared their sin, and he also charged money for it. His life was immersed in the darkness of sins, so much so that he started considering himself the worst person in the world. However, ever since his childhood, he had loved Dawat-e-Islami, because of which he somehow managed to contact the Islamic brothers and became the traveller of a 3-day Madani Qafilah. He got to learn a lot during the Madani Qafilah, due to which his love for Dawat-e-Islami increased. One day when he was worried because of the circumstances of his house and when he went to sleep in the same state of distress, he saw in his dream that a saintly man was saying to him: Come to Faizan-e-Madinah (Karachi) with your younger brother. **وَإِنْ شَاءَ اللَّهُ**, everything will be alright. He woke up as soon as he heard this. Then, he related this dream to his family members and sought permission to go to Faizan-e-Madinah, Karachi with his younger brother, to which his family members agreed. After arriving in Faizan-e-Madinah, Karachi, both of them observed I'tikaf of the whole month of Ramadan. By the grace of Allah Almighty and by the virtue of I'tikaf, he repented of all his sinful activities and in addition to gracing his head with Imamah, he also joined the list of the disciples of Sayyiduna Ghaus Al-A'zam **رَحْمَةُ اللَّهِ عَلَيْهِ**.

O devotees of Auliya, repenting in youth and getting engaged in the obedience to Allah Almighty are huge blessings. The following statement of the Beloved Prophet of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** contains great glad tidings: "The person who repents in youth is beloved to Allah Almighty."¹

¹ Kitab Al-Twbah ma' mausu'ah Imam Ibn-e-Abi Dunya vol. 3, p. 422, Hadith 184

The one who spends his youth in worship will attain the shade of Arsh on the Day of Judgement.¹

Moreover, the honourable Sufiya have said that the worship of youth is superior to the worship of old age, for the actual time of worship is youth.

May Allah Almighty keep us obedient to Him till our last breath and grant us sincerity and pleasure in worship!

امِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَبِيبِ

Two types of speaking and remaining silent

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'اِمْلَأْ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ' i.e. speaking good is better than silence, and remaining silent is better than uttering something evil.²

Sayyiduna Ali Ibn Usman Hujwari Hanafi, better known as Daata Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ, has said in *Kashf al-Mahjoob*: "There are two types of speaking: One is speaking something good and the second is wrong and useless speech. Similarly, there are two types of silence as well:

1. Purposeful silence (i.e. remaining silent to contemplate the Hereafter or think about the rulings of Shari'ah)
2. Heedless silence (or, Allah forbid, filled with filthy imaginations or useless thoughts of the world).

Everyone should ponder well in the state of silence that if his speaking is good, so now, his speaking is better than his silence, and if his speaking is wrong or useless, then on such an occasion, his silence is better than his speaking." In order to advise regarding the speech being right or wrong, Sayyiduna Daata Ganj Bakhsh Ali

¹ Muslim p. 399 Hadith: 2380

² Shu'ab-ul-Iman, vol. 4, p. 256, Hadith: 4993

Hujweri رَحْمَةُ اللهِ عَلَيْهِ has stated a parable and said: “Once while passing through a locality of Baghdad, Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللهِ عَلَيْهِ heard a person who was saying, ‘السُّكُوتُ خَيْرٌ مِنَ الْكَلَامِ’, i.e. silence is better than speaking. He رَحْمَةُ اللهِ عَلَيْهِ said to him, ‘(Since silence is not good in every case, therefore,) your remaining silent is better than your speaking, and my speaking is better than silence.’”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Satan dominates the one who does not safeguard the tongue

Satan dominates those who keep on babbling, because when a person is too talkative, the possibility of mistakes increases, and it is possible that Satan might succeed in getting him to commit a sin. However, the one who has a habit of remaining silent, achieves victory against Satan. Sayyiduna Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ has narrated that a man humbly said to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, give me some advice.” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Hold fast onto the fear of Allah Almighty, for it is the root of all goodness, and hold fast onto fighting in the path of Allah, for this is the seclusion of the followers of Islam, and regularly perform the Zikr of Allah and recite the Holy Quran, for this will be light for you on earth and a cause of you being mentioned in heavens. And apart from a word of goodness, guard your tongue, for by virtue of it, you will dominate Satan.’²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The biggest weapon of Satan

Sayyiduna Imam Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said in *Ihya al-Uloom*: “The tongue is the biggest weapon of Satan in leading a human astray.”³

¹ Al-Kashf Al-Mahjob, p. 402

² Mu’jam Sagheer, vol. 2 p. 66

³ Ihya-ul-‘Uloom, vol. 3, p. 133

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Siddiq-e-Akbar would put a stone in his mouth

The first caliph of the Muslims, the unparalleled devotee, Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ used to be quite cautious in the matter of the tongue despite definitively being destined for Paradise. It is stated in *Ihya al-Uloom*: “Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ would place a stone in his blessed mouth so that there would be no chance of talking.”¹

Exercise of silence for 40 years (Parable)

Dear Islamic brothers, if you really wish to develop the habit of silence, then you will have to take it seriously and you will have to do hard exercises of remaining silent; otherwise, it is difficult to develop the habit of silence with very little effort. Warn yourself against the destructiveness of the unnecessary use of the tongue and try your best to develop the habit of silence; إِنَّ سَعَاءَ اللَّهِ success itself will be in your feet. Let’s listen to a parable of the steadfastness of a striving person. Sayyiduna Artah Ibn Munzir رَحِمَهُ اللهُ عَلَيْهِ has said: “A person practised being silent for 40 years in this manner that he would place a stone in his mouth, so much so that other than (Salah or invocations or) eating or drinking or sleeping, he would not take the stone out of the mouth.”²

A Tabi'i saintly man who wrote down conversations and assessed them

A Tabi'i saintly man, Sayyiduna Rabi' Ibn Khuthaim رَحِمَهُ اللهُ عَلَيْهِ did not utter a single worldly thing for 20 years. When morning broke, he would take a pen, an inkpot and paper, and he would write whatever he spoke throughout the day and conduct self-accountability in the evening, i.e. according to what he had written, he would assess his conversations.³

¹ *Ihya-ul-Uloom*, vol. 3 p. 137

² *Al-Samt ma' Mausu'ah Ibn-e-Abi Al-Dunya*, vol. 7, p. 256 statement no. 438

³ *Ihya-ul-Uloom (Urdu)*, vol. 3, p. 339; *Ihya-ul-Uloom*, vol. 3, p. 137

How to assess the conversation

The method of assessing your conversation is that one should ponder over every statement of his and interrogate himself, for example, he should ask himself in the heart without moving the tongue: Why did you say so-and-so thing? What was the need to speak at that place? So-and-so conversation could have been wrapped up in such-and-such number of words as well, but why did you utter so-and-so additional words in it? While speaking to so-and-so, why did you utter, 'What? Sorry? What did you say?' etc. and make the other person go through the inconvenience of repeating his sentence? The sentence that you uttered to so-and-so was a heart-breaking taunt; you unjustly hurt his feelings. Come on, now repent as well as apologising to that Islamic brother. Why did you go to so-and-so gathering when you know that useless conversations also take place there? And why did you agree with so-and-so statement? You also had to listen to backbiting there. In fact, you even took interest in listening to the backbiting. Come on, make firm repentance and the resolve to keep away from such gatherings. In this manner, a wise person can assess his conversations, rather, all his day-to-day affairs. Thus, sins, carelessness, and some of one's weaknesses and flaws may be brought to light and the cause of reform may be attained. In the religious environment of Dawat-e-Islami, this assessment is called, 'Jaiza', and in the religious environment of Dawat-e-Islami, motivation is given to reflect on one's actions every day for at least 12 minutes and to fill the booklet of 'Pious Deeds' during that time.

Assessment of actions

All the devotees of Rasool should assess the actions of their entire day daily for at least 12 minutes and check the boxes given in the booklet of Dawat-e-Islami's Maktaba-tul-Madinah, 'Pious Deeds', and on the 1st of every month, they should submit it to their local representative of Dawat-e-Islami's Reformation of Actions Department. **إِنْ شَاءَ اللَّهُ**, an abundant treasure of polite manners and piety will be attained and they will develop immense love for the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.


صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ


Next Weekly Booklet



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