

Weekly Booklet



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

# The Importance of Guarding the Tongue

- He Could Bear the Fast of Intense Heat, But...
- One Cause of Constriction in Sustenance
- Six Signs of Ignorance
- Five Precious Pieces of Advice

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زبان کی حفاظت کی اہمیت

# The Importance of Guarding the Tongue

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

## The Importance of Guarding the Tongue<sup>1</sup>

### Attar's Supplication:

O Allah Almighty! Whoever reads or listens to this booklet "*The Importance of Guarding the Tongue*" protect them from the sins committed through the tongue and from all other sins. Make them among Your beloved servants, and forgive them and their parents without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The Virtue of Sending Salat Upon the Prophet ﷺ

The Final Prophet ﷺ said: "O people! Indeed, on the Day of Judgment, the person who will attain the quickest deliverance from its terrors and reckoning will be the one who sent abundant Salat upon me during his worldly life."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> This article has been taken from pages 67–80 of the book *Etiquettes of Conversation* by Ameer Ahl al-Sunnah, Allama Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ.

<sup>2</sup> Al-Firdaws bi Ma'thur al-Khitab, vol. 5, p. 277, Hadith: 8175

## Complaining to Allah Almighty About the Tongue's Sharpness

The second Caliph of the Muslims, Sayyiduna Umar Faruq-e-Azam رَضِيَ اللهُ عَنْهُ, saw the first Caliph of the Muslims, Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ, holding his blessed tongue and pulling it. He asked, “O Deputy of the Messenger! What are you doing?”

He رَضِيَ اللهُ عَنْهُ replied, “This has led me to places of destruction (i.e., ruin),” and the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “There is no limb in the body that does not complain to Allah Almighty about the sharpness of the tongue.”<sup>3</sup>

## Do not let us out through your tongue

Did you see? Even a forgiven Companion such as Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ greatly feared the harms of the tongue. Indeed, there is ample admonition in this for us, because we often utter whatever comes into our minds. Imam Muhammad al-Ghazali رَحِمَهُ اللهُ عَلَيْهِ writes: “There are many words that say to the person who is about to utter them: ‘Do not let us come out through your tongue.’”<sup>4</sup>

## The Tongue Deserves to Remain Restrained

It is said in Arabic:

مَا شَيْءٌ أَحَقَّ بِطَوْلِ السَّجْنِ مِنَ اللِّسَانِ

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<sup>3</sup> Ihya' al-'Ulum, vol. 3, p. 135; Ihya' al-'Ulum (Urdu), vol. 3, p. 335

<sup>4</sup> Minhaj al-'Abidin (Urdu), p. 145; Minhaj al-'Abidin, p. 66

## The Importance of Guarding the Tongue

***“There is nothing more deserving of prolonged imprisonment than the tongue.”<sup>5</sup>***

### Guarding the Tongue Brings Steadfastness in Worship

One of seven worshippers submitted before Sayyiduna Yunus عَلَيْهِ السَّلَام: “The steadfastness that those people attain in worship who devote themselves completely to it is the result of thoroughly guarding their tongues.” Then the worshipper submitted: “In your view, nothing should be more beloved than guarding the tongue, because it is the means of keeping the heart free from all kinds of whisperings.”<sup>6</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Punishing himself for a Needless Remark (Incident)

Sayyiduna Malik bin Daygham رَحْمَةُ اللَّهِ عَلَيْهِ narrates: “My respected father told me that Sayyiduna Qaysi رَحْمَةُ اللَّهِ عَلَيْهِ came to our home after Asr and asked about my father. We replied, ‘He is sleeping.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Is he sleeping after Asr? At this time? Is this a time for sleeping?’ He then departed. We sent a man after him to say, ‘Please come back. I will wake him up for you.’ That man returned after Maghrib, so we asked him, ‘Did you convey the message to him?’ He replied, ‘He was so occupied with himself that he paid no attention to what I said. I saw him entering the graveyard

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<sup>5</sup> Minhaj al-‘Abidin (Urdu), p. 210; Minhaj al-‘Abidin, p. 96

<sup>6</sup> Minhaj al-‘Abidin (Urdu), p. 210; Minhaj al-‘Abidin, pp. 96–97

while reproaching himself and saying, “A person may sleep whenever he wishes. Why did you say, ‘What kind of time is this for sleeping?’ You should not have asked such a needless question. Now I make a covenant with Allah Almighty, and I will never break it, that I will not allow you to sleep for a full year.” When I heard this, I left him and returned.”<sup>7</sup>

سُبْحَنَ اللَّهِ! On the one hand, this was the practice of our pious predecessors; on the other, we look at our own condition. We can hardly find relief from unnecessary objections, pointless criticism, and needless questions. If only there were some ways for our tongues to be restrained!

### He Could Bear the Fast of Intense Heat, But...

Sayyiduna Yunus bin Ubayd رَحِمَهُ اللَّهُ عَلَيْهِ, out of humility, said: “My nafs can endure the hardship of fasting in the intense heat of Basrah, but it does not possess the strength to refrain from even a single word of futile speech.”<sup>8</sup>

### The Tongue Deserves Even Greater Protection

O lovers of the Prophet! Indeed, failing to protect one's private parts from sins is also a grave sin, unlawful, and a cause of entering Hell. Truly, there is goodness in speaking good words and evil in speaking evil words. The tongue may entangle even great people on

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<sup>7</sup> Allah Walon Ki Batain, vol. 6, pp. 269–270

<sup>8</sup> Minhaj al-'Abidin (Urdu), p. 141; Minhaj al-'Abidin, p. 64

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the Day of Judgment. Therefore, safeguarding it is of utmost importance.

The Tabi'i saint, Sayyiduna Abu Hazim رَحْمَةُ اللهِ عَلَيْهِ, said: "A believer should protect his tongue even more than he protects his private parts."<sup>9</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## One Cause of Constriction in Sustenance

Sayyiduna Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ said: "When you find hardness in your heart, weakness in your body, and constriction in your sustenance, then know that you have certainly uttered some futile speech."<sup>10</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Allah Almighty Hears Every Word

Sayyiduna Bishr Hafi رَحْمَةُ اللهِ عَلَيْهِ spoke very little and would say to his companions: "Reflect upon what you are having written into your records of deeds, for they will be presented before your Noble Lord. Woe to the one who engages in evil speech! If you were dictating something to a friend and had vulgar words written into it, this would be considered shamelessness towards him. Then what will be your condition with Allah Almighty?"<sup>11</sup>

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<sup>9</sup> Hilyat al-Awliya, vol. 3, p. 267, Saying no. 3909; Allah Walon Ki Batain, vol. 3, p. 331

<sup>10</sup> Minhaj al-'Abidin (Urdu), p. 142; Minhaj al-'Abidin, p. 65

<sup>11</sup> Tanbih al-Mughtarrin, p. 190

## What If you Had to Pay for Futile Speech?

Sayyiduna Malik bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ said: “If the angels who record your deeds demanded payment from you every day for the pages upon which they write your actions, then, in order to save money, you would abandon many of your futile words. Yet despite knowing that these records, filled with your unnecessary speech, will be presented before your Noble Lord, why do you not restrain yourself from such talk?”<sup>12</sup>

## The Angels Record Every Word

When dignified and respected people are present, or when one has to appear before worldly authorities and people of influence, the tongue is often carefully controlled. Yet despite knowing that the honourable angels are recording every word, people still engage in shameless and indecent speech. How do foul words and abuse find their way onto the tongue? Sayyiduna Imam Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ said: “It is astonishing that the Kiraman Katibin (the noble recording angels) are with a person, his tongue is their pen, and his saliva is their ink, yet he still engages in futile and indecent speech.”<sup>13</sup>

## An Incident Regarding Futile Speech

Sayyiduna Abu Ubayd رَحْمَةُ اللَّهِ عَلَيْهِ narrates: “We visited Sayyiduna Muhammad bin Suqah رَحْمَةُ اللَّهِ عَلَيْهِ, and he said: ‘Shall I not tell you something that benefited me and may also benefit you?’ Once, Sayyiduna Ata bin Abi Rabah رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘O, my nephew! Those who came before you disliked futile speech. They regarded all conversation as futile except for the recitation of the Holy Qur’an,

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<sup>12</sup> Ibn 'Asakir, vol. 56, p. 418

<sup>13</sup> Tanbih al-Mughtarrin, p. 190

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commanding good, forbidding evil, and necessary speech. Do you deny these statements of Allah Almighty?’

As Allah Almighty states:

وَأَنّٰ عَلَیْكُمْ حَافِظَیْنَ ﴿١٠﴾ كِرَامًا كَاتِبَیْنَ ﴿١١﴾

*And surely, there are guardians appointed over you,  
honourable scribes.<sup>14</sup>*

And in another place:

عَنِ الْيَمَیْنِ وَعَنِ الشِّمَالِ قَعِیْدٌ ﴿١٤﴾ مَا یَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَیْهِ رَقِیْبٌ  
عَتِیْدٌ ﴿١٥﴾

*When the two scribe angels record; one seated to the right  
and one to the left. He does not utter a word except that there  
is a guardian angel ready near him.<sup>15</sup>*

Then he said: ‘Will none of you feel ashamed when his record of deeds for the entire day is opened before him, and he finds that most of it contains matters that were of no benefit to his religion nor to his worldly affairs?’<sup>16</sup>

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<sup>14</sup> Al-Quran, Surah Al- Infitar, verses 10-11; translation from Kanz al-‘Irfān

<sup>15</sup> Al-Quran, Surah Al- Qaf, verses 17-18; translation from Kanz al-‘Irfān

<sup>16</sup> Allah Walon Ki Batain, vol. 3, p. 440

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## A Farooqi Bouquet of Seven Madani Pearls

The second Caliph of the Muslims, Sayyiduna Umar Farooq-e-Azam رَضِيَ اللَّهُ عَنْهُ, said:

1. The one who refrains from futile speech is granted wisdom and insight.
2. The one who refrains from futile gazing—such as looking around without need or unnecessarily viewing various things and scenes—is granted humility and softness of the heart.
3. The one who abandons unnecessary eating, or eating merely for pleasure, is granted sweetness in worship.
4. The one who refrains from excessive laughter is blessed with dignity and awe.
5. The one who avoids joking and mockery is granted the light of faith.
6. The one who protects himself from the love of the world is granted love for the Hereafter.
7. The one who refrains from searching for the faults of others is granted the ability to correct his own faults.<sup>17</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>17</sup> Al-Munabbihat, pp. 89–90, adapted

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## The Reckoning for Futile Speech Will Be Lengthy

It has been said:

إِيَّاكَ وَالْفُضُولَ فَإِنَّ حِسَابَهُ يُطَوَّلُ

*“Beware of futile speech, for its reckoning will be lengthy.”<sup>18</sup>*

## Speak Not, and you will be Safe from Affliction

Another pious elder رَحْمَةُ اللَّهِ عَلَيْهِ said:

إِحْفَظْ لِسَانَكَ لَا تَقُولُ قُبْحًا تَلِي  
إِنَّ الْبَلَاءَ مُوَكَّلٌ بِالْمُنْطِقِ

*“Protect your tongue. Do not speak unnecessarily lest you be afflicted, for tribulations are attached to speech.”<sup>19</sup>*

## A Person's Intelligence Is Recognised Through his Speech

Sayyiduna Abdullah ibn Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ said:

1. أَلَا إِحْفَظْ لِسَانَكَ إِنَّ اللِّسَانَ سَرِيعٌ إِلَى الْبُرْءِ فِي قَتْلِهِ
2. وَإِنَّ اللِّسَانَ دَلِيلُ الْفُؤَادِ يَدُلُّ الرِّجَالَ عَلَى عَقْلِهِ

1. Protect your tongue, for this small limb can very quickly lead a person to destruction.

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<sup>18</sup> Minhaj al-'Abidin (Urdu), p. 147; Minhaj al-'Abidin, p. 67

<sup>19</sup> Minhaj al-'Abidin, p. 66

2. Indeed, the tongue is an indicator of what lies within the heart and reveals a person's level of intelligence.<sup>20</sup>

### Advice for one who Engages in Marketplace Talk

Shaykh Afdal al-Din رَحْمَةُ اللَّهِ عَلَيْهِ once heard a person engaging in vulgar and marketplace-style speech, so he said: "O brother! Allah Almighty created a servant's ears and tongue so that he may hear good and speak good. They were created so that one may listen to the Holy Qur'an, the blessed Ahadith, the Adhan, the Imam's Takbir al-Tahrimah, and the advice of those who counsel him. The tongue and ears were not created for joking, backbiting, slander, lying, tale-carrying, and useless talk. O brother! Refrain from using your ears and tongue without purpose, for this is pure loss. And if, due to the sharpness of your tongue, a sinful statement slips out, then immediately repent and seek forgiveness."<sup>21</sup>

### Dawat-e-Islami made her a Woman of Salah

اَلْحَمْدُ لِلّٰهِ, the Dawat-e-Islami's religious environment is beneficial not only for Islamic brothers but also for Islamic sisters. A Muslim sister from Daska (Punjab), like many ordinary girls, used to follow impermissible fashions and neglect Salah. Later, she began attending a religious madrasah managed by her maternal uncle. One day, some Islamic sisters associated with Dawat-e-Islami came to invite Islamic sisters to the weekly Sunnah-inspired gathering. As a

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<sup>20</sup> Minhaj al-'Abidin (Urdu), p. 144; Minhaj al-'Abidin, p. 66

<sup>21</sup> Al-Minan al-Kubra, p. 547

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result, at the insistence of a friend, she attended an Islamic sisterhood gathering. There, she listened to a Sunnah-inspired Bayan, and the collective emotional Du'a touched her heart deeply. She repented of her sins. After becoming attached to the religious environment of Dawat-e-Islami, she also completed the 12-Day Madani Kaam Course for Islamic Sisters (now known as the Deeni Kaam Course). She received such blessings through Dawat-e-Islami that, in addition to performing her obligatory Salah, she also began offering voluntary prayers. She now has the passion to undertake extensive religious work in her village and says that, as long as she lives, she will remain associated with the religious movement of the lovers of the Prophet, Dawat-e-Islami.

## The Tongue Is Like a Lion Ready to Attack

Sayyiduna Ibn Abi Muti' رَضِيَ اللهُ عَنْهُ said:

1. لِسَانُ الْمَرْءِ لَيْثٌ فِي كَبِيرٍ إِذَا خُلِيَ إِلَيْهِ لَهُ إِغَارَةٌ

2. فَصْنُهُ عَنِ الْخَنَائِدِ جَامٍ صَبَتْ يَكُنْ لَكَ مِنْ بَلِيَّاتٍ سِتَارَةٌ

1. The tongue is like a lion lying in ambush, ready to attack and cause destruction the moment it is given the opportunity.
2. Therefore, restrain it from futile and inappropriate speech by placing upon it the bridle of silence. In this way, you will be

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protected from many calamities.<sup>22</sup>

## A Beast That Devours

A pious Qurayshi elder رَحْمَةُ اللَّهِ عَلَيْهِ said: A scholar was once asked, “Why do you remain silent so often?” He replied, “I have found my tongue to be a beast that devours. I fear that if I let it loose, it will turn upon me and consume me.”<sup>23</sup>

## Protecting Wealth Is Easy, But the Tongue...

A person can secure his wealth by locking it away in a safe. If he possesses great treasure, he may even appoint armed guards to protect it. However, the real accomplishment is to successfully protect one's tongue. Thus, Sayyiduna Muhammad bin Wasi' رَحْمَةُ اللَّهِ عَلَيْهِ said to Sayyiduna Malik bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ: “Protecting one's tongue is more difficult than protecting one's wealth.”<sup>24</sup>

Generally, everyone is careful about safeguarding wealth. Yet if wealth is lost, the loss is only worldly. But sadly, concern for protecting the tongue has become very rare. Indeed, failure to guard the tongue can result not only in worldly harm but also in the destruction of one's Hereafter.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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<sup>22</sup> Minhaj al-'Abidin (Urdu), p. 145; Minhaj al-'Abidin, p. 66

<sup>23</sup> Ek Chup So Sukh (Fada'il-e-Khamoshi), p. 21

<sup>24</sup> Ithaf al-Sadah, vol. 9, p. 144

## Six Signs of the Lovers

It is said:

*Aashiqaan raa shish nishaan sat, ay pisaar!*

*Aah-e sard-va-rang-e zard va chashm-e tar*

*Gar turaa pursand Se digar kudaam?*

*Kam khurd, kam guftan, va khuftan haraam*

Translation: A true lover has six signs: (1) Deep sighs. (2) A pale complexion. (3) Tearful eyes. (4) Eating little. (5) Speaking little. (6) Sleeping little.

## Six Signs of Ignorance

Becoming angry over every little matter, talking excessively, wasting wealth, revealing secrets to everyone, trusting everyone blindly, failing to avoid bad company, and not adopting good company are all signs of ignorance.

A wise person said that six traits identify a foolish person:

1. Becoming angry at every matter that goes against his desires, whether caused by a person or something else.
2. Engaging in useless conversation. A sensible person should speak only when there is benefit, whether worldly or religious.
3. Wasting wealth. Spending money without reward or benefit is a sign of ignorance.
4. Revealing confidential matters to everyone.

5. Trusting everyone indiscriminately.
6. Failing to distinguish between friends and enemies. A person should recognize righteous people and follow their example, and identify evil people and avoid them. Certainly, man's greatest enemy is Shaytan; one should never obey him in any matter and should strive to avoid all sins.<sup>25</sup>

### Four Frightening Harms of Useless Talk

Imam Abu Hamid Muhammad al-Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ mentioned four reasons why useless speech is blameworthy: **1.** Useless speech must be recorded by the Kiraman Katibin (the noble recording angels). Therefore, a person should feel ashamed before them and not burden them with writing pointless words.

Allah Almighty states in Surah Qaf, verse 18:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

***He does not utter a word except that there is a guardian angel ready near him.***<sup>26</sup>

**2.** It is not appropriate that a person's Book of Deeds be presented in the court of Allah Almighty, filled with useless speech. **3.** On the Day of Judgment, in front of all creation, a servant will be commanded to read out his Book of Deeds. At that time, the terrors of the Day of Judgment will be before him. He will be unclothed,

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<sup>25</sup> Tanbih al-Ghafilin, p. 115, summarised

<sup>26</sup> Al-Quran, Surah Al- Qaf, verse 18; translation from Kanz al-'Irfan

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suffering intense thirst, weakened by hunger, prevented from entering Paradise, and deprived of every comfort. Just reflect! In such painful circumstances, how distressing will it be to read out a Book of Deeds filled with useless conversation! Consider this calculation: if someone wastes only 15 minutes daily in useless talk, then in a 30-day month, this amounts to 7.5 hours. In one year, it becomes ninety hours. If a person continues this for fifty years, it totals 187 days and 12 hours, more than six months. Now imagine standing under the blazing sun of the Day of Judgment, enduring unimaginable heat, and having to continuously read a record of useless speech for over six months. And this is only for fifteen minutes of daily idle talk. Many people spend hours every day in pointless conversations, while sinful speech and other wrongdoings are additional to this.

4. On the Day of Judgment, a servant will be reproached for his useless speech and made to feel ashamed. He will have no answer and will be overwhelmed with regret before Allah Almighty.<sup>27</sup>

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Learn Silence

It is narrated from Sayyiduna Jabir bin 'Abdullah رَضِيَ اللّٰهُ عَنْهُمَا: "Learn silence, then learn forbearance, then acquire knowledge, then learn

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<sup>27</sup> Minhaj al-'Abidin, p. 67

to act upon it, and then teach and spread that knowledge.”<sup>28</sup>

## Worship Begins with Silence

Imam Sufyan al-Thawri رَحْمَةُ اللَّهِ عَلَيْهِ said: “The beginning of worship is silence, then seeking knowledge, then preserving it, then acting upon it, and then spreading it.”<sup>29</sup>

## Silence Is the Key to Worship

Imam Sufyan al-Thawri رَحْمَةُ اللَّهِ عَلَيْهِ said: “Abundant silence is the key to worship.”<sup>30</sup>

## Five Precious Pieces of Advice

The Tabi'i Imam Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ narrates that he heard Sayyiduna 'Abdullah bin 'Abbas رَضِيَ اللَّهُ عَنْهُمَا say: “There are five things more beloved to me than the finest black horses prepared for riding.” **1.** Do not engage in useless speech, for it is pointless, and I fear it may lead you into sin. Even beneficial speech should not be spoken at an inappropriate time, for many people have fallen into difficulty by speaking useful words at the wrong moment.

**2.** Do not argue with a patient and forbearing person, nor with a foolish and ignorant one. The forbearing person may develop resentment toward you, while the foolish person may harm you with his words.

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<sup>28</sup> Shu'ab al-Iman, vol. 2, p. 288, Saying 1791

<sup>29</sup> Tarikh Baghdad, vol. 6, p. 6

<sup>30</sup> Al-Samt ma'a Mawsu'at Ibn Abi al-Dunya, vol. 7, p. 255, Saying 436

## The Importance of Guarding the Tongue

3. Mention your brother behind his back only in the manner that you would like him to mention you. Forgive him for those matters in which you hope he would forgive you.
4. Treat your brother in the same way that you wish him to treat you.
5. Act like a person who is certain that he will be rewarded for good deeds and held accountable for sins.<sup>31</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Four Sayings of the Beloved Prophet ﷺ Regarding the Virtue of Silence

1. مَنْ صَمِتَ نَجَا “Whoever remains silent attains salvation.”<sup>32</sup>

*Explanation:* Silence is a means of salvation. However, speaking words of goodness, commanding good, forbidding evil, remembering Allah Almighty, and reciting the Qur'an are superior to remaining silent. According to another explanation, the meaning is: “Whoever remains silent from evil speech has attained salvation.”

2. الصَّمْتُ سَيِّدُ الْأَخْلَاقِ “Silence is the leader of noble character.”<sup>33</sup>
3. الصَّمْتُ أَرْفَعُ الْعِبَادَةِ “Silence is among the highest forms of worship.”<sup>34</sup>

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<sup>31</sup> Ihya' al-'Ulum (Urdu), vol. 3, p. 344

<sup>32</sup> Tirmidhi, vol. 4, p. 225, Hadith 2509

<sup>33</sup> Al-Firdaws, vol. 2, p. 417, Hadith 3850

<sup>34</sup> Al-Firdaws, vol. 2, p. 417, Hadith 3849

Explanation: Silence is one of the finest forms of worship because most sins are committed through the tongue.<sup>35</sup>

4. **الْصَّمْتُ زِينٌ لِلْعَالِمِ، وَسِتْرٌ لِلْجَاهِلِ** “Silence is an adornment for the scholar and a covering for the ignorant.”<sup>36</sup>

### Better Than Sixty Years of Worship

The Beloved Prophet ﷺ said: “Remaining steadfast upon silence is better than sixty years of worship.”<sup>37</sup>

*Explanation:* Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ explains: If a person worships for sixty years but speaks excessively without distinguishing between good and bad speech, then it is better for him to remain silent for a short while. Silence contains reflection upon the Hereafter, self-reformation, immersion in spiritual realities, hidden remembrance of Allah Almighty, and deep contemplation.<sup>38</sup>

### Speak Good or Remain Silent

Would that this blessed Hadith became firmly established in our minds:

**مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ**

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<sup>35</sup> Siraj-e-Muneer, Sharah-e-Jam-e-Sagheer vol. 3, p. 279

<sup>36</sup> Jami' al-Saghir, p. 318, Hadith 5159

<sup>37</sup> Shu'ab al-Iman, vol. 4, p. 245, Hadith 4953

<sup>38</sup> Mir'at al-Manajih, vol. 6, p. 361

## The Importance of Guarding the Tongue

***“Whoever believes in Allah and the Last Day should either speak good or remain silent.”<sup>39</sup>***

## The Beloved Prophet ﷺ Was Known for Long Periods of Silence

**كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ**

***“The Messenger of Allah ﷺ would remain silent for long periods.”<sup>40</sup>***

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ explains: This refers to silence from worldly conversation. Otherwise, the blessed tongue of the Beloved Prophet ﷺ was constantly moist with the remembrance of Allah Almighty. He ﷺ did not engage in unnecessary conversation with people. This refers to lawful speech, for unlawful speech never once emerged from his blessed tongue throughout his entire life. Lies, backbiting, tale-carrying, and similar evils never once came from his blessed tongue. The Beloved Prophet ﷺ was entirely truthful, so how could falsehood ever reach him?<sup>41</sup>

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<sup>39</sup> Bukhari, vol. 4, p. 105, Hadith 6018

<sup>40</sup> Sharh al-Sunnah, vol. 7, p. 45, Hadith 3589

<sup>41</sup> Mir'at al-Manajih, vol. 8, p. 81

## Next Weekly Booklet



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