



THE BENEFITS OF SPEAKING LESS

Seventh part derived from the book
"Etiquettes of Conversation"
by Ameer Ahl-e-Sunnah دامت برکاتہم العالیہ titled:



Conversation has four types

Speaker often regrets

How can a home become peaceful!

Blessed Sight of the Holy Prophet ﷺ
due to the blessing of silence

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العالیہ

The Benefits of Speaking Less

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

The Benefits of Speaking Less¹

Prayer of Attar: O Generous Lord! Whoever reads this booklet, "*The Benefits of Speaking Less*," grant them the success to perform pious deeds. Grant them, their parents, and their family entry into Jannat al-Firdous without accountability.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Virtue of blessed Salat

Sayyiduna Abu al-Muzaffar Muhammad bin Abdullah Khayyam Samarqandi رَحْمَةُ اللّٰهِ عَلَيْهِ says: One day I lost my way, when suddenly a man appeared before me and said, "Come with me." I went along with him and supposed him to be Sayyiduna Khidr عَلَيْهِ السَّلَام. Upon my enquiry, he told me his name was Khidr. Another venerable elder was with him, and when I asked his name, he said, "This is Ilyas عَلَيْهِ السَّلَام." I said, "May Allah have mercy upon you both; have the two of you seen the Master of Creation, the Emperor of all that exists, Muhammad al-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?" They said, "Yes." I said, "Tell me something you heard from the Master of Madinah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, so that I may narrate it from you." They said, "We heard the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say: Whoever recites Salat upon me, Allah Almighty keeps his heart fresh and illuminates it. And whoever recites Salat upon me, his heart is purified of hypocrisy just as cloth is purified with water. Moreover, whoever recites 'صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ' is loved by people even if they disliked him before, and whoever recites 'صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ' opens seventy doors of mercy upon himself."²

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

¹ This article is taken from pages 93 to 103 of Ameer Ahl al-Sunnah's book "Guftagu ke Aadab."

² Al-Qawl al-Badi', p. 277, abridged

Even a single insulting word can lead to Hell

Sometimes, a Muslim inadvertently says such a lovely thing that he himself is unaware of it, and Allah Kareem has already become pleased with him; while another, out of carelessness, utters such nonsense that he does not even realize it, whereas due to the ill fortune of that nonsense, destruction has already become his destiny. Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed, a bondsman sometimes speaks a word pleasing to Allah Almighty without even realising it, and because of this, Allah Almighty raises him many ranks. And a bondsman sometimes speaks a word displeasing to Allah Almighty without even realising it, and because of this he falls into Hell.”³

Bad company destroyed me

O devotees of Rasool! A heart-awakening blessed Hadith has just been mentioned. Indeed, the tongue should be used very carefully. In order to develop the mindset of protecting the tongue, Dawat-e-Islami's role is extremely vital. Being associated with the religious environment of Dawat-e-Islami, we should perform the religious activities abundantly and stay away from bad company at all times. Listen to the Madani parable of a fortunate Islamic brother who, after being destroyed by bad company, had the privilege of attaining the blessed company of the devotees of Rasool. An Islamic brother from the area of Karachi, Gulistan-e-Johar, was stuck in the swamp of bad manners and sins because of the company of bad friends. He was really fond of listening to songs, and this fondness grew to such an extent that he himself started singing at various events and received appreciation from people. Besides this, taking marijuana was his routine. His habit of sinning grew to such a degree that using filthy language and telling lies no longer felt sinful to him. Fortunately, in 2005, he had the privilege of attending the 3-day international Sunnah-inspiring gathering of Dawat-e-Islami held in Madina-tul-Awliya, Multan, where he became the disciple of Ghaus Pak رَحْمَةُ اللَّهِ عَلَيْهِ. However, having returned from the religious gathering, he again adopted the company of bad friends and continued to commit sins. One day, all at once, he was struck by a mental illness, so severe that he did not even remember Surah Fatihah and began to live in his own home

³ Mishkaat, vol. 2, p. 189, Hadith, 4813

like insane people. He began to consider his parents his enemies. His condition deteriorated to the extent that he could neither eat nor sleep because of his illness, and he was eventually admitted to a psychiatric hospital. His mother could not bear to see her son in this condition, and she prayed for him and recited invocations constantly. One night, she saw a saintly man in a dream, who told her to perform a certain 'Amal [practice]. She began performing that 'Amal daily, and by its blessing, the Islamic brother's condition gradually began to improve, and he started to recover physically. And a day came when he travelled with the Qafilah of Dawat-e-Islami in order to learn and impart Sunan, where he gained the mindset of abstaining from sins by keeping the company of devotees of Rasool. He established himself in the religious environment and, while performing the religious activities of Dawat-e-Islami, also became a Zimmadar (responsible) of 'Nayk A'maal', i.e. (Pious deeds) at Division level.

O devotees of companions and Ahl-e-Bayt! The parable mentioned above is giving us a call of contemplation that we should ponder over our company and friendships. It is possible that the reason for detachment from the good deeds is our bad friendship and bad company. Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ said, "It is not possible for the company of bad people to bring profit, or the company of good people to bring loss. You will get nothing from a blacksmith but warmth and smoke, never musk; and you will get nothing from a musk-seller but musk and its scent, never warmth or smoke." He further said, "Abstain from bad company as much as possible, for it ruins Deen and the world; and adopt good company, for it preserves the religion and the world. The snake's company takes life; the bad friend's company destroys Faith."⁴

Hazrat Maulana Rum said:

*Suhbat-e Sālih turā sālih kunad,
Suhbat-e Tālih turā tālih kunad*

⁴ Mir'aat-ul-Manajeeh vol. 6, p. 591

The company of a good person will make you good, and the company of a bad person will make you bad.⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A piece of advice to avoid irrelevant points in conversation

Those who want to reduce their conversation and avoid irrelevant points and different evils, this is how it is stated in *Ihya-ul-'Uloom*: “Conversation has four types: (1) Completely harmful conversation (2) Completely useful conversation (3) Conversation that is harmful but useful as well, and (4) Conversation that is neither harmful nor useful. It is therefore necessary to always abstain from the first type, which is completely harmful. Similarly, it is also mandatory to refrain from the third type, which is harmful as well as useful; and the fourth type falls into the category of ‘completely vain’, being neither harmful nor useful, so wasting time on it is also a sort of loss. After all this, only the second type of conversation remains. This means that three-quarters, i.e. 75%, of conversation is not useful, and only the second, beneficial type is. However, even in this useful type of conversation, there are slight risks of show-off, acting, backbiting, slander, fabricated suppositions, self-boasting, i.e. expressing one’s own excellence and purity, and so on. Moreover, there are risks of drifting into pointless conversation even during useful conversation, and Allah forbid, of committing sins in the process. The mixing-in of all these evils is so subtle that it often goes unnoticed. Therefore, a person remains surrounded by dangers even through this useful conversation.⁶

If one happens to do worldly conversation, perform Zikr of Allah Almighty

Allah Almighty’s bondmen did not consider even purely worldly (purposeful) conversation to be good. When Sayyiduna Hammad Bin Salamah رَحْمَةُ اللَّهِ عَلَيْهِ used to make worldly conversation, after that he would recite سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ and say, “Our predecessors (i.e., the pious men of Allah) would not approve making the

⁵ Musnawi, Daftar awal, p. 22

⁶ Ihya-ul-'Uloom, vol. 3, p. 138

pure worldly conversation in any Majlis unless they included any pious point with that.”⁷

When the merciful attention is removed

A talkative person should fear that Allah Almighty may have removed His merciful attention from him. Sayyiduna Sheikh Ma’roof Karkhi رَحْمَةُ اللهِ عَلَيْهِ said, “A person’s act of making pointless conversation is caused when Allah Almighty leaves him helpless.”⁸

Devoid of good manners and understanding of Deen

No matter how wise a hypocrite may be regarding worldly affairs, since he is devoid of good manners and understanding of Deen, he is surely unfortunate and deprived. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A hypocrite can never have these two qualities together: (1) good manners and (2) understanding of Deen.”⁹

Speaker often regrets

The translation of an admonitory Arabic couplet is as follows: “Knowledge is beauty, and silence is peace, and whenever you have to speak, do not speak a lot. You might not have suffered from embarrassment for being silent, but you must have regretted and suffered from embarrassment many times after speaking.”¹⁰

Dear Islamic brothers! Indeed, it is true that being silent carries a minimal chance of embarrassment. On the other hand, the habit of speaking at an inappropriate point often means having to apologise multiple times, or regretting in one’s heart, thinking, “It would have been better if I hadn’t spoken; because as I spoke, another person’s hesitation was removed. I got scolded, so-and-so got angry, so-and-so felt bad, so-and-so got hurt, my impression also got ruined,” and so on. Sayyiduna

⁷ Tanbeeh Al-Mughtareen, p. 190

⁸ Tanbeeh Al-Mughtareen, p. 190

⁹ Tirmizi, vol. 4, p. 313, Hadith, 2693

¹⁰ Tanbeeh Al-Ghafilien, p. 116

Muhammad Bin Nazr Harisi رَحْمَةُ اللَّهِ عَلَيْهِ gave a marvellous piece of advice: “One continues to lose (respect and) dignity due to excessive speaking.”¹¹

Regretting for not speaking is better than regretting after speaking

It is true that ‘Regretting for not speaking is better than regretting after speaking’ and ‘Regretting after eating less is better than regretting after eating excessively’, as whoever keeps speaking keeps getting into problems, and the one who is habitual of excessive eating destroys his stomach, he often suffers from obesity and is stricken by various types of diseases. Even if he remains safe from the diseases to some extent in his youth, he becomes ‘an embodiment of diseases’ after the end of his young age. In order to learn about the detriments of eating excessively and the cure for obesity, read ‘*Excellence of Hunger*’, a chapter in *Faizan-e-Sunnat* volume one.

A talkative person has to suffer from embarrassment

Bad company ruins. Anyone who goes to a notorious place is defamed, and a talkative one has to suffer from embarrassment. It has been said about Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ that he told his son: “O son! (1) Anyone who befriends a bad person and becomes his companion does not receive peace; and (2) anyone who goes to a notorious place is defamed; and (3) anyone who does not protect his tongue gets embarrassed.”¹²

Anyone who thinks before speaking refrains from pointless conversation

The excellent quality of a wise person is that he should think before speaking, should not waste his time, and gives proper attention to his affairs; therefore, he won’t get a chance to indulge in pointless conversation. Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ narrated that he humbly asked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as to what were the topics in Ibrahimi Scrolls (i.e. the books that were revealed upon Sayyiduna Ibrahim عَلَيْهِ السَّلَام). The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “They consisted of admonitions and pieces of advice, (which also included that) it is incumbent upon

¹¹ Mausu’ah Ibn-e-Abi Al-Dunya, vol. 7, p. 60, statement no. 52

¹² Tanbeeh Al-Ghafilin, p. 115

a wise person that he should be aware of the circumstances prevailing in his era and protect his tongue. He should act instead of talking, and his conversation should not contain pointless conversation.”¹³

Cancer patient recovered

الحمد لله! The blessings of the religious environment of Dawat-e-Islami are remarkable. In order to understand these blessings, listen to this ‘Madani parable’ and rejoice. An Islamic brother from Old Kanpur (Al Hind) was fortunate that he had the privilege of associating with the religious environment of Dawat-e-Islami. His maternal grandmother was severely ill; she received a lot of treatment but showed no recovery. Doctors said that she was suffering from cancer. In addition, they said that she only had a few days left. He was shocked by the terrifying news. In order to make Du’a for his maternal grandmother’s recovery, with trust in Allah Almighty, he attended the weekly Sunnah-inspiring gathering of Dawat-e-Islami and made Du’a beseechingly, “O Allah Almighty! Bless my dear maternal grandmother with recovery by the virtue of the one here who is beloved to You.” The next day, when he went to see his maternal grandmother, he got extremely content to find that the blessing of the Du’a made in that religious gathering among the devotees of the Holy Prophet appeared in such a way that his maternal grandmother was not only sitting but she was healthy and also walking.

No disease is incurable

Glory be to Allah! He has control over everything. If He wills, cancer too is cured. Indeed, there is a cure for every disease except old age and death. However, it is a different topic that doctors have not yet discovered the cure for several diseases. It is therefore better to say, “We have no cure for this disease, or doctors haven’t found the cure yet,” instead of saying, “Such-and-such disease is incurable.” In any case, if Allah Almighty wills, medication becomes a source of cure; otherwise, the same medication could just as likely become the cause of death. Moreover, it is also seen

¹³ Allah walon ki baatayn, vol. 1, p. 319; Hilyat Al-Awliya, vol. 1, p. 222, Number: 551

that, despite a correct prescription from the doctors, some patients still suffer from side effects.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A foolish person is not recognized as long as he remains silent

Silence sometimes commands awe; people look at the silent one with respect. If anyone speaks at all times, his dignity perishes and his words carry no weight. Ibrahim Nakha'i رَحْمَةُ اللهِ عَلَيْهِ said, "If anyone reflects, he will find that the one who often remains silent is gentler and more dignified than all other attendees of the gathering, because silence is beauty for a scholar and a cover for the ignorant."¹⁴

What if the sun doesn't set until midnight? (An Account)

O devotees of Rasool! Indeed, dignity remains intact by staying silent. As a person starts to speak, his intellect is revealed. It is said that a person used to be with Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ but he never spoke. Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ once told him, "Why don't you ever ask any question? You always remain silent." On hearing this, he asked, "All right, tell me, when should Iftar be performed?" The Imam replied, "When the sun has set." He asked, "What if the sun does not set until midnight?" On hearing this question, Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ laughed and said, "Your act of being silent was better. It was my mistake that I have made you speak."¹⁵

I wish I were unable to speak

O devotees of Rasool! A person who is blind is spared from seeing sinful things, such as watching movies and dramas, looking at non-*mahram* women, the exposed knees and thighs of a person wearing shorts, and looking lustfully at an *amrad*. Similarly, a person who is unable to speak is spared from many of the harms caused by the tongue. The first caliph of the Muslims, the greatest devotee, Sayyiduna

¹⁴ Tanbeeh Al-Mughtareen, p. 190

¹⁵ Tareekh-e-Baghdad, vol. 14, p. 251

Siddiq Akbar رَضِيَ اللّٰهُ عَنْهُ said (out of humility): “I wish I were unable to speak, but retained the ability to speak only in the remembrance of Allah Almighty.”¹⁶

Silence is a Blessing

It is stated in ‘Ihya-ul-‘Uloom’: The Holy Prophet’s companion, Sayyiduna Abu Darda رَضِيَ اللّٰهُ عَنْهُ once saw a woman who spoke excessively and said, “It would be better for her if she was unable to speak.”¹⁷

How can a home become peaceful!

In light of the blessed saying of Sayyiduna Abu Darda رَضِيَ اللّٰهُ عَنْهُ, women in particular who fail to avoid pointless conversation, unnecessary questions, ill suspicion and backbiting should learn from this. Learning when to remain silent can help prevent domestic problems, conflicts with relatives, quarrels with the mother-in-law and many other difficulties, helping to create a more peaceful home. This is because countless domestic problems are caused by the wrong use of the tongue.

A notable post of social media

A notable post of social media is presented here with a slight amendment. A girl posted: If daughters had the right to keep their parents with them after marriage, there would not have been a single ‘old people’s home’ in the country. Upon this, a boy replied smartly that if those daughters considered both mother-in-law and father-in-law as their own parents, there would not be any old home in the whole world, let alone in the country.

This post is only intended to reform those women who are quick to answer back to their mothers-in-law, sisters-in-law and the like, and who turn the peace of the household upside down; otherwise, a number of women who endure oppression at the hands of their in-laws would also be found in society.

A solution to resolve quarrel between daughter-in-law and mother-in-law

¹⁶ Mirqaat Al-Mafatih, vol. 10, p. 87

¹⁷ Ihya-ul-‘Uloom, vol. 3, p. 142

If the mother-in-law scolds, the daughter-in-law should only exercise patience. She should not say a single word in response, complain to her husband, frown, show anger by scolding her children or throwing pots etc, or say anything at her father's house. **إِنْ شَاءَ اللَّهُ**, all the domestic problems will gradually be resolved. Similarly, if the daughter-in-law quarrels with the mother-in-law, the mother-in-law should not retaliate at all; she should only remain silent, and should not complain to any family member, not even to her son. **إِنْ شَاءَ اللَّهُ** according to this Urdu proverb, 'stay quiet, earn a hundredfold happiness', she will find peace. Yes! If this solution of Sag-e-Madinah **عَلَيْهِ عَافِيَةٌ** is followed in its true sense, **إِنْ شَاءَ اللَّهُ** the conflict between the daughter-in-law and the mother-in-law will cease very soon, and the home will become peaceful.

Blessed Sight of the Holy Prophet ﷺ due to the blessing of silence

An Islamic sister listened to an audio cassette of a Sunnah-inspiring speech titled 'Importance of Silence', released by Maktaba-tul-Madinah of Dawat-e-Islami, and started to stay silent. Within three days, she realised that she used to talk pointlessly. **أَلْحَدُ لِلَّهِ** due to the blessing of silence, she started to have good dreams. On the third day of refraining from pointless conversation, she listened to an audio cassette of a Sunnah-inspiring speech titled 'What is Called Obedience', released by Maktaba-tul-Madinah. When she slept that night, **أَلْحَدُ لِلَّهِ** she began to see an event in her dream mentioned in the cassette. It was a scene of battle. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** sent his beloved companion, Sayyiduna Huzaifah **رَضِيَ اللَّهُ عَنْهُ** in order to spy on the enemy. As he reached the tents of the disbelievers, he found their chief, Abu Sufyan (who had not become Muslim by then). Seizing the opportunity, as Sayyiduna Huzaifah **رَضِيَ اللَّهُ عَنْهُ** set the arrow on the bow, he recalled this saying of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** that, 'The disbelievers should not find out.' While obeying the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** he gave up on shooting the arrow. Afterwards, he entered the blessed court of the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and presented his findings. **أَلْحَدُ لِلَّهِ** in that dream, the Islamic sister was blessed with a crystal-clear vision of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and two companions **رَضِيَ اللَّهُ عَنْهُمَا**; all the other scenes appeared blurred.

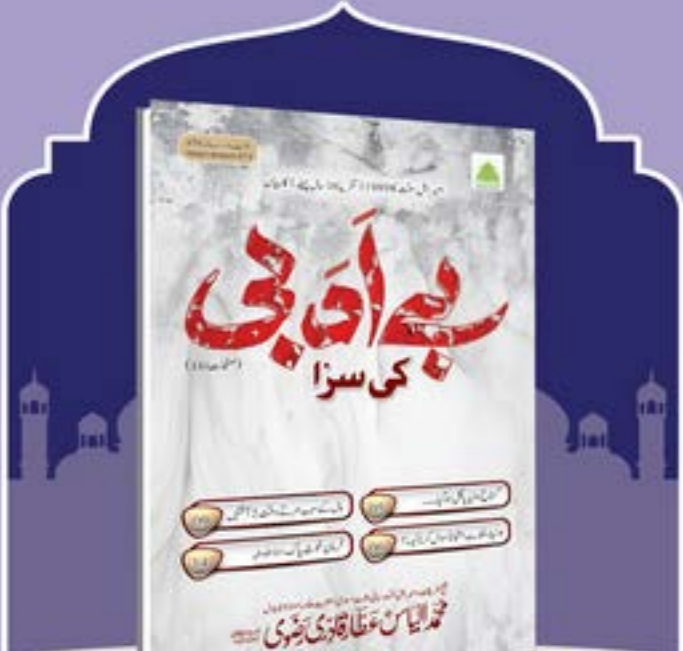
اَلْحَمْدُ لِلّٰہ from only a three-day effort of refraining from idle talk, she received the immense grace of the Master of the Both Worlds صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. She said: “All I want is to never utter a useless word.”

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ عَلَی مُحَمَّد

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