

Evils of Speaking

(EIGHTH PART DERIVED FROM THE BOOK
“ETIQUETTES OF CONVERSATION”
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- More conversation, more mistakes
- A Deed to Be Saved from the Terror of the Grave
- Wisdom of Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ
- Three Black Men Are Also Among the Leaders of the People of Paradise

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

Evils of Speaking ⁽¹⁾

Prayer of 'Attar: O Allah Almighty! Whoever reads or listens to the 13-page booklet 'Evils of Speaking', protect them from the evils of the tongue, grant them the goodness of this world and the Hereafter, and grant them entry into Jannat-ul-Firdaus without accountability along with their parents.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Excellence of reciting ṣalāt

Sayyiduna Samurah Suwā'ī رَضِيَ اللّٰهُ عَنْهُ, the respected father of the Companion, Sayyiduna Jābir رَضِيَ اللّٰهُ عَنْهُ, narrates: We were present in the merciful court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم when a person presented himself and asked, “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Which deed is the most beloved in the court of Allah Almighty?” The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “Speaking the truth and fulfilling the trust.” The narrator of the Hadith, Sayyiduna Samurah رَضِيَ اللّٰهُ عَنْهُ, states: I requested, “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Kindly state something more.” He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “Abundant remembrance of Allah and sending ṣalāt upon me, for this deed removes poverty.”²

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

¹ This content has been taken from the book of Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ entitled 'Guftugu k adaab', pages 104 to 115.

² Al-Qawl-ul-Badi', p. 273 summarily

Evils of the tongue are immense

The Companion, Sayyiduna ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ said: “It is necessary to control the tongue more than every other thing.”¹ (This is because the evils of the tongue are immense). The tongue is the most dangerous of all parts of the body in terms of burdening one with sins. It is necessary to save all parts of the body from sins, (but compared to other parts of the body,) it is most important and necessary to be wary of the tongue and control it.

‘Umar Bin ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ burst into tears

Sayyiduna Abū ‘Abdullāh رَضِيَ اللهُ عَنْهُ said that he heard a scholar say before Sayyiduna ‘Umar b. ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ, “A silent scholar is also like a speaking scholar.” He said, “My opinion is that a speaking scholar will be better than a silent scholar on the Day of Judgement, because the advantage of the speaking scholar will reach out to the people; on the other hand, the silent scholar will only earn personal advantage.” The scholar said, “O Leader of the Believers! Are you unaware of the evils of speaking?” Upon hearing this, Sayyiduna ‘Umar b. ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ burst into tears.²

May Allah Almighty have mercy upon him and forgive us without accountability by his sake!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Explanation of the account

O devotees of the Prophet! The cautiousness of our pious predecessors and their fear of Allah Almighty were amazing! However, there is no doubt that the careful Islamic scholars’ act of advising, explaining commandments of Shariah, preachers’ act of giving Sunnah-inspiring speeches and calling towards righteousness are excellent deeds as compared to silence. However, the scholar’s act of asking Sayyiduna ‘Umar b.

¹ Mu’jīm Kabeer, vol. 9, p. 149

² Al-Samt, vol. 7, p. 345, Statement No. 648

‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ ‘Are you unaware of the evils of speaking?’ for admonition was right in its place, and the latter’s act of bursting into tears due to fear of Allah Almighty was due to the fact that he reached the depth of that Islamic scholar’s words.

Although speaking good is beneficial for people, there are more dangers in this for the speaker himself. For example: If a preacher is good, he may fall into the evils associated with delivering beautiful words and proverbs, etc., either because of the praise he receives from others for his excellent delivery and fluency of speech, or because he becomes arrogant about his skills and considers himself superior to others, or because he feels pride in using difficult proverbs in order to receive appreciation for his eloquence.

If he has expertise in Arabic language, then for the purpose of impressing others with his Arabic language during speeches and conversation, he can fall into the evil of using a lot of Arabic proverbs, etc. Similarly, whoever has a beautiful voice, he is gripped with dangers and risks falling into wrongdoing, as people often praise such people who then fall into arrogance, and consider a beautiful voice as their own excellence instead of Allah Almighty’s bestowal. Therefore, those Islamic scholars’ act of warning about ‘speaking’ is correct, and indeed, the preacher who has the mentioned bad qualities, his act of speaking is an immense trial in his favour and a source of the destruction of his Hereafter, no matter if people receive benefit from him.

Adopting different ways of speaking to impress

Over embellishing speech with the aim of impressing people and therefore making them admire you is a condemnable act. People who appear to be pious but always speak highly of themselves and try to impress others should learn a lesson from the following blessed Hadith.

Sayyiduna Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever learns different ways of conversation solely with the aim of imprisoning

the people's hearts (i.e., making the people their admirers), on the Judgment Day, Allah Almighty will neither accept his *farḍ* nor *nafl*.”¹

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ has stated in relation to this blessed Hadith: “Explaining the topic using different narrations, delivering excellent sentences, presenting lies as truth, meaning, the scholar who makes prolonged conversation and delivers thrilling speeches just with the aim of captivating the people and making them his followers.”²

More conversation, more mistakes

There is fear for a talkative person that he might fall into sins like lying, backbiting, tale-telling, name-calling, etc. Similarly, there is fear for a wealthy person that he might fall into sins like oppression, arrogance, etc., due to possessing excessive wealth. Sayyiduna Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ stated:

1. Whosoever speaks more, his mistakes will be more;
2. Whosoever has more wealth, his sins will be more; and
3. Whosoever has bad manners, he will face punishment.³

Provisions should suffice the journey

The renowned companion, Sayyiduna Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ, once said whilst standing by the blessed Ka‘bah, “Whoever knows me, he knows me, and whoever doesn’t know me, he should know that I am Jundub b. Junādah Abū Dhar al-Ghifārī. Come to this sympathetic and kind Muslim brother!” As people came over, he started to say: “O People! When anyone of you decides to travel to a city in the world, he does not travel without provisions. So, how about the one who wants to travel to the Hereafter without provisions?” People asked, “O Abū Dhar! What should be our provision?” He said, “Offer 2 rak‘āt of salah in the darkness of night in order to be saved from the terror of the grave, observe fasting in summer for the

¹ Abu Dawood, vol. 4, p. 391, Hadith, 5006

² Mir`aat, vol. 6, p. 439

³ Tanbeeh Al-Ghafilin, p. 117

Day of Judgement, give ṣadaqah to the destitute so that you attain salvation from the torment of the hard day, and perform Hajj for other big affairs. Divide the world into two parts, one for seeking the world, and the other for seeking the Hereafter. Besides this, creating a third part is harmful, not beneficial. Similarly, divide your conversation into two parts, one for helping you in the world, and the other helping you in the Hereafter, and the third one is harmful, not beneficial.” He then said, “Ah! The sorrow of that day has ruined me for which I don’t have any cure.” It was asked, “What is that?” He said, “My hopes have even surpassed my age, and I have been heedless of my deeds.”¹

Dear Islamic brothers! In spite of the fact that Sayyiduna Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ was extremely pious, he is humbly saying about himself that, “I have been heedless of my deeds”, then what will become of us? We fail to perform any good deed, and if we happen to perform any small amount of worship, Satan instils the thought into our hearts that we are extremely pious, we are honourable, and tricked by Satan, we also fall into this misconception that we really are pious people. From this account, we should especially learn the lesson of humility and humbleness, and we should consider ourselves as sinners, no matter how many good deeds we perform.

Role of silence in creating a Sunnah-inspiring environment at home

O devotees of the Prophet! By giving up the habits of unnecessary conversation, laughter, and bad behaviour, your dignity will increase at home. And when your family members get inspired from your seriousness, رِئَاسَةً إِلَهُيَّةً your ‘call towards righteousness’ will strike their hearts immediately, and it will become easier to create a Sunnah-inspiring environment at home.

There was an Islamic brother who, upon listening to a Sunnah-inspiring speech on the importance of silence delivered in a Sunnah-inspiring gathering of Dawat-e-Islami, سَمِعَ مِنْهُ started to develop the habit of silence. سَمِعَ مِنْهُ it began to benefit him. His family members were tired of his habit of speaking pointlessly, but as he started

¹ Tanbeeh Al-Ghafileen, p. 118

to adopt silence, his standing at home became meaningful; his mother was particularly glad as she had grown weary of him. As he was always speaking excessively, even his beneficial conversation would remain effectless. But now whenever he mentions any Sunnah to his mother, she does not only listen to it attentively, but also tries to act upon it.

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Evils of pointless questions

Imam Muhammad al-Ghazālī رَحْمَةُ اللّٰهِ عَلَيْهِ stated:

From the types of useless speech is your asking a question from another about an unnecessary thing, and by asking this kind of question, you will waste your time and compel the other person to waste his time as well by answering that question. This is only applicable when there is no problem in asking any question; otherwise, there are usually issues in asking questions. For example, while asking someone a question about his worship that ‘are you fasting?’, if he replies affirmatively, he is one who reveals his acts of worship and that’s how he can fall into showing-off. Even if he does not fall into showing-off, his worship will be removed from the register of ‘hidden worship’, and hidden worship is many degrees greater than public worship, and if he replies negatively, he will be one telling a lie, and if he remains silent, he will consider you as inferior and you will get into trouble due to that, and if he evades, he will face difficulty. Therefore, you will have either made him fall into showing off, telling a lie, considering others inferior or evading just because of one question.

Similar is the case of your act of asking him about his other acts of worship. Also, this is the same as your act of asking him about his sin and every other thing which he hides from the people and feels shy from mentioning. Similarly, if someone is talking to another person and after their conversation, you ask him ‘what were you saying?’ and ‘what were you talking about?’ Similarly, if you see someone while going somewhere and you ask him ‘where are you coming from?’ Sometimes there is some reason that prevents him from telling you, and if he mentions it, he falls

into difficulty and feels embarrassed, and if he does not speak the truth, he falls into lying, and you become the reason of that. Likewise, you ask such a question for which you have no need, and the one who is asked the question, sometimes his *nafs* (carnal-self) does not allow him to say “لَا أَدْرِي” (i.e., I don’t know), so despite not having knowledge, he still answers. (Examples of pointless questions are coming ahead.)”¹

Wisdom of Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ

It was asked from Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ: “What is your wisdom?” He replied, “I don’t ask about anything that I have no need of, and anything that doesn’t benefit me, I don’t get involved in.”²

Silence is wisdom (An Account)

By pointless conversation, I don’t mean this type of question, because they cause sins or harm. The example of pointless conversation is that account which is narrated about Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ. Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ once came in the blessed court of Allah Almighty’s Beloved Prophet Sayyiduna Dāwūd عَلَيْهِ السَّلَام. At that time, he عَلَيْهِ السَّلَام was crafting armour (i.e., a shield made of steel that was worn in war). Because Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ had never seen armour before, he was amazed to see it and wanted to ask about it, but he remained silent due to ‘wisdom’. By the time Sayyiduna Dawūd عَلَيْهِ السَّلَام had finished crafting the armour, he said after putting it on, “What an excellent thing an armour is for war!” Upon listening to this, Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ said, “Silence is wisdom, but those who adopt it are very few.” That is, without asking any question, I came to know about it, and there was no need to ask.³

What is called pointless conversation?

¹ Ihya-ul-‘Uloom, vol. 3, p. 140

² Ihya-ul-‘Uloom (Urdu), vol. 3, p. 345

³ Ihya-ul-‘Uloom (Urdu), vol. 3, p. 347; Ihya-ul-‘Uloom, vol. 3, p. 141

Sayyiduna Imam Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ mentions:

It has been narrated that Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللهِ عَلَيْهِ frequented the court of Sayyiduna Dāwūd عَلَيْهِ السَّلَام for one year so that he could come to know about armour without asking any question. When the revelation of any fault or harm and the involvement of (telling a) lie and showing off is not found in these types of question then this is pointless conversation, and leaving it is the quality of Islam. This was the definition of pointless conversation.¹

Information about Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللهِ عَلَيْهِ

The rank of Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللهِ عَلَيْهِ is great. In juz' 21 of the Holy Quran, there is a complete Surah named after him which is known as 'Surah Luqman'. Allah Almighty has mentioned the wisdom of Sayyiduna Luqmān in verse 12 of this Surah:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۖ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ

غَنِيٌّ حَمِيدٌ ﴿١٢﴾

And We certainly granted Luqmān wisdom: "Show gratitude to Allah!"

Whosoever expresses gratitude, so he expresses gratitude for himself. And whosoever shows ingratitude, then indeed Allah is Infinitely Independent, Most-Praiseworthy.²

Who was Luqmān Ḥakīm رَحْمَةُ اللهِ عَلَيْهِ?

It is written in *Sirāt al-Jinān*, volume 7, page 483:

Sayyiduna Wahb رَضِيَ اللهُ عَنْهُ said that Sayyiduna Luqmān رَحْمَةُ اللهِ عَلَيْهِ was the nephew of Sayyiduna Ayyūb عَلَيْهِ السَّلَام. However, Maqātil رَحْمَةُ اللهِ عَلَيْهِ, the

¹ Ihya-ul-'Uloom (Urdu), vol. 3, p. 347

² Al-Quran, Surah *Luqman*, verse 12; translation from Kanz al-'Irfān

exegete of the Holy Quran, said that he was the son of Sayyiduna Ayyub's maternal aunt. He lived in the era of Sayyiduna Dāwūd عَلَيْهِ السَّلَام and acquired knowledge from him. Before Sayyiduna Dāwūd's proclamation of prophethood, he would give fatwa, and when Sayyiduna Dāwūd عَلَيْهِ السَّلَام was blessed with prophethood (i.e., he proclaimed prophethood), he رَحْمَةُ اللَّهِ عَلَيْهِ stopped giving fatwa. There is a difference of opinion on whether he was a prophet. Most of the scholars are of the opinion that he was a Ḥakīm (i.e., a person of wisdom and intellect), not a prophet.¹

Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ is one of the chiefs of Paradise

Sayyiduna ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Adopt the company of the blacks, as three people from them are the chiefs of the Paradise dwellers:

1. (Sayyiduna) Luqmān Ḥakīm
2. (Sayyiduna) Najāshī
3. The muazzin (of the Holy Prophet) (Sayyiduna) Bilāl رَضِيَ اللَّهُ عَنْهُ.”²

Four definitions of wisdom

There are many definitions of wisdom. Four of them have been mentioned in *Sirāṭ al-Jinān*, volume 7, page 484:

1. Wisdom refers to intellect and understanding.
2. Wisdom is that knowledge which is acted upon accordingly.
3. Wisdom is *ma‘rifah* [recognition] and resolve in actions.
4. Wisdom is such a thing that if Allah Almighty places it in one's heart, it illuminates his heart.³

¹ Tafseer-e-Baghawi, vol. 3, p. 423; Tafseer-e-Madarik, p. 917

² Mu‘jam Kabeer, vol. 11, p. 158, Hadith, 11482

³ Tafseer Khaazin, vol. 3, p. 470

Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ was a healer too

‘Allāmah Ismā‘īl Ḥaqqī رَحْمَةُ اللَّهِ عَلَيْهِ writes in ‘*Rūḥ al-Bayān*’: “Sayyiduna Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ was a *ḥakīm* in medicine and also a man of knowledge and wisdom.”¹

Harms of sitting in the washroom for too long

Sayyiduna ‘Ikrimah رَحْمَةُ اللَّهِ عَلَيْهِ stated:

His master went to the washroom and took a long time. Sayyiduna Luqman رَحْمَةُ اللَّهِ عَلَيْهِ called out: “Sitting there for too long brings harm to the liver, and it produces the disease of piles, and the warmth reaches the head. Remain for a short while in the washroom and finish up quickly.” This prescription of Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ was written and hung at the door.²

If the tongue and heart become corrupt, then...

Sayyiduna Luqmān Ḥakīm’s رَحْمَةُ اللَّهِ عَلَيْهِ master said, “Slaughter a she-goat and bring two of its best parts.” He brought its tongue and heart. After some days, his master asked him again, “Slaughter a she-goat and bring two of its worst parts.” He again brought the tongue and heart. When his master asked about this, Sayyiduna Luqmān رَحْمَةُ اللَّهِ عَلَيْهِ said, “If tongue and heart are sound, they are the best; and if they go corrupt, nothing is worse than them.”³

Examples of pointless questions

- ❖ Asking without any need: How much did you buy this for? How much did you get that for? What is the rate of the plot at such-and-such place?

¹ Tafseer Ruh Al-Bayan, vol. 7, p. 73

² Tafseer Durr-e-Mansoor, vol. 6, p. 510

³ Tafseer Tabri, vol. 10, p. 209

- ❖ If you go to someone's house or someone bought a new house, you ask questions like 'How much did you buy it for?' 'How many rooms are there?' 'How much is the rent?' 'What is the landlord like?' (Asking about the landlord sometimes, Allah forbid, can become a reason of opening up the door to backbiting and slandering. For example, you can get an answer that is full of sins: our landlord is very rude, or cruel, or indecent or hot-tempered, or stingy, etc.)
- ❖ Asking the person you are meeting that 'How many children do you have?' 'What is the age of your elder son (or daughter)?' 'Are they engaged (or married)?'
- ❖ Similarly, when someone buys a new shop, car or scooter, etc., you unnecessarily ask the person questions about its price, durability, cash term, credit term, instalments, etc.
- ❖ The visitor's act of asking a sick person who can barely speak various pointless questions and about the details of his medicines; if surgery was performed, and even asking the number of stitches, to the extent that if there is a private matter, some do not even feel shy asking about it. Even women do not remain behind when it comes to these kinds of pointless things.
- ❖ Talking about the downside of the summer or winter seasons without any need like some talkative people say during hot weather: "It is very hot today, and the power keeps going too."
- ❖ Similarly, some make their teeth chatter and say in the winter season: "It is very cold today."
- ❖ If it is the rainy season, commenting without any purpose, for example: "It is raining a lot. Water is stagnant everywhere. The administration does not take any heed regarding cleaning dirt, etc."

- ❖ Similarly, needless analysis on national and political affairs without the intent of reformation; pointless criticisms on different political parties.
- ❖ If you have travelled to a city or a country, needless description of its mountains and greenery, pointless explanation of houses and roads, etc. If this is not pointless conversation, then what is? However, keep in mind that if we find someone talking pointlessly, we should protect ourselves from ill-suspicion, because sometimes the conversation that we think is pointless is said by a person due to some valid purpose, thereby, it does not remain pointless. Performing *mubāh* things (i.e. neither having reward nor sin) with good intentions becomes a cause of reward.

It is hard for a talkative person to refrain from exaggeration

Keep in mind that speaking pointlessly is not a sin, but pointless conversation becomes pointless when it is said correctly as it is. The problem is that making this type of conversation carefully so that it doesn't cross the limit of 'pointlessness' is a very difficult task. Exaggeration takes place again and again. Sometimes a person speaking pointlessly also falls into backbiting, slander, and hurting the people's feelings unjustly. Therefore, there is safety in silence as 'a moment of silence brings one hundred comforts'.

Role of silence in creating the religious environment in the locality

Before listening to a Sunnah-inspiring speech regarding silence in the Sunnah-inspiring gathering of Dawat-e-Islami, an Islamic brother was really talkative, despite being affiliated with the religious environment. He was not in the habit of reciting *ṣalawāt* abundantly. When he started his efforts of remaining silent, he was blessed with reciting *ṣalawāt* daily a thousand times. Before that, he used to waste his valuable time in making pointless conversation.

After he started his efforts of remaining silent, he granted me (Sag-e-Madinah) a gift (Isal-e-Sawab) of 12 thousand *ṣalawāt* recited in 12 days. Due to the misfortune of pointless conversation resulting from his talkative nature, the religious activity

of Dawat-e-Islami performed in his Zayli Halqah was negatively affected too. Previously, a Madani Mashwarah was held in his Halqah to remove the differences of opinion among them. Surprisingly, due to his silence, ﷺ all the conflict was resolved easily. Showing happiness, his Nigran said frankly, ‘I was worried that you would start arguing and the situation would worsen, but the blessing of you remaining silent made things easy for us.’ Prior to this situation, his needless argumentation and the bad habit of pointless conversation would ruin the environment of the Madani Mashwarah.

Madani weapon for the religious activities

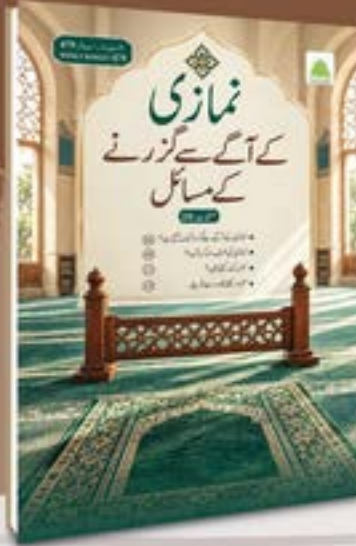
Dear Islamic brothers! Did you see how avoiding pointless conversation is also beneficial for religious activities. Therefore, whoever is a preacher of the Sunnah, he should be especially serious and quiet at any cost. Whoever talks a lot, cuts others’ conversation, repeatedly interjects, argues over petty things, due to all this, there remains a risk that the religious activities will be affected significantly, because the talkative person is devoid of this silence which is the ‘weapon’ of repelling Satan.

While advising Sayyiduna Abū Dhar al-Ghifārī, the Noble Prophet ﷺ said, “Make the abundance of silence mandatory, for it will repel Satan, and you will receive help in religious activities.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Shu’ab Al-Iman, vol. 4, p. 242, Hadith 4942

Next Weekly Booklet



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