

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

WEIGH YOUR WORDS

BEFORE YOU SPEAK

The way of thinking
before speaking

The way of staying silent

Worldly or eternal benefit
of conversation

A big cause of
embarrassment

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

Weigh Your Words Before You Speak¹

Prayer of Attar:

O Allah Almighty! Whoever reads or listens to the booklet Weigh Your Words Before You Speak, grant them the ability to weigh their words before speaking, protect them from useless and sinful conversations, and bless them, along with their parents and family, with entry into Jannat-ul-Firdaws without accountability.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Virtue of Salat

Sayyidunā Ubayy ibn Ka'b رَضِيَ اللّٰهُ عَنْهُ humbly submitted, “I will give up all my regular supplications and recitations and devote all my time to reciting Salat.” The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, “This will suffice to relieve you of your worries, and your sins will be forgiven.”²

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

A foolish person speaks without thinking first

Dear Islamic brothers! A wise person thinks first and then speaks, while a foolish person speaks whatever comes in his mouth. He does not care that he will be humiliated because of this. Sayyiduna Hasan Basri رَحِمَهُ اللّٰهُ عَلَيْهِ said, “It was famous among people that the tongue of a wise person is behind his heart. Before speaking, he consults with his heart. It means that he thinks first if he has to say this or not. If it

¹ This passage has been taken from pages 116–129 of Guftagu kay Ādāb (Etiquettes of Conversation), a book by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

² Tirmidhi, vol. 4, p. 207, Hadith 2465, excerpted

is beneficial, he speaks; otherwise he keeps silent. On the other hand, the tongue of a foolish person is ahead of his heart, for he has no chance of consulting with the heart. He just speaks whatever comes in his mouth.”¹

Take care of tongue, all will be settled

Whoever succeeds in taking care of the tongue, all his work is settled. Sayyiduna Yunus Bin ‘Ubaid رَحْمَةُ اللَّهِ عَلَيْهِ said that anyone whose tongue is fine, all his works are fine.²

Think before speaking

As someone regrets after facing fraud due to negligence at the time of buying something, in the same way, someone who uses tongue needlessly also regrets. A pious man of Allah said, “Keep your conversation safe like wealth, and when you want to spend (this wealth), think carefully before spending it.”

The way of thinking before speaking

O devotees of Rasool! Keep in mind that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never released any pointless word from his blessed tongue nor chuckled. I wish the Sunnah of being silent also prevailed and the habit of our laughter perished. I wish we become the one who thinks before speaking. The way of thinking before speaking can be that before speaking the words, we should question our heart that ‘what is the purpose of saying it?’ ‘Am I giving call towards righteousness to anyone?’ ‘Does this thing that I want to say have any benefit for me or others?’ ‘Will I get any reward for saying it?’ ‘Are my words based on exaggeration to get me into telling a lie?’ While giving an example of exaggeration, Sayyiduna Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللَّهِ عَلَيْهِ stated, “If someone came one time and it was said that he came for a thousand times, then he is a liar.”³ He should also think that ‘If I am flattering or ill-praising someone’ ‘If I am backbiting someone’ ‘Will anyone hurt from this sentence of mine?’ ‘Having

¹ (Tanbeeh Al-Ghafilien, p. 115)

² (Ihya-ul-‘Uloom (Urdu), vol. 3, p. 339; Ihya-ul-‘Uloom, vol. 3, p. 137)

³ Bahar-e-Shari’at, vol. 3, p. 519

spoken, will I face the situation of saying ‘sorry’ due to embarrassment?’ ‘Will I have to apologize for the thing I said aggressively?’ ‘Will I reveal mine or some else’s secret?’ Even after thinking before speaking, if it comes out that it doesn’t have any profit nor loss nor reward nor sins, even then there is a sort of loss in speaking this thing, because instead of bothering the tongue to speak this kind of pointless and useless thing, if “لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ” is uttered with the intention of getting reward or recited Salat, there is surely benefit in this act, and this is the best use of your time that lead you to Paradise. It is surely a loss to waste such a remarkable benefit.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The way of staying silent

Dear Islamic brothers! Although pointless conversation is not any sin, yet it contains losses and harms. Therefore, it is suitable to refrain from it. I wish we had the privilege of developing the habit of staying silent. It is not necessary that we are given the blessing of silence immediately. We have to make a lot of efforts for it. Whoever wants to develop the habit of staying silent, he has to take it very seriously and try a lot to remove the word of ‘hopelessness’ from his dictionary. Sayyiduna Muwarriq ‘Ijli رَحْمَةُ اللَّهِ عَلَيْهِ stated that, “there was a thing that I tried to achieve for 20 years but could not succeed, but still I didn’t give up achieving it.” It was asked: “What is that important thing?” It was replied: “Silence.”¹ Anyone who wants to develop the habit of staying silent should not use his tongue. Instead, if it is possible, he should make a little necessary conversation by writing or by sign language on a daily basis. إِنَّ شَاءَ اللَّهُ, that way the habit of staying silent will start to develop.

There is also accountability for pointless sign language

¹ Al-Zuhd lil Imam Ahmad, p. 310, statement no, 1762

Keep in mind that there is accountability on the Judgement Day for pointless conversation, ill-gazing which means looking around aimlessly, looking at useless scenes, using pointless sign language from either normal or deaf one, making noises uselessly, etc.

اَلْحَمْدُ لِلّٰهِ there is 'Pious Deed' number 53 mentioned in the booklet of making pious entitled '*Pious Deeds*' from 'Dawat-e-Islami': Have you used some signs today in order to develop a habit of keeping your tongue from pointless conversation (i.e. The conversation which is neither beneficial in the world nor in the Hereafter)? (It is better if you talk daily by writing at least four times and by sign language at least three times.) While trying to develop the habit of staying silent, it is also possible that you succeed some days in trying to keep out of pointless conversation, but instead you get back to the habit of talking more and more like before. If it happens, do not lose your heart. Keep trying again and again. If passion is true, اِنْ شَاءَ اللّٰهُ you will surely succeed some other day. According to an Arabic proverb: "اَلسَّعْيُ مِنِّيْ وَالْاِتْمَامُ مِنَ اللّٰهِ" i.e., Effort is mine, and Allah Almighty will complete the work.

According to another Arabic proverb: "مَنْ جَدَّ وَجَدَ" i.e., Whoever tries achieves. While practicing to develop the habit of staying silent, it is suitable to keep your face smiling so that the other person should not think that you are angry with him, that's why you are frowning upon. During the days of practicing silence, anger can rise; therefore, if someone does not understand your sign, do not show your anger to him at all, lest you get into the sin of hurting someone unjustly. Sign language is only suitable with those people with whom you have the same mindset; otherwise, it is possible that a strange person can get angry with you, because he doesn't understand your sign conversation, etc. Therefore, speak with him as per need. In some cases, it is also Wajib to speak – for example, responding the Salam of a visitor with the tongue, etc. Keep in mind as well that you have to say Salam with the tongue not with sign language. Apart from all this, there are various occasions when you have to say Salam with the tongue. Similarly, if parents and other households also remain doubtful, make conversation with the tongue as per need.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

The benefit of thinking before speaking

If a person thinks, means if he develops the habit of thinking before speaking, he himself starts to recognize his many pointless sentences. If there are only ‘pointless sentences’, that is not a sin, but they have several types of harms. For example, one bothers to use his tongue in these types of conversation and the valuable time gets wasted. If Zikr of Allah Almighty, Salat, or religious study are performed during this or any Sunnah is mentioned, there is a lot of reward, and one of the biggest downside of the pointless conversation is that there is accountability for that (conversation).

Pointless discussion of terrorism

مَعَاذَ اللَّهِ if any case of terrorism occurs somewhere, people get into pointless discussion and in some cases, sinful discussion. Discussion, senseless supposition, foolish analysis, clumsy defamation made to any leader, etc. of a political party, etc. are common everywhere. Sometimes, this type of conversation can become a cause of terror, rumors, and dilemma among the people. Nafs (lower inner-self) feels deeply interested in telling and listening to the crimes of blasts and terrorisms. Sometimes one supplicates but there is also a hidden and heartfelt passion of enjoying and rejoicing in telling and listening to the thrilling news in such situations. I wish we recognize this evil of Nafs and refrain from taking interest in the discussions of terrorism and blasts. However, we should not refrain from making Du’a of forgiveness for those attaining martyrdom, having sympathy for injured and affected Muslims, and making Du’as for peace and help, for these are the acts of reward. Thus, whenever there is a case of making or listening to this type of conversation, we should consider in our heart as to what is our intention. If intention is good, it is nice. However, the result of this type of conversation is often found to be as a source of enjoyment.

The heart of a talkative one becomes hard

It is narrated by Sayyiduna ‘Isa عَلَيْهِ السَّلَام: “Besides the Zikr of Allah Almighty, do not make any conversation in abundance; otherwise your hearts will become hard, and

the hard heart remains away from Allah Almighty, but you are not aware of it.”¹

Sayyiduna Imam Malik would persuade the one who loves to gossip

Alas! If someone ‘rubbishes’ nowadays, some people follow him and encourage him while laughing. Remember! Our pious predecessors رَحِمَهُمُ اللّٰهُ were true in heart and tongue. When the great leader of millions of Malikis, Sayyiduna Imam Malik رَحِمَهُ اللّٰهُ عَلَيْهِ, would see a person talking excessively, he would tell him, “Keep some of your conversation to yourself (i.e., converse less).”²

Outlaw became gentle

O the seekers of Allah Almighty’s pleasure! Those who really want to reform should come to the religious environment of Dawat-e-Islami. A very beautiful ‘Madani Parable’ is presented here. Listen to it and rejoice. Before getting associated with the religious environment of Dawat-e-Islami, a young man from Karachi would have the company of criminals. The bad company generated attraction and he joined the ‘band of outlaws.’ It was their routine to beat people, name call, and get into fights purposely. He used to carry weapons with him. Nobody wanted to talk to him because of his criminal activities. Households, relatives, and neighbors everyone were so sick of him. He woke up from the sleep of negligence in such a way that there used to live an elderly Islamic brother in the same area who was associated with the religious movement of the devotees of Rasool, ‘Dawat-e-Islami’. His love for the global Madani Markaz Faizan-e-Madinah can be imagined from this fact that he would walk from Liaquatabad (an area near to global Madani Markaz Faizan-e-Madinah Karachi) to Faizan-e-Madinah for offering Salah Fajr. When the elderly Islamic brother put the individual efforts upon him and advised him to abstain from sins and offering Salah, he was impressed by that piece of advice in such a way that he started offering Salah. One day he met a responsible Islamic brother of Dawat-e-Islami in a Masjid. As a result of his individual effort, he came to the weekly Sunnah-inspiring gathering of Dawat-e-Islami. There were the blessings of Sunan. The speech made during the religious gathering shook his world from inside. When everyone invoked the Zikr of Allah together in the

¹ Tanbeeh Al-Ghafilien, p. 118

² Tanmbेeh Al-Mughtareen, p. 190

religious gathering, he found inner peace. Due to the blessing of religious gathering, such a passion of good deeds rose in his heart that he got associated with Dawat-e-Islami. He repented of goonery and other sins. He started giving Dars of Faizan-e-Sunnat. The change that came in his life brought about a surprise for other people. Some people would talk and break his heart by taunting him about the temporary passion of some days, but he would listen to them quietly, and he promised to himself that whatever happens, he would not renounce the religious environment. After giving up the sins, his sustenance started to increase due to the blessings of performing 'Good deeds'. اَلْحَمْدُ لِلّٰهِ he also got the privilege of performing the religious activities as Nigran of 'Alaqai Mushawarat.

Seven cures of sins

اَلْحَمْدُ لِلّٰهِ due to the blessing of getting associated with the religious environment of Dawat-e-Islami, countless who weren't Salah-performers became Salah-performers and sinners became adherent of Shari'ah and Sunnah. Every other person must adopt this blessed religious environment. By the blessing of Allah Almighty, there are many invocations as well that become the source of refraining from sins. Seven invocations are presented here:

1. "يَا عَفُو": Hatred from sins develops in the heart by invoking it in abundance.
2. "يَا مُحْصِي": Keep hand on chest and invoke it seven times while sleeping. اِنْ شَاءَ اللّٰهُ you will love worshipping.
3. "يَا بَاعِث": Keep hand on chest and invoke it hundred times while sleeping in order to enjoy worshipping. اِنْ شَاءَ اللّٰهُ hatred from sins will develop.
4. "يَا قَاهِر": Love for the world perishes and love for Allah Almighty and the Holy Prophet ﷺ develops by invoking it while walking.
5. "اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم": Invoke it ten times daily in order to remain safe from Satan.

6. “يَا مُحَيِّ، يَا مُمِيتُ”: In order to enter Paradise without accountability, keep hand on chest, invoke it seven times, and blow on chest after every Salah. **إِنْ شَاءَ اللَّهُ** bad habits will perish and you will enjoy worshipping.
7. “يَا بَاطِنُ”: Invoke it hundred times after every Salah. **إِنْ شَاءَ اللَّهُ** you will get rid of evil whispers and bad thoughts.

Note: Do recite Salat once in the beginning and in the end in every deed. Before starting invocation, make some Sunni scholar or Qari listen to it first and invoke with correct point of articulation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Any good deed that is difficult to perform has more reward

Dear Islamic brothers! Getting rid of the habit of pointless conversation is a very difficult task. However, this is also very encouraging that the more anyone finds it difficult to get rid of the habit of pointless conversation, the more he gets the reward. As the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said about performing Wudu in the extreme cold: “Whoever performs Wudu in the extreme cold, the reward is double for him.”¹ Similarly, the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said about reciting the Holy Quran with difficulty: “Whoever recites the Holy Quran with pauses, and it is difficult for him which means that his tongue does not pronounce easily and he pronounces with difficulty, there are two rewards for him.”² Moreover, the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said about the one who prioritizes the other person over his wish: “Whoever has a wish for something but prioritizes another person over his wish, Allah Almighty forgives him.”³ Therefore, O devotees of Rasool! Although we want to continue speaking, yet if we develop the habit of speaking less, we will surely earn reward, **إِنْ شَاءَ اللَّهُ**.

¹ Jami’ al-Sagheer, p. 512, Hadith, 8398

² Muslim, p. 312, Hadith, 1862

³ Ittihaf Al-sadat, vol. 9, p. 779

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ عَلَيْهِ said, “The more difficult any good deed will be in the world, the heavier it will be on the Balance of Deeds on the Judgement Day.”¹

Refrain from pointless conversation

It is narrated from Sayyiduna Rakb Misri رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Good news is for the one who adopts humility despite free from any fault, considers himself humiliated even without poverty, spends his accumulated wealth in good deeds, shows mercy on the poor people, gets acquainted with the knowledgeable and intelligent people; and good fortune is for the one whose earning is Halal, Baatin [inner self] is beautiful, appearance is religious, keeps other people from his evils; and good news is for the one who acts upon his knowledge, spends his wealth in the way of Allah more than his need, and refrains from pointless conversation.”²

He will not regret in Paradise

Dear Islamic brothers! It is necessary for us to recognize the value of our time. Wasting time is a great loss. Understand this from the following blessed Hadith: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Paradise-dwellers will not regret more than any moment in which they could not perform the Zikr of Allah Almighty.”³

Explanation of Hadith: Sayyiduna Allamah Ali Qari رَحْمَةُ اللهِ عَلَيْهِ has written in the explanation of the par ‘Paradise-dwellers’ of this blessed Hadith: Paradise-dwellers will regret on the Judgement Day before entering Paradise, for there will be no embarrassment and regret in Paradise.⁴

عُمْرًا ضَائِعًا مَكْنُ دَرِ كَفْتَنَكُو يَادِ اَوْ كُنْ يَادِ اَوْ كُنْ يَادِ اَوْ

¹ Tazkirah Al-Awliya, vol. 1, p. 95, Summarized

² Mu'jam al-Kabeer, vol. 5, p. 71, Hadith 4616

³ Mu'jam Kabeer, vol. 20, p. 93, Hadith 182

⁴ Harz Sameen Sharah Hasn Haseen, p. 209

***That is, do not waste your age in pointless conversation,
Keep remembering Allah Almighty only***

Nib of the pen

When the pen of Sayyiduna Sulaim Razi رَحْمَةُ اللَّهِ عَلَيْهِ (passed away in 447 Hijri) perished while writing, (although it is also an act of reward for the religious writing with good intentions, yet equivalent to ‘kill two birds with one stone’) he started Zikr of Allah Almighty while sharpening the nib of the pen so that the time does not pass by only in sharpening the nib of the pen.¹

Get a tree planted in Paradise

Surely, the time is very precious. Imagine it from this fact that if you want, you can get a tree planted in Paradise in one second while living in the world, and the way of getting a tree planted in Paradise is very easy. According to a blessed Hadith, amongst these four Kalimaat whatever Kalimah you invoke, a tree will be planted in Paradise. These four Kalimaat are:

(1) سُبْحَانَ اللَّهِ (2) الْحَمْدُ لِلَّهِ (3) لَا إِلَهَ إِلَّا اللَّهُ (4) اللَّهُ أَكْبَرُ²

Excellence of Salat upon the Last Prophet ﷺ

Dear Islamic brothers! Have you noticed! How easy it is to get a tree planted in Paradise! If you invoke any one of the four Kalimat mentioned, then one tree will be planted; and if you invoke all four Kalimat, four trees will be planted in Paradise. Now consider that how valuable time is that the trees are planted by just moving the tongue slightly. So I wish we get a lot of trees planted by invoking “سُبْحَانَ اللَّهِ” “سُبْحَانَ اللَّهِ” instead of pointless conversation, or it is also possible that whether we are standing, walking, sitting or working on something or lying, we should recite Salat upon the Last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while folding the legs, for it is also an act of great reward. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ”Whoever

¹ Ibn-e-‘Asakir, vol. 72, p. 260

² Ibn-e-Majah, vol. 4, p. 252, Hadith, 3807

recites Salat upon me once, Allah Almighty reveals ten blessings upon him, removes ten sins, and increases ten ranks.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Worldly or eternal benefit of conversation

O devotees of Rasool! How good it is that we develop the habit of thinking before speaking in such a way that the conversation you want to make has any benefit in the world or the Herefater or not. If this seems to be pointless, instead of speaking, I wish we had the privilege of invoking ‘اللَّهُ اللَّهُ’ or reciting Salat upon the Last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that we can earn a lot of reward or we had the privilege of getting a tree planted in Paradise by invoking “سُبْحَنَ اللَّهُ” or “الْحَمْدُ لِلَّهِ” or “لَا إِلَهَ إِلَّا اللَّهُ” or “اللَّهُ أَكْبَرُ”.

Intention of invoking ‘سُبْحَنَ اللَّهُ’ or making it invoke

Remember! One also receives reward by invoking “اللَّهُ أَكْبَرُ” or “اللَّهُ أَكْبَرُ” as surprise or appreciation. However, if the intention of performing Zikr of Allah Almighty is included, one will receive more reward. Sometimes preachers and Na’t reciter ask the participants to invoke “سُبْحَنَ اللَّهُ”. Making it invoke also brings about reward, and anyone who invokes it also deserves reward. However, if anyone who wants to make it invoke should say like this, it is way better: Say with the intention of performing the Zikr of Allah Almighty: “سُبْحَنَ اللَّهُ”. Upon this, whoever says “سُبْحَنَ اللَّهُ” with the intention of performing the Zikr of Allah Almighty, his reward will increase.

Sayyiduna ‘Allamah ‘Aini رَحْمَةُ اللَّهِ عَلَيْهِ (passed away in 855 H) stated: “It is Mustahab to invoke “اللَّهُ أَكْبَرُ” “سُبْحَنَ اللَّهُ” at the time of surprise upon something.”² Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ stated in ‘Mirat’: “Anyone who invokes “سُبْحَنَ اللَّهُ” or “اللَّهُ أَكْبَرُ” or “الْحَمْدُ لِلَّهِ” or “لَا إِلَهَ إِلَّا اللَّهُ” in any way, he will receive the reward of Nafil

¹ Nisa`ee, p. 222, Hadith, 1294

² ‘Umdah Al-Qari, vol. 15, p. 335

Sadaqah. Whether he invokes with the intention of performing the Zikr of Allah Almighty or recites these words as Wazifah for any need or invokes “سُبْحَانَ اللَّهِ” upon listening to any surprising news or invokes “أَحْمَدُ لِلَّهِ” upon receiving any good news, he will receive reward in any way as taking Allah Almighty’s name is worship in any circumstance.¹

In short, even though you have no separate intention of reward for invoking Zikr-o-Azkar and Awrad-o-Wazaif, reciting the Holy Quran and Durood-o-Salam, and performing the acts of pure worship, yet you will receive reward; and if you make intentions of reward, reward will increase.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Better than sixty years of worship

If you feel like staying silent instead of reciting something, there are also conditions of earning reward, which means that instead of getting into various thoughts, you should immerse yourself in the remembrance of Allah Almighty, Madinah or the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or start pondering over the religious knowledge or get into the shocks of death, the loneliness and terror of grave, and horrors of the Judgement Day, in this way there will be no waste of time, but instead, each and every moment will be included in worship, إِنَّ شَاءَ اللَّهُ. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(Over the matters of the Hereafter) pondering for even a moment is better than the worship of sixty (60) years.”²

Value of precious moments

Dear Islamic brothers! The days of life refer to the hours and the hours refer to the minutes. Every breath of life is a priceless gem. I wish we had the privilege of valuing every breath, lest none of the breaths should go meaningless and we should find the treasure of life empty from the good deeds on the Judgement Day and shed the tears

¹ Mir`aat, vol. 3, p. 98

² Jami’-us-Sagheer, p. 365, Hadith, 5897

of embarrassment. I wish we had developed the habit of accounting for every second of life we are living and spent every moment of life in the useful activities, lest we should regret on the Judgment Day after finding out our time spent in friendly conversation.

A big cause of embarrassment

The Holy Prophet's blessed companion (Sahabi), Sayyiduna Abdullah Ibn-e-Mas'ood رَضِيَ اللهُ عَنْهُ said, "I am not embarrassed on any day of my life spent more than any day of mine that remains empty from increasing good deeds."

Time is like a sword

Sayyiduna Imam Shafa'i رَحِمَهُ اللهُ عَلَيْهِ said, "**Time is like a sword**, slay it (with the good deeds); otherwise, it will slay you (by involving you in pointless things)."¹

Recitation in Sakrat

Sayyiduna Junaid Baghdadi رَحِمَهُ اللهُ عَلَيْهِ was reciting the Holy Quran at the time of Naza'. He was asked: "Recitation in this time?" He said: "My Book of Deeds is being folded so I am increasing good deeds in it quickly."²

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

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

When Faizan-e-Sunnat entered the home

اللہ اکبر! The passion of recitation even at the time of departing from the world! May Allah Almighty also bless us with the passion of reciting the Holy Quran! Ameen! In order to get the passion of recitation and getting rid of the habit of sins, keep associated with the religious environment of Dawat-e-Islami at all times and study

¹ Lawaqih Al-Anwaar Al-Qudsiyah, p. 83

² Sayd Al-Khatir, p. 227

the Islamic books of Maktaba-tul-Madinah. An account is presented for your persuasion: Before getting associated with the religious environment of Dawat-e-Islami, an Islamic brother from Sahiwal (Punjab) was wandering around in the colors of the world and the valleys of the sins. He continued missing Salah, telling a lie, backbiting, taletelling, and committing many other major sins. His life reformed in such a way that his maternal cousin who was associated with the religious environment of Dawat-e-Islami came to his home. Households were impressed by looking at his simple but religious attire. He recounted the Madani Parables of Dawat-e-Islami to the households, due to which love for Dawat-e-Islami developed in their hearts. Moreover, he gifted a book as well entitled 'Faizan-e-Sunnat'. When that Islamic brother and his households studied that book, the positive changes started to come in their home, and the time came by when this home got associated with the religious environment of Dawat-e-Islami. After some days, when this Islamic brother travelled with Madani Qafilah in order to learn and teach Sunan, then **اللَّهُمَّ** due to its blessing, he grew a fistful of beard on his face and worn Imamah on the head according to Sunnah. He was blessed even more that he did not only take admission in Dars-e-Nizami in Jamia-tul-Madinah, but his two sisters also took admission in Dars-e-Nizami in Jamia-tul-Madinah (girls).

O devotees of the Sunan of Mustafa! Giving and accepting a gift is Sunnah. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, **”تَهَادَوْا تَحَابُّوا”** That is, give a gift to each other. Love will increase.¹ We came to know from this blessed Hadith that love increases by giving a gift, and if this gift is any religious book, it is possible that knowledge also increases in addition to love. Therefore, if it is possible, buy Islamic books from Maktaba-tul-Madinah of Dawat-e-Islami and present to your relatives and friends as a gift. Distribute in the gatherings of death and wedding as well as in other events for the Isal-e-Sawab of your deceased relatives. Do not only distribute but make it your routine to study these books by yourself. **إِنْ شَاءَ اللَّهُ** you will gain a huge amount of religious knowledge.

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

¹ Mauta, vol. 2, p. 407, Hadith 1731

Next Weekly Booklet



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