

Would that we could get rid of useless conversation!



22-February-2018

Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Would that we could get rid of useless conversation!

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat- 'Alan-Nabi ﷺ

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When Thursday arrives, Allah عَزَّوَجَلَّ sends angels who have papers of silver and pens of gold. They write the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday (i.e. the night between Thursday and Friday).' (*Kanz-ul-'Ummal*, vol. 1, pp. 250, *Hadees 2174*)

بچیں بے کار باتوں سے پڑھیں اے کاش! کثرت سے
ترے محبوب پر ہر دم ڈرودِ پاک ہم مَوَلیٰ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤْتُوا إِلَى اللَّهِ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

Dear Islamic brothers! Surely tongue is one of the greatest blessings of Allah ﷺ. The one who uses this blessing in a good manner gets its benefit, not only in this world, but he will also see its blessings in the Hereafter. However, the one who gives his tongue full freedom, suffers disgrace in the world and the Hereafter both. Today, we will be privileged to listen to different Madani pearls about the protection of the tongue. First of all, let's listen to a faith-refreshing parable.

Sayyiduna Umar Bin Saleem رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Once Sayyiduna Isa عَلَيْهِ السَّلَام went to his followers in the state that he عَلَيْهِ السَّلَام was wearing a woollen Jubba (cloak), barefooted and had no cloth etc., on his head, and tears were rolling down from his eyes. Due to being hungry his complexion changed and due to intensity of thirst his lips became absolutely dry. He عَلَيْهِ السَّلَام greeted his followers, and after giving some pieces of advice, he عَلَيْهِ السَّلَام gave them the Madani pearls of protecting the tongue and said: 'O people! Avoid speaking uselessly; never speak any word other than Zikr of Allah ﷺ from your tongue; otherwise your heart will become hard. No doubt, hearts are soft, but useless talk makes them hard. And the person whose heart becomes hard, gets deprived of the mercy of Allah ﷺ. (Uyoon-ul-Hikayaat, vol. 1, pp. 185)

آنکھوں کا زباں کا دے خدا قفلِ مدینہ
ہر عضو کا عطار لگا قفلِ مدینہ

بولوں نہ فضول اور رہیں نیچی نگاہیں
دوزخ کی کہاں تاب ہے کمزور بدن میں

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Sayyiduna Isa Ruhullah عَلَيْهِ السَّلَام ordered his followers to do Zikr of Allah ﷺ and avoid useless conversation through the pieces of advice he عَلَيْهِ السَّلَام gave to his followers in the above-mentioned parable. He عَلَيْهِ السَّلَام has also said that useless talk causes the heart to become hard. Remember! Where by virtue of this tongue we may deserve the eternal blessings of Paradise by doing Zikr and reciting Salat, Na'at and delivering speeches and presenting the call towards righteousness, we may also suffer

the torment of fire by misusing it, like committing the sins of backbiting, tale-telling, abusing someone, etc. Alas! At present, the concept of protecting the tongue is almost vanishing. We do not realize how this small piece of meat, which is guarded by two lips and two jaws, can put our whole body into worldly and Hereafter troubles. But being careless of the consequences and without thinking of anything, we keep speaking and it has become our habit. Remember! Every word we utter [from our tongue] is written by the infallible angels of Allah عَزَّوَجَلَّ. In Ayah 18 of Surah Qaaf part 26, Allah عَزَّوَجَلَّ has stated:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

He does not utter a single word, without a ready recorder seated next to him.

[Translation of Quran (Kanz-ul-Iman)](Parah. 26, Surah Qaaf, Ayah 18)

There are some keepers on you:

Sayyiduna Atta Bin Abi Rabbah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: People of the past would dislike useless talks and for them, apart from the Holy Quran and Sunnah, presenting the call towards righteousness, forbidding from evils and the conversation for necessities of worldly life, every conversation was useless. Don't you know that indeed, there are some honourable keepers, who write [your every act]; one is sitting on the right and the other one on the left. One keeper is always ready whenever you utter something [from your tongue]. Do any of you not feel ashamed of it that when his Book of deeds is opened, which he had filled in the beginning of his day, containing most of the talks which have nothing to do with the Deen (religion) and the world? (*Ihya-ul-Uloom, vol. 3, pp. 348*)

میں بے کار باتوں سے بچ کے ہمیشہ

کروں تیری حمد و ثنا یا الہی

(وسائلِ بخشش مرمم، ۱۰۵)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Have you heard! Every word we utter is written by angels. Just ponder, we speak uselessly so much throughout the day, commit tale-telling and backbiting against so many people, use different kinds of foul language and make so many people silent by our glib talk. No one can win from us in useless arguments. Have we ever thought that by these useless conversations and arguments we can make people silent in the world, establish our superiority to them, but on the Judgement Day, in the plain of Mahshar, what will happen to us when the Beloved Rasool ﷺ and all the blessed Ambiyah عَلَيْهِمُ السَّلَام will appear with their Ummahs, pious saints and our relatives and friends and devotees will also be there before whom we were respected much in the world, the sun will be blazing fire, the earth will be of burning copper and everyone will have to read out their Book of deeds in front of everyone? Allah عَزَّوَجَلَّ has stated:

وَنُخْرِجُهُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

اقْرَأْ كِتَابَكَ طُفْئِي بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٣﴾

And We shall bring forth a register for him on the Day of Resurrection, which he will find open. It will be said, "Read your ledger; this day you are sufficient to take your own account.

[Translation of Quran (Kanz-ul-Iman)](Parah. 15, Surah Bani Israel, Ayah 13-14)

Dear Islamic brothers! Just ponder! How shall we read out our Book of deeds in front of everyone on the Judgment Day? How shall we read out the book of deeds that will be full of useless conversation, polluted with abuses and indecent talks, which will contain utterances about breaking the hearts of Muslims? How shall we read out the Book of deeds that will have sins like backbiting and tale-telling against Muslims and untruth? How shall we face people? Therefore we should try to speak as less as possible and should speak only that is necessary, refraining from speaking uselessly or we should speak good, because useless conversation only causes loss. On the basis of four reasons Hujjat-ul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned the harm of useless conversations:

1. Kiraman Katibeen (those respected angels who record deeds) have to write down useless conversation, therefore, a person should feel shy from them and should not give them the trouble of writing down useless conversation.
2. Regarding condemnation of useless conversation, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ mentions the second reason. It is not good that the Book of deeds full of useless conversation be presented to the Merciful Allah عَزَّوَجَلَّ.
3. The third reason for the condemnation of useless conversation is that a person will be ordered in the court of Allah عَزَّوَجَلَّ in front of all the creation to read out his Book of deeds. Now, the terrifying severities of the Day of Judgement will be in front of him. Human will be without clothes; he will be incredibly thirsty; his back will be bent due to hunger; he will be stopped from going to Paradise, and every type of comfort will be stopped for him. (Just ponder! How worrying it would be to read out a Book of deeds full of useless conversation in such troublesome situation!)
4. The fourth reason for condemnation of useless conversation is that on the Day of Judgement a person will be rebuked for useless conversation and he will be made to feel embarrassed. That person will have no answer to this and he will feel deeply ashamed in the blessed Court of Allah عَزَّوَجَلَّ. (Minhaj-ul-'Aabideen, pp. 67)

میری زبان تَر رہے ذکر و دُرود سے
بے جا بنسوں کبھی نہ کروں گفتگو فضول

(وسائل بخشش مرمم، ص ۲۳۳)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Make your mind to protect your tongue in order to protect yourself from this disgrace on the Judgement Day. Get into the habit of avoiding useless conversation, as speaking less is such a deed for which Sayyiduna Adam عَلَيْهِ السَّلَامُ has been made to promise.

Dear Father! Why don't you speak?

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated: Sayyiduna Adam عَلَيْهِ السَّلَام was sent to the earth, he had a great many children. One day, his sons, grandsons and great-grandsons (sons of grandsons) all gathered around him and were talking, whereas he sat silent and did not speak. His children humbly asked: Father! What is the reason you are quiet and we are talking? Abul Bashar Sayyiduna Adam عَلَيْهِ السَّلَام replied: 'O my sons! When Allah عَزَّوَجَلَّ sent me to the earth from His closeness (i.e. Paradise), I was made to promise: O Adam! Speak less till you regain My closeness'. (*Tareekh-e-Baghdad, vol. 7, pp. 339, Raq. 3843*)

Dear Islamic brothers! Have you heard! To speak less has been given such great importance that Allah عَزَّوَجَلَّ Himself is commanding His highly respected Nabi عَلَيْهِ السَّلَام to speak less. We have to take great care in protecting our tongue and saving it from speaking uselessly. Alas, Alas! Neither do we have the mind-set of observing Qufl-e-Madinah of tongue, nor have the fear of speaking too much and useless conversation. It is the tongue due to whose misuse many people will be made to enter Hell.

Bad conversation will make us fall flat on the face in the Hell!

Sayyiduna Ubadah Bin Samit رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ came out of his home and got on his vehicle. Sayyiduna Mu'az Bin Jabbal رَضِيَ اللهُ تَعَالَى عَنْهُ humbly asked: Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which deed is the best? Pointing towards his blessed mouth, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: To stay quiet except for speaking about righteousness. It was humbly asked: Will Allah عَزَّوَجَلَّ account for what we speak [from our tongue]? Hitting his blessed hand on his thigh the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O Mu'az! Words uttered from the tongues will make people fall flat on the face into the Hell. So the one who believes in Allah عَزَّوَجَلَّ and the Judgement Day, should speak good or stay quiet from speaking bad. (It was further said:) Speak good, you will get benefit and stay quiet from speaking bad, you will be safe. (*Mustadrik Lil-Hakim, vol. 5, pp. 407, Hadees 7844*)

فضول اور بیکار باتوں کے بدلے
 کروں کاش! ہر دم مدینے کی باتیں
 (وسائلِ بخشش مرمم، ۲۷۳)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Definition of useless conversation

Dear Islamic brothers! Have you heard! Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ stated a very beautiful method of staying safe. Safety lies in it that a person speaks good and avoids speaking bad. Remember! We will be able to succeed in observing Qufi-e-Madinah of tongue and staying safe from the destruction of useless conversation when we know what useless conversation is. Regarding this, Sayyiduna Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: The definition of useless conversation is that, to have such conversation, from which if you stop, you will not become a sinner, and nor will you suffer any loss at present or in future. For example, you describe your journey in front of people in any gathering and relate the events that occurred to you and the mountains and streams you saw during the journey. Similarly, you mention the food and clothes you like and the wonderful things about the Mashaikh of different cities and their wonderful events. These are the acts due to which you will not become a sinner if you do not mention them, and nor will you suffer any loss, though you try your best not to make any reduction or addition in describing the incident, and nor does it have any backbiting and any condemnation of the creation. Despite all these precautions you will be the one who wastes his time. And how will you protect yourself from the evils of useless conversation? (*Ihya-ul-'Uloom, vol. 3, pp. 345*)

Dear Islamic brothers! Have you heard what useless conversation means! Useless conversation means there will be no harm if it is not done. Thus before we speak we should ponder over its consequence whether or not it will benefit our Hereafter. If it benefits our Hereafter, it should be done, otherwise we should keep quiet. If we bear the concept of being disgraced on

the Judgement Day in mind due to useless and indecent conversation, we will become the one who speak less and refrain from useless conversation, because the one who suffers from any worldly tension he keeps on thinking about it. For example, if someone's mother or father or relative meets sudden death, or his running business suddenly slows down or he has quarrel at home on trivial issues, he falls silent. Similarly, if we are blessed with pondering over the Hereafter after listening to the torments of Hell, our hearts tremble with the fear of Allah **عَزَّوَجَلَّ**, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, we will also fall silent. But we do not keep silent at any moment. We speak all the time without thinking. If we study the blessed life of our Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, it will become obvious that our Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to speak very less; he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would remain silent quite often. Sayyiduna Jabir Bin Samorah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has said that the Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would mostly remain silent.

(Sharh-us-Sunnah lil-Baghwi, vol. 7, pp. 45, Hadees 3589)

The renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi **عَلَيْهِ رَحْمَةُ اللَّهِ الْحَمِيدَان** has said regarding the blessed Hadees, 'Silence here means silence from worldly conversation, otherwise the blessed tongue of the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would always remain occupied with the Zikr of Allah **عَزَّوَجَلَّ**. He **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would not talk to people unnecessarily. This refers to permissible conversation whereas he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** never had any impermissible conversation throughout his entire blessed life. The Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is an embodiment of truth, then how any falsehood can ever approach him!' *(Mirat-ul-Manajih, vol. 8, pp. 81)*

Dear Islamic brothers! The Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would not only protect his blessed tongue himself, but he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would also greatly persuade or rather urge his Ummah to keep silent. Let's listen to six blessed sayings of the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** about the virtues of silence.

- (1) The Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: 'Should I not tell you about the nicest and easiest deed?' A blessed companion humbly said: 'May

my parents be sacrificed for you! Why not, please state.’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘It is good manners and prolonged silence; must adopt both of them because you cannot take any other act like them in the court of Allah عَزَّوَجَلَّ.’

- (2) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Silence is the highest act of worship’. (*Ibid, Hadees 3849*)
- (3) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Silence is mandatory for the one who wants to stay safe’. (*Musnad Abi Ya’la, vol. 3, pp. 271, Hadees 3595*)
- (4) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who remains silent achieves salvation’. (*Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadees 2509*)
- (5) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A bondman cannot achieve the reality of faith until he stops his tongue. (*Al-Mu’jam-ul-Awsat, vol. 5, pp. 55, Hadees 6523*)
- (6) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Good news is for the person who saves his excessive conversation and spends his extra wealth. (*Al-Mu’jam-ul-Kabeer, vol. 5, pp. 72, Hadees 4616*)

Dear Islamic brothers! Have you heard! Silence has a great many virtues. **Keeping silent** is a very nice deed. **Keeping silent** is the best act of worship. **Keeping silent** is a proof of safety. **Keeping silent** brings about salvation. **Keeping silent** is a source of attaining the reality of faith. So in order to attain the virtues which have been mentioned in these blessed Ahadees, protect your tongue and also give the mind-set to observe Qufi-e-Madinah of tongue to your family members because sometimes it happens that there is a strong possibility that we may start sinful conversation if we speak unnecessarily. So goodness lies in silence.

یا رَبِّ نہ ضرورت کے سوا کچھ کبھی بولوں!
 بک بک کی یہ عادت نہ سرِ حشر پہنسا دے
 اللہ زباناں کا ہو عطا قفلِ مدینہ
 اللہ زباناں کا ہو عطا قفلِ مدینہ
 اللہ زباناں کا ہو عطا قفلِ مدینہ

(وسائلِ بخششِ مرمم، ۹۳)

Madani Qafilah - One of the 12 Madani activities

Dear Islamic brothers! Associate yourselves with the Madani environment of Dawat-e-Islami, a Madani movement of devotees of Rasool, in order to attain the passion for protecting the tongue and to protect yourself from useless talks and take part actively in the 12 Madani activities of the Zayli Halqah.

One of the 12 Madani activities of the Zayli Halqah is 'Madani Qafilah'. **اَلْحَمْدُ لِلّٰہ** Madani Qafilah is a source of gaining Islamic knowledge. By virtue of the blessing of Madani Qafilah one offers Fard and Wajib acts regularly. By virtue of the blessing of Madani Qafilah one gets the opportunity to act upon Sunnahs. By virtue of the blessing of Madani Qafilah one is privileged to offer Ishraq, Chasht, Awabeen and Tahajjud. Madani Qafilahs usually stay in Masaajid and for the fortunate people, who stay in Masaajid with the intention of worship, three things have been stated in a blessed Hadees: (1) Benefit is obtained from him (2) or his conversation is full of wisdom (3) or he looks forward to mercy. (*Attargheeb Wattarheeb, vol. 1, pp. 169, Hadees 503*)

Therefore, let's make intention together that we will travel with 3-day Madani Qafilah every month for sure, in order to serve Sunnahs and propagate the call towards righteousness to Muslims **اَلْحَمْدُ لِلّٰہ**. Let's listen to a Madani parable of a Madani Qafilah instantly for increasing further passion and rejoice:

Drinker got reformed

Here is a summary of a delightful parable related by an Islamic brother from Maharashtra, India. He has stated: Before I associated myself with Dawat-e-Islami, I was a great sinner. I would work the whole day but would waste my hard-earned money in drinking. I would enjoy different evils, call people bad

names, and even upset my parents and neighbours. I was also a compulsive gambler and would not offer any Salah. I was heedlessly wasting the precious moments of my life.

Luckily, I once happened to meet a responsible Islamic brother of Dawat-e-Islami. By making individual efforts upon me, he invited me to travel with a Sunnah-Inspiring Madani Qafilah. His sweet and sincere words touched my heart, and I accepted his invitation. I immediately travelled with a 3-day Sunnah-Inspiring Madani Qafilah. In the company of the lovers of the Beloved Rasool ﷺ, I listened to speeches from the booklets published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Through the blessings of the Madani Qafilah, a compulsive gambler and drinker like me who did not use to offer any Salah, not only started offering Salah but was also inspired to call Sada-e-Madinah (i.e. to awaken Muslims for Salat-ul-Fajr). I also have the privilege of inviting others to travel with Madani Qafilahs.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ As a result of my individual efforts, 30 Islamic brothers have so far travelled with Madani Qafilahs. I am now a Mu'azzin in a Masjid and am busy making efforts for Madani activities.

در کرم کے کہلین، قافلے میں چلو

چل پڑو چل پڑیں قافلے میں چلو

(وسائلِ بخشش مرمم، ص ۶۷۱)

مانگو آ کر دُعا، پاؤ گے مدعا

اچھی صحبت ملے، خوب برکت ملے

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

Disadvantages of useless conversation:

Dear Islamic brothers! We are listening to the condemnation of useless conversation. Remember! Speaking without thinking can result into very dangerous consequences and may lead to perpetual displeasure of Allah ﷻ. Surely observing Qul-e-Madinah of tongue i.e. protecting yourself from

unnecessary conversation, brings safety because one who speaks more, generally makes more mistakes and even reveals secrets. It is also very difficult for such a person to refrain from sins like backbiting, tale-telling and finding fault with people. One who speaks uselessly out of habit, sometimes even **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** utters a word of unbelief. Let's listen to some disadvantages of useless conversation.

1. Loses his respect:

It is a fact that the risk of embarrassment is very low in silence, whereas one who speaks excessively has to apologize again and again after making a mistake. He regrets in his heart, 'If I had not spoken anything at that time, it would have been better, because as a result of my speaking, the one who was listening to me spoke rudely to me and insulted me in front of many people, damaging my reputation as well. In this way, one who speaks uselessly loses his respect. Sayyiduna Muhammad bin Nadar Harsi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has narrated: 'Dignity i.e. honour is lost by talking excessively.' (*Al Mawsu'ah Ibn Abid Dunya*)

In fact, it is better to regret without speaking rather than speaking, as one who speaks more, suffers more from troubles.

یا الہی! فالتو باتوں کی عادت دُور ہو
 کاش! لب پر کوئی بھی جاری نہ ہوے جا کلام
 (وسائلِ بخششِ مریم، ۲۳۶)

(2) Uses foul language:

Another disadvantage of speaking uselessly is that such a person finally uses obscene language and talks about immodesty which are extremely bad deeds. It does not suit any Muslim at all to use such a language. It is stated in a blessed Hadees: A true believer is not the one who finds fault with others, who curses others, uses obscene language and is immodest. (*Tirmizi, vol. 3, pp. 393, Hadees 1984*). The people, who destroy their Hereafter by indulging in

immodest conversations using foul language in their friends' gatherings, should learn an admonitory lesson.

(3) Indulges in backbiting and fighting:

Dear Islamic brothers! Useless conversation and useless questions generally lead to backbiting and a quarrel. If something is asked for a good purpose, there is no harm in it, but questions usually have no correct purpose. In fact, questions are asked for the sake of asking. For example, if we see something with somebody, we start asking questions like this: How much did you buy it? From where have you bought it? How many years warranty does it have?

Remember! Asking about these things unnecessarily is considered to be a useless conversation and one has to account for it in the Hereafter. Sometimes by asking these questions, one starts backbiting and committing tale-telling, fighting and quarrelling. For example if someone rents a house, questions are asked: How many rooms does it have? How much is the rent? How is the landlord? It is a very dangerous question about the landlord. The sinful answer to this question is given usually without any Shar'i permission like this: Our landlord is very strict, merciless and short-tempered. He does not tolerate even the delay of one day regarding the rent.

Remember! All these fall into the category of backbiting and to do backbiting against any Muslim means you are destroying yourself. It is stated on page 26 of 'Gheebat ki Tabahkariyan' (Backbiting – A Cancer in our Society): Backbiting cuts faith. Backbiting leads to bad end. The Du'a of the one who does backbiting abundantly is not answered. One loses the spirituality of Salah and Sawm due to backbiting. Backbiting destroys virtuous deeds. Backbiting burns virtuous deeds. One who does backbiting will be the last to enter Paradise even after repenting of it. In short, backbiting is a grave sin, absolutely Haraam and an act leading to Hell.

(4) Speaks words of unbelief:

Dear Islamic brothers! At present, due to lack of knowledge some people are getting so much uncontrolled that whatever comes to their mind they speak

immediately. They do not think even for a moment what they are saying. This habit of speaking uselessly makes a person speak what he should not speak and puts him into hot water. Sometimes even a person utters words of unbelief and loses his most precious thing 'faith' and he does not know at all about it that he no longer remains a Muslim and also has invalidated his Nikah (marriage). Some people are very inconsiderate. They want such confirmation after every utterance unnecessarily: Yes brother! Is it ok or not? Am I saying wrong! What do you think? Now, at all costs, a person has to say yes to agree to his statement and thus doing this, he commits the sin of telling a lie. People who speak uselessly speak sometimes of apostasy; or rather **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** utter words of unbelief in order to get confirmation as per their habit. They utter such sentences: Yes, brother! I am saying right, am not I? And make their listeners also utter 'yes' to them and sometimes destroy their faith as well because supporting words of unbelief with sense and understanding is also unbelief. In order to obtain further important pieces of information about words of unbelief it is extremely useful to study Ameer Ahl-e-Sunnat's **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** excellent book 'Questions and Answers about Kufriyyah Kalimaat'.

يَارَبِّ! نَهْ ضَرُورَتِ كَيْ سِوَا كِبْهِي كَچْھ بُولُون
اللَّهُ زَبَانَ كَا هُوَ عَطَا قُفْلِي مَدِينَه

(وسائلِ بخششِ مرمم، ۹۳)

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Remember! Useless conversation is condemnable in every way. Regarding this, Imam Ghazali **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** has said: It also includes useless conversation and the conversation that is useful but more than the need because it is also possible to do useful work with a brief conversation. It can also be done exaggeratedly and with repetition. When we can serve our purpose with one word, but we use two words, so the second word is useless i.e. it will be more than the need and it is also condemnable. (*Ihya-ul-'Uloom, vol. 3, pp. 141*). Therefore in order to protect the tongue, it is very necessary to

refrain from useless conversation. Our pious predecessors would spend every minute in doing Zikr of Allah **عَزَّوَجَلَّ**, but even then these righteous people would protect their tongue very much. Let's listen to the blessed sayings of these personages about it.

It might be a useless conversation:

Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddique **رَضِيَ اللهُ تَعَالَى عَنْهُ** would keep a piece of stone in his mouth in order to avoid conversation and would say pointing towards his tongue: It is the very thing that has taken me to the places of destruction.

- A blessed companion **رَضِيَ اللهُ تَعَالَى عَنْهُ** has said: When a person talks to me about something, I like it more to answer it than a thirsty person likes cold water, but I do not answer due to the fear that it could be a useless conversation. (*Ihya-ul-'Uloom, vol. 3, pp. 348*)
- Sayyiduna Musa Bin Ali **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** has said: A monk (i.e. who is away from the world busy in worship) from Bani Israel has said: The beauty of a woman is modesty and the beauty of a wise person is silence. (*Ayk chup So Sukh, pp. 16*)
- Sayyiduna Ruba'e Bin Khaisam **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** did not have a worldly conversation for 20 years. In the morning, he would have an ink pot, a sheet of paper and a pen and he **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** would write whatever conversation he would make and then in the evening he would account for his Nafs. (*Ihya-ul-'Uloom, vol. 3, pp. 3387*)

Dear Islamic brothers! Have you heard! Our pious predecessors would give great importance to the tongue. Despite spending every moment in Zikr and Salat these righteous people would keep a stone in their mouth in order to avoid speaking uselessly. When they would talk about something, they would write it and then would ponder over it in the evening. At present, this trait

can be found in Shaykh e Tareeqat Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**. He **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** not only acts upon the teachings of these pious predecessors, but hundreds of thousands of people have also started following the right path by virtue of the blessing of his Tarbiyyat (teachings). Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** has given us many Madani In'amaat about the protection of tongue:

For example, in Madani In'aam No. 29, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** says: Have you today asked anybody the questions due to which a Muslim usually commits the sin of telling a lie? (e.g. Asking unnecessarily: Did you like our food? etc.)

It is stated in Madani In'aam 33: Have you falsely accused anyone or spoiled anyone's name (at home and outside) today? Have you abused anyone?

Similarly, it is stated in Madani In'aam 38: Have you succeeded in refraining from untruth, backbiting, tale-telling, jealousy, arrogance and breaking promises today?

It is stated in Madani In'aam 46: Have you made any conversation in a gesture and at least 4 times in writing in order to form the habit of refraining from useless conversation by observing the Qufl-e-Madinah of tongue today?

Just ponder! All the above-mentioned Madani Inama'at are about the protection of tongue. In Madani Ina'am 46 especially the mind-set of making conversation either in a gesture or in writing has been given in order to refrain from a useless conversation. We should also make conversation in writing at least 4 times daily in order to form the habit of being silent and get rid of useless conversation. If we try, we will gradually get into the habit of talking about everything in writing. However, while making conversation in writing we should also take great care that it should not be a useless conversation because useless conversation is prohibited even in writing. May

Allah ﷺ enable us to avoid useless and indecent conversation and enable us to do Zikr and recite Salat Alan Nabi all the time!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

بچیں بے کار باتوں سے پڑھیں اے کاش کثرت سے
ترے محبوب پر ہر دم دُرُودِ پاک ہم مولیٰ
ہماری فالتو باتوں کی عادت دُور ہو جائے
لگائیں مُستقل قفلِ مدینہ لب پہ ہم مولیٰ

(وسائل بخشش مرمم، ۹۹)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّد

Majlis Madani In'amaat

اَلْحَمْدُ لِلّٰهِ ﷺ, Dawat-e-Islami is busy serving Islam in more or less 104 departments. One of them is 'Majlis Madani In'amaat. As per the desire of Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, Majlis Madani In'amaat has been established to make Islamic brothers, Islamic sisters and the male and female Islamic students of Jami'a-tul-Madinah and Madaris-ul-Madinah practicing Muslims and to persuade them to act upon the Madani In'amaat. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated: May Allah ﷺ enable all the Islamic brothers and Islamic sisters to act upon these Madani In'amaat along with acting upon Fard (obligatory) and Sunan acts and all the responsible Islamic brothers and Islamic sisters of Dawat-e-Islami propagate booklets of these Madani In'amaat in their Halqah [area] so that every Muslim practises them sincerely for the betterment of their grave and the Hereafter and attains the great gift of being the neighbour of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus by the Grace of Allah Almighty! Let's make intention that we will actively take part in this virtuous deed. We will not only act upon the

Madani In'amaat ourselves, but we will also persuade other Islamic brothers to do so.

Summary of speech:

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, in today's speech, we have been privileged to listen about the importance and benefit of refraining from useless conversation and observing Qufi-e-Madinah of tongue. Surely

- By protecting the tongue, one attains the pleasure of Allah **عَزَّوَجَلَّ**.
- By virtue of the blessing of observing Qufi-e-Madinah of tongue, one stays safe.
- Silence is a high act of worship.
- Silence is a beauty of a wise person.
- One who refrains from useless conversation is blessed with wisdom.
- Excess of conversation and the habit of useless conversation become a cause of destruction.
- Allah **عَزَّوَجَلَّ** does not like useless and indecent conversation.

May Allah **عَزَّوَجَلَّ** enable us to observe the Qufi-e-Madinah of tongue by refraining from useless conversation!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Du'a to stay safe from backbiting:

Allamah Majduddin Firauzabadi **عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي** has stated, 'When you sit in a gathering and recite **بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ**, Allah **عَزَّوَجَلَّ** will designate an angel for you that will keep you from backbiting. When you leave the gathering, recite **بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ**, the angel will keep others from backbiting against you.' (*Al-Qaul-ul-Badī', pp. 278*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّت کا مدینہ بنے آقا
جَنَّت میں پڑوسی مجھے تم اپنا بنا نا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of conversation

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.
3. Talking loudly as if you are shouting, as friends do, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a newborn baby. Your manners will improve and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with the fingers, touching the nose or putting fingers into the ears, nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.

8. Avoid foul and indecent talks. Refrain from vulgarity. Remember! Swearing at a Muslim without any Shar'i permission is absolutely Haraam (*Fatawa Razawiyyah, vol. 21, pp. 127*) and Heaven is Haram on the one engaged in indecent conversation. (*Kitab-us-Samt, pp. 204, vol. 7, Raqm 325*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

دینے لینے چلیں، قافلے میں چلو

عاشقانِ رسول، آئیں سنت کے پھول

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِ reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.