

Torment of Tale-telling and Condemnation of **Tale-teller**

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Torment of Tale-telling and Condemnation of Tale-teller

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ 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 Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'رُيِّنُوا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ نُورٌ لَكُمْ يَوْمَ الْقِيَامَةِ'

reciting Salat upon me as your recitation of Salat upon me will be Noor for you on the Day of Judgement. *(Al-Jami'-us-Sagheer, pp. 280, Hadees 4580)*

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 مِنْ عَمَلِهِ' *The intention of a believer is better than his action.* *(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)*

Madani pearl

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 Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Ijtima', I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! This world which we all are living in is actually the place to strive for the Hereafter. It is a journey that takes us to death. Therefore, every good and bad action of ours is being hoarded up for the Hereafter and every breath of ours is taking us closer to death. Wise is the one who spends his life for the pleasure and under the obedience to Allah Almighty. He shall perform those actions that would benefit him in the Hereafter and distance away from those actions that would harm him. Remember! The way it is important for all of us to refrain from stealing, consuming alcohol, unlawful gazing, fornication, lying, backbiting, jealousy etc., similarly, it is vital for everyone to refrain from “tale-telling” as well. In today’s weekly Sunnah-inspiring Ijtima’, we will hear about the destruction of tale-telling, its torments and condemnation of tale-tellers.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Torment in grave due to tale-telling

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that we were walking along with the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. We passed by two graves. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stopped. Therefore, we also stopped with the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His blessed colour started to change, to the extent that the sleeve of his blessed Qamees [long shirt] started to shiver. We humbly asked, ‘Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the matter?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Are you also hearing the voice that I hear?’ We humbly replied, ‘Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What are you hearing?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Both of them are subject to severe torment in their graves. That too because of such a sin that is inferior (i.e. they both considered it to be inferior or it was easy for them to refrain from it). We humbly asked, ‘What sin is it?’ The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘One of them did not protect himself from urine and the other would harm others with his tongue and telltale.’ Then Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked for two date twigs and placed each on each grave. We humbly asked, ‘Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will this

benefit them?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes! As long as these twigs remain moist, their punishment will keep reducing.’

(Sahih Ibn Habbaan, vol. 2, pp. 96, Hadees 821)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! We attained three Madani pearls from the aforementioned blessed Hadees:

1. Our Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has the knowledge of unseen with the bestowal of Allah Almighty. That’s why he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only observed the torment that both of them were facing but also mentioned the sins due to which they both were facing the torment of the grave.
2. It is not a Bid’ah at all to place fresh flowers and green leaves on the graves. Rather, it falls under acting upon this very blessed Hadees of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, it is [proven from the] Sunnah.

It is stated in *Sahih Bukhari*: Sayyiduna Buraydah Aslami رَضِيَ اللهُ تَعَالَى عَنْهُ left a will that two moist branches be placed inside my grave.

(Sahih Bukhari, vol. 1, pp. 458)

‘Allamah Khattabi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: When the Tasbih of green branches can reduce the punishment of the deceased, then if a Muslim recites the Holy Quran beside a grave, then it will reduce the punishment of the deceased to a greater extent; because it is obvious that the recitation of the Holy Quran is a lot superior to the Tasbih of branches in blessings and excellence.

(‘Umda-tul-Qaari, vol. 2, pp. 598, Taht-al-Hadees 216)

Sadr-us-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: It is better to place flowers over the grave as until they remain moist, they will perform Tasbih and the heart of the deceased will remain amused. *(Bahar-e-Shari’at, vol. 1, pp. 851)*

3. The way tale-telling is a cause for the torment of the grave, similarly, not protecting oneself from urine also becomes a cause for the torment of the grave. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Protect yourself from urine. The torment of grave generally befalls because of it.

(Dar Qutni, vol. 1, pp. 184, Hadees 453)

Sayyiduna Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُ stated: We have been told that the torment of the grave has been divided into three parts: One third is due to backbiting, one third is due to tale-telling and one third is because of [not protecting oneself from the drops of] urine. *(Zamm-ul-Gheebah li Ibn Abid Dunya, pp. 92, Raqm 52)*

Alas! Some people make their bodies, clothes, etc., impure by not attaining purity after urinating due to the lack of knowledge of Deen or laziness. They should get scared. If Allah Almighty مَعَاذَ اللهِ عَزَّوَجَلَّ gets displeased due to not protecting themselves from urine, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gets displeased, then by Allah عَزَّوَجَلَّ! One can face humiliation in this world and the Hereafter. Let's listen to the definition of tale-telling:

What is tale-telling?

Imam Nawavi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated: Talking about someone to another person with the intention of harming him is called tale-telling.

(‘Umda-tul-Qaari, vol. 2, pp. 594, Taht-al-Hadees 216)

Definition of tale-telling is that conveying someone's matter to another person in order to cause chaos among them.

(Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 2, pp. 46)

Destruction of tale-telling

Dear Islamic brothers! We learned that listening to someone's conversation and relaying it to another person with the intention of creating conflict and argument among them is called tale-telling. Alas! This epidemic is prevailing in our society quite rapidly today. Muslims of the past had the passion of respecting Muslims embedded into their hearts and every Muslim used to

protect the dignity of the other Muslim brother. But alas! Now, hatred has spread all around. Due to the destruction of this heinous epidemic, every home has now become a battlefield. Therefore, those who used to claim to sacrifice their lives for each other, those who used to protect each other's dignities, those whose friendships and unity were exemplary, those who would not bear to listen to a single word against one another, those who would not eat without one another, those who would stand by one another in difficult times, those who used to persuade each other towards performing virtuous actions, such hatred gets established between them due to the accursed satanic action like tale-telling that they both can't even bear to see each other. Take it this way that the way fire burns and destroys houses, factories, companies, warehouses, jungles, villages and different things in hours, rather in minutes; similarly, destructions of tale-telling are normally seen as the reason behind sowing the seed of hatred among generations, nations, homes, families, institutions, organisations and ruining the peace of the organisations.

Tale-telling is the same very reason for the grudge between the teachers and students. Tale-telling leads to intensifying the argument between husband and wife. Harshness is prevalent among mother-in-law and daughter-in-law due to tale-telling. Tale-telling has led business partners to become each other's enemies. Tale-telling is the reason behind the arguments between the landlords and tenants. It is due to tale-telling that those who set stalls argue with each other. Due to tale-telling, employers and employees are enemies of each other. Neighbours are each other's staunch enemies due to tale-telling. Tale-telling has led an unpleasant environment among the relatives. Due to tale-telling, Imam and Muqtadis [followers in Salah] are distancing away. Masjid committees and Salah offering people are ready to quarrel due to tale-telling. Moreover, due to the same tale-telling, those who have been friends from years are now angry with each other. Had we not ignored the Quranic rulings, had we been acting upon the blessed sayings of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, had we gathered Madani pearls of advice from the Seerah of our righteous predecessors رَحِمَهُمُ اللهُ تَعَالَى, had we remained associated with the rightly guided 'Ulama (scholars), had we kept the destructions of tale-telling in view, then today our society would have also been a pleasant and peaceful society.

How evil it is to tell-tale, get a gist of it from the fact that the Holy Quran has condemned a tale-teller. It is stated in part 29, Surah Al-Qalam, Ayah no. 11:



Translation from Kanz-ul-Iman: The excessive slanderer, going about excessive slandering.

Dear Islamic brothers! The way Holy Quran has condemned a tale-teller, similarly, blessed Ahadees also condemn the tale-tellers. For admonition, let us go through six blessed sayings of the Holy Rasool ﷺ in this relation:

Six sayings of the Holy Rasool ﷺ in relation to tale-telling

1. He ﷺ said: Backbiting and tale-telling cut Iman [faith] in the same way as a shepherd cuts a tree. (*Attargheeb Wattarheeb, vol. 3, pp. 405, Raqm 4362*)
2. He ﷺ said: The most disliked among you in the court of Allah Almighty is the one who creates conflict and discord among Muslim brothers by telling tales to one another to create enmity among them. (*Musnad Imam Ahmad, vol. 6, pp. 291, Raqm 18020*)
3. He ﷺ said: The best people of Allah Almighty are those when you look at them, they remind you of Allah Almighty. And the worst people of Allah Almighty are those who roam around to tell-tale, create separation among friends and keep looking for the flaws of flawless people. (*Musnad Imam Ahmad, vol. 6, pp. 291, Hadees 18020*)
4. He ﷺ said: Those who talk ill on the face, take faults out behind one's back, tell-tale and find flaws in flawless people will be gathered in the shape of dogs (on the Day of Judgement) by Allah Almighty. (*At-Tawbeekh wat-Tanbih, pp. 237, Hadees 216*)
5. He ﷺ said: Tale-teller will be punished in his grave before the Hereafter. (*Sahih Bukhari, vol. 1, pp. 95, Hadees 216*)

6. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ' i.e. a tale-teller will not enter Paradise. (*Sahih Bukhari, pp. 512, Hadees 6056*)

Under the aforementioned last blessed Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: 'قَتَاتٌ' is the one who secretly listens to the conversation of two groups that are against each other and then relays one's conversation to the other in order to intensify the fight among them. If he dies with Iman, then he will not initially enter Paradise. He might enter Paradise later on. If he dies with Kufr [disbelief], then he will never enter Paradise. (*Mirat-ul-Manajih, vol. 6, pp. 452*)

Dear Islamic brothers! From the aforementioned blessed Ahadees, we have come to know that tale-telling cuts one's Iman. One who creates discord among Muslims by tale-telling is most disliked by Allah Almighty. A tale-teller is the worst person. Tale-tellers will be gathered in the shape of dogs on the Day of Judgement. A tale-teller will be subject to the punishment of grave before the Hereafter and a tale-teller will not initially enter Paradise.

Alas! Whether it is a friends' gathering or normal gathering after a religious Ijtima', whether it is a wedding function or a gathering for condolence, whether someone speaks on the phone or meets someone, in short, if someone speaks for few minutes to someone and any sensitive person containing religious knowledge scans through his conversation, then he would perhaps prove dozens of elements of tale-telling in the conversation along with other sinful words in most of the gatherings. Now hold your breath and listen to an admonitory parable based on the destructions of tale-telling and make an intention to avoid it.

A house ruined due to tale-telling

It is stated on Dawat-e-Islami's publishing department, Maktaba-tul-Madinah's booklet 'Gunahaun ki Nahusat', page no. 71: A person sold his slave to someone and said to the buyer: 'This slave has no flaws. However! He has the habit of tale-telling.' The buyer bought him considering this flaw to be an inferior one. The slave started living at his service. One day, he went

to the wife of his master and said: 'Madam! I feel sad that your husband does not love you at all. Now he intends to buy a female slave and enjoy with her and have complete separation from you. If you want, I can tell you of a tactic that would make his heart inclined towards you and he would start loving you.' The wife asked: 'What is that tactic?' The slave replied: 'When your husband goes sleep tonight, then take a razor and shave off some of his hair from his beard close to his neck. Then keep those hairs with you. I will then tell you the tactic.' Then the slave went to his master and said: 'O master! Today, I saw your wife mingling with a stranger and she is thinking of killing you. If you want the authenticity of what I am saying, then lie down tonight with your eyes shut and pretend as if you are asleep.' This created doubt in his heart. He did exactly the same in the night time. His wife thought that he is asleep. Therefore, she came forward with the razor to shave off the hair of his beard. This turned husband's doubt into certainty that his wife really wants to kill him. He immediately stood up, snatched the razor and killed the woman. When the relatives of the woman found out, they came running and killed the man. Then a fight broke out between both the families and around one hundred people got killed. (*Ihya-ul-'Uloom, vol. 3, pp. 195*)

صَلِّ اللّٰهَ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! We have come to know that tale-telling is an extremely heinous epidemic. The habit of tale-telling ruins the peace of a home. Tale-telling distances people away. Tale-telling creates doubts and uncertainties among each other. Tale-telling creates hatred in the hearts for each other. Tale-telling removes trust from one another. As we heard in the aforementioned parable that a person considered tale-telling to be something very inferior, so its curse desolated his entire home. Due to the ill-effects of tale-telling, doubts were created among those who were living a happy and prosperous life. Due to tale-telling, both, the husband and wife died and such fight and massacre prevailed among their relatives too that we seek Allah's refuge [الْأَمَانِ وَالْحَفِظِ]. Therefore, refrain from tale-telling yourself as well as

persuade others to refrain from it as well. May Allah Almighty protect us from quarrels, fights, tale-telling and all the sins!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A tale-teller can never be truthful

Dear Islamic brothers! Remember! Whenever anyone comes to us and says something negative about someone, for example, so and so is a cheater, so and so breaches promises, so and so has spoken ill of you etc., then we shall not blindly believe at all in what he says. Because due to backbiting and tale-telling, he has become a Faasiq, i.e. who commits sin openly, and news relayed by a Faasiq shall not be believed. If we study the Seerah of righteous predecessors, then we will obtain the Madani pearl that whenever anyone would bring such news to them that would be against someone, then instead of believing it without authentication, they would bless him with the Madani pearls of advice while reforming him. Let us go through four instructive parables in this relation.

1. A tale-teller can never be a truthful person

Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: Sayyiduna Imam Muhammad Bin Shihaab Zuhri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was once sitting with the king, Sulayman Bin Abdul Malik. In the meanwhile, a person came. In an unpleasant manner, the king said to him, 'I came to know that you have said such and such a thing about me.' He replied, 'I never said any such thing.' The king persistently said, 'The one who has told me, (how can he lie?) He is a very truthful person.' Sayyiduna Imam Zuhri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ addressed the king and said, '(The one who gave you this news is a tale-teller and) a tale-teller can never be truthful.' Listening to this, the king calmed down and said: 'Your Highness! You are absolutely right.' Then the king said to that person:

'إِذْهَبْ بِسَلَامٍ' i.e. return with peace. (*Ihya-ul-'Uloom*, vol. 3, pp. 193)

2. The way of Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez

A person came in the court of Ameer-ul-Mu`mineen Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and said something negative about someone. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: If you want, I can investigate in this matter (what you said). If you are found to be a liar, then you will be subjected to under the following Ayah:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

If any sinner brings you some news, so (you must) investigate it.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 6)

And if you are found to be truthful, then you will come under the ruling of the following Ayah:

هَمَزٍ مَشَاءٍ بِنَمِيمٍ

The excessive slanderer, going about excessive slandering.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Qalam, Ayah 11)

And if you want, I can forgive you. He humbly said: ‘O Ameer-ul-Mu`mineen! Please forgive me. I will not do so (i.e. backbite or tell-tale) again.’

(Ihya-ul-‘Uloom, vol. 3, pp. 193)

3. You brought three evils to me

A person came to a noble saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and relayed some negative things about his (Saint’s) friend to him. Upon this, he said: ‘Alas! You brought three evils to me. (1) You developed hatred in me for my Islamic brother. (2) You made my heart fall prey to whispers because of it and (3) you slandered your honest Nafs (i.e. I used to think you of an honest person but you are weak in keeping up with the secrets!).’ *(Ihya-ul-‘Uloom, vol. 3, pp. 193)*

4. Tale-teller became quiet

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had immense love for his younger brother, Maulana Muhammad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Once, Maulana Muhammad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got gold bangles made for his wife. Some tale-teller mentioned this to A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. So while giving a beautiful answer, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'If (my brother) Maulana Muhammad Raza got these bangles made from his own wealth, then I am happy that Allah Almighty has blessed my brother with this much of wealth. And if he has got them made from my wealth, then I am even happier that my brother considers my wealth to be of his own.' Listening to this reply, the tale-teller returned unsuccessful and disappointed.

(A'la Hadrat kay Pasandeedah Waq'aaat, pp. 35)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! The way tale-telling opens up doors for backbiting, slandering, hurting feelings, quarrels and various other evils among Muslims, similarly, a great curse it contains is that Du'as do not get answered in the court of Allah Almighty due to it. Let us listen to a contemplative parable in this relation.

Harm of tale-telling

Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that once, a severe drought struck during the time of Sayyiduna Musa عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام made Du'a for rain along with Bani Israel but it did not rain. He عَلَيْهِ السَّلَام kept this practice for three days but it still did not rain. Then a revelation was revealed by Allah Almighty: 'O, Musa! I will not accept your Du'a and of those who are with you, because there is a tale-teller among them.' Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: 'O Allah عَزَّوَجَلَّ! Who is he so we can leave him out?' Allah Almighty replied: 'O Musa! I even stop people from it [tale-telling].' Sayyiduna Musa عَلَيْهِ السَّلَام commanded Bani Israel that all of you should repent in the court of Allah Almighty from tale-telling. When all of them repented, then Allah Almighty blessed them with rain. *(Ihya-ul-'Uloom, vol. 1, pp. 407)*

A small piece of flesh

Dear Islamic brothers! You have heard that tale-telling is such an evil act that its ill-effect is not only limited to the tale-teller himself but also makes other people face difficulties as well. Therefore, we shall immensely strive to keep our tongue pure from not only tale-telling but every kind of evil. The tongue is apparently a very small piece of flesh but it is a great blessing of Allah Almighty. Perhaps, only a mute person can appreciate its importance. Right usage of the tongue can make a person enter Paradise and ill usage of it can make a person enter Hell. The one who uses his tongue to recite the Holy Quran and Salat and Salam enters Paradise with the mercy of Allah Almighty.

The one who uses his tongue to swear at Muslims, backbite, tell-tales, or blame others becomes deserving of the punishment of Hell. If a non-believer recites ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (ﷺ)’ wholeheartedly, then he gets purified from the filth of Kufr and Shirk [polytheism]. The utterance of this phrase from his tongue removes the filth of all his previous sins. The utterance of this blessed Kalimah from his tongue makes him pure from sins the way he was pure the day he was born. This great Madani reformation took place through the courtesy of the utterance of the blessed Kalimah from the tongue along with believing in it wholeheartedly. If only! We could also learn the correct usage of our tongue. We abandon having conversations that consist of backbiting, tale-telling and blaming others. Indeed, if we use our tongue according to the Will of Allah Almighty and the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then we will have a house prepared for us in the Paradise.

If we use our tongue to recite the Holy Quran, do Zikr of Allah Almighty, recite Salat and Salam upon our Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, abundantly convey call to righteousness etc., then إِنَّ شَأْنَ اللَّهِ عَزَّوَجَلَّ our fortune will shine immensely.

Reward of one year’s worship upon every sentence

Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ once humbly asked Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! What is the reward for the one asking his brother to do good deeds and preventing him from evils?’ Allah عَزَّوَجَلَّ said, ‘I write the reward of one year’s worship for each Kalimah of his and I have Haya (shyness) in giving him the torment of Hell.’ (Mukashafa-tul-Quloob, pp. 48)

Remember! In order to attain reward for conveying good to someone, having him averted against sins and performing individual efforts, it is not necessary that the other person also accepts your invitation to righteousness and only then you will be rewarded. If he does not act upon what you say, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will still reap the reward. Through your individual efforts, for example, if someone starts studying in Madrasa-tul-Madinah Baalighan and adopts the Madani environment, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will also succeed in both worlds.

‘Madrasa-tul-Madinah Baalighan’, one of 12 Madani activities

Remember that studying or teaching in ‘Madrasa-tul-Madinah Baalighan (adults)’ is also one daily Madani activity out of the 12 Madani activities of Zayli Halqah.

- **(اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ)**, due to the blessings of Madrasa-tul-Madinah Baalighan, one is blessed with reciting the Holy Quran correctly.
- Madrasa-tul-Madinah Baalighan is a great source of learning the important Islamic rulings like Salah, ablution, Ghusl etc.
- Due to the blessings of attending Madrasa-tul-Madinah Baalighan, one attains a good company.
- Due to the blessings of Madrasa-tul-Madinah Baalighan, one attains the privilege of learning and teaching the Holy Quran.
- Due to the blessings of Madrasa-tul-Madinah Baalighan, one attains the treasure of ‘Ilm-e-Deen (religious knowledge).
- Due to the blessings of Madrasa-tul-Madinah Baalighan, one attains the passion of acting upon the Madani In’amaat.
- Due to the blessings of Madrasa-tul-Madinah Baalighan, one attains the opportunity of adopting good manners.
- Due to the blessings of Madrasa-tul-Madinah Baalighan, one attains the reward of sitting inside the Masjid.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The booklet of Madrasa-tul-Madinah Baalighan has also been published by Maktaba-tul-Madinah. This booklet contains the Madani pearls in relation to the virtues of reciting the Holy Quran, importance of Tarbiyyah [edification], Shar'i commandment of reciting the Holy Quran correctly, 7 Madani pearls of Madrasa-tul-Madinah Baalighan, Madani parables of Madrasa-tul-Madinah Baalighan, method of increasing the number of the attendees of Madrasa-tul-Madinah Baalighan, etiquette of Masjid, Madani pearls derived from the Madani Mashwarahs of the Markazi Majlis-e-Shura as well as various other Madani pearls.

Let us listen to a Madani parable regarding the blessings of studying in the Madrasa-tul-Madinah Baalighan.

Received salvation from the habit of unlawful gazing

An Islamic brother of Bab-ul-Madinah Karachi was used to watching films, dramas, listening to music and unlawful gazing before joining the Madani environment of Dawat-e-Islami. He did not have the mindset of being steadfast on Salah. One Islamic brother made individual efforts upon him and invited him to join Madrasa-tul-Madinah Baalighan. He started studying in Madrasa-tul-Madinah Baalighan.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessings of Madrasa-tul-Madinah Baalighan, he became punctual on attending the weekly Sunnah-inspiring Ijtima'. Moreover, he became the disciple of Ameer-e-Ahl-e-Sunnat رَاضِيَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, started offering Salah and delivering Dars in the Masjid. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, he abandoned the sins of watching films, dramas, listening to music and evil sightedness, and is now striving to make his household punctual in offering Salah by making individual efforts upon them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Majlis Madrasa-tul-Madinah Baalighan

Dear Islamic brothers! Dawat-e-Islami is doing Madani work in more or less 105 departments of Islam. One department out of them is Madrasa-tul-Madinah Baalighan. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, adult Islamic brothers are taught free of cost Madani Qa'idah and the Glorious Quran with correct pronunciation in Madrasa-tul-Madinah Baalighan. Fortunate devotees of Rasool studying in Madrasa-tul-Madinah Baalighan not only learn the Holy Quran but also attain the privilege of vast religious knowledge.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Jadwal (schedule) of Madrasa-tul-Madinah Baalighan consists of learning Salah, Ghusl, ablution and funeral Salah from the book called '*Laws of Salah*' and learning Sunnahs and delivering Madani Dars. Moreover, listening to speeches based on obligatory knowledge, memorising Du'a and performing Fikr-e-Madinah [self-accountability] through the booklet of Madani In'amaat at the end is also part of its schedule.

Remember! Thousands of Madaris-ul-Madinah Baalighan are held under this department in Pakistan and abroad. More than one hundred thousand devotees of Rasool are acquiring the knowledge of the Holy Quran through them free of cost. In order to attain the knowledge of the Holy Quran, you are also earnestly requested to join Madrasa-tul-Madinah Baalighan yourself as well as persuade other Islamic brothers to do so. May Allah Almighty enable us to recite the Holy Quran with correct Makharij (articulation).

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were listening to the condemnations of tale-telling and its harm. Let us listen to an admonitory account in this relation.

Fire was blazing in the grave

Sayyiduna 'Amr Bin Dinar **رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ** states: A person used to live in Madinah. His sister resided in a town near Madinah. When she fell ill, he remained busy

looking after her. But she passed away in the same very illness. That person arranged for the funeral and burial of his sister. When he returned after the burial, he recalled that he forgot his money pouch inside the grave. He sought help from one of his friends. Both of them went, dug the grave and took the money pouch out of the grave. So, he said to his friend: 'Move aside a bit. Let me see what state is my sister in?' When he peeped inside the grave, he saw that fire was blazing in there. He quietly returned from there and asked his mother: 'Did my sister possess any bad habit?' The mother replied: 'Your sister had the habit of secretly listening to the conversations of neighbours and used to engage in tale-telling.' (الآمان وَالْحَفِيظ)

(Mukashafa-tul-Quloob, pp. 17)

The aforementioned account holds admonitory Madani pearls for those who are indulged in the curse of tale-telling. Therefore, those who are indulged in tale-telling should develop the fear of Allah Almighty in their hearts. They shall be frightened of the torment of the grave. They shall remember their death and the dark and narrow grave. They shall try their utmost to keep their tongue under control and learn to respect the Muslims. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, our righteous predecessors spent their entire lives to take Muslims out of the pits of evils and also wrote books for this purpose so that evils can get extinct from the society and peace can prevail all around. The reason because tale-telling is a grave evil, that's why they have blessed us with Madani pearls to follow for the removal of this evil. As a persuasion, let us listen to few methods regarding abandoning tale-telling and reforming the tale-tellers.

Six methods to get rid of tale-telling and reforming tale-tellers

Hujjat-ul-Islam, Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated: The one to whom someone tell-tales or he is told that someone said so and so about you, or he has done this against you, or he is conspiring to make your matters worse, or is looking forward to having friendship with your enemy, or is trying to make your circumstances worse, or such kind of other things are said, then that person falls under six things:

1. One shall not authenticate a tale-teller because he is a Faasiq [one who commits sin openly] and a Faasiq's testimony is unacceptable. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ

O believers! If any sinner brings you some news, so (you must) investigate it, in case you unknowingly cause suffering to some people.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 6)

2. One shall stop him from tale-telling, explain him and reveal the evil of his action [tale-telling] in front of him.
3. One shall have hatred towards him to please Allah Almighty because Allah Almighty dislikes a tale-teller and it is Wajib to have hatred towards the one who is disliked by Allah Almighty.
4. One shall not develop an ill-assumption for his Islamic brother, i.e. the one who has been backbitten, because Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

O believers! Avoid too many suspicions; indeed some suspicions become sin. *[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 12)*

5. Whatever has been said to you should not lead you into curiosity (i.e. you start researching and investigating about it] and argument, and you start considering it to be the truth. Allah Almighty has stated: 'وَلَا تَجَسَّسُوا'
Translation from Kanz-ul-Iman: And do not search for (hidden) faults.
(Part 26, Surah Al-Hujurat, Ayah 12)
6. What you are stopping the tale-teller from, do not like it for yourself and neither mention his tale-telling ahead by saying that 'he said this to me'.

This way, you will become a tale-teller and backbiter, and what you stopped the other person from; you will end up doing it yourself.

(Ihya-ul-'Uloom, vol. 3, pp. 473)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

Dear Islamic brothers! Let us listen to further 9 ways of getting rid of tale-telling:

Further 9 ways of refraining from tale-telling

1. In order to refrain from tale-telling, keep in view the torments that tale-tellers will be subjected to. Hold yourself accountable thinking that if we step on a lit cigarette or matchstick, if a heated pot, iron or boiling water drops on our body, then we scream [out of pain]. What will happen to me if I end up facing the torment of grave due to tale-telling? How would my delicate body bear this torment? Etc.
2. Keep reading and listening to the blessed Ayahs and Ahadees that condemn tale-telling over and over again.
3. Tale-telling is normally performed by the tongue. Therefore, safeguard your tongue and develop a habit of observing silence most of the times except permissible talk.
4. Company of evil friends persuades one to tell-tale. Therefore, stay away from their company and always adopt the company of devotees of Rasool.
5. Whenever Shaytan entices you to tell-tale, then develop a mindset that when I do not like the fact about myself that someone backbites me, speaks ill of me to somebody else, reveals my secret, engages in tale-telling against me, then I should have the same mindset towards Muslims as well. If I backbite or engage in tale-telling somebody today or talk ill about people to others, then I will also be treated in a similar manner. Therefore, wellbeing lies in the fact that a person looks at his

own shortcomings rather than finding faults in other Muslims. Moreover, he shall remain engaged in reforming them.

6. Make it your routine to attend the Sunnah-inspiring Ijtimas held by the Madani movement of the devotees of Rasool, Dawat-e-Islami as well as the Madani Muzakarahs of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةِ*. With its blessings, you will develop hatred against tale-telling as well as various other spiritual diseases, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Moreover, the passion for respecting Muslims will also get ignited.
7. Make a routine of reading the books and booklets written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةِ* and Al-Madina-tul-'Ilmiyyah. Especially, do study 'Ihya-ul-'Uloom', volume 3, page no. 468 to 485.
8. Filling out the booklet of Madani In'amaat while performing Fikr-e-Madinah every day and submitting it to Zimmahdar of your area on the first of every Madani month is also a great source of refraining from tale-telling. **Madani In'aam no. 38 is:** 'Did you succeed in refraining from lying, backbiting, tale-telling, jealousy, arrogance and breaching promises today?'
9. Make it a habit of travelling with the Madani Qafilahs of the Madani movement of the devotees of Rasool, Dawat-e-Islami, every month for three days. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will refrain from tale-telling as well as various other spiritual diseases. You will acquire Fard knowledge and a mindset to contemplate about the Hereafter. May Allah Almighty save us from tale-telling and tale-tellers.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sunnahs and manners of wearing clothes

Dear Islamic brothers! Let's listen to Madani pearls about wearing clothes from the booklet '163 Madani Phool', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**: Firstly, two sayings of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** are presented:

- The veil between the eyes of jinns and the Satr of people is that when anyone takes off his clothes, he should recite 'بِسْمِ اللَّهِ'. (*Al-Mu'jam-ul-Awsat, vol. 10, pp. 173, Hadees 10362*)

A great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has stated, 'As a wall and curtains become a barrier to the sight of people, similarly this Zikr of Allah **عَزَّوَجَلَّ** will be a barrier to the sight of jinns. That is, the jinns will not be able to see him. (*Mirat-ul-Manajih, vol. 1, pp. 268*)

- Despite having the means to wear elegant clothes, whoever avoids them due to humility, Allah **عَزَّوَجَلَّ** will clothe him in the attire of Karamah. (*Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778*)
- The sacred dress of the Noble Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was usually of white cloth. (*Kashf-ul-Iltibas, pp. 36*)

Announcement

Remaining Sunnahs and manners of wearing clothes will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (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 'A'la 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 بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي 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 'A'la 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. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ 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 وَرَبِّ 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.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 03 January 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of wearing clothes

- No Salah – whether Fard or Nafil – is accepted if offered wearing the clothing obtained from Haraam earnings. (*Kashf-ul-Iltibas, pp. 41*)
- It is narrated: Whoever ties his 'Imamah whilst sitting, or wears his lower garment (i.e. pyjamas or trousers) whilst standing, Allah ﷻ will make him suffer from such a disease for which there is no cure. (*Kashf-ul-Iltibas, pp. 39*)
- When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a Kurta, put your right hand into the right sleeve first and then your left hand into the left sleeve. (*Kashf-ul-Iltibas, pp. 43*)
- In the same way, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite, i.e. start with the left.
- It is stated on page 409, part 16, volume 3 of the book *Bahar-e-Shari'at*, the 1334-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is Sunnah to have the length of the Kurta up to halfway down the shin, the length of the sleeve up to the fingertips at most, and its width should be one hand-span. (*Rad-dul-Muhtar, vol. 9, pp. 579*)

- It is Sunnah for men to keep the bottom of their trousers/Tahband above the ankles. (*Mirat-ul-Manajih, vol. 6, pp. 94*)
- Men should wear only masculine clothing and women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.
- The part of man's body from below the navel up to the knees is 'Awrat i.e. concealing it is Fard. Navel is not included in it but the knees are included. (*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 93*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for wearing a new garment

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a of 'wearing a new garment' will be taught as per the schedule. The Du'a is as following:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَزَمَّرْتَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

Translation: All praises are for Allah عَزَّوَجَلَّ who clothed me with this garment and blessed me with it without my power.

(*Shu'ab-ul-Iman, vol. 5, pp. 181, Hadees 6285*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(*Al-Jami'-us-Sagheer, pp. 365, Hadees 5897*)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah **عَزَّوَجَلَّ**, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah **عَزَّوَجَلَّ** for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah **عَزَّوَجَلَّ** forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Salat-'Alan-Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a "correct (i.e. inverted tick)" sign for the Madani In'amaat you have practised today and mark them with a "(0) sign" in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat 'Alan Nabi 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words "Aap" and "Jee"?
8. Said 'إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufl-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?

22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?

45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ