



بہشتی کتاب

# Causes of Bad End

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the founder of Dawat-e-Islami Allamah Maulana

**Muhammad Ilyas Attar Qadiri Razavi** کاتبِ نبوی  
الصلوات



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Dawat-e-Islami

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاذْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

#### Note:

Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

بُرے خاتمے کے اسباب

Buray Khatimay kay Asbab

## CAUSES OF **BAD END**

THIS Bayan was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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## Causes of Bad End

An English translation of 'Buray Khatimay kay Asbab'



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## CAUSES OF BAD END\*

Satan will most likely not let you read this booklet. To become aware of dangerous satanic attacks, read this booklet from beginning to end.

### Nuisance of not reciting Salat-‘Alan-Nabi ﷺ

It is narrated that someone once had a dream in which he saw a deceased person wear the cap of the fire-worshippers on his head. The dreaming person asked the reason for this. The deceased replied, ‘Whenever I heard or mentioned the blessed name of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I did not use to recite Salat. This sin has caused the loss of my Iman and mystical knowledge.’ (*Sab’a Sanabil*, pp. 35)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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\* On 23<sup>rd</sup> Rabi’-ul-Ghaus 1419 AH, this speech was relayed from Sharjah to the participants of Dawat-e-Islami’s weekly Sunnah-Inspiring ‘Ijtima held in Faizan-e-Madinah, the global Madani Markaz, Bab-ul-Madinah Karachi. Presented here it is in written form with some amendments.

## No one can be declared an unbeliever on the basis of dreams

Dear Islamic brothers! Did you see how horrific the consequence of sins may be! One is in danger of losing his Iman at the time of his death as a result of committing sins. Here is an important ruling to be kept in mind: Although it is certainly a cause for concern to have a bad dream about a person, the dream of a non-Prophet is not a conclusive proof by Shari'ah, and no Muslim can be declared a Kafir (unbeliever) just on the basis of a dream. Even if a deceased Muslim appears in someone's dream with any sign of Kufr (unbelief) or the deceased Muslim himself informs the dreaming person about the loss of his Iman, he still cannot be declared a Kafir.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Writing <sup>۱۵</sup> instead of Salat is impermissible

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'It is Fard (for a Muslim) to recite Salat-'Alan-Nabi once in his life. In a congregation, it is Wajib to recite Salat whether he mentions the blessed name of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself or hears it from any one else.

Even if one hears the blessed name a hundred times in a gathering, he should recite Salat-‘Alan-Nabi each time. If someone mentions or hears the blessed name and did not recite Salat at that time, he should recite it any other time. When a person writes the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, according to some scholars, it is Wajib to write Salat with the blessed name. These days, most people abbreviate Salat-‘Alan-Nabi and just write صلعم, عم, ص, ع or (SAW) or (PBUH). This is impermissible and strictly Haraam. Similarly, some people write رَض and ر instead of writing رَضِيَ اللهُ تَعَالَى عَنْهُ and رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. This should also be avoided.’ (*Bahar-e-Shari’at, part 3, pp. 101-102*) When writing the holy name of Allah عَزَّوَجَلَّ, do not write just a ا with it. Write عَزَّوَجَلَّ or جَلَّ جَلَالُهُ in full.

### Take advantage of relaxation

Dear Islamic brothers! The foregoing parable contains a concern-raising account of a dream about the death of a person who did not use to recite Salat-‘Alan-Nabi on mentioning and hearing the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should fear the Absolute Independence and Hidden Plan of Allah عَزَّوَجَلَّ. We should not be heedless of reciting Salat-‘Alan-Nabi. It is possible that one may not have recited Salat-‘Alan-Nabi in the past on hearing or mentioning the blessed name. If so, one should recite now taking advantage of the relaxation that allows a person to recite Salat-‘Alan-Nabi later on if he has not recited it at the time of hearing or mentioning

the blessed name. In future, one should try to recite Salat-  
'Alan-Nabi as soon as he hears or mentions the blessed name.  
Otherwise he should recite it later on.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Four causes for a bad end

It is stated in the book *Sharh-us-Sudoor* that there are four causes  
of a bad end:

1. Laziness in offering Salah
2. Consuming alcohol
3. Disobedience to parents
4. Causing harm to Muslims. (*Sharh-us-Sudoor*, pp. 27)

There is a matter of great concern for all such Islamic brothers  
who do not offer Salah or offer it as Qada (after its stipulated  
time has passed) or do not wake up for Fajr Salah or offer Salah  
at home, without Shar'i permission, instead of offering it in the  
Masjid with Jama'at. What would happen if laziness in offering  
Salah resulted in the loss of one's Iman! Likewise, those drinking  
alcohol, disobeying their parents and causing harms to Muslims,  
either with their tongue or hands, should all sincerely seek  
repentance.



‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ الْهَائِي has stated, ‘In reality, repentance is to turn to Allah عَزَّوَجَلَّ. There are three pillars of repentance:

1. Admitting the sin.
2. Feeling of shame.
3. Determination to abandon the sin.

If the sin is compensable, then it must be compensated for. For example, if one has missed Salah, he must offer the missed Salah as Qada besides seeking repentance.’ (*Khaza`in-ul-‘Irfan, pp. 12*)

If one has deprived others of their rights, he must fulfil their rights besides seeking repentance. For instance, if one has hurt one’s parents, siblings, wife, friend or any other person, then he must apologize to them in such a manner that they forgive him. Just saying ‘sorry’ is not enough in every matter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Incident of three faults

It is stated in the book *Minhaj-ul-‘Aabideen* that Sayyiduna Fudayl Bin ‘Iyaad رَضِيَ اللهُ تَعَالَى عَنْهُ once visited one of his students who was on his death bed. Sitting beside the student he began to recite Surah Yaseen but the student said, ‘Stop reciting Surah Yaseen’. Sayyiduna Fudayl Bin ‘Iyaad رَضِيَ اللهُ تَعَالَى عَنْهُ then made

Talqeen<sup>1</sup> (i.e. reminded him) to recite the Kalimah but he replied, 'I will never recite this Kalimah and I have nothing to do with it'. Saying these words, he died.

Extremely saddened by the bad end of his student, Sayyiduna Fudayl Bin 'Iyaad رَضِيَ اللهُ تَعَالَى عَنْهُ wept for 40 days in his house. After the 40<sup>th</sup> day, he had a dream in which he saw the same student being dragged in Hell by angels. He asked, 'Why were you deprived of your mystical knowledge? You had a very high status amongst the students of mine.' The student replied, 'It was because of three bad habits. The first is tale-telling. I used to tell one thing to my friends but something else to you. The second is jealousy – I was jealous of my friends and the third is drinking alcohol. On the advice of a doctor I used to drink a glass of alcohol every year to be cured of a disease.'

*(Minhaj-ul-'Aabideen, pp. 165)*

Dear Islamic brothers! Tremble with divine fear and bow down humbly in the court of Allah عَزَّوَجَلَّ to please Him. Alas! The student of a great saint uttered words of Kufr (unbelief) at the time of death because of tale-telling, jealousy and drinking alcohol. Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, 'Allah عَزَّوَجَلَّ forbid, if a person utters words of Kufr at the time

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<sup>1</sup> Don't ask a dying person to recite Kalimah. Instead, recite Kalimah aloud near him so that he would also recall and recite it. See the detailed method of Talqeen in the booklet 'Madani Will'.

of his death, the ruling of Kufr will not be applied to that person as it is possible that he may have lost his wisdom due to the agonies of death and uttered these words in the state of unconsciousness.’

(*Bahar-e-Shari’at*, part 4, pp. 158; *Durr-e-Mukhtar*, vol. 3, pp. 96)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Resurrection in the form of dogs

Sadly, tale-telling has become so common that most people are perhaps even unaware of this evil deed whilst committing it. Telling-tales is extremely ruinous to one’s afterlife. Rasulullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Those who backbite, taunt others, tell tales and find fault with innocent people will be resurrected (on the Day of Judgement) by Allah عَزَّوَجَلَّ in the form of dogs.’

(*Attargheeb Wattarheeb*, vol. 3, pp. 325)

It is mentioned in another Hadees that the one who tells tales will not enter Heaven. (*Sahih Bukhari*, vol. 4, pp. 115, *Hadees 6056*)

## Definition of tale-telling

It is extremely essential to avoid Muhlikat, i.e. the sins leading to destruction. One of the ways of avoiding them is to acquire knowledge and understanding of these sins. Here is the definition of tale-telling: ‘Allamah ‘Ayni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated from

Imam Nawavi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, ‘To convey what a person has said to another person with the intention of causing harm is called tale-telling.’ (*Umda-tul-Qaari*, vol. 2, pp. 594, Hadees 216)

## Do we avoid tale-telling?

Sadly, these days, most people’s conversations contain tale-telling and backbiting. Whether it is a circle of friends or a gathering of people after a religious congregation, a wedding ceremony or a funeral, a meeting with someone or talking with anyone on the phone, most people usually indulge in the sins of backbiting and tale-telling. If a sensitive person with religious knowledge analyses even a brief conversation between two people, he will perhaps identify dozens of ‘tale-telling’ in addition to many other sinful words.

Alas! What will happen to us? Read this Hadees once again. ‘The one who engages in tale-telling will not enter Heaven’. If only we would apply the Madani guard<sup>1</sup> to our tongue strictly avoiding unnecessary talking. It is usually very difficult for those who remain in the company of talkative and wicked friends to avoid backbiting and tale-telling. Stated here is a Hadees that the one who talks in excess also commits mistakes in excess, and the one who commits mistakes in excess also commits many sins and the one who commits many sins is more deserving of Hell. (*Hilya-tul-Awliya*, vol. 3, pp. 87-88, Hadees 3278)

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<sup>1</sup> ‘Madani guard of the tongue’ is a term used in the Madani environment of Dawat-e-Islami. It refers to the act of avoiding sinful and unnecessary talking.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Good news is for the person who refrains from excessive talking and spends what is excess in his wealth.'

*(Al-Mu'jam-ul-Kabeer, vol. 5, pp. 71-72)*

A blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'Sometimes a person says something to me and I like to reply to him even more than the desire a thirsty person has for cold water, but I avoid the reply fearing it to be useless talking.'

*(Ithaf-us-Sadat-il-Muttaqeen, vol. 9, pp. 159)*

Dear Islamic brothers! That companion رَضِيَ اللهُ تَعَالَى عَنْهُ avoided even permissible talking fearing it to be useless, whereas we indulge in unnecessary talking, committing backbiting, tale-telling, finding faults with others and laying false blame on them. Alas! What will become of us? May Allah عَزَّوَجَلَّ bless us with good sense, enabling us to avoid sinful talking and to apply the real Madani guard to our tongue.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The foregoing parable also shows the devastating consequence of jealousy. The disease of jealousy has also become very widespread. It is stated in a Hadees, 'Jealousy consumes good deeds as fire consumes wood.'

*(Sunan Ibn Majah, vol. 4, pp. 473, Hadees 4210)*

## Definition of jealousy

The one who has jealousy is called a 'Haasid', whereas the one of whom someone is jealous is called a 'Mahsood'. Stated here is the definition of jealousy, extracted from the book *Lisan-ul-Arab*, volume 3, page 166:

الْحَسَدُ أَنْ تَتَمَنَّى زَوَالَ نِعْمَةِ الْمَحْسُودِ إِلَيْكَ

*Hasad (jealousy) means that you desire for the loss of the boon (favour) of the Mahsood and for having the same boon for yourself.*

## Meaning of jealousy in easy words

Dear Islamic brothers! This definition shows that if a person has a desire for the loss of any other person's bounty and for having the same bounty for himself, this desire of his is jealousy. For example, if a person wishes, because of hatred, that so-and-so famous or respected person be disgraced and that he becomes famous instead, this desire is jealousy. Similarly, if someone jealously wishes that so-and-so wealthy person becomes poor and that he becomes wealthy, this type of wish is also an example of jealousy.

Allah عَزَّوَجَلَّ forbid, this disease has become very widespread. These days, every possible effort is made to cause losses to the business of other traders. People accuse each other and try to find fault with each others' products. Driven by jealousy, they

commit lying, backbiting, tale-telling, disgracing others and many other sins.

Alas! Most Muslims these days are losing the spirit of Islamic brotherhood. How righteous the Muslims of the past were can be realized by reading the following parable:

### Parable of Qutb-e-Madinah

The caliph of A'la Hadrat, Qutb-e-Madinah, Sayyiduna Ziyauddin Ahmad Madani Qadiri Razavi رَحْمَةُ اللهِ الْقَوِي had settled in Madinah since the 'Turkish Period of Service'. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed in the blessed city for nearly 77 years and his blessed grave is situated in Jannat-ul-Baqi'. Someone once asked Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'Ya Sayyidi! How were the people of Madinah in former times (probably in times of the Turks)?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'A rich Haji once went to a cloth shop and asked for a certain variety of cloth in large quantity to distribute it among the poor. The shopkeeper said, 'I have the cloth in the quantity you need but my request to you is that you buy the cloth from the shop opposite mine. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I have had good sales today but that shopkeeper has had very little sales.' The great saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then said, 'The people of Madinah were like this in the past.'

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

## Destruction of two Muazzins who liked beardless youth

Sayyiduna ‘Abdullah Bin Ahmad Muazzin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘I was busy making Tawaf of the Ka’bah when my eye fell on a person who was repeatedly making this Du’a whilst holding onto the holy cloth of the Ka’bah, ‘O Allah عَزَّوَجَلَّ! Let me depart from this world as a Muslim.’ I asked him, ‘Why don’t you make any other Du’a besides this?’ He replied, ‘I had two brothers. My elder brother called Azan in a Masjid without pay for 40 years. At the time of his death, he asked for the Holy Quran. We gave him a copy of the Holy Quran so that he would gain blessings from it. Holding the Quran, he said, ‘Be witness all of you that I disbelieve all Quranic beliefs and commandments.’ Saying this, he died. My other brother also called Azan in a Masjid for 30 years without any pay but he also died as a non-Muslim. Therefore, I am extremely concerned about my end and keep making Du’a for a good death (with Iman).’ Sayyiduna ‘Abdullah Bin Ahmad Muazzin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked, ‘What horrific sins your brothers used to commit?’ The man replied, ‘They had interest in Na-Mahram women and would look (lustfully) at beardless boys.’ (*Ar-Raud-ul-Faiiq*, pp. 17)

## Rulings of veiling

Dear Islamic brothers! What a calamity! Will we still not give up ‘unveiling’ and informal talking to Na-Mahram women? Will we still not save our eyes from seeing Na-Mahram women including our sister-in-law and wives of (paternal and maternal)



uncles? (According to the Shari'ah, they are also Na-Mahram women). In like manner, paternal and maternal cousins have to observe 'veiling' from each other. Likewise, brother-in-laws and sister-in-laws are also to have 'veiling' from each other. A Na-Mahram Peer (Shaykh) and her female disciple are also to have veiling from each other. A female disciple cannot kiss the hand of her Na-Mahram Peer.

### Looking at an Amrad with lust is Haraam

Beware! An Amrad (i.e. attractive beardless boy) is like fire. Closeness and friendship with him, having jokes and fun with him, catching a hold of him, hugging and clinging to him are acts that can lead a person to Hell. There is safety in staying away from him, though he is not at fault. Do not hurt him because of him being an Amrad.

However, it is extremely necessary to stay away from him. Never sit behind him on a motorcycle nor let him sit behind you as the heat of fire will reach whether it is ahead or behind. Even if there is no lust, embracing him can still lead to Fitnah (trial). If one has lust then, embracing him, shaking hands with him, and according to scholars, even looking at him with lust is Haraam. (*Tafseerat Ahmadiyyah, pp. 559*)

Protect your eyes from looking at any part of his body even his clothes. If one feels lust just by thinking of him or imagining him, then this should be avoided as well. Similarly, if one feels

lust by looking at his writing, house, father, elder brother or anyone or anything else that belongs to him, one should avoid looking at every such person and thing.

## Seventy devils with an Amrad

Making us aware of the dangerous attack Satan makes through an Amrad, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'It is narrated that there are two devils with a woman, whilst there are seventy devils with an Amrad.' (*Fatawa Razawiyyah, vol. 23, pp. 721*)

Anyway, it is highly necessary to stay away from Na-Mahram women and Amrads and avoid looking at them. Otherwise, you have already read how tragically and alarmingly the two apparently pious looking brothers met their death.

Please go through Maktaba-tul-Madinah's published brief booklet, 'Qawm-e-Loot ki Tabah Kariyan' [Grave Abuse by the People of Lut].

*Nafs-e-bay-lagam to gunahaun pay uksata hay*

*Taubah taubah kernay ki bhi 'aadat honi chahiye*

*The uncontrollable Nafs incites us to sinfulness  
We need to become habitual in seeking forgiveness*

## Not performing Hajj is a cause of a bad end

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, 'The person who has the means of performing Hajj and who has no apparent

obstacles nor an oppressive ruler nor any disease that prevents him, even then, he dies without performing Hajj, he may die as a Jew or as a Christian.’ (*Sunan Daarimi, vol. 2, pp. 45, Hadees 1785*)

This shows that the one who died without performing Hajj despite it being Fard on him is in extreme danger of having a bad end.

### Fear of bad end for one speaking during the Azan

With the reference of the book *Fatawa Razawiyyah*, Sadr-ush-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Mufti Muhammad Amjad ‘Ali A’zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Whoever continues to speak while the Azan is going on, is in danger of having a bad end. Allah عَزَّوَجَلَّ forbid.’ (*Bahar-e-Shari’at, part 3, pp. 41*)

### One replying to the Azan entered Heaven

Dear Islamic brothers! When the Azan begins, one should stop whatever he is doing and reply to it. If, however, one is walking to the Masjid or making Wudu, he may continue to do so replying to the Azan. If many Azans are going on, it is enough to reply to the first one only. However, it is better to reply to all of them.

Very fortunate indeed are those who reply to the Azan! It is stated in *Tareekh Dimashq*, volume 40, page 412: Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that a person who was not apparently well known for his virtuous deeds passed away. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his blessed

companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, ‘Do you know that Allah عَزَّوَجَلَّ has made that person enter Heaven?’ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were surprised by this because he did not apparently perform any remarkable deed. Later on, one of the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ went to the deceased’s house and asked his wife of any of his particular virtuous deeds. She replied, ‘I do not know of any particular deed but what I do know is that whether it was day or night, whenever he heard the Azan, he would always reply to it.’

*(Tareekh Dimashq by Ibn ‘Asakir, vol. 40, pp. 412)*

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

For detailed information about the rulings of Azan and its reply, go through Maktaba-tul-Madinah’s published booklet, ‘Blessings of Azan’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Mountain of fire

Sayyiduna Maalik Bin Dinar عَلَيْهِ رَحْمَةُ اللهِ الْعَفَّاءِ once went to visit a person who was close to his death. The great saint عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ repeatedly advised him to recite the Kalimah but he continued to say ‘Ten, eleven! Ten, eleven!’ When the man was asked as to why he continued to say this, he replied, ‘There is a mountain of fire in front of me; whenever I try to recite Kalimah,

the mountain of fire approaches to burn me.’ The great saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then asked people as to what deeds the dying person used to do in the world. They replied that he was an interest taker and would weigh things dishonestly [whilst selling them].

(*Tazkira-tul-Awliya*, pp. 52-53)

## Torment for dishonest weighing

Alas! Ruin awaits those taking interest and weighing dishonestly!  
O those daring to throw themselves into the blazing flames of Hell just for some meagre coins!

Listen! It is stated in *Ruh-ul-Bayan*, ‘The one weighing dishonestly will be thrown into the depths of Hell on the Day of Judgement and, having been made to sit between two mountains of fire, he will be commanded to weigh them. When he approaches the mountains, the fire will burn him.’ (*Ruh-ul-Bayan*, vol. 10, pp. 364)

## Bad end of a Shaykh

It is narrated that Sayyiduna Sufyan Sawri and Sayyiduna Shayban Raa’ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once met each other. Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ continued to cry the entire night. When Sayyiduna Shayban Raa’ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked him the reason for this, he replied, ‘I am weeping in fear of having a bad end at the time of my death. I received Islamic education from a Shaykh for 40 years. He worshipped for 60 years in Masjid-ul-Haraam but he died in a state of Kufr (unbelief).

Sayyiduna Shayban Raa'ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'O Sufyan! This was the consequence of his sins; you should never disobey Allah عَزَّوَجَلَّ.' (*Sab'a Sanabil*, pp. 34)

## Former teacher of angels

Dear Islamic brothers! Allah عَزَّوَجَلَّ is Absolutely Independent. No one knows the Hidden plan of Allah عَزَّوَجَلَّ. No one should boast about his knowledge or worship. Satan performed worship for thousands of years and had become the 'Teacher of Angels' because of his knowledge and worship but was ruined by his arrogance, becoming an unbeliever. He now spares no effort to mislead people. When a person is close to his death, Satan does everything in his power to make him lose his Iman besides causing misleading whispers for him throughout his life.

## Satan in the guise of parents

It is stated that when a person is close to his death, two Satans come and sit on his right and left side. In guise of the dying person's father, the Satan on the right says, 'O son! Look, I am your kind and caring father. I advise you to die after you have embraced Christianity as it is the best of all religions.' The Satan on the left in guise of the dying person's mother says, 'O my beloved child! I carried you in my womb. I fed you with my milk and cared for you in my lap. O beloved son! I advise you to die after you have embraced Judaism as it is the best religion.' (*Tazkirah by Imam Qurtubi*, pp. 38)

## A drop of the agonies of death

Dear Islamic brothers! This is certainly an extremely alarming situation. When a person has a fever or headache, he feels difficulty in making a clear decision. The agonies of death are extremely severe. It is stated in the book *Sharh-us-Sudoor* that if a drop of the agonies of death is made to fall on all those living in the sky and the earth, all of them will perish.

*(Sharh-us-Sudoor, pp. 32)*

How difficult would it be to remain steadfast in Islam if Satans in guise of the dying person's parents came to mislead him in such a crucial condition! It is stated in the book *Kimiya-e-Sa'adat*: Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'By Allah عَزَّوَجَلَّ! No one can be sure whether he will meet his death with Islam or not.' *(Kimiya-e-Sa'adat, vol. 2, pp. 825)*

## Satan in the guise of friends

Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated, 'At the time of death, Satan along with his accomplices comes to the dying person in the guise of his friends and relatives. They all say to him, 'Brother! We have tasted death before you. We are well aware of whatever happens after death. Now it is your turn.

We give you a sincere suggestion to adopt Judaism as it is the only religion acceptable to Allah عَزَّوَجَلَّ. If the dying person does

not accept what they say, these Satans appear in the form of his other friends and advise him, ‘Adopt the religion of Christianity as it is the religion that cancelled the religion of Moses.’

In this manner, different satanic groups in the guise of friends and relatives suggest the dying person to embrace false sects (and beliefs). So, whoever is predestined to turn away from the truth embraces any false religion at that time and renounces Islam.’ (*Ad-Durra-tul-Faakhirah*, pp. 511)

### What will happen to us?

May Allah ﷺ have mercy on our pitiable condition. We do not know what will happen to us at the time of our death. We have committed many sins and have no good deeds. O Allah ﷺ! We pray to You to prevent Satan from coming to us at the time of our death and bless us with the vision of Your Beloved and Blessed Prophet ﷺ.

### Keep your tongue in control

Dear Islamic brothers! Every Muslim should always be fearful of the Absolute Independence and Hidden Plan of Allah ﷺ. We do not know which bad deed can cause the wrath of Allah ﷺ endangering our Iman. We should always bear humility and humbleness in the court of Allah ﷺ. Keep your tongue in control as excessive talking may, some times, lead one to uttering words of Kufr even without him being aware of



it. It is indispensable to always remain concerned about the protection of Iman.

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that Islamic scholars have said, 'The one who has no fear of losing his Iman (in his life) is in extreme danger of losing his Iman at the time of his death.'

*(Al-Malfooz, part 4, pp. 390)*

### Madani pearls for a good end

Dear Islamic brothers! Woe! There is a matter of great concern for all of us as we do not know what the Hidden Plan of Allah عَزَّوَجَلَّ is for us and what our ending would be like.

Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى الْوَالِي has stated, 'If you wish to remain safe from a bad end, spend your entire life in obeying Allah عَزَّوَجَلَّ, avoiding each and every sin. It is necessary that you have fear like that of the 'Aarifeen so that you weep a lot and remain sad all the time.'

He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated, 'You should always make efforts to have a good end. Always remain engrossed in the Zikr of Allah عَزَّوَجَلَّ. Remove the love of the world from your heart. Protect your body and even heart from sins. As long as possible, avoid even looking at wicked people as the heart is affected by this and your mind may turn towards them.'

*(Ihya-ul-'Uloom, vol. 4, pp. 219)*

## Four invocations for death with Iman

Once a person came to the respected court of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and requested that the great saint make Du'a for him to have a good death with Iman. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Du'a and gave the following advices to the man:

1. Recite ﴿يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ﴾<sup>1</sup> 41 times daily in the morning with Salat- 'Alan-Nabi once before and after it.
2. When going to sleep, recite Surah Al-Kafiroon after you have recited all your other invocations. Then, go to sleep without talking to anyone. However, you can talk, if necessary, but then recite Surah Al-Kafiroon again. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, You will die with Iman.
3. Recite the following supplication in the morning and evening three times each:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ  
بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ<sup>2</sup>

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<sup>1</sup> Translation: O the Ever-Living! O the Ever-Lasting! There is none worthy of worship except You.

<sup>2</sup> Translation: O Allah (عَزَّوَجَلَّ)! We seek Your refuge from associating partners with You knowingly, and we seek forgiveness from You, for that (Polytheistic act) which we do not know. (Al-Malfooz, part 2, pp. 234)

4. Recite the following supplication in the morning and evening three times each, you will gain protection of your religion, faith, life, wealth and family:

بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوُلْدِي وَأَهْلِي وَمَالِي<sup>1</sup>

*(Shajarah Qadiriyyah Razawiyyah, pp. 12)*

[The duration from midnight to the glimmering of the first ray of the sun is called morning, whereas the duration from the starting of Zuhr time up to sunset is called evening.]

## Boxes of fire

Dear Islamic brothers! The unfortunate person who dies in the state of Kufr will be crushed by his grave so fiercely that his ribs of both sides would intertwine with each others. There would be many other excruciating torments for the unbelievers. They will be spending the fifty thousand years long Judgement Day in extremely horrifying conditions. They will then be dragged on their faces and thrown into Hell.

The sinful Muslims who may have entered Hell will be taken out of it, leaving only those dying with Kufr in Hell. Finally, every unbeliever will be locked in his body-sized box made of

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<sup>1</sup> **Translation:** By the virtue of the name of Allah (عَزَّوَجَلَّ), may my faith, life, offspring, family and wealth be protected!

fire. It will be filled with fire. A lock of fire will then be placed on this box. This box of fire will then be placed into another box of fire and, in between the two boxes, a fire would be lit. Again, another lock of fire would be placed on this. This would then be placed into one more box of fire with one more lock of fire. Death will then be brought in the form of a sheep and be slaughtered between Heaven and Hell.

From then on, no one will ever die. Every person in Heaven will live forever in Heaven and every person in Hell will live in Hell forever. The people in Heaven will be full of happiness and the people in Hell will be full of regret.

*(Bahar-e-Shari'at, part 1, pp. 77, 91, 92)*

O Allah **عَزَّوَجَلَّ**! We beseech You to bless us with death with peace & Iman, martyrdom in the blessed city of Madinah, burial in Jannat-ul-Baqi' and neighbourhood of Your Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus.

Dear Islamic brothers! Do not give up the hope of the mercy of Allah **عَزَّوَجَلَّ**. If you routinely travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami, you will develop the mindset of protecting your Iman, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**. When you have made the Iman-protecting mindset, you will seriously become concerned about it, make Du'a to Allah **عَزَّوَجَلَّ** and plead to the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

*Tu nay Islam diya tu nay Jama'at mayn liya  
Tu Kareem ab koi phirta hay 'itiyyah tayra*

*You have blessed us with Islam and, in your fold, included us  
You are gracious and will not take back the gift you've given to us*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Humbleness of the Holy Prophet ﷺ

Placing a comforting hand on your thudding heart, listen to how greatly the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is concerned about the protection of our Iman. It is stated on page 315 of the 10<sup>th</sup> volume of *Ruh-ul-Bayan* that once Satan with a water bottle in his hand came to the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in disguise and said, 'I sell this bottle to people at the time of their death in exchange for their Iman.' Listening to this, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wept so much that his blessed family members also began to weep. Allah عَزَّوَجَلَّ sent a revelation, 'O My Beloved [Prophet]! Don't be sad. I protect My servants at the time of their death from Satanic deception.' (*Ruh-ul-Bayan, vol. 10, pp. 315*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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# The Blossoming of Sunnah

By the Grace of Allah ﷺ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtima' commencing after Şalât-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madinah (Madanī Contemplation) and submit it to the Zimmaḍār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the whole world"** **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

**M**aktaba  
tul  
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