



بیاناتِ عطاریہ

Twelve Discourses of Attar

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
the founder of Dawat-e-Islami Hadrat Allamah Maulana
Muhammad Ilyas Attar Qadiri Razavi کتابت برائے
المسئلہ

مکتبۃ الدینہ
Dawat-e-Islami

TWELVE

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Dawat-e-Islami, Ḥaḍrat ‘Allāmaḥ Maulānā Abū Bilāl
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PART-I

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Twelve Discourses of Attar

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Contents

Translators' Notes	XIII
Transliteration Chart	XV

Heedlessness

Virtues of Durūd [Blessings on the Prophet ﷺ]	1
A Brick of Gold.....	1
Causes of Heedlessness.....	2
Futile Pleas of the Dead	3
A Strange Guilt	5
Entering Hell in Tears	6
What if one Looses Faith [Imān]?.....	7
Three Messengers of Death	7
Illness is also a Messenger of Death.....	8
Name Inscribed on the Portal of Hell	9
Eyes Filled with Fire.....	9
Nails Hammered into the Eyes and Ears	10
Imitating a Fire Worshipper's Face	10
Who Must One Veil Himself from?	11
Consequences of Adapting to Prohibited Trends.....	11
Make up for the Ṣalāh	12
Allāh-Willing [إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ].....	12
Marvel of Dawat-e-Islami.....	13
Body of Muḥammad Iḥsān 'Aṭṭārī	13
Martyr of Dawat-e-Islami	14

The Calls of the River

A Crown of Pearls.....	16
Allāh عَزَّ وَجَلَّ is Watching.....	18
Never Stop Repenting	18

Will only the Righteous Enter in the Heaven?.....	19
Story of a Humble Man	19
Story of a Shameful Man.....	20
Repentance is to Feel Ashamed	20
The Fasting Thief	21
Fasting Every Monday	21
Excuse for Forgiveness.....	22
Some Muslims will Definitely Enter in the Hell	22
A Single Bullet	23
Shoes of Fire.....	23
Is the Lightest Punishment Bearable?	24
If You Want to Read about Punishments then.....	24
The Destructive Paths	25

Cure for Sins

Signs of Happiness	26
A Blessed Deal.....	26
Commit Sins But.....	27
Do not Eat Allāh's Sustenance.....	29
Leave the Land of Allāh عَزَّوَجَلَّ	30
Hide from Allāh عَزَّوَجَلَّ	30
Allāh عَزَّوَجَلَّ is Seeing!.....	30
Who can Answer on the Day of Judgement?	31
Psychological Effect.....	32
Ask for Grace for Repentance	32
Meaning of Repentance.....	33
Method of Repentance	33
Three Pillars of Repentance	34
Name on the Door of Hell	34
An Incident	35
Repenting for the Delay	35
Pay Debt even by Selling Possessions	35
Harm of Delaying the Payment of Debt	36
The Nuisance of three Pence	36
The Šawāb of Charity Daily.....	37
The Parable of A'lā-Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	37

Why Delay in Repentance?	38
No Grace will be Given	39
Who will Perform Ḥajj?	39
I will Start Offering Ṣalāh from Jumu'ah (Friday)	41
Death before Friday	41
Why Delay in Something Virtuous	41
Job without Delay	42
Lame Excuses	42
Journey in the Path of Allāh عَزَّوَجَلَّ	42
Travelling for Wealth.....	43
Life-Taking Visa	43
Īṣāl-e-Ṣawāb may be Made to the living as well.....	44
Terrible State of the Corpse	44
Īmān Taking Visa	45
Method of Repentance & Renewal of Īmān.....	46
Madanī Advice	47
Method of Renewing Nikāh	47
Madanī Pearl.....	48
Warning	48
How to Become Pious	48

The Devastations of Music

Virtue of Durūd Sharīf	49
The Frightening Voice in the Cemetery	49
Meaning	50
Unfortunate Groom	50
Indecent Traditions	51
Nails Hammered into the Eyes and Ears	52
Tremble with Fear!.....	53
The Nuisance of Disobedience	53
Crying when Entering Hell.....	54
The Melodious Singer.....	55
Break all Musical Instruments.....	56
Who was the World's First Singer?	57
Piles of Dead Bodies.....	58
An Amazing Story.....	59

Singing Incites Feelings of Lust.....	60
The Meaning of Laĥw-al-Ĥadīṣ (لَهْوُ الْحَدِيثِ)	60
Songs Create Hypocrisy in the Heart.....	61
Satan Rides on the Shoulders of Singers	61
Singing Displeases Allāh عَزَّوَجَلَّ	61
Molten Lead in the Ears	61
Piles of Sins	62
What should you do if you Hear Music?	62
Order to Destroy Drums.....	63
Those Running Music Shops, Come to Senses!	63
Horrific News.....	64
Blasphemous Couplets.....	64
The Destruction of Faith.....	67
How to Renew Your Faith	68
Madanī Suggestion.....	69
How to Renew Marriage	69
Madanī Pearl.....	70
Warning	70

The Death of Abū Jaĥl

The Writer of Durūd was Forgiven.....	71
Writing ء Instead of Durūd is Ḥarām.....	71
Two Little Warriors.....	72
Who were Those Two Young Madanī Boys?	73
The Dangling Arm.....	73
Extra Ordinary Spirit.....	74
Abū Jaĥl on the Verge of Death	74
The Head of Abū Jaĥl	75
The Last Nonsense of Abū Jaĥl	76
The Omnipotence of Allāh عَزَّوَجَلَّ is Unique.....	76
The Artillery of the Muslim Army.....	78
The Artillery of the Disbelievers	78
The Secret of their Amazing Spirit.....	79
Divine Help through the Angels	79
The Horse of Jibrāil عَلَيْهِ السَّلَام	80
Prayer (Du'ā) is the Weapon of the Believer	81

A Child's Desire for Martyrdom.....	81
Is it Permissible to Use Things that belong to Small Children?	83
An Important Rule about Children's Gifts	83

The Four Donkeys of Satan

Excellence of Durūd Sharīf	84
What was on the Four Donkeys?	84
First Piece of Merchandise: Cruelty	85
It's Not Too Late	85
Signs of an Evil Man	85
Avoid the Curse of the Oppressed	86
The Helper of the Oppressed is the Most Powerful	86
Punishment Because of a Cat.....	86
All Seven Earths.....	87
Beg for Forgiveness	87
Cause of Losing Faith.....	87
Read the Booklet 'Consequences of Oppression'	88
Second Piece of Merchandise: Dishonesty.....	89
The Vast Meaning of Amānat.....	89
Severe Punishment for Dishonesty	90
Betraying Trust when Speaking.....	90
Beware Oh Government Officials.....	91
The Problem with Government Jobs.....	92
The Evil of Ḥarām Food	93
Voluntary Fasts without Permission.....	93
Statement of Kufr.....	93
7 Statements of Kufr	94
It is Farḍ upon a Trader to Learn the Rulings of Trade	94
How should the Rulings of Buying and Selling be learnt?	95
A Rule to Remember	95
The Third Piece of Merchandise: Treachery.....	96
The Deceiver is Cursed	96
No Entry into Heaven	96
Reminding People of Favours is Harmful	97
Styles of Giving Money.....	97
Shaykh Shiblī's Hatred for Treachery	98

Imām Bukhārī and the Man who was deceiving a Horse	98
The Fourth Piece of Merchandise: Jealousy	99
Definition of Jealousy	99
Definition of Jealousy in Simple Words	99
Children Advised about Jealousy	99
Jealousy of Na’at Reciter’s	100
Disasters of Ostentation	101
Please Let Me Read Two Verses to Gain Blessing	101
70 Times More Reward for a Hidden Deed	102
Humiliation for the Show-off	102
Definition of Ghibtaḥ (Envy)	102
Destruction of Jealousy	103
Jealousy and Elections	103
Crying Due to the Burden of Leadership	103
Love of Self-Respect	105
Entrance into Hell without Accountability	105
What is a Kaḥin?	105
Jinn Friends	106
Humility Leads to Greatness	106
17 Cures for Jealousy	106
At Least Do This	108
Repent Instantly	108
Make up for Missed Ṣalāḥ	109
Fire in the Eyes	110
Nails Hammered into Eyes and Ears	110
Imitating Jews	110
Punishment of Impermissible Fashion	111
Sayings of the Holy Prophet ﷺ regarding Durūd Sharīf	111

The Respect of a Muslim

Excellence of Durūd Sharīf	113
Fake Coin	113
What does Dawat-e-Islami Want?	114
Three Types of People are Deprived of Heaven	114
Definition of Dayyūš	115
Woman Wearing Masculine Clothes is Deprived of Heaven	115

Respect of the Elder Brother	116
Teach Manners to Your Children.....	116
One Reason for Not Having a Madanī Environment at Home.....	117
How shall We Save Our Family Members from Hell?.....	118
Respect of Relatives	118
Reconcile with Relatives.....	118
Excellence of Stroking the Head of an Orphan.....	119
Created from a Crooked Rib.....	119
The Excellence of Gentleness towards Wife	119
Unmanliness.....	120
Rights of the Husband	120
Do not leave the Home of even a Cruel Husband	121
The Cause of Most Women being in Hell?	121
The Rights of Neighbours	121
Highest Certificate.....	122
Which Qualities should the Amīr-e-Qāfilaḥ Possess?.....	122
Anything Spare should be Given to Someone Else.....	122
You will be Questioned about Your Subordinates.....	123
Distribution of Duties	123
Offer Your Seat to Somebody Else	124
Travel with a Madanī Qāfilaḥ	124
Do not take up too Much Space.....	125
It is Sunnaḥ to Make Space for the Newcomer	125
Whispering	126
Stepping over People	126
Sitting between Two People	126
Don't Hurt Anyone's Feelings.....	127
Uswaḥ-e-Ḥasanaḥ	127
52 Beautiful Sunan	128

Deserted Palace

Warning for All of Us.....	135
Trick of the World	135
Bamboo Hut	136
Translation	137
Tall Home Demolished!.....	137

Inscription Serving as a Warning	138
Started Crying after Seeing a Splendid Home	139
The Angel of Death.....	139
Imagination of Death	140
First Night of the Grave.....	142
Why Pondering about Death is Important!	143
Answer to an Enquiry of Health	143
Morning in which State	143
Best Provisions	144
The World will be Destroyed.....	144
Today is the Day of Action.....	145
Preparation of the Hereafter in the World	145

Test of the Grave

Excellence of Durūd Sharīf	146
Rebuke of the Grave	146
Congratulations!	147
Where are My Children?	147
Frightening Things in the Grave	147
Can the One Who Fears Allāh عَزَّوَجَلَّ Commit a Sin?.....	148
Call of Deceased's Neighbours	148
Test is Approaching	149
The One Who Copies is Successful.....	150
Unfortunate Groom Remained Asleep!	150
Terrifying Sight of the Grave	152
Vision of the Beloved ﷺ	153
Name on the Door of Hell	155
Black Scorpions	156
Sunnāh of Tresses	156
Narration of the Turban	156
Horrific Consequence of Adopting Impermissible Fashions.....	157
Let's All Promise.....	157
Bedridden Mother's Recovery	158

The Helplessness of the Deceased

Excellence of Durūd Sharīf	160
The Deceased and the Ghassāl	160
What does the Deceased Say?	161
The Whole Life’s Struggle.....	161
Heart Trembling Story of the Grave	162
Royal Death.....	163
Kingship didn’t Benefit	164
Purpose of Coming into this World	164
Ministries will be of No Use	165
Four Baseless Claims	166
First Claim: “We are Servants of Allāh عَزَّوَجَلَّ”	166
Second Claim: “Allāh عَزَّوَجَلَّ Provides Sustenance”	167
Third Claim: “The Hereafter is better than the World”	167
Fourth Claim: “We will die a Day”	167
Announcement of the Deceased.....	168
Conversation with the Deceased	168
Punishment of Leaving a TV Behind	169
Congratulation from Prophet ﷺ upon Removing the TV.....	170
Don’t Make Excuses	170
Terrifying Valley	171
Bald Serpent.....	171
Ṣalāh Not Accepted for 40 Days	172
Hatred of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ for Alcohol	172
Obeying Cruel Parents.....	173
Punishment of Breaking Promises	173
Snakes in the Stomach	173
36 Times Worse than Fornication	174
A Cause of Entering Hell.....	174
Seven Madanī Principles	174

The Test of Judgement Day

Excellence of Durūd Sharīf	176
Fear of a Madanī Child	176
3 Madanī Conditions	177

5 Questions on the Day of Judgement	179
Interest in Worldly Exams	179
Conspiracies against the Muslims	180
Reward of One Hundred Thousand Rupees	180
Father's Funeral	181
Unfortunate Deceased	181
Muslims are being made to drift away from Religion	181
Nominal Muslims	182
The Plot of Satan	183
The Instruments of Sins.....	183
When was the TV invented?	184
Threat to Jump into Hell!	184
Ignorant Professor	185
Jihād against Nafs and Satan.....	185
Last Service to the Father.....	186
Punishment of Screaming and Shouting for the Deceased	186
Method of Carrying the Deceased	187
No Desire to have Light in the Grave	187
You Can't Buy Cure.....	187
Wealthiest yet Ill	188
The Oppression and Injustices of the non-Believers	188
The Questions and Answers in the Grave	189
The Causes of Incorrect Answers in the Grave.....	190
Repent!	191
Our Life is Decreasing.....	192
The Importance We Give to Worldly Tests	192
Generosity upon Navīd 'Aṭṭārī	193
This Event is Not New	194
The Blessing of Maktaba-tul-Madīnah's Booklets	195

The Fear of the Bridge of Şirāt

Virtues of Durūd Sharīf.....	197
Dream of a Slave-Girl	197
Our Negligence!	198
Why this Laughter?	198
Astonishment at Laughter.....	199

Everyone will Pass the Bridge of Şirāt	199
The Evildoers will Fall into the Hellfire	200
Crying of a Blessed Companion	200
Would that my Mother had not Given Birth to Me!	200
It Takes 15,000 Years to Cross the Bridge of Şirāt	201
The Horrific Situation at the Time of	201
Crossing the Bridge of Şirāt	201
Various Ways of Crossing the Bridge of Şirāt	202
One Reason for Distress in the Hereafter	202
More Wealth, More Burdens	203
The Definition of a ‘Heavy Burden’	203
Burden upon Burden	204
Fill in Your Madanī In’āmāt Card Regularly	204
The Muslims with Nūr	205
The Glory of the Light of Imān	205
Five Nūr-Providing Sayings of the Holy Prophet ﷺ	205
1. Punishment for the One who Misses his Farḍ Şalāh	205
2. The Excellence of Going to the Masjid in Darkness	206
3. The Excellence of Removing Difficulty	206
4. The Excellence of Kalimaḥ	206
5. The Excellence of Żikr in the Market	206
10 Hundred Thousand Virtues	206
People Deprived of Nūr	207
There is No Nūr at All for You	208
The Beggars Deprived of Nūr	208
No Body has the Guarantee of Imān at the Time of Death	208
Talking during Ażān	210
Mobile Phone Ring Tones	210
Release from Hell after One Thousand Years	211
Did not Laugh for 40 Years	211
The One Who Crosses with Difficulty	211
What will Happen to Me!	212
A Frightening Vision of Crossing the Bridge of Şirāt	213
Screams of Those Falling into Hell	214
Who will Remain Safe from Fear?	214
Womanly Fear	214
Fear of the Fool	215
Who does Satan Laugh at?	216

Contents

Give up Sins Immediately Instead of Slowly.....216

Three Conditions of Repentance.....217

When is the Repentance of the.....217

Person who Misses Ṣalāḥ accepted?.....217

Self-Rectification should be.....218

Done at Once Instead of Slowly218

More than 220,000 People Dead218

Destruction of a Tsūnāmī218

This Incident is Certainly Not New219

The World is not a Place to be Content With.....220

Repent as the Mercy of Allāh عزوجل is Immense220

Swing of a Heavenly Garden220

Bibliography222

Translators' Notes

Assalām-u-Alaīkum dear readers, Da'wat-e-Islāmī's Majlis-e-Tarājim, a department responsible for reproducing Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, founder of Da'wat-e-Islāmī Ḥaḍrat 'Allāmah Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī Razavī's *دَافِعَاتُ بَرَكَاتِهِ الْعَالِيَةِ* works into various languages of the world, is pleased to present 'Bayānāt-e-'Aṭṭāriyyah' in English as 'Twelve Discourses of Attar.'

For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, we have provided a transliteration chart to correctly represent those words. This chart can be found in the subsequent section.

In our translation, we have tried to maintain the originality of the literature by using Islamic terms as is, and to an extent together with their translations in square brackets. Often you will see some English words followed by a word in square brackets; those are the Arabic/Urdu words that we have retained from the original text to maintain the originality as at times no English words can be found that are equivalent in meaning to their Arabic and Urdu counterparts.

For the citations of the various sources, we have used the APA citation style, though we have suppressed the name of the author and have used the title of the book instead. The "pp." and "p." in the citation stands for the page number, "vol." is volume. The Bibliography

at the end of the page is in Chicago style as the APA suppresses the full names to just initials.

We have completed this translation by the Grace of Allāh Almighty **عَزَّوَجَلَّ**, by the favour of His Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the spiritual support of our great Shaykh, the founder of Da'wat-e-Islāmī, Ḥaḍrat 'Allāmaḥ Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī **دَاعِيَتِ بَرَكَاتُهَا الْعَالِيَةِ**. If you find any shortcoming in this work, it may be a manifestation on part of the Translation Majlis and not the author of the original work. Therefore, if you discover any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address.

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	S/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	H/h	ع	،	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā

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

HEEDLESSNESS*

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنَّ هَذَا اللَّهُ عَزَّ وَجَلَّ* you will feel a Madanī transformation within yourself.

Virtues of Durūd [Blessings on the Prophet ﷺ]

The Prophet of mankind, the peace of our heart and mind, the most generous and kind *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, “O People! Indeed, the person to receive prompt relief from the anxieties and accountability on the Day of Judgment will be the one who would have recited Durūd upon me in abundance, in this world.” (*Firdaus –bima’ Šaur-ul-Khitāb*, pp. 471, vol. 2, ḥadiš. 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A Brick of Gold

It is narrated that a pious person once acquired a gold brick. Fascinated and captivated by his newly found wealth, he began to fantasize about

* This discourse [Bayān] was delivered during the final session of Dawat-e-Islami’s 3-Day Sunnah-inspiring Ijtimā’ [congregation] in Ahmadabad (al-Hind) on 28th, 29th & 30th of Rajab 1418-A.H. (28th, 29th & 30th December, 1997) - ‘Ubaīd Razā ibn-e-‘Atṭār.

his future. He spent all night planning; thinking of delicious and exquisite cuisine, fancy and expensive attire, and a number of servants ready to fulfil his every need. Enchanted by this newly found wealth and thus fantasizing about a luxurious life, he remained entirely heedless of the Almighty Allāh ﷺ.

The next morning when he left his house, mesmerized by the possibilities that awaited him, he came across a graveyard. There, he saw a man kneading clay on top of a grave, to make bricks. Instantly, the man came back to his senses, and his veil of heedlessness was lifted. He began to weep as he thought, "Someday others will make bricks from the soil of my grave as well. Woe! My luxurious abode and my fancy attire will all be left behind. If I fall for this fantastic lifestyle that this gold brick will bring me, it will only lead to a heedless life. If I have to fall in love, I should love my Allāh ﷺ." Hence he abandoned the brick of gold and opted for a life of piety [Zuhd], full of abstinence.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Causes of Heedlessness

Dear Islamic brothers! Truly, the chances of falling prey to heedlessness are greater when one has an abundance of worldly wealth. One who adores the materialistic worldly blessings has indeed fallen prey to heedlessness. Heedlessness distances one from Allāh ﷺ.

Business is a blessing, wealth is a blessing, a luxurious dwelling place is a blessing, an expensive vehicle is also a blessing, children are also a blessing, but extensively immersing oneself in any worldly blessing to the extent of forgetting Allāh (ﷺ) is a cause of heedlessness Allāh ﷺ says in the Qurān in Juz 28, Sūra-e-Munāfiqūn, Verse 9:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

“O People who believe! May not your wealth or your children cause you to neglect the remembrance of Allāh عَزَّوَجَلَّ; and whoever does this – so it is they who are in a loss.”

(Sūra-e-Munāfiqūn, Verse 9, Juz 28)

(Kanzul Īmān [Translation of Quran])

From this Āyah, there are grave lessons to be learnt, for those individuals who present lame excuses like when they are called towards righteousness or are asked to offer Ṣalāh: they say “We are deeply involved in seeking sustenance! Is it not a form of worship to provide for your family?” Or they say, “When I will get time I will join you in the Masjid.” Indeed, only the heedless one makes such excuses.

Futile Pleas of the Dead

A word of caution for those who are only concerned with amassing the fleeting things of this world; for those who endure the hardships of travelling to other countries in order to earn more money but hesitate to come to the Masjid; for those who lavishly spend on interior designs for their homes but fail to give even a speck in charity for the sake of Allāh عَزَّوَجَلَّ; for those who go to all sorts of extremes to acquire wealth but do not bother about earning virtuous deeds. Be heedful! Before death carries you away from your comfortable mattresses, which are decorated in your illuminated luxurious rooms, to a terrifying dark grave, infested with creepy insects. Then you will be left helplessly pleading; “O Allāh عَزَّوَجَلَّ send me back into the world so that I may worship you. Please, send me back. I promise I will spend all my wealth

in your way.... I will offer all my Ṣalāh, always joining the Jamā’at (congregation) in the first Rak’at [i.e. Takbīr-e-Aulā].... I will not even skip my Tahajjud [Night Vigil] Ṣalāh.... In fact, I will make the Masjid my abode.... I will maintain the Sunnah-hairstyle [Zulfayn] in addition to a fist length beard.... I will also wear a turban [‘Imāmah] on my head at all times.... O Allāh **عَزَّوَجَلَّ** send me back, grant me another chance. I will rid the world of fashion trends and will propagate the Sunnah.... O My Rab, Allāh **عَزَّوَجَلَّ**! Give me just one more chance. I will commit myself to righteous good deeds....”

Ah! But these pleas will be futile for those who would have finished their days and nights indulged in sins. The Holy Qurān has forewarned us; Allāh **عَزَّوَجَلَّ** Says in the Qurān in Sūra-e-Munāfiqūn, Verse 10 and 11:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَعْمُولَ
رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ ۗ فَأَصَّدَّقْتُ وَأَكُن مِنَ الصَّالِحِينَ ۝
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ ۙ بِمَا تَعْمَلُونَ ۝

“And spend from what we have provided you before death approaches any one of you and he then says, “My Rab **عَزَّوَجَلَّ**! Why did you not give me respite for a little while, so I would have given charity and become of the virtuous?” And Allāh **عَزَّوَجَلَّ** will never give respite to any soul when its promise arrives; and Allāh **عَزَّوَجَلَّ** is Aware of your deeds.”

(Sūra-e-Munāfiqūn, Verse 10-11, Juz 28)

(Kanzul Īmān [Translation of Quran])

*Dilā ghāfil nah ho yak dam yeh dunyā chor jānā hay
Baghchay chor kar khālī zamīn Andar samānā hay
Tayrā nāzuk badan bhāt, jo laytay saḡ phūlawn par
Yeh hoga aik din bay jān isay kīḡawn nay khānā hay*

*Tū apnī Mawt ko mat bhūl, kar sāmān chalnay kā
 Zamīn kī khāk par sonā ḥay iynioon kā sirḥānā ḥay
 Na baylī ḥo sakay bhāī, na bayiā bāp tay mā-āī
 Tū kyūn phīrtā ḥay sawdā-āī, ‘amal nay kām ānā ḥay
 Kahān ḥay Zawr-e-Namrūdī, Kahān ḥay Takht-e-Fir’awnī
 Ga-ay sab ḥor yeḥ fānī agar nādān dānā ḥay
 ‘Azīzā yād kar jis din kay ‘Izrā-āil āyain gay
 Na jāvay koī tayray sang akaīlā tū nay jānā ḥay
 Jahān kay shaghl mayn shaghil Khudā kay zīkr say ghāfil
 Karay da’wā kay yeḥ dunyā mayrā dā-aim ihikānāḥ ḥay
 Ghulām aik dam na kar Ghaflat, ḥayātī par na ho ghurrah
 Khudā kī yād kar ḥar dam kay jis nay kām ānā ḥay*

*O heart don't be heedless; you will leave in a split second, regardless
 Gardens you will evacuate; and move to a grave isolate
 Brother, your body delicate and frail; leads a life so ornate
 You will one day be lifeless; consumed by creepy crawly pests
 Your Death! Don't forget, prepare for you departure
 You will sleep on soil and dirt; brick will be the headrest
 No help from brother, nor aid from son, father or mother
 Why do you roam and wander; when only deeds will benefit yonder
 Where is the power of Namrūd; where is the throne of the Pharaoh
 Everyone left everything behind; it is all mortal, if you understand
 My dear remember; the day angel 'Izrā-āil shall come
 You will go alone, with you no one will come
 Indulged in the activities of the world; heedless of the remembrance
 As if claiming that this world is never ending and endless
 O servant don't be heedless; don't be arrogant of this mortal life
 Remember your Rab every instant; only this will be helpful*

A Strange Guilt

Ḥujja-tul-Islām Imām Muḥammad Ghazālī رحمته الله عليه stated, in Mukāshafa-
 tul-Qulūb, that Sayyidunā Shaykh Abū ‘Alī Daqqāq رحمته الله عليه has said,
 “A great saint رحمته الله عليه was once very ill, so I went to visit him. When I

got there, I saw a crowd of devotees gathered around him, and the saint was shedding tears. I asked him, “O Shaykh! Are you crying because you are leaving this world?” He replied “No, I am shedding tears because I have forgone my Ṣalâh.” I asked, “But how could you have forgone your Ṣalâh?” He replied, “Whenever I prostrated [Sajdah] I was heedless, whenever I lifted my head from the prostration I was heedless, and now I am dying in a state of utter heedlessness.”

He then let out a deep sigh from the depths of his heart and read out an Arabic stanza, the translation of which is as follows:

*I pondered about resurrection, judgement and my grave,
Alone after a distinguished life, seeking a favour for my sins and the earth
my embrace,
I have thought about the duration of my judgement, and when the book of
deeds is presented, the disgrace.
But O Creator and Cherisher! I am hopeful of receiving Your Mercy
[Raḥmat]; My sins only you can erase.*

(Mukāshifat-ul-Qulūb, p. 22)

Entering Hell in Tears

My dear Islamic brothers! The parable above offers several lessons of wisdom. These pious saints spent every moment of their lives in the remembrance of Allāh عَزَّوَجَلَّ. But despite their constant and continuous devotion, the elements of humbleness and humility kept them from boasting about their devotional practices and caused them to shed tears out of fear of Allāh عَزَّوَجَلَّ. On the other hand, the heedless do not possess even a single good deed and are furthest from the ranks of sincerity but think highly of themselves and constantly boast about their righteous activities.

The truly pious individuals, despite being distant from sins, tremble with the fear of Allāh عَزَّوَجَلَّ and weep, but the heedless continue their

sinful activities, publicly announcing their sins, and laughing as they boastfully relay their tales of disobedience. Beware! Ḥujja-tul-Islām Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي related that Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, “Whoever laughs while committing a sin will enter Hell weeping.” (*Mukāshifat-ul-Qulūb*, p. 375)

What if one Looses Faith [Imān]?

Those who blatantly lie, those who candidly break promises without any remorse, those who fraudulently sell faulty goods, those who amusingly watch movies and listen to music, those who playfully cause grief to other Muslims and hurt their feelings; all should take a moment to deeply think and ponder over their actions. What will become of us, if Allāh عَزَّوَجَلَّ and His beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased with us? What if we lose our faith as a result of boldly committing sins, and Hell becomes our dwelling place?

Open your hearts and minds and hear this Āyah, Allāh عَزَّوَجَلَّ Says in the 82nd verse of Sūra-tuṭ-Taubāh:

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا

“So they should laugh a little and weep much.”

(*Sūra-tuṭ-Taubāh*, Verse 82) (*Kanzul Īmān [Translation of Quran]*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Three Messengers of Death

Ḥujja-tul-Islām Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ narrated in *Mukāshafa-tul-Qulūb* that the Prophet Sayyidunā Ya’qūb عَلَيْهِ السَّلَام was friends with the Angel of Death [Malak-ul-Mawt] Sayyidunā ‘Izrā-

āil عَلَيْهِ السَّلَام. Once when the angel Sayyidunā ‘Izrā-āil عَلَيْهِ السَّلَام came, Sayyidunā Ya’qūb عَلَيْهِ السَّلَام asked him, “Have you come to just visit me or to take my soul?” He replied, “To meet you.” Sayyidunā Ya’qūb عَلَيْهِ السَّلَام then requested, “Before you come to take my soul, send some messengers my way (to warn me)”, the Angel of death, Sayyidunā ‘Izrā-āil عَلَيْهِ السَّلَام agreed, “I will send two or three messengers your way.”

Later, when the Angel of death came to take his soul, Sayyidunā Ya’qūb عَلَيْهِ السَّلَام asked, “Where are the messengers you were supposed to send towards me, before taking my soul?”, the angel Sayyidunā ‘Izrā-āil عَلَيْهِ السَّلَام replied, “Gray hair after black hair, weakness after strength, and a hunched back after a straight one; Oh Ya’qūb عَلَيْهِ السَّلَام! عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام. These are my messengers, I send towards people before their deaths.”
(*Mukāshifat-ul-Qulūb*, p. 21)

The following Arabic couplet is a warning for us:

مَضَى الدَّهْرُ وَالْأَيَّامُ وَالذَّنْبُ حَاصِلٌ وَجَاءَ رَسُولُ الْمَوْتِ وَالْقَلْبُ غَافِلٌ
نَعِيْبُكَ فِي الدُّنْيَا غُرُورٌ وَحَسْرَةٌ وَعَيْشُكَ فِي الدُّنْيَا مُحَالٌ وَبَاطِلٌ

*Days have passed but sins prevail,
Angel of death has arrived but the heart is stale.
Your worldly luxuries are a deceit due to which you will be in pain
Your desire to live in the world forever is a thought in vain.*

Illness is also a Messenger of Death

My dear Islamic brothers! Now we understand the fact that the Angel of death sends its messengers before death. In addition to the three messengers already stated above, there are others that have been mentioned in other Ḥadīṣ; like sickness, complete loss or weakness of vision, and impaired hearing. There are many of us who already have

encountered the messenger of Sayyidunā ‘Izrā-āil’s عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Woe! But what to do with our heedlessness! Our current state is such that we attribute gray hair to flu, when in fact they are the Warner of death! Similarly in sickness we remain heedless, and easily tend to forget the countless people who die every day due to similar causes. Little do we realize that the illness that seems “minor” could indeed turn fatal and then the dear ones will grieve and the enemies will rejoice, but the dead person will be buried in a dark grave along with only his deeds, good or bad.

Name Inscribed on the Portal of Hell

Remember! Anyone who has fallen prey to heedlessness and continues to commit sins has lost his way and has wandered into the darkness of evil. If Allāh عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased, as a result, he will be incarcerated with the torments of the grave and the punishments of the afterlife. Then remorse and guilt will be futile. You still have a chance, repent sincerely and tread on a life of Sunnah. Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us: “Whoever deliberately misses a single Ṣalāh, his name will be inscribed on that portal of Hell through which he will enter.” (*Ḥilyat-ul-Awliyā, pp. 299, vol. 7, ḥadiṣ. 10590*)

Similarly it is relayed in another narration, “Whoever skips a day-fast during Ramaḍān, without being legally permitted by Shari’ah or because of sickness; can fast all he wants later on but, those [later fasts] cannot equal in reward to that one fast, even if he makes up the missed day-fast.” (*Jāmi’ Tirmiḏī, pp. 175, vol. 2, ḥadiṣ. 723*)

Eyes Filled with Fire

Those who stare at women, those (paedophiles) who gaze at adolescent boys with interest, those who watch TV programs and movies, those who listen to music, and those who hear backbiting of others should

repent instantaneously because the torments and punishments for these sins would be unbearable. Ḥujja-tul-Islām, Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, “Anyone who fills his eyes with Ḥarām [i.e. sees what is forbidden], his eyes will be filled with fire on the Day of Judgement.” (*Mukāshifat-ul-Qulūb*, p. 10)

Nails Hammered into the Eyes and Ears

The famous Ḥadīṣ scholar and great Shāfi’ī saint Honourable Shaykh Jalāl-ud-dīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, “The blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw people with nails hammered into their eyes and ears. He was informed that, “They watched what you do not watch and they listened to what you do not listen to.” (*Sharah-us Ṣudūr*, p. 171)

Therefore people who watch and listen to Ḥarām things will have nails hammered into their eyes and ears. Beware! Don’t be deceived by Satan into watching the news on television, either. Remember! It is Ḥarām for men to look at women and for women to watch men with lust, and every Ḥarām activity could lead to hell.

Imitating a Fire Worshipper’s Face

My dear Islamic brothers! It is Ḥarām to shave-off the beard or to trim it less than a fists length. Sayyidunā Imām Muslim رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Exalted Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us, “Trim your moustaches; let your beards grow and do not imitate the fire worshippers.” (*Saḥīḥ Muslim*, pp. 129, vol. 1)

This Ḥadīṣ is calling the Muslims to awaken their conscience; isn’t it strange that people claim to love the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dearly, yet they imitate his enemies.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Who Must One Veil Himself from?

My Islamic Sisters, who are listening to me from behind the veil. Beware! Not properly covering your bodies is Ḥarām. Casting a lustful gaze at Na-Maḥram man is also Ḥarām and such activities could lead one to Hell fire. Men must avoid looking at women and avoid all unnecessary contact [thus establishing Pardah] with all their female cousins and their uncle’s wives. Same “Pardah” should also be established between a man and his sisters-in-law and between a woman and her brothers-in-law. In fact, the same behaviour should also be established between a woman and her spiritual Shaykh [Murshid]. A woman cannot kiss the hands of her Shaykh; she cannot even have his hand placed on her head [for getting blessing]. Girls should establish “Pardah” by the age of 9, and boys should establish it by age of 12.

Consequences of Adapting to Prohibited Trends

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(On the night of Mairāj [ascension]) I saw the tongues of men being cut with scissors, when I asked, ‘Who are these people?’ Angel Jibrāil [Gabriel] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ answered, ‘They adorned themselves, in the world, with prohibited articles.’ Furthermore the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ states that, ‘I also heard screaming and shouting from a foul-smelling pit,’ Sayyidunā Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ explained, ‘these are women who adorned themselves with forbidden things.’” (*Tarīkh-u-Baghdād*, pp. 415, vol. 1)

Remember! Nail polish forms a layer of covering over the nails [and prevents water from reaching the nails] which means neither Wuḍū [Ablution] nor Ghusl [Ritual Bath] is valid, this in turn invalidates Ṣalāh.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

I advise all Islamic sisters to wear a Madanī Burqa¹ and use hand gloves and stockings [or socks, as part of your attire]. Do not reveal even your hands or the soles of your feet to Na-Maḥram.

Make up for the Ṣalāḥ

Allāḥ عَزَّوَجَلَّ forbid, if you have missed Ṣalāḥ or day-fasts [of Ramaḍān], calculate them and make up for them. Repent for the delay as well. To find out more about how to make up Ṣalāḥ, purchase the booklet entitled “The Method of Performing Qaḍā Ṣalāḥ”, from any outlet of Maktabatul-Madīnah. It would be much better if you would buy the book “Laws of Ṣalāḥ”². This book has essentials about Wuḍū, Ghusl, Ṣalāḥ, and missed Ṣalāḥ. It is quiet possible that after reading this book you might regret how you were away from the correct performance of Ṣalāḥ and Wuḍū.

Allāḥ-Willing [إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ]

All Islamic brothers express your aspirations by proclaiming إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ in a loud volume, as you render a firm intentions [in your heart].

“From now onwards I will not miss any Ṣalāḥ.” إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

“I will not skip any fast in Ramaḍān.” إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

“I will not watch movies.” إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

“I will not listen to music.” إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

“I will not shave my beard.” إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

“I will not trim my beard, less than a fist-full length.” إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

¹ Madanī Burqa is a loose black robe that covers the body from over the head to toe - Translation Majlis.

² Please, buy Amīr-e-Aḥl-e-Sunnat’s books, booklets and inspiring Sunnah-filled speeches from Maktabatul Madīnah-‘Ubaīd Razā ibn ‘Aṭṭār.

Marvel of Dawat-e-Islami

Each and every one of you should embrace Dawat-e-Islami because of it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*; you will succeed in this life and the next. Let me elaborate on a marvel of Dawat-e-Islami. This incident occurred recently and *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will invigorate you and enlighten your heart.

Body of Muḥammad Iḥsān ‘Aṭṭārī

A liberal-minded, young Muslim, Muḥammad Iḥsān, from the Gul-baḥār area of Karachi [Pakistan], embraced the Madanī Māḥal [Righteous Environment] of Dawat-e-Islami and became a disciple [Murīd] of Ḥaḍrat Sayyidunā Ghouš-e-A’zam¹ *رَضِيَ اللَّهُ تَعَالَى عَنْهُ*, which inspired a major transformation in his life. He maintained a full beard and wore a green turban over his cap, at all times. Further, he learnt how to read the Holy Qurān, with correct rules of pronunciation [Tajwīd], at Madrasa-tul-Madīnah. He also participated in Naykī kī Da’wat [calling others towards righteousness] and began to inspire them through his Infirādī Koshish [inspirational efforts].

One day he felt pain in his throat. Despite treatments, the illness worsened, turning fatal with time. He prepared his own will, along the lines of my published will² and handed it to the Nigrān of his locality, just before his death. He was approximately thirty-five years old at the time of his death and was buried in the Gul-baḥār Cemetery. As per his will, Islamic brothers conducted a congregation of Žikr and Na’ats, for about 12 hours near his grave. On Tuesday 6th Jamādi-ul-Ākhir 1418 A.H. (7th October 1997), about three and a half years after his death, the body of another Islamic brother, Muḥammad ‘Ušmān ‘Aṭṭārī, was

¹ “Ghouš-e-A’zam” refers to the Great Sufi Master, Shaykh ‘Abdul Qādir al-Jilānī *رَحْمَةُ اللَّهِ عَلَيْهِ*.

² Buy “Madanī Will” [Madanī Waṣīyat Nāmah] and read it. After reading this booklet, sometimes the devotees start weeping - ‘Ubaid Razā ibn ‘Aṭṭār.

brought to the same cemetery for burial. Some of the attendees approached the grave of Muḥammad Iḥsān ‘Aṭṭārī رَحْمَةُ اللهِ عَلَيْهِ to offer Fātiḥah (Iiṣāl-e-Ṣawāb). They were stunned to see a big gap on one side of the grave. People were astonished to see that Muḥammad Iḥsān ‘Aṭṭārī, who had been buried approximately three and a half years ago, was comfortably lying there with a green turban on his head, as he was buried, the body still intact and preserved and fragrance emanating from his shroud. This news spread like wild fire and visitors crowded there till the late hours of the night. These onlookers were awe stricken by the freshness of the shrouded corpse of Muḥammad Iḥsān ‘Aṭṭārī. Amongst those who visited, were some who had misconceptions about Dawat-e-Islami, but after witnessing the Special Mercy of Allāh عَزَّوَجَلَّ on this Islamic brother, they shed their misunderstandings and became devoted to Dawat-e-Islami.

Jo apnī zindagī mayn Sunnatayn un kī sajjātay ḥayn

Khudā-o-Muṣṭafā apnā inḥayn piyārā banātain ḥayn

Those who spend their days according to the Sunnah

The love of Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Allāh عَزَّوَجَلَّ is what they will attain

Martyr of Dawat-e-Islami

My dear Islamic brothers! You might already be aware of the fact that a murder attempt was made on the life of this humble servant of the Sunnah [i.e. Amīr-e-Aḥl-e-Sunnat, Maulānā Muḥammad Ilyās Qādiri دَاعِيَتِ بَرَكَاتُهَا الْعَالِيَةِ], on 25th Rajab 1416 A.H., in Lahore. As a result of this attempt two Muballighīn [preachers of Dawat-e-Islami], Ḥāji Uḥud Razā ‘Aṭṭārī and Muḥammad Sajjād ‘Aṭṭārī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ were martyred. About 8 months later the grave of Ḥāji Uḥud Razā ‘Aṭṭārī رَحْمَةُ اللهِ عَلَيْهِ damaged due to heavy rain falls in Lahore. Unwillingly his grave was dug out so that his corpse could be transferred to another grave. To the astonishment

of all those present, when his grave was opened his body was fresh and unharmed. In the presence of many people, the body of the “Martyr of Dawat-e-Islami” was moved to a new grave. This incident has been mentioned in detail in the booklet, “The Marvels of Dawat-e-Islami Part-2.” I request all Islamic brothers and Islamic Sisters to embrace the righteous Madanī environment of Dawat-e-Islami. There is no membership process in Dawat-e-Islami. Make an effort to partake in your local Dawat-e-Islami Ijtimā’ every week and to travel with ‘Āshiqān-e-Rasūl [Devotees of the Prophet] in Madanī Qāfilah to learn the Prophetic ways [Sunnah]. Each and every single person should make an effort to call people towards righteousness and should strive to impart the Sunnah.

Sunnatayn ‘ām karayn dīn ka hum kām karayn

Nayk ho jayān Musalmān Madīnay wālay

Sunnah may we spread and the Dīn propagate

Oh Prophet of Madīnah ﷺ! Righteousness may the Muslims attain.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

THE CALLS OF THE RIVER

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī transformation within yourself.

A Crown of Pearls

The book *Al-Qawl-ul-Badī'* states that somebody from the resident of Shirāz dreamt to Sayyidunā Abul 'Abbās Aḥmad bin Maṣṣūr he is standing in the Mihrāb of the main Masjid of Shirāz wearing a crown of pearls on his head, dressed in a heavenly garment. The man seeing the dream asked, 'What did Allāh عَزَّوَجَلَّ do to you?' He replied, "أَلْحَنَهُ اللَّهُ عَزَّوَجَلَّ" I used to recite Durūd Sharīf in abundance and it is this that saved me. Allāh عَزَّوَجَلَّ forgave me and made me enter in the Heaven wearing a crown of pearls. (*Al-Qawl-ul-Badī'*, P112, *Dār-ul-Kutub-ul-Ilmiyyah, Beirut*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

My dear Islamic brothers! Sayyidunā Ka'b-ul-Aḥbār رَضِيَ اللَّهُ تَعَالَى عَنْهُ was a great Tabi'i saint but before accepting Islam he was a renowned Jewish scholar. His رَضِيَ اللَّهُ تَعَالَى عَنْهُ blessed tomb is situated in the United Arab

Emirates in “Al-‘Aīn” which is the capital of Abu Dhabi. (الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ) I have blessed with the privilege to visit his رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ blessed tomb several times).

Sayyidunā Ka’b-ul-Aḥbār رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ narrates the following story, “A man from Banī Isrāīl, despite having repented previously, committed adultery and then went into a river to do Ghusl. When he was inside the water he heard the river call out, “Are you not ashamed of yourself? Did you not repent and promise never to do this again?” When the man heard the voice he began to tremble with fear and ran away from the river and as he ran he was saying to himself, “From this day on I will never disobey Allāh عَزَّوَجَلَّ.” He kept on running in a state of tears (out of shame), until he reached a mountain where he saw twelve pious men engaged in worshipping Allāh عَزَّوَجَلَّ and decided to join them in their devotional practices. After some time the men faced a famine and so they decided to set out towards the city in search for food. As they walked they approached the same river.

That man began to tremble with fear and said, “I cannot walk towards that river because there is someone there who is aware of my sins, I feel ashamed to confront him again.” He stopped, but the twelve men proceeded towards the river, as they approached it they heard the river call out, “Oh righteous people! Where is your companion?” They replied, “He says there is someone here who knows his sins and that he feels ashamed to confront him.” The river spoke again, “سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! If someone dear to you injures you but then regrets his action and asks you to forgive him and forsake his evil habit, will you not reconcile with him? Your companion has repented and engaged himself in acts of piety, therefore he has reconciled with his Creator عَزَّوَجَلَّ. Bring him with you and all of you worship at the side of this river.” They gave their companion the glad news and then remained at the river, where they spent their time worshipping their Creator عَزَّوَجَلَّ.

When the man died, the river spoke, “Oh righteous people! Give him Ghusl with my water, and bury him alongside me so that he is resurrected from this very place on the day of judgement.” They did as they were told. That night they worshipped Allāh عَزَّوَجَلَّ and then went to sleep near the man’s grave. They had intended to proceed further and leave the following morning but when they awoke they saw twelve cypress trees around the grave and realised that they had been created for them by Allāh عَزَّوَجَلَّ and that He wanted them to remain where they were and live under their shade. So they worshipped there for the rest of their lives. Whenever one of them would die he would be buried beside the grave (of the repentant) and thus all of them passed away one by one and the people of Banī Isrāīl used to visit their blessed tombs for blessings. (*Kitāb-ut-Tawwābīn, P90, Dar Maktaba-tul-Mūyyad, Arabia*)

May Allāh عَزَّوَجَلَّ have mercy on them and forgive us for their sakes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allāh عَزَّوَجَلَّ is Watching

My dear Islamic brothers! So you see how merciful and generous Allāh عَزَّوَجَلَّ is. If anyone repents sincerely He عَزَّوَجَلَّ becomes pleased with him. This story also tells us that the sinner can never be able to hide himself from Allāh عَزَّوَجَلَّ who is always watching every one.

Never Stop Repenting

My dear Islamic brothers! When one commits a sin he should instantly repent to Allāh عَزَّوَجَلَّ and if he repeats the sin again he must repent again and again and again. One must never lose hope in the mercy of Allāh عَزَّوَجَلَّ, His عَزَّوَجَلَّ mercy has no bounds, forgiving sins does not decrease his mercy so we must constantly repent and plead to Him عَزَّوَجَلَّ

for His عَزَّوَجَلَّ forgiveness. A Ḥadīṣ says that the one who repents is like one who has not sinned. (*Ibn-e-Majāh, Ḥadīṣ 4250, V4. P491, Dār-ul-Ma'rifaḥ Beirut*)

So repentance eliminates sins. Nevertheless, we must remain submissive in the court of Allāh عَزَّوَجَلَّ at all times and not despair of His عَزَّوَجَلَّ mercy.

Will only the Righteous Enter in the Heaven?

Since we are talking about mercy let me tell you that in the past I have come across some foolish people who have said that one can only enter in the Heaven through virtuous actions, sinners are definitely going to be thrown into Hell and I don't understand why you talk about being forgiven out of mercy. These are definitely whispers of the devil. I am not talking of Allāh's عَزَّوَجَلَّ mercy on my own behalf, listen carefully! Allāh عَزَّوَجَلَّ says in the 53rd verse of Sūra-e-Zumar (part 24):

قُلْ يُعَادِي الَّذِينَ اسْرِفُوا عَلَىٰ أَنفُسِهِمْ لَاتَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ط
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ط إِنَّهُ هُوَ الْعَفُوفُ الرَّحِيمُ ○

Say you, 'O My bondmen who have committed excesses against their own souls 'despair not of the mercy of Allāh عَزَّوَجَلَّ Undoubtedly, Allāh عَزَّوَجَلَّ forgives all sins, Verily He عَزَّوَجَلَّ is the Forgiving, the Merciful.'

(*Sūra-e-Zumar, part 24, verse 53*) (*Kanzul Īmān [Translation of Quran]*)

A Ḥadīṣ Qudsī mentioning a statement by the Merciful Creator عَزَّوَجَلَّ states, "My mercy dominates at my wrath." (*Ṣaḥīḥ Muslim, V2, P356, Afghanistan*)

Story of a Humble Man

My dear Islamic brothers! Indeed the mercy of Allāh عَزَّوَجَلَّ is endless; if even the most minor act of piety pleases Him عَزَّوَجَلَّ, He عَزَّوَجَلَّ will open

the doors of favours and reward him in ways we are unable to comprehend. The book “Kitāb-ut-Tawwābīn” mentions the following story narrated by Sayyidunā Ka’bul Aḥbār رَضِيَ اللهُ تَعَالَى عَنْهُ. “Once two men amongst the Banī Isrāīl walked towards the Masjid, one entered but the other was overtaken by Allāh’s عَزَّوَجَلَّ fear and instead of entering, he remained outside and said, “I, a sinner, am not worthy of placing my filthy body in the pure house of Allāh عَزَّوَجَلَّ.” This humility pleased Allāh عَزَّوَجَلَّ and He عَزَّوَجَلَّ turned him into a Ṣiddīq.” (*Kitāb-ut-Tawwābīn, P83, Maktabat-ul-Mūyyad Arabia*)

Remember! A Ṣiddīq is higher in rank than a “Walī” and a “Shahīd.”

Story of a Shameful Man

The following story has been mentioned on the same page. An Israelite once committed a sin but afterwards he felt ashamed and regretted what he had done. He panicked and restlessly ran around thinking of a way to have his sin forgiven and please Allāh عَزَّوَجَلَّ. This feeling of shame pleased Allāh عَزَّوَجَلَّ and he too was made a Ṣiddīq.

Repentance is to Feel Ashamed

The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Repentance is to feel ashamed.” (*Al-Mustadrak, Hadīṣ 7287, V5, P326 Dār-ul-Kutub-ul-‘Ilmiyyah*)

In actual fact, sometimes feeling ashamed of sins prove to be more beneficial than even the greatest worship. This does not mean in any way that one should not worship. These things depend upon the will of Allāh عَزَّوَجَلَّ. Sometimes feeling ashamed leads to salvation and sometimes worship does.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Fasting Thief

The book “Rauḍ-ur-Riyāḥīn” mentions a story of a thief narrated by Sayyidunā Abū Bakr Shibli رحمة الله عليه. He says, “Once I was travelling to Syria along with a group of other travellers when on the way we were plundered by a gang of thieves. They took all our possessions and put them in front of their gang leader. Amongst the goods were a bag of sugar and almonds, the thieves began to eat them but their leader did not join them. I asked him why the rest of his gang was eating but he was not, he replied, “I am fasting”. I asked surprisingly, “How is it that you steal from people and fast at the same time?” He replied, “A man should do something to keep the doors of reconciliation open as well.” Sometime later I saw the same gang leader in a state of “Iḥrām” performing Ṭawāf of the blessed Ka’baḥ. His face was resplendent with the light of worship and he had been weakened himself through devotional practices. I asked surprisingly, “Are you the same man?” he answered, “Yes, I am, and let me tell you, that very same fast is what caused my reconciliation with Allāh عَزَّوَجَلَّ.” (*Rauḍ-ur-Riyāḥīn, P163, Maktabatul-Maymanīyyāh Egypt*)

Fasting Every Monday

My dear Islamic brothers! So we have learnt that no act of piety should be seen as small and be ignored, you never know, that small looking action might just be accepted by Allāh عَزَّوَجَلَّ and might lead to your success in both worlds.

The previous story also highlights for us the importance of optional fasts. It is obviously not easy for every single person to fast optionally all the time but each and every one of us should at least make an attempt to fast every Monday, because it is Sunnah to do so. Look at what fasting did for that gang leader! Fasting blessed him with guidance as well as sainthood.

Excuse for Forgiveness

The book “Kīmīyā-e-Sa’ādat” mentions the following statement made by Sayyidunā Shaykh Kitānī رَحْمَةُ اللهِ عَلَيْهِ, “I saw Sayyidunā Junaīd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ after his death in a dream and asked, “What did Allāh عَزَّوَجَلَّ do to you?” He replied, “My worships and struggles were of no use to me, but the thing that caused my forgiveness was getting up at night and praying two rak’at of Tahajjud Ṣalāh.” (*Kīmīyā-e-Sa’ādat*, V2, P1007, *Intishārāt-e-Ganjīnāh Tehran*)

My dear Islamic brothers! One should develop a habit of performing optional worships as well as the compulsory, especially Tahajjud, you never know, struggling to get up for Tahajjud might just be accepted by Allāh عَزَّوَجَلَّ and lead to your success.

Some Muslims will Definitely Enter in the Hell

My dear Islamic brothers! Beware! This compassionate speech must not let you believe that because the mercy of Allāh عَزَّوَجَلَّ is great you can miss your Ṣalāh, not fast in Ramaḍān, sit in front of the TV and watch films and dramas, get stare to women, the mercy of Allāh عَزَّوَجَلَّ is great, so bother your parents, swear as much as you want, lie as much as you want, backbite Muslims as much as you want, hurt the feelings of Muslims, the mercy of Allāh عَزَّوَجَلَّ is great, so break all previous records of immorality, shave or trim your beard, steal, rob people, drink as much alcohol as you want, intoxicate yourself, gamble, in fact why not open a casino to gamble and sell drugs and commit every sin you have not yet experienced, because the mercy of Allāh عَزَّوَجَلَّ is great. My dear Islamic brothers! Beware of the devil, do not let him grab you by the ear and force you to obey him this way. Indeed, Allāh عَزَّوَجَلَّ is merciful and compassionate but he عَزَّوَجَلَّ is also indifferent, as He عَزَّوَجَلَّ showers favours upon people He عَزَّوَجَلَّ can also punish them. What will we do if He عَزَّوَجَلَّ punishes us for committing a minor sin?

Remember! Some Muslims will definitely be punished in the fire for their sins; we must fear the wrath of Allāh عَزَّوَجَلَّ at all times, and hope that our names are not amongst the Hell dwellers.

A Single Bullet

Let me try to explain my point logically. Take for instance that there are 10,000 Islamic brothers in this gathering at the moment, now suppose a terrorist suddenly appears on one of these buildings surrounding us with a gun in his hand and shouts out, “I’ll only fire one bullet, only one person will be shot, everyone else will be safe”, what do you think? Will 9999 Islamic brothers stand fearless knowing that he will only fire one bullet and only one man will be shot? Never, each and every single person will be run in fear thinking, ‘The bullet might hit me.’ I hope I have clarified my point.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Shoes of Fire

Remember! It is a fact that a number of Muslims will be punished in the fire due to their sins, so why does each and every Muslim not fear that he might be put amongst them? The pain felt due to a bullet wound is nothing compared to the punishment of Hell. A Ḥadīṣ of Muslim Sharīf states that the mildest punishment in Hell is that a man will have to wear shoes of fire which will make his brain boil (like water does in a kettle), but the man subjected to this torment will think that this is the worst torment. (*Ṣaḥīḥ Muslim, VI, P115, Afghanistan*)

A Ḥadīṣ in Bukhārī Sharīf states that he will be asked on the day of judgement by Allāh عَزَّوَجَلَّ, “If you owned the entire universe would you give it all as Fidyah to stop this torment?” He will scream out, “Yes.” (*Ṣaḥīḥ Bukhārī Ḥadīṣ 6557, V4, P261 Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

In other words, “Yes, I’ll give everything, please just take these shoes out of my feet, please just get rid me of this torment.”

Is the Lightest Punishment Bearable?

My dear Islamic brothers! Think to yourselves again and again! What if someone is punished with this “lightest” punishment for committing a minor sin? What will he do? What if one of us swears? Although this is a major sin, but what if he has to suffer only the lightest torment? What will he do? What if he hurts his parents? This is a major sin, but what if he has to suffer the lightest torment? Is it bearable? Think about the sins you commit on a daily basis, what if because of lying, backbiting, telling tales, earning unlawfully, intoxicating oneself, watching films and dramas, listening to music, or even news from a female newscaster on TV, one has to suffer the lightest torment? What will he do? How unfortunate is that female news caster, who in order to earn a mere amount of money, reads out news on T.V. Would that she had realized that thousands of men are committing sin by watching her, filling their eyes with misbegotten which may lead to Hell and she is also committing a great sin herself.

Anyhow! Anyone who says he only has a TV so that he can watch the news must listen carefully! It is misbegotten for a man to glance at a woman and for a woman to cast a lustful glance at a man, and this will lead to Hell. What if one has to suffer the lightest torment and wear shoes of fire for just watching the news on TV?

If You Want to Read about Punishments then...

My dear Islamic brothers! Although there will be much more severe modes of torment in the Hell at least become afraid of the lightest punishment. If you want to learn about these torments I suggest you

read the written version of one of my speeches called “Pur Asrār Khazānāh” (The Mysterious Treasure) or listen to the audio version. Hopefully, you will find yourselves trembling with fear of Allāh عَزَّوَجَلَّ after reading it. Ask yourselves, “What if I just have to suffer the mildest torment for missing Ṣalāh with jamā’at?” What will I do if have to wear shoes of fire for not avoiding looking at Ghaīr Maḥram, or being informal with my sister in law or looking at her deliberately, or not avoiding contact with my paternal uncle’s wife, maternal uncle’s wife, or my cousin sisters, and forming an informal relationship with them, and having a laugh with them? Yes! One’s sister in law, paternal uncle’s wife, maternal uncle’s wife, etc. are all considered Ghaīr Maḥram in the eyes of Shari’ah, therefore Shari’ah has prohibited informalities with any of these women and any other woman one is allowed to marry and the same applies to women (they too must avoid contact with na Maḥram men).

The Destructive Paths

My dear Islamic brothers! We must not despair of the mercy of Allāh عَزَّوَجَلَّ, nor must we become fearless of His عَزَّوَجَلَّ wrath. Both lead to destruction. If someone loses hope with the mercy of Allāh عَزَّوَجَلَّ he will be ruined, but so will one who boldly commits sins and then gets caught in the wrath of Allāh عَزَّوَجَلَّ. We should always worship the Creator عَزَّوَجَلَّ that has granted us innumerable favours out of sheer Mercy and benevolence and follow His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and remain sincerely devoted to him the entire life. This is the key to our success in both worlds.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

CURE FOR SINS

Although Satan will try his best to prevent you from reading this booklet making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will feel a Madani revolution in yourself.

Signs of Happiness

Sayyidunā Saḥl bin Sa'd *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrates that one day the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* came out (of his blessed home) Abū Ṭalḥāḥ *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* stepped forward and said: “Yā Rasūlullāh *وَسَلَّمَ*! May my father and mother be sacrificed for you. Signs of happiness are apparent on your blessed face today.” He *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said: “Indeed! Jibrāīl *عَلَيْهِ السَّلَام* just came to me and said: ‘Yā Muḥammad *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*! Whosoever recites Durūd once upon you, Allāh *عَزَّ وَجَلَّ* will write ten good deeds for him, forgive his ten sins and raise his ten ranks.’” (*Al-Qaul-ul-Badī*, p. 107)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

A Blessed Deal

Dear Islamic brothers! The mercy of Allāh *عَزَّ وَجَلَّ* is enormous; whosoever recites Durūd on the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* once, Allāh *عَزَّ وَجَلَّ*

writes the Šawāb of ten virtues in his ‘Book of Deeds’, removes his ten sins and elevates his ten ranks. Unfortunately, these days, people waste lot of their time in useless talking! Would that we make it our habit to recite Durūd instead of talking uselessly!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Commit Sins But....

Once a man came to Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمَةِ and said: “I commit many sins, please tell me a cure for sins.” Therefore, telling him the first cure for sins, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ عَلَيْهِ said: “When you have a firm intention to commit sin, give up eating the sustenance of Allāh عَزَّوَجَلَّ.” Amazed by listening to it, the man said: “What kind of advice you are giving to me! How is it possible! Only Allāh عَزَّوَجَلَّ is the provider of sustenance? How will I manage to eat anything?” Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمَةِ answered: “See! How bad it is to disobey the One whose sustenance you are eating!” Giving the second advice, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: “When you have made the intention of committing sins, get out of Allāh’s land!” “How is this possible?, exclaimed the man. “North, south, east, west, right, left, up, down—wherever I go, I will find the land of Allāh عَزَّوَجَلَّ. It is impossible to get out of His kingdom.”

Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمَةِ said: “See! How bad it is to disobey the One on whose land you are living!” Then, giving the third advice, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: “When you have made a firm intention to commit sin, hide yourself at such a place where Allāh عَزَّوَجَلَّ may not see you and then commit sin over there.” The man said astonishingly: “How is it possible for anyone to hide himself from Allāh عَزَّوَجَلَّ? He عَزَّوَجَلَّ is aware of even the state of our

hearts!” Sayyidunā Ibrāhīm bin Adhām عليه رَحْمَةُ اللَّهِ الْكَرِيمِ replied: “See! How bad it is for you to disobey Allāh عَزَّوَجَلَّ despite believing Him being Samī’ (the One who is All-Hearing) and Baṣīr (the One who is All-seeing); you are saying for sure that He عَزَّوَجَلَّ is seeing you all the time; even then, you are always committing sins!” Then, giving the fourth advice, Sayyidunā Ibrāhīm bin Adhām رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: “When the angel of death, Sayyidunā ‘Izrāīl عليه السَّلَام comes to seize your soul, tell him to give you some grace so that you may repent.” The man said, “I don’t possess such authority; nobody will listen to me? The time of death is already fixed and I will not get even a second’s grace.” Sayyidunā Ibrāhīm bin Adhām عليه رَحْمَةُ اللَّهِ الْكَرِيمِ said: “If you know you are powerless and cannot get grace to repent, why don’t you value the time you have right now and repent before the arrival of Sayyidunā ‘Izrāīl عليه السَّلَام?” Then, giving the fifth advice, Sayyidunā Ibrāhīm bin Adhām رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: “After your death, when Munkar and Nakīr enter your grave, turn them out of your grave.” The man replied, “What are you saying? How can I turn them out? What strength do I have?” He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: “If you cannot turn the angels out, why don’t you prepare to answer their questions?” Then, giving the sixth advice, Sayyidunā Ibrāhīm bin Adhām رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: “If you are ordered to go to Hell on the Day of Judgement, refuse to go.” The man said, “I will be dragged and thrown into Hell!”

Sayyidunā Ibrāhīm bin Adhām عليه رَحْمَةُ اللَّهِ الْكَرِيمِ said: “If your state is such that you cannot give up eating Allāh’s sustenance, you cannot get out of His land either, you cannot hide yourself from Him, you cannot get any grace to repent, you cannot turn Munkar and Nakīr out of your grave too and you cannot save yourself from the punishment of Hell, then you should give up sins so that you can protect yourself from all these troubles.”

The six cures for sins in the form of advices given by Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ had such an inspiring effect on the man that he wept bitterly, repented sincerely of all of his sins and kept to his repentance till his death. (*Taẓkirah-tul-Auliya*, pp. 100, *Intishārāt-e-Ganjīnāh Tehran*)

Do not Eat Allāh's Sustenance

Dear Islamic brothers! Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ described the cure for sins in such an effective manner that the man repented sincerely of all of his sins. The first cure for sins suggested by Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was that he asked the man not to eat Allāh's sustenance in case of committing sins and the man responded that it was not possible for him as only Allāh عَزَّوَجَلَّ is the provider of everything. Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمُ replied: "How bad it is to disobey the One whose sustenance you are eating!" Let us take an example for further clarification of this point. If we give something to someone, though Allāh عَزَّوَجَلَّ is the real provider of that thing, we try to get back from him a lot more than what gave to him. For example: If an employee comes late, the employer tells him off saying "Why are you so late? You are getting a salary of £300; it is 10 a.m., you should have been here by 8.30 a.m.! If you get late any more, your salary will be deducted." Sometimes, the employee is abused and if he is weak, he is even slapped. He is made to work till late hours even on holidays. In short, if someone employs anyone and pays him salary, he makes his employee work for every penny. So how disloyal it is that a person eats Allāh's sustenance but does not carry out His commandments. Allāh عَزَّوَجَلَّ has commanded to offer five daily Ṣalāh and fast in the month of Ramaḍān, but people are lazy in fulfilling this duty. Allāh عَزَّوَجَلَّ has given wealth and ordered to pay only its 2.5% as Zakāh, under certain conditions, but proper and complete Zakāh is not paid. Allāh عَزَّوَجَلَّ has granted fertile farms and fruit-laden orchards

and ordered to pay ‘Ushr, but it is not paid. He عَزَّوَجَلَّ has ordered to stay away from certain acts but a large number of people seem indulged in His disobedience. How shameful it is to keep disobeying Allāh عَزَّوَجَلَّ despite eating His sustenance!

Leave the Land of Allāh عَزَّوَجَلَّ

Dear Islamic brothers! The second cure for sins that Sayyidunā Ibrāhīm bin Adhām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ suggested is that if someone wants to commit sin, he should get out of Allāh’s land. Obviously, this is impossible! If we are a guest in someone’s house, we will try to avoid any such act that might cause damage. If we cause any loss, our conscience will prick us. Now, ponder that we live in the kingdom of Allāh عَزَّوَجَلَّ but still we disobey Him! How strange and inconsiderate this sort of attitude is!

Hide from Allāh عَزَّوَجَلَّ

Dear Islamic brothers! The third cure for sins that Sayyidunā Ibrāhīm bin Adhām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ suggested is that, before committing sins, one should hide himself at such a place where Allāh عَزَّوَجَلَّ may not see him! It is as clear as a bright day that there is no such place that is hidden from Allāh عَزَّوَجَلَّ even for a moment. Would that, at the time of committing sins, we realize that Allāh عَزَّوَجَلَّ is seeing us!

Allāh عَزَّوَجَلَّ is Seeing!

In Baghdad, a wicked man caught a woman and drew his knife at her. People watched the whole scene from sideline but nobody dared to get the woman released from the grip of the wicked man. Meanwhile, a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came there; he whispered something into the ear of that man and left. The man shivered fearfully and fell unconscious. The knife dropped from his hand and the woman ran away. When the man recovered consciousness, he asked: “Who was that saint?” Someone told

him: “He was a renowned saint of the time, Sayyidunā Bishr Ḥāfi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.” The man said that the saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him ‘Allāh عَزَّوَجَلَّ is seeing this act of yours.’ On hearing this, the man went onto say, I trembled with the fear of Allāh عَزَّوَجَلَّ and, overwhelmed by the feeling of guilt that I am committing this shameless act despite the fact that Allāh عَزَّوَجَلَّ is seeing me, I became unconscious.” Having said this, the man started crying bitterly. Frightened by this event, he got fever and passed away within a week. (*Rauḍ-ur-Riyāḥīn*, pp. 171, *Muṭba’ah-tul-Maīmanīh Egypt*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Who can Answer on the Day of Judgement?

Dear Islamic brothers! Really, while committing sins, if someone imagines that his Creator is seeing him, he may be able to refrain from sin. When lying, one should not be heedless of the fact that though he is deceiving the other person by lying and the other is also regarding him a truthful person, Allāh عَزَّوَجَلَّ is seeing all this. Similarly, at the time of abusing someone, the abuser should remember that Allāh عَزَّوَجَلَّ who is Samī’ and Baṣīr is seeing and hearing him. Likewise, while misusing eyes, one should imagine that though the one whom he is seeing unlawfully is unaware, Allāh عَزَّوَجَلَّ is not only seeing him but is also aware of his intention.

Some people lustfully see Amrad (an attractive young boy) filling their eyes with Ḥarām; the Amrad and others may not be able to notice it, rather, they consider the one misusing his eyes a pious person but such a person should never forget that the Creator of the universe knows even the state of hearts. Those who see Amrad unlawfully, make their body touch with that of the Amrad, derive pleasure from his smile, talk to him lustfully, sit with him on motorcycle, all should refrain from

these acts; would that all these people realize that how shameless it is to commit these acts despite knowing that Allāh عَزَّوَجَلَّ is seeing them! If they are held answerable for these misdeeds on the Day of Judgement, what answer such people would give! How they would be able to save themselves from the wrath of Allāh عَزَّوَجَلَّ!

Psychological Effect

Dear Islamic brothers! Sometimes, a person avoids committing evil deeds due to the fear of others. For example, if someone's parents or teachers are present, he would not abuse anyone due to the fear of his parents or teachers, but extremely regretfully, he does not fear Allāh عَزَّوَجَلَّ. Moreover, if a dignitary is present, people fear him so much that they do not even raise their voice in his presence; they talk to him humbly and meekly. Would that we have persistent fear of Allāh عَزَّوَجَلَّ in our heart! As we dislike committing sins in the presence of people, we should have the mindset that Allāh عَزَّوَجَلَّ is seeing us. If the thought that Allāh عَزَّوَجَلَّ is seeing us is deeply rooted in our heart and mind, we would succeed in getting rid of sins.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ask for Grace for Repentance

Describing the fourth cure for sins, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللهِ الْاَكْرَمَةُ said: "O sinner! When the angel of death comes to take your soul, ask him to wait and give you some grace so that you may repent." It is obvious that he will not give grace, so why not repent right now? Why are you always committing sins! For the sake of Allāh عَزَّوَجَلَّ! Get rid of Satan, otherwise he will lead you to destruction. It is stated in the Qurān, (Pārah 28, Sūrah Ḥashr, verse 16),

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ

فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِحْتُ وَإِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

Like Satan when he said to man to disbelieve and then when he disbelieved, (Satan) said, “I am quit of you, I fear Allāh عَزَّوَجَلَّ the Creator of all the worlds.”

(Kanzul Īmān [Translation of Quran])

Meaning of Repentance

Dear Islamic brothers! Satan is very cunning! He makes man commit Kufr (blasphemy) and then turns his back. Since Satan will not be blessed with repentance, he does not want anybody else to repent thereby becoming free from his evil trap. Therefore, repent immediately! Listen to the meaning of repentance; nowadays a strange manner of repentance is observed. Some people are seen saying, “I repent, I repent” softly slapping their cheeks smilingly or laughingly, assuming that they have repented. It is not true repentance. A Ḥadīṣ says: “الندمُ توبةٌ” (*Remorse is repentance*). (*Sunan Ibn Mājah, pp. 492, vol. 4, Ḥadīṣ 4252*)

Method of Repentance

Dear Islamic brothers! In case of committing a sin, one should have resentment against sin in his heart, feel remorse and tremble with fear. He should also have a firm intention never to commit the sin again. In the state of remorse and resentment against sin in heart, and with a firm intention of avoiding it in the future, he should beseech in the court of Allāh عَزَّوَجَلَّ: ‘Yā Allāh عَزَّوَجَلَّ! I repent of the sin of misusing my eyes, for example, that I have committed and I promise never to commit this sin again.’

Three Pillars of Repentance

Ḥaḍrat ‘Allāmah Sayyid Muḥammad Na’im-ud-Dīn Murādābādī رَحْمَةُ اللَّهِ عَلَيْهِ says, “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, it is must to compensate for it. For example, it is necessary for the completion of repentance of the abandoner of Ṣalāh to offer the missed Ṣalāh as Qaḍā.” (*Khazāin-ul-‘Irfān*, p. 12)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Name on the Door of Hell

Dear Islamic brothers! Those who do not offer Ṣalāh should pay careful attention. Missed Ṣalāh is not forgiven by mere repentance. It is indispensable to offer missed Ṣalāh as Qaḍā and repentance will be made for delay. Some people miss their Fajr Ṣalāh regularly and it seems, (Allāh عَزَّوَجَلَّ forbid), as if they do not consider it objectionable either. They do not feel remorse at all. If someone tries to persuade such a person to offer Fajr Ṣalāh with Jamā’at, he responds with a smile on his face: “I am unable to wake up.” On the other hand, if the same person has to fly to a foreign country for business and the time of his flight is 5 a.m., he would probably get to the airport by 2 a.m. Similarly, if he has to go for a picnic by train, he would probably reach the station an hour earlier. How crucial time has come! If someone is asked to offer Ṣalāh, he ignores it saying ‘I am unable to wake up’ but when it comes to going somewhere for a worldly interest, he wakes up without any difficulty or does not even go to sleep. Alas! How people try to skip worship and look for different baseless excuses these days.

An Incident

A pious person رحمته الله تعالى عليه narrates: “One day, I saw Satan who said to me, ‘There was a time when I would teach people and now people teach me.’” (*Talbīs-e-Iblīs*, pp. 39, *Dar-ul- Kitāb- ul- ‘Arabī Beirut*)

Millions of regret! If the time of the Jamā’at of Fajr Ṣalāh is 5.15 a.m., people are not prepared to wake up at 5.00 a.m. and reach the Masjid in time. Even those who offer other four Ṣalāh regularly are seen lazy in offering Fajr Ṣalāh. A Ḥadīṣ says: ‘Whoever abandons Ṣalāh deliberately, his name will be written on the door of Hell through which he will enter.’” (*Hilyat-ul-Awliyā*, pp. 299, vol. 8, *Ḥadīṣ 10590*)

Anyway, Allāh عز وجل forbid, if someone has ever missed any Ṣalāh, he should offer it as Qaḍā and repent sincerely for the delay.

Repenting for the Delay

Dear Islamic brothers! Try to comprehend the matter of Qaḍā Ṣalāh with the help of the following example: Suppose you borrowed money from ‘Zaīd’ and promised him to return it by the next evening, but you delayed payment for two days. Obviously, ‘Zaīd’ will be annoyed with you as you did not keep your promise and distressed him either. (Regretfully these days many debtors usually delay payment).

Now, you are supposed to pay debt immediately and apologize to ‘Zaīd’ as well for the delay in payment. You should also try to please him in some way.

Pay Debt even by Selling Possessions

Dear Islamic brothers! If you have borrowed some money from someone and now you do not have cash to pay the debt, but you have household items and furniture etc., you will have to pay your debt even by selling

your household things. If you neither pay debt nor obtain grace from the lender, your each and every moment will pass in sins.

Harm of Delaying the Payment of Debt

Ḥujja-tul-Islām Sayyidunā Imām Muḥammad Ghazālī عليه وسبحه الله والى states: “Despite being in a position to pay the debt, if a debtor delays the payment even for an hour without the permission of the creditor, he will be sinner and oppressor. Even if he is in the state of fasting, Ṣalāh or sleeping, sins will be continuously written in his Book of Deeds. He will remain distant from the mercy of Allāh عَزَّوَجَلَّ. The ability of paying debt is not subject to the availability of cash. Instead, if the debtor can pay the debt by selling anything that he owns, but does not do so, he will still be a sinner. If he pays the debt by palming off the thing that the creditor does not like, he will still remain sinner. The debtor will not be able to get rid of this sin unless he satisfies the creditor because it is a grave sin but people consider it trivial.” (*Kūmiyā-e-Sa’aādat*, pp. 336, vol. 1)

The Nuisance of three Pence

Dear Islamic brothers! These days, no one pays attention to this issue. Most people do not pay debt in spite of being in a position to do so. Traders, in particular, cause much delay in paying their debt; the creditors keep contacting the traders and visiting their shops, but debt is not paid. Some traders make excuses and some even threaten creditors like this: ‘I will not pay debt, recover it, if you can.’ Remember! A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, Mujaddid of the Ummah, Revivalist of the Sunnah, Destroyer of Bid’ah, Scholar of Shari’ah, Guide of Tariqah, Fountain of Blessing, ‘Allamah Maulānā, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, Ash Shāh Imām Aḥmad Razā Khan عليه وسبحه الرحمن states:

‘The debtor not paying three pence debt which he borrowed from someone in the world, will have to give 700 Ṣalāh offered with Jamā’at

in exchange for three pence on the Day of Judgement.' If he runs out of his good deeds, the creditor's sins will be given to him and he will be thrown into the Fire of Hell. This is justice, and Allāh عَزَّوَجَلَّ does not forgive the rights of others until the one whose right was violated forgives. The debtor must have mercy on himself and become free of the burden of debt. He should not consider his death far from him; he would not be able to bear the torment of fire.” (*Fatāwā Raḍawīyyah (Jad' id)*, pp. 69, vol. 25)

If it is the nuisance of the debt of three pence, what will be the condition of those who borrow millions and do not pay back! Moreover, only accepted congregational Ṣalāh will be given, and we do not even know whether our Ṣalāh have been accepted or rejected.

The Ṣawāb of Charity Daily

Dear Islamic brothers! Let me also draw your attention that if someone borrowed money from you and did not pay back within the agreed period of time, you should not get disappointed. You will get a daily Ṣawāb of donating that amount of money as charity. For example, on 7th March, you lent 1000 rupees to a person who promised to return it to you by 12th March but he returned the money to you on 28th March without taking grace from you, with a delay of 16 days; so, you will get the Ṣawāb of spending 16000 rupees as charity.

The Parable of A'lā-Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Once, someone said to A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'Your grace! I have given some debt to a person but he does not return.' A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, "In the present era, it is unlikely to recover debt from someone; people owe me 1,500 rupees! While giving them debt, I made up my mind that if they paid back, it would be all right, otherwise, I would not ask them to return. To date, none of them returned even a single

penny. I do not forgive such debt. Its reason is that a Ḥadīṣ states: ‘If a person lent money to someone and the agreed date of return passes, he gets a daily Ṣawāb of donating the amount of debt as charity.’ (*Majma’-uz-Zawāid*, pp. 242, vol. 4, Ḥadīṣ 6676) This is why I gave the money as a debt instead of a gift! Otherwise, how would I be able to donate 1,500 rupees daily?” (*Malfūz, Part. 1, pp. 40, Hāmid & Co. Lahore*)

Why Delay in Repentance?

Dear Islamic brothers! Having mentioned some necessary rulings about debt, let’s return to our main topic that is ‘Cure for Sins.’ Therefore, Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمَةِ said to the person seeking a cure for sins that he should ask the angel of death, Sayyidunā ‘Izrāil عَلَيْهِ السَّلَامُ for some grace to repent when he comes to take his soul. The man responded that the angel would not give him grace. So he was told; “When you know you will not be given grace to repent, why you are delaying repentance? Ask for forgiveness immediately!”

Dear Islamic brothers! When our time is up, we will not be given the grace of even a moment! Allāh عَزَّوَجَلَّ says in the Holy Qurān, Pārah 28, Sūrah Munāfiqūn, Verse 9 and 10:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ۝ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ ۝ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِنَ الصَّٰلِحِينَ ۝

‘O believers! Let not your wealth and your children divert you from the remembrance of Allāh عَزَّوَجَلَّ and whoever does so, they are really in loss. And spend some out of what We have given to you in Our path before death approaches any of you and then you say, O my Creator عَزَّوَجَلَّ! Why did you not

grant me respite for a little time, so that I might have given alms and have been among the righteous.'

(Kanzul Īmān [Translation of Quran])

No Grace will be Given

Dear Islamic brothers! On the verge of death, grace is being asked for spending in the way of Allāh ﷻ and being among the pious. Remember! Regret after death will be of no use. In other words, regretting after death like if I were given some grace I would start offering Ṣalāh. I did not realise that death would come so suddenly. I did not know that I would meet a fatal accident that would take my life. I had the wishful-thinking that I was an expert driver but I was quite unaware that the brakes would fail or that a speedy truck would crush me. I never thought that I would get meningitis (severe fever) which would result in my death. If I were aware that I would pass away in my young age before getting married and before reaching old age, I would pay no attention to people's taunts. In addition to the Farā'id, I would grow my beard and hair according to Sunnah and wear a turban as well. I would fill my Madanī In'āmāt card daily and, despite having the busyness of the damned world, I would travel with Madanī Qāfilah for three days every month.

Who will Perform Ḥajj?

Alas! There was a veil of heedlessness on my eyes. Whenever someone advised me to keep a beard, I would make an excuse saying that if Allāh ﷻ blesses me with the privilege of Ḥajj, I will return from Makkaḥ and Madīnah having grown beard. I was quite unaware that I was not predestined to perform Ḥajj and behold Madīnah and that I would die even before going for Ḥajj.

Dear Islamic brothers! Remember! Only those whose souls uttered **كَبَيْك** on the call of Sayyidunā Ibrāhīm **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ** would surely get the privilege of performing Ḥajj for as many times as they uttered **كَبَيْك** whereas those whose souls did not utter **كَبَيْك** would never be able to perform Ḥajj. Therefore, it is stated in Durr-e-Manşūr that when Sayyidunā Ibrāhīm **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ** built the Holy Ka'baḥ, Allāh **عَزَّوَجَلَّ** ordered: “O Ibrāhīm! Climb up the mountain and call the people for Ḥajj.” Sayyidunā Ibrāhīm **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ** humbly said, “Yā Allāh **عَزَّوَجَلَّ**! How will my voice reach them?” Allāh **عَزَّوَجَلَّ** said: “You are to call; making your voice reach is in Our omnipotence.” When Sayyidunā Ibrāhīm **عَلَيْهِ السَّلَامُ** called people for Ḥajj, whoever was predestined to perform Ḥajj, his soul uttered **كَبَيْك**. (*Ad-Dur-rul-Manşur*, pp. 32, vol. 2)

Dear Islamic brothers! Nobody knows whether or not he is predestined to perform Ḥajj. Even if someone is blessed with performing Ḥajj and keeping a beard afterwards, the sin of getting beard shaved for as long as he committed this sin waiting for Ḥajj will still be written in his book of deeds. So, why the Ḥarām act of getting beard shaved is committed for so long! Dear Islamic brothers! Please accept my advice; do not wait for Ḥajj. Obey the commandment of Allāh **عَزَّوَجَلَّ** and His Beloved Rasūl **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

The beloved of Allāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: “Trim your moustaches short and let your beards grow. Do not adopt the countenance of the Jews.” (*Sharḥ Ma'ānī – al-Aṣār, Ḥadīṣ 6424, vol. 2, pp. 28*) Therefore, make a firm intention of keeping a fistful beard right now.

Remember! Shaving and shortening beard less than a fistful are both Ḥarām acts. Therefore, grow fistful beard from beneath the chin.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

I will Start Offering Ṣalāh from Jumu'ah (Friday)

Dear Islamic brothers! Sometimes, if someone is requested to start offering Ṣalāh, he replies he will commence offering Ṣalāh from Friday. Sometimes, he says that Ramaḍān is approaching so he will start offering Ṣalāh from the very first fast. Remember! It is one of the fatal attacks of Satan who makes people have long hopes. Really, entrapped by this satanic trick, many people forget at all that they may die even before Ramaḍān or Friday. Let me relate to you a true incident.

Death before Friday

Some Islamic brothers from New Karachi informed me on Wednesday that two sudden deaths occurred in their community. An Islamic sister's clothes caught fire, which resulted in her demise and a food vendor died of heart failure. I (the author) offered their funeral Ṣalāh. An Islamic brother told me that some Islamic brothers of Da'wat-e-Islami tried to persuade the food vendor making individual effort to offer Ṣalāh, and he had promised to start offering Ṣalāh from Friday, but alas! His own (funeral) Ṣalāh was offered just two days before Friday. May Allāh عَزَّوَجَلَّ forgive me, the deceased, and the whole Ummaḥ of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (آمين). The abandoners of Ṣalāh should make a firm intention to start offering Ṣalāh right now without waiting for Friday.

Why Delay in Something Virtuous

If there is a personal interest in something, people say, 'Why delay in a good deed!' but if a good deed is burdensome for Nafs (Psyche), it is delayed till Friday, Ramaḍān or Ḥajj; and this delay is actually a pretext for getting rid of the matter.

Many such people promising to start offering Ṣalāh from Friday do not keep this promise despite the passing of many Fridays. Similarly, many

those promising to grow their beard during Ḥajj remain deprived of beard despite performing Ḥajj. Those who have fear of Allāh **عَزَّوَجَلَّ** and love of Muṣṭafā **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in their heart do not even think about such pretexts, they are blessed with immediate repentance and performance of good deeds.

Job without Delay

Dear Islamic brothers! Try to understand my advice with the help of the following example. If someone offers a job to a jobless person from the commencement of the next year, suggesting him to rest for a month at his home, the job-seeker would perhaps request the employer to hire him on the same day without any delay so that he could earn some money for the expenses of that day.

Lame Excuses

Dear Islamic brothers! If someone is in the need of a job, he would never like to endure any delay in getting a job but if a person is requested to start offering Ṣalāh or grow his beard he ignores this sincere request delaying it till Friday, Ramaḍān or Ḥajj. Some people say that they would grow beard after beholding Madīnaḥ or fulfilling the responsibility of their sons' marriage or paying their debt.

Journey in the Path of Allāh **عَزَّوَجَلَّ**

Satan, cunning and clever, attacks man in so many different ways. If a person who wastes his time by gossiping with his friends in hotels, watching films and dramas till late night is requested to travel with the Sunnah-inspiring Madanī Qāfilaḥ of Da'wat-e-Islami, he excuses saying that he is living from hand to mouth, he has to work hard daily to earn livelihood for his family, and there is no one to provide for his family in his absence. No doubt, the one who has a genuine problem will not

be objected to but most people remain deprived of travelling with Madanī Qāfilāḥ because of satanic misgiving. As Satan knows that if somebody succeeds in travelling with Madanī Qāfilāḥ he will not only start offering Ṣalāḥ, adopt Sunnaḥ, learn different supplications and act upon Madanī In'āmāt but also persuade others to perform these good deeds making individual efforts, therefore, Satan creates every possible hurdle in the way of travelling with Madanī Qāfilāḥ. Satan leaves no stone unturned to keep people busy with worldly matters till their death so that they could neither make efforts for the betterment of their Hereafter nor find out cure for sins.

Travelling for Wealth

Dear Islamic brothers! How crucial time has come! People are not ready to travel with Madanī Qāfilāḥ just for a few days with Prophet's devotees to learn Sunnaḥ but they are whole-heartedly ready to travel to even far-flung countries for earning worldly wealth. They do not care about staying away from their family for many years. They keep visiting travel agents in order to obtain Visa for non-Muslims countries such as England, America, Japan etc.

Sometimes, agents defraud them of thousands of pounds and they are left abandoned, without assistance. Even if they do manage to land in a foreign country, they have to face many worldly problems.

Life-Taking Visa

To begin with, temporary visas are issued and sometimes, visas are fake. On reaching a foreign country by a fake visa, one has to live like thieves hiding here and there. If caught, they are sent to prison. In a foreign country, they have no one to confide in and share their problems. Many such people miserably die of grief and starvation. On the other hand, their family is anxious to know about the whereabouts and safety

of their beloved who had not contacted them for many years. The pitiable family is looking forward to the arrival of huge wealth from Japan but they are unaware that their last hope, having reached Japan happily, had passed away behind the bars in a miserable way. Even his corpse had decayed and his grave had also been wiped out. Alas! How miserable, pitiable and helpless this person is! There is no one to make even Īṣāl-e-Šawāb to him because his family is unaware of his death.

Īṣāl-e-Šawāb may be Made to the living as well

Remember! Īṣāl-e-Šawāb may be made to the living Muslims as well. Therefore, those whose any relative has gone missing should make Īṣāl-e-Šawāb to him so that he gets some relief, if he has died. No doubt, arranging for Qurānic recitation on the 3rd, 10th day of death are also a means of Īṣāl-e-Šawāb, but if it is done for a missing person, people will be surprised. Therefore, make Īṣāl-e-Šawāb by reciting Quran, Durūd Sharīf etc. without holding death-anniversary etc. Further, without making the announcement of Īṣāl-e-Šawāb, distribute religious books or get a Masjid built. With the intention of Īṣāl-e-Šawāb travel with the Madanī Qāfilāh and pay expenses of Madanī Qāfilāh for the poor through responsible Islamic brother. Many such good deeds may be performed with the intention of making Īṣāl-e-Šawāb.

Terrible State of the Corpse

Even if someone succeeded in earning wealth for a few years, eventually, death would come. It is often seen that when someone dies in a foreign land, his body is cut open and his organs such as heart, kidneys, liver and intestines are removed. Chemicals are added and the corpse is sent to the homeland by an aeroplane. The family of the deceased wails and weeps. The burial takes place and soon everyone forgets about the deceased and they are once again occupied in the attractions of the

world. It is necessary to forget because the affairs of the world have to continue.

‘Allāmah Jalāl-ud-Dīn Suyūṭī ash-Shāfi’ī رَحْمَةُ اللهِ عَلَيْهِ states that Sayyidunā ‘Abdullaḥ ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: ‘An angel of Allāh عَزَّوَجَلَّ is deputed at the graves. When people bury their dead and leave, the angel throws a handful of dust and says, ‘Go towards your world and forget your dead’.” (*Sharḥ-us-Ṣudūr*, pp. 103)

Īmān Taking Visa

These days some countries do not issue visas readily to the Muslims. Therefore, the nominal “Muslim” visa agents advise Muslim applicants (Allāh عَزَّوَجَلَّ forbid) to declare themselves as Qādiyānī or Christians on their application forms. Some people follow this advice. Remember! The agent who gives such advice becomes a Kāfir (blasphemer) as soon as he gives this advice, even if his advice is not followed. If the seeker of visa for job declares himself a Christian or any other non-Muslim, he also becomes a Kāfir and Murtad (apostate). If a married person did so, his Nikāḥ (marriage) would terminate. If he was a Murīd (disciple), his Baī‘at (spiritual connection) to his Sheikh would also break. All his good deeds such as Ṣalāḥ, fasting donations, ‘Umraḥ and Ḥajj would be ruined. Some people make such excuses as I have been unemployed for ages, I have the responsibility of getting my sisters married, I was impelled and it was not my intention to become a Kāfir, I only declared myself to be a Kāfir for the purpose of obtaining a visa, I am a true Muslim, one does not become a Kāfir by such false declarations etc. Remember! Even if someone jokingly says or writes that he is a Kāfir, he becomes Kāfir. If someone says that he will become a Kāfir after a hundred years, he becomes Kāfir immediately. However, if someone threatens to kill him, cut anybody-part or beat severely and the one being threatened is sure that the threatener would do what he is

threatening, so, in such a grave compulsion, if a person says or writes that he is a Kāfir or bows before an idol at the command of the threatener, he will not become a Kāfir provided his heart is contented with Islam. But such compulsion is not found in the case of a visa for job purposes. Allāh عَزَّوَجَلَّ forbid, if someone has done this mistake, he must repent immediately and renew his faith by repenting of Kufr and reciting the Kalimah. If he was married and wants to keep the same wife, he must perform Nikāh again. If he wants to become a Murīd (disciple), he must do Ba'at again with his previous Sheikh or with a Sheikh who fulfils the Sharī'ah criteria.

Remember! Allāh عَزَّوَجَلَّ forbid, if someone dies in the state of Kufr, he will be punished forever in the fire of Hell.

Method of Repentance & Renewal of Īmān

Let me now tell you how to renew faith. Remember! It is essential to repent with the willingness of heart—just verbal repentance will not be enough. For example, if a person becomes disbeliever as a result of blurting words of Kufr and someone makes him repent in such a way that the repenter does not even realise what he repented of; it is not the way of repentance and the person is still Kāfir. What he has to do is to admit that what he blurted was a Kufr and feel resentment against it in his heart. It is better that he mentions the words of Kufr while repenting. For example, someone who declared himself a Christian on the visa form should say:

“Yā Allāh عَزَّوَجَلَّ! I had declared myself as a Christian on the visa form. I am against it and repent of this Kufr. لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (There is none worthy of worship except Allāh عَزَّوَجَلَّ Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasūl of Allāh عَزَّوَجَلَّ).”

In this way, both repentance from a specific Kufr and renewal of Īmān will be valid.

Allāh عَزَّوَجَلَّ forbid, if someone blurted different words of Kufr on different occasions and does not now remember which words of Kufr he blurted, he should say: “Yā Allāh عَزَّوَجَلَّ! Whatever Kufr (blasphemy) I have committed to date I am against it and repent of it.” Then he has to recite Kalimah-e-Ṭayyibah. If he knows the translation of the Kalimah, there is no need to utter the translation verbally. If a person does not know whether or not he has ever blurted Kufr and wants to repent as caution, he should say: “Yā Allāh عَزَّوَجَلَّ! If I have ever committed any Kufr, I repent of it.” Then he should recite the Kalimah.

Madani Advice

Performing two Rak'at of Ṣalāh-tul-Taubah every night before going to sleep, one should repent in the foregoing way as a precaution and renew his Īmān. If the witnesses are easily available, husband & wife should at times repent and renew Nikāh within the house. Any sane and adult Muslim man and woman including father, mother, brother, sister and offspring may become the witnesses of Nikāh.

Method of Renewing Nikāh

The renewal of Nikāh means doing Nikāh with a new dowry. It is not necessary to gather people for this purpose. Nikāh is the name of offer and acceptance in presence of two male witnesses or one male and two female witnesses. The sermon of Nikāh is not a condition; it is Mustahab. If someone has not memorized the sermon, he may recite بِسْمِ اللّٰهِ, اَعُوْذُ بِاللّٰهِ and Sūrah Fātiḥah. The minimum dowry is 30.618 grams of silver or its equivalent currency in cash; this is Wājib. For example, you intend to give dowry of £550 (but get it confirmed that the amount of the stated weight of silver is not more than £550), say to the woman in

presence of the witnesses: “I have done Nikāḥ with you in exchange for the dowry of £550.” The woman should say, “I have accepted.” After the Nikāḥ, the woman can forgive the dowry if she wants but the man should not ask the woman to forgive the dowry unnecessarily.

Madanī Pearl

The cases in which Nikāḥ becomes null and void; for example, someone blurted Kufr and became a Kāfir, dowry is Wājib for the renewal of Nikāḥ in such cases. However, dowry is not necessary for the renewal of Nikāḥ done as a caution. (*Rad-dul-Muhtār, pp. 338-339, vol. 5*)

Warning

The one who becomes an apostate and marries without renewing his Īmān, his Nikāḥ is not valid.

How to Become Pious

Dear Islamic brothers! In order to develop the enthusiasm of attaining cure for sins and protecting your Īmān, make it your habit to travel with the Madanī Qāfilaḥs of Da’wat-e-Islāmī in the company of Prophet’s devotees. All Islamic brothers should make the intention of travelling with Madanī Qāfilaḥ for continuous twelve months in their lifetime, 30 days every year and 3 days every month. If you wish to become a well-mannered Muslim with good character, try to lead your life acting upon 72 Madanī In’āmāt. Fill the card everyday and give it to the Žimmaḥdār of Da’wat-e-Islāmī within the first 10 days of the Islamic month. There are 63 Madanī In’āmāt for Islamic sisters; they should also submit their cards every month. To make it easy to act upon the Madanī In’āmāt, Maktaba-tul-Madīnah has published a book entitled ‘Madanī Guldastāḥ.’ Please buy this book and go through it; acting upon Madanī In’āmāt will become easy by virtue of this book. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*

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

THE DEVASTATIONS OF MUSIC^{*}

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will feel a Madanī transformation within yourself.

Virtue of Durūd Sharīf

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The closest person to me on the day of judgement will be the one who recites Durūd upon me the most.” (*Jāmi’ Tirmidzī, pp. 27, vol. 2, Ḥadīṣ 484*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Frightening Voice in the Cemetery

Sayyidunā ‘Allāmah Jalāl-ud-din Suyūṭī Shāfi’ī رَضِيَ اللهُ تَعَالَى عَنْهُ narrates in Sharḥ-us-Ṣudūr that once a man who lived close to a cemetery, arranged a party for his son’s marriage. There was a lot of dancing and singing that night. Whilst everyone was busy dancing and singing, a terrifying voice broke the silence of the cemetery and said:

^{*} This is an edited version of a speech delivered by Amīr-e-Aḥl-e-Sunnat in the 3 day (5th - 7th Rajab-ul-Murajjab 1420 A.H.) international Ijtima’ Dawat-e-Islami in Madina-tul-Auliya Multan (Pakistan) - (Majlis Maktaba-tul-Madinaf)

إِنَّ النَّيَّائَاتِيبِدُ اللَّهُ وَاللَّعِبَا
أُمْسِي فَرِيدًا مِّنَ الْإِهْدِينِ مُغْتَرِبًا

يَا أَهْلَ لَذَّةٍ لَهُمْ لَا تَدُومَ لَهُمْ
كَمْ مَن رَأَى نَاءَهُ مَسْرُورًا بِلَذَّتِهِ

Meaning

Oh people of perishing amusements, death puts an end to all amusements and games, there are many we have seen indulged in passions, death separated them from their families. The narrator says that the groom died a few days

later. (*Sharah-us Şudūr*, p. 217)

The storm of death came putting an end to the jokes, the laughter, the rhythms, the happiness, the hopes, and the beats. The groom met his death, and the house of happiness turned into the house of mourning.

This story should open the eyes of those who hold indecent parties with music and songs on the occasion of marriages and rejoice over them. Let me tell you another similar story.

Unfortunate Groom

Once in Punjab, Pakistan, a young man was to get married the next day, the night before the wedding, he partied with his family and relatives. The female neighbours and women of his family all had taken off their shawl of modesty, and an indecent musical function was going on. The groom came to his mother and said, “Mum, dear mum! Tomorrow’s my wedding, it’s a time of joy, and I want you to dance as well”, his mother said, “Son, I’m too old for this, let the girls dance”, but her son insisted and forced her to step into the ‘ring’. Everyone around her burst into laughter, the drums were being beaten, and the old mother also began to dance awkwardly.

The party went on till late night, and eventually everyone was tired and went to sleep. Morning came, it was the wedding day, the wedding procession was ready to proceed with drums being beaten heavily,

someone walked into the groom's bedroom to wake him up, he called out but the groom wouldn't get up. He can't be that tired, everyone's ready to go and the groom hasn't even got up yet" he said, and then shook the sleeping groom. All of a sudden he let out a scream.... the other family members rushed to the room. After spending the whole night dancing and forcing his mother to dance.... the unfortunate groom had met his death. Mourning covered the house.... the house of laughter had all of a sudden become the house of mourning... not long ago, bursts of laughter had filled the air.... but now the same air was filled with cries.... those who were laughing were now crying.... happiness and joy had been strangled inside their home, everyone was extremely sad dejected. The body was washed and shrouded; the unfortunate groom's funeral was carried amidst tears and cries. The sad fragrance of camphor made the air even more grieving. Instead of sitting in a posh car decorated with flowers, the unfortunate groom headed towards the isolated cemetery in the coffin (a structure for carrying a dead body), covered in roses, carried by men on their shoulders. Instead of entering his room of marriage decorated with different types of fragrant flowers, the unfortunate groom had to enter a dark and tight grave.... full of insects and spiders.

My dear Islamic brothers! Worldly happiness is temporary, but death is certain. The one getting the treasure of happiness in the world will have to face the grief of death.

Indecent Traditions

Unfortunately, today, the important Sunnah of Nikāḥ is encompassed by numerous sins and brazen traditions which seem to have become its integral part. Allāḥ ﷻ forbid, the situation is so disgusting that the blessed Sunnah of marriage cannot take place until numerous Ḥarām acts are committed. Take the example of the engagement-ceremony in

which the fiancé makes the fiancée wear the engagement ring with his own hand, which is a Ḥarām act leading to Hell. During the wedding, the bridegroom’s hands are coloured with henna, it is also Ḥarām. Men and women sit together when having feast, or sometimes, a nominal veil is hung between them, and men enter the women’s section in the name of serving food and making recording through camera. Those having their photographs taken for fun should fear Allāh عَزَّوَجَلَّ as A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Said, **‘Every such person making pictures is in Hell, and Allāh عَزَّوَجَلَّ will make a creature for every picture to punish him.’** (*Fatāwā Raḍāwīyyah (Jad īd)*, pp. 427, vol. 21)

Fashion reaches its peak in marriage ceremonies; young girls and women dance and sing openly, men are also present over there; man and women commit the fornication of eyes, seeing each other without any hindrance. They have neither the fear of Allāh عَزَّوَجَلَّ nor the shame from the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Listen carefully! The beloved Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Seeing is the fornication of eyes; listening is the fornication of ears; speaking is the fornication of tongue and holding is the fornication of hands.’ (*Saḥīḥ Muslim*, pp. 1428, Ḥadīṣ 2657)

Remember! A man looking at a Na-Maḥram (to whom marriage is permissible) is Ḥarām and a woman looking at a Na-Maḥram lustfully is also Ḥarām, and is one of the acts leading to hell.

Nails Hammered into the Eyes and Ears

Men who look at women and women who lustfully glance at men should have pity on their weak bodies and frighten themselves from the punishment of Allāh عَزَّوَجَلَّ. There is a very long Ḥadīṣ in “Sharḥ-us-Ṣudūr” which mentions the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, “Then I saw people with nails hammered into their eyes and ears. On enquiring

the reason for this, I was told, “they looked at what you did not look at and listened to what you did not listen to.” (*Sharah-us Şudūr*, p. 171)

Tremble with Fear!

My dear Islamic brothers! Tremble with fear! Repent to the merciful Allāh عَزَّوَجَلَّ and beg Him عَزَّوَجَلَّ for Mercy. People who become restless if a bit of dust gets into their eyes, people that suffer if a bit of spice gets into their eyes, people who cry in pain if they accidentally poke themselves with their own fingers (how will such weak humans bear the terrifying punishment of the afterlife).

O Muslims brothers! Your delicate eyes cannot bear even a bit of smoke being blown into them, they cannot even stand near onions whilst they are being cut, what will you do if nails were hammered into your eyes for staring at Na-Maḥram women, or lustfully staring at handsome boys? Watching films on TV, watching a female presenter broadcasting the news, looking at advertisements of films in newspapers, pictures of women, scenes of swimming pools, people swimming in rivers and streams, looking at the exposed knees and thighs of football players, hockey players, bodybuilders, wrestlers, and boxers! Islamic sisters should also think. What will they do if nails were hammered into their eyes for lustfully looking at Na-Maḥram men, even if it is one’s paternal aunt’s husband, maternal aunt’s husband, brother-in-law, paternal or maternal cousins, and looking at pictures of men in newspapers, watching films and dramas on TV and the internet, or watching Na-Maḥram men broadcasting the news on TV!

The Nuisance of Disobedience

Perhaps, no wedding is held without photography and video recording these days. Unfortunately, people have been so fascinated by singing, dancing and recording that they are not prepared to listen to any advice

about its evils. They even try to justify these bad deeds saying ‘my eldest daughter is getting married; why should we not sing and dance?’ Alas! When will such people realise that one should be thanking Allāh عَزَّوَجَلَّ on the occasion of happiness instead of committing sins and inviting the wrath of Allāh عَزَّوَجَلَّ which can change happiness into sadness? My dear brothers! Try to realize what would happen if, as a punishment of committing these sins, the bride returns to her parents’ home as a result of quarrelling with her husband after only one week, or her husband divorces her or she loses her life in her first delivery.

Oh those who sing songs with music on the occasion of marriage! Listen very attentively. According to one Ḥadīṣ (meaning) “Two voices are accursed in the world and the hereafter:

1. Music at the time of a boon (Na’mat).
2. Screaming at the time of trouble. (*Kanz-ul-Ummāl, pp. 95, vol. 15, Ḥadīṣ 40654*)

Crying when Entering Hell

Unfortunately! The spirits of Muslims are dying out, modesty has died and been buried, people are rejoicing instead of feeling remorse when committing sins. The sins of dancing and listening to music are so common now that each and every child is crazy about them. On every single street, kids are seen dancing foolishly, flicking their arms and shaking their legs, because all day long they have been watching immoral dancing scenes in films, and their parents, instead of telling them off, enjoy watching them and encourage them even more. When people are dancing awkwardly at weddings or telling un-Islamic and unethical jokes, ignorant people laugh loudly and shout out their encouragement. Read and listen to the following narration again and again: Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, “The one committing sins laughingly will enter Hell crying.” (*Mukāshifat-ul-Qulūb, p. 275*)

Those of you who have dived into the ocean of sins, who not only laugh yourselves, but make other people laugh too, and those of you who cannot resist bursting out in laughter every few seconds, should listen to the following and weep: It is mentioned in Khazāin-ul-'Irfān that Sayyidatunā ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا said that once the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out of his blessed home and saw some Muslims laughing amongst themselves, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “You are laughing! And your Rab عَزَّوَجَلَّ has not yet guaranteed you security, this verse has been revealed due to your laughter:”

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۗ

Has not the time come for the believers to surrender their hearts to Allāh’s
عَزَّوَجَلَّ remembrance and to this truth that has come down?

(Kanzul Īmān [Translation of Quran])

The noble companion’s عَلَيْهِمُ الرِّضْوَانُ asked, “Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, how can we compensate for this laughter?” He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “By crying the same amount.”

The ‘حَقِّ’ mentioned in this 16th verse of Sūrah Ḥadid (part 27) refers to the Holy Qurān.

My dear Islamic brothers! Allāh عَزَّوَجَلَّ and His عَزَّوَجَلَّ Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ do not even like laughter full of negligence, then how severely will they despise dancing and singing! Anyhow, the mercy of the Allāh عَزَّوَجَلَّ is limitless; we should repent as soon as possible.

The Melodious Singer

Once, Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ was walking along in Kūfa, he heard Zāzān, a famous singer, singing in a very beautiful voice,

and there were some men dancing in a state of intoxication next to him. Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ said. “What a brilliant voice! How good it would be if it is used to recite the Holy Qurān”, after saying this, he placed his blessed shawl on the singer's head and walked off. Zāzān asked people, “Who was he?” He was told, “That was the famous companion of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ”, he asked, “What did he say?” They replied, “He praised your voice and said how good it would be if it was used to recite the Holy Qurān.” When he heard this, a state (of spiritual enlightenment) overtook him, he stood up and smashed his musical instrument to pieces. Then he went to Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ with tears in his eyes. ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ hugged him and began to cry himself, and said, “Why should I not love a man who loves Allāh عَزَّ وَجَلَّ!” Zāzān repented from singing and remained in the company of Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ. He went on to learn the Holy Qurān and progressed so much that he became one of the greatest Imāms of his time.

May Allāh عَزَّ وَجَلَّ have mercy upon them both, and forgive us for their sake.

My dear Islamic brothers! So you see! When a dear companion of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed an ignorant singer, he granted him the status of sainthood. This is the glory of a companion, what can one say about the magnificence of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself!

Break all Musical Instruments

My dear Islamic brothers! Sayyidunā Zāzān رَضِيَ اللهُ تَعَالَى عَنْهُ was wandering in the valleys of misguidance, playing music was his favourite hobby, but when he was favoured with the company of a friend of the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a Madanī revolution took place in his heart,

and he smashed his instrument there and then, he repented sincerely from playing music. This is what should be done to such devices of sin. A Ḥadīṣ states that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I have been commanded to break drums and flutes.” (*Firdau-sul-Akhbaar, Ḥadīṣ 1612, VI, P483 Dār-ul-Kutub-ul‘Arabi Beirut*)

Who was the World’s First Singer?

Let me tell you who the world’s first singer was, so that you know whose footsteps those who are fond of music are following: “When Sayyidunā Ādam Ṣafiyullāh عَلِي نَبِيَّتَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ate from the forbidden tree, Satan (the devil) rejoiced and began to sing and when Sayyidunā Ādam Ṣafiyullāh عَلِي نَبِيَّتَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ passed away, Satan and Qābil (the unfortunate son of Sayyidunā Ādam عَلِي نَبِيَّتَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, who committed the first murder in the world by killing his own brother Sayyidunā Ḥābil عَلِي نَبِيَّتَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ out of jealousy) rejoiced. They got together and played the drum and other musical instruments to express their joy.”

My dear Islamic brothers! So you see! The inventor of music is the accursed Satan, therefore, he who listens to and plays music, is in actual fact following in the footsteps of Satan. Muslims have been forbidden to follow in his footsteps, as Allāh عَزَّوَجَلَّ says in the 208th verse of Sūrah Al-Baqarah:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۖ
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnaḥ, Scholar of Shari’ah, Shaykh-e-Ṭariqat, the revivalist of Sunnaḥ, Ḥaḍrat ‘Allāmaḥ Maulānā, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, Ash-Shāḥ, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن translates this verse in his world renowned master piece as such:

“Oh People who Believe! Enter Islam in full – and do not follow the footsteps of the devil; indeed he is your open enemy.”

(Kanzul Īmān [Translation of Quran])

Piles of Dead Bodies

My dear Islamic brothers! So you see! The Holy Qurān is declaring that Satan is our open enemy; he is made of fire and he is constantly burning in the fire of jealousy against the pious friends of Allāh عَزَّوَجَلَّ.

Sayyidunā Dātā ‘Alī Ḥajwairī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Allāh عَزَّوَجَلَّ had granted the Prophet Dāwūd عَلَيْهِ السَّلَامُ a very beautiful and melodious voice. Even the mountains would sway when hearing his immaculate voice, birds would drop to the ground as they flew above in the sky, animals would hear his voice and come out of the jungles, trees would begin to sway from side to side, flowing rivers would come to a standstill, animals of the jungle would stop eating and drinking for up to a month, small children would stop crying and asking for milk, and sometimes people would die (due to the intense feeling of passion that his voice transferred into their hearts and minds).

Once, 100 women died on hearing his voice. This method of preaching worried Satan immensely, so he invented the flute and the guitar and began to play them (day in day out). People divided into two groups. Those who were fortunate kept fondly listening to the melodious voice of Sayyidunā Dāwūd عَلَيْهِ السَّلَامُ, but those who were not fortunate, were misled by Satan’s way of music and singing. *(Kashf-ul-Mahjūb, pp. 740-741 translated)*

Music is definitely an invention of Satan; this fact is also supported by the following narration mentioned in Tafsīrāt-e-Aḥmadīyyah further strengthens this standpoint:

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It was Satan who mourned and sang a song before everyone else.” (*Tafsīrāt-e-Aḥmadīyyah*, P601) Thus showing interest in music and singing is an attribute of Satan and his devotees, whereas, fortunate Muslims avoid films, dramas, and music; if they ever get stuck in any musical function, they manage to get themselves out with the help of Allāh عَزَّوَجَلَّ.

An Amazing Story

Sayyidunā Dātā Ali Ḥajwairī رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Sayyidunā Abul Ḥārīš Bunānī رَحِمَهُ اللهُ عَلَيْهِ says, “One night someone knocked on my door and said ‘A group of the seeker of truth is waiting for you, it would be generous of you to bless us with your presence.’ So I joined them. A short while later we approached a group of people sitting in a circle. There was an old man amongst them, who looked as if he was their chief, he showed me great esteem and said, ‘with your permission, should we listen to some couplets’, I granted permission. Two of the men began to sing romantic and sinful couplets in a beautiful voice, which intoxicated the listeners, who then began to shout words of praise and admiration. I stood up (shocked), thinking to myself, how such pious-looking people could be thrilled by songs of beauty and love, instead of songs of Tawhīd, gnosis (Ma’rifāh), Ḥamd and Na’at! All of a sudden, the old man said, ‘Oh Shaykh! Let me tell you who I am, I am Satan, and these are all my children. There are two benefits that I reap by making people sit in gatherings full of dancing and singing:

I had a very high status, but then I was banished, and ever since, I have been living in grief, so I play music to relieve myself (of my worries).

And I use music to trick people into obeying their (immoral) desires, and committing even more sins.’ (Sayyidunā Abul Ḥārīš Bunānī رَحِمَهُ اللهُ عَلَيْهِ says) Listening to this, I left immediately. (*Kashf-ul Mahjūb*, pp. 753, translated)

Singing Incites Feelings of Lust

My dear Islamic brothers! The previous story teaches us that music is an intoxicant that makes its listeners forget everything in the world. It also teaches us that music incites people to commit sins, kindles the fire of lust, and makes man immodest and shameless. Sayyidunā ‘Allāmah Jalāl-ud-dīn Suyūṭī Shāfi’ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “Keep away from music, because it incites feelings of lust, destroys shame, and it is like wine, it intoxicates.” (*Tafsīr Dur-re-Manṣūr*, pp. 506, vol. 6) Oh you who watch films, listen to music, and show interest in games and amusements, repent to Allāh عَزَّوَجَلَّ immediately. Allāh عَزَّوَجَلَّ says in the 6th verse of Sūrah Luqmān (part 21):

وَمِنَ النَّاسِ مَن يَشْتَرِي هُوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ
بِغَيْرِ عِلْمٍ ۖ وَيَتَّخِذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ translates this verse as such:

“And some people buy words of play, in order to mislead from Allāh’s عَزَّوَجَلَّ path, without knowledge; and to make it an article of mockery; for them is a disgraceful punishment.”

(*Kanzul Īmān [Translation of Quran]*)

The Meaning of Laḥw-al-Ḥadīṣ (لَهُوَ الْحَدِيثِ)

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says in the interpretation of the words لَهُوَ الْحَدِيثِ mentioned in the previous verse:

“Sayyidunā ‘Abdullāh ibn Mas’ūd, Sayyidunā ‘Abdullāh ibn ‘Abbās, Sayyidunā Imām Ḥasan Baṣrī, Sayyidunā Sa’id bin Jubāir, Sayyidunā Ikrāmāh, Sayyidunā Mujāhid, Sayyidunā Makḥūl and other blessed companions عَلَيْهِمُ الرِّضْوَانُ and their successors have interpreted the words

‘لَهُوَ الْحَدِيثُ’ to mean ‘music and singing.’” (*Fatāwā Raḍawīyah (Jad īd)*, pp. 293, vol. 23) There are numerous Ḥadīṣ that mention the devastating harms of music.

Songs Create Hypocrisy in the Heart

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Songs and ‘Laḥw’ (anything that makes you neglect virtuous acts) grow hypocrisy in the heart as water grows greenery, I swear by the One عَزَّوَجَلَّ in whose omnipotence my life is, indeed, the Qurān and remembrance of Allāh عَزَّوَجَلَّ make faith grow in the heart as water grows grass.” (*Firdau-sul-Akhbar, Ḥadīṣ 4204, V3, P141 Beirut*)

Satan Rides on the Shoulders of Singers

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If someone raises his voice with singing, Allāh عَزَّوَجَلَّ appoints two Satans to accompany him. They sit on each of his shoulders, one on the right and the other on the left, and both of them kick him with their feet until he stops singing.” (*Ad-Dur-rul-Manṣūr, pp. 506, vol. 6*)

Singing Displeases Allāh عَزَّوَجَلَّ

Sayyidunā Ḍaḥāk رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, “Singing spoils the heart and displeases Allāh عَزَّوَجَلَّ”. (*Tafsīr Aḥmadiyya, p. 603*)

Molten Lead in the Ears

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the blessed Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If anyone sits near a singer, and listens to her, Allāh عَزَّوَجَلَّ will pour molten lead into his ears on the day of resurrection.” (*Kanz-ul-'Ummāl, pp. 96, vol. 15, Ḥadīṣ 40662*)

Piles of Sins

My dear Islamic brothers! There is no doubt that playing music is a sin, Ḥarām, and will lead to Hell. If others are also listening, then the one playing will have the sin of the listeners in addition to his own sin. For instance, if music is being played in a hotel, shop, or a bus, and 50 people are listening, then each and every listener is sinning, but the one playing the cassette is not only burdened with his own sin, but he is burdened with the sins of those 50 listeners too.

Those of you who run music and film centres should reflect on the consequences of selling just one cassette whereby countless people will commit the sin of listening to songs innumerable times. Further, that one cassette will be recorded and passed on to others! Selling cassettes may seem like an ordinary job, but in actual fact it is full of piles and piles of sins. Unfortunately, the fear of Allāh ﷻ is departing from our hearts; just think for a second as to how much our Holy Prophet ﷺ hates music. It is narrated,

What should you do if you Hear Music?

Sayyidunā Nāfi’ رضى الله تعالى عنه says, “Once as I was walking with Sayyidunā ‘Abdullāh ibn ‘Umar رضى الله تعالى عنهما when we heard the sound of music. Sayyidunā ‘Abdullāh ibn ‘Umar رضى الله تعالى عنهما put his fingers in his ears, and walked away from the music. When he was far away, he asked, ‘O Nāfi’! Can you hear anything?’ I replied ‘No’, and then he took his fingers out of his ears, (and) said, ‘Once I was with the Prophet of Allāh ﷺ, and he ﷺ heard the sound of a flute being played, so he did what I have just done.’” (*Sunan Abū Dāwūd*, pp. 306, vol. 4, Ḥadīṣ 4924)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Order to Destroy Drums

My dear Islamic brothers! So you see, how intensely the Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا hated music, and how he put his fingers in his ears on hearing it, not only that, he changed his way in order to avoid music. Ah! These days, even if someone does hate music, he is still deprived of following these blessed Sunan. If he is sitting in a hotel, shop, or wedding hall where music is being played and films are being shown on the TV screen, he will not get up and leave, and instead stay seated. Just think for a second! Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates that the beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I have been commanded to break drums and flutes.” (*Firdau-sul-Akhbar, Hadīṣ 1612, VI, P483, Dār-ul-Kitābil ‘Arabi Beirut*)

Those Running Music Shops, Come to Senses!

Unfortunately! Muslims who claim to be devoted slaves of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, are passionately fond of drums and flutes, it seems their marriages cannot take place without music. Not to speak of listening to music, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hated even the existence of musical instruments. Unfortunately, despite claiming to be slaves and passionate devotees of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Muslims of today own music centres in almost every street; we seem to have turned our homes into music centres. Today, is there any shop where music is not played? Is there any restaurant that does not provide its customers with the facility to watch TV? Is there any house without a satellite dish or a TV antenna? Oh Muslims! What has happened to you? The noise of films, dramas, and music can be heard everywhere; every Muslim child is seen flicking his arms and legs, dancing away to the beats of music. Let me tell you a dreadful story (so that we take heed from it):

Horrific News

A (Pakistani) newspaper dated 20th February 1999 published the following piece of news:

“Yesterday night, Lahore experienced severe winds and rainfall, after which there was intense lightening; the lightening struck an antenna on a house, owned by a dealer in second hand items, in the Defence area of Lahore. The lightening sent a shock of electricity through the antenna cable into the TV, the screen of TV exploded, and a wave of electricity struck his wife who was sleeping close to the TV. The woman began to scream, her husband ran to help her but he was struck by the electricity too. The wave of electricity hit the wall and flew out the window. The dealer died, whereas his wife was admitted to the hospital in an injured state.”

May Allāh عَزَّوَجَلَّ forgive us and them (if they were Muslims).

My dear Islamic brothers! What a dreadful death this was!

Blasphemous Couplets

My dear Islamic brothers! Remember! Watching films, dramas and listening to music are Ḥarām acts that lead to Hell. These days, song writers and singers are extremely ignorant, they have even dared to criticise the Creator of the Universe. O you who play songs in your shops, restaurants, cars and buses, O you who distress pious Muslims and sick neighbours lying restlessly on their beds by playing music loudly in weddings; listen carefully. Those who sing songs heedlessly should realize that how deceptively Satan has endangered their faith through these songs and how wickedly he is using the trap of music and melodious voices to throw them into the Hell-fire forever! My heart trembles with fear, my tongue stutters with modesty.... but,

plucking up the courage, I am presenting nine blasphemous couplets of songs just for the betterment of the Muslim Ummah.

(1)

حسینوں کو آتے ہیں کیا کیا بہانے
خدا بھی نہ جانے تو ہم کیسے جانے

Allāh عَزَّوَجَلَّ forbid, this song says “even Allāh عَزَّوَجَلَّ doesn't know” which is a clear statement of Kufr (blasphemy).

(2)

خدا بھی آسماں سے جب زمیں پر دیکھتا ہوگا
میرے محبوب کو کس نے بنایا سوچتا ہوگا

There are at least 5 statements of Kufr in this song, Allāh عَزَّوَجَلَّ forbid:

1. جب دیکھتا ہوگا which means that Allāh عَزَّوَجَلَّ does not always see.
2. Allāh عَزَّوَجَلَّ did not create the lover of this shameless person.
3. Allāh عَزَّوَجَلَّ does not know who created her.
4. He عَزَّوَجَلَّ may have though.
5. Allāh عَزَّوَجَلَّ looks down from the sky (whereas Allāh عَزَّوَجَلَّ is not confined by the limits of time and space).

(3)

رب نے مجھ پر ستم کیا ہے
زمانے کا غم مجھے دیدیا ہے

This line says “Allāh عَزَّوَجَلَّ was cruel to me”, Allāh عَزَّوَجَلَّ forbid, the singer is calling Allāh عَزَّوَجَلَّ an oppressor. Calling Allāh عَزَّوَجَلَّ an oppressor is a clear statement of Kufr.

(4)

پتھر کے صنم تھے ہم نے محبت کا خدا جانا
بڑی بھول ہوئی ارے ہم نے یہ کیا سمجھا یہ کیا جانا

This line has declared a stone idol as God, which is a clear-cut blasphemous statement.

(5)

تجھ کو دی صورت پری سی دل نہیں تجھ کو دیا
ملتا خدا تو پوچھتا یہ ظلم تو نے کیوں کیا

This line also refers to Allāh عَزَّوَجَلَّ as an oppressor, which is definitely a statement of Kufr.

(6)

او میرے ر بار بارے ر با یہ کیا غضب کیا
جس کو بنانا تھا لڑکی اسے لڑکا بنا دیا

There are 2 statements of Kufr here:

1. The singer has criticised Allāh عَزَّوَجَلَّ by saying that He عَزَّوَجَلَّ should have made him a woman and not a man, and this is Kufr.
2. Referring to this as oppression and cruelty is the second Kufr.

(7)

اب آگے جو بھی ہوا انجام دیکھا جائے گا
خدا تراش لیا اور بندگی کر لی!

In this song there are two statements of Kufr:

1. Calling a creature “god”
2. And then worshipping it.

(8)

میری نگاہ میں کیا بن کے آپ رہتے ہیں
قسم خدا کی، خدا بن کے آپ رہتے ہیں

In this song someone other than Allāh ﷻ has been referred to as god.

(9)

کسی پتھر کی مورت سے محبت کا ارادہ ہے
پرستش ہی تمنا ہے عبادت کا ارادہ ہے

In this song the singer is expressing the desire to worship a stone idol, which is a clear Kufr.

The Destruction of Faith

My dear Islamic brothers! If anyone has read, heard or sung (with interest) any of the above-mentioned Kufriyah (blasphemous) songs, he has fallen out of the fold of Islam and become a Murtad (apostate), all his good deeds are ruined, all previous prayers, fasts, Haj etc. have

been eliminated. If he was married then his marriage is no longer valid, and if he was a Murīd (disciple) of a Shaykh then his Bai'at has also broken.

It is Fard for him to instantly repent of the Kufr in these songs and embrace Islam again reading the Kalimah. If he wants to become a Murīd again he should perform Bai'at with a competent Shaykh, and if he wants to maintain ties with his previous wife, then he must perform Nikāh again (with a new dowry).

If someone has a general habit of listening and singing to songs and he is in doubt as to whether or not he has sung, read or listened to any of the previous statements with interest, then he should repent, as a caution, and renew his faith, Bai'at and his Nikāh; this is for the best in both worlds.

It says in Tafsīr-e-Madarik, Volume 3, Page 142, “The one who is under the impression that he does not need to repent, in fact, he needs the most to repent.”

How to Renew Your Faith

Now, I tell you the method of renewing your faith: Firstly you must understand that “repentance” must be from the bottom of the heart. Merely verbal repentance is not sufficient. For instance, if someone commits Kufr and you make him repent without him even realising that he has committed Kufr and is repenting for it, then his repentance is not valid. Repentance is only valid when there is hatred and rejection of the Kufr. (It is better to mention the kufr verbally) Let's say for example that someone wants to repent for saying “Khudā bhī nah jāney to hum kāsey jānein”, he should say: “Oh Allāh عَزَّوَجَلَّ I have uttered the Kufr ‘**Khudā bhī nah jāney**’, I hate and reject it, and I repent from it, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ *there is none worthy of worship other than*

Allāh عَزَّوَجَلَّ, Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasūl of Allāh عَزَّوَجَلَّ.” This would mean that he has repented from saying that particular Kufr and has renewed his faith too.

If one does not remember the exact statements of Kufr that he has uttered then he should say: **“Oh Allāh عَزَّوَجَلَّ I repent from all the Kufr that I have ever committed”**, and then he should read the Kalimah, if he knows the translation there is no need to read it. If one does not remember whether he has ever uttered a statement of Kufr or not, he should still repent, in this case he should say: **“Oh Allāh عَزَّوَجَلَّ, If I have ever committed any kufr, I repent from it”**, and then he should profess the Kalimah.

Madanī Suggestion

One should perform two rak’at Ṣalāh-tul-Taūbah, repent, and renew his faith every day before he goes to sleep (as a caution). Remember, anyone who dies in a state of disbelief, will be tortured and burnt eternally in the fire of hell.

How to Renew Marriage

Renewing your marriage means “marrying again with a new Maḥr (dowry).” Inviting relatives and friends is not a condition for this. The 2 basic elements of an Islamic marriage are, “Ijāb’ (offering) and ‘Qubūl’ (acceptance). However, it is necessary to have 2 male witnesses or 1 male and 2 female witnesses at the time of marriage. The sermon is not a condition for Nikāh, in fact it is desirable. If you do not know the sermon, you can recite **بِسْمِ اللّٰهِ، اَعُوْذُ بِاللّٰهِ** and then Sūraḥ Fātiḥah. The minimum amount of Maḥr that is Wājib to pay is 30.618g of silver, or the equivalent in cash.

Let's say, you intend to pay 525 rupees as Maḥr (you will have to see the current rate of silver), you must say to your would-be wife in the presence of 2 males or 1 male and 2 female witnesses, "I have married you in exchange for 525 rupees as Maḥr", the woman should then reply: "I have accepted", the Nikāḥ is then complete.

Another way would be for the woman to recite the sermon or Sūrah Fātiḥah and then for her to make the offer (Ijāb) and for the man to accept (Qubūl). The woman can free the man of his obligation to pay the Maḥr if she wants, but the man should not unnecessarily ask her to do so.

Madani Pearl

In the cases that invalidate the Nikāḥ, such as becoming an apostate by uttering a statement of Kufr, Maḥr will become Wājib when renewing the marriage; however, it (the Maḥr) is not Wājib if one is renewing his marriage as a "precaution." (*Rad-dul-Muḥtār, pp. 338-339, vol. 4*)

Warning

A Nikāḥ that is performed after becoming Murtad (apostate) and before repenting and renewing ones faith is not valid.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

THE DEATH OF ABŪ JAĦL

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī transformation within yourself.

The Writer of Durūd was Forgiven

Sayyidunā Sufyān bin Uyainah *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* says, “I had an Islamic brother whom I saw in a dream after his death, I asked him how Allāh *عَزَّوَجَلَّ* treated him, he replied, ‘Allāh *عَزَّوَجَلَّ* forgave me’. I asked the reason for his forgiveness, he replied, ‘I would always write Durūd Sharīf along with the name of the beloved Rasūl *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* while writing Ḥadīš hoping to be rewarded. Allāh *عَزَّوَجَلَّ* has forgiven me due to the blessing of this deed.” (*Al-Qaul-ul-Badī*, p. 239)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Writing ؎ Instead of Durūd is Ḥarām

Dear Islamic brothers! Whenever you write the auspicious name of the Makkī Madanī Muṣṭafā *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, you should write complete Durūd Sharīf ‘*صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*’ and recite it as well. The abbreviated

forms such as ۞ or صلعم are prohibited and strictly Ḥarām. (*Bahār-e-Sharī‘at*, pp. 88, part. 3)

Similarly, one should avoid writing ج instead of جَلَّ جَلَّهٗ, ۞ instead of رَحْمَةُ اللهِ عَلَيْهِ, ۞ instead of رَضِيَ اللهُ تَعَالَى عَنْهُ, and ۞ instead of رَحْمَةُ اللهِ عَلَيْهِ.

Two Little Warriors

Sayyidunā ‘Abdur-Raḥmān bin ‘Aūf رَضِيَ اللهُ تَعَالَى عَنْهُ says, “On the day of the battle of Badr, I was standing in the line of the warriors. I spotted 2 young children belonging to the Anṣār. One of them quietly asked me, ‘يَا عَمُّ! هَلْ تَعْرِفُ أَبَا جَاهِلٍ؟’ (O uncle, would you be able to recognise Abū Jah̄l?), I replied, I would, but what do you have to do with him? He said, ‘I have come to know that he has insulted the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. By Allāh عَزَّ وَجَلَّ! If I see him I’ll fiercely attack and kill him even though I have to sacrifice my life.’ The young boy next to him expressed the same sentiments to me.”

Sayyidunā ‘Abdur-Raḥmān bin ‘Aūf رَضِيَ اللهُ تَعَالَى عَنْهُ says, “All of a sudden, I saw Abū Jah̄l inciting his cowardly troops by singing the following war-song:

مَا تَنْقِمُ الْحَرْبُ الْعَوَانَ مِنِّي بَأَزَلُ عَامِينَ حَدِيثِ سَيِّي
لِمِثْلِ هَذَا وَلَدْتَنِي أُمِّي

Meaning

What revenge will this fierce war take on me? I am a strong young camel in the prime of its youth. For such wars, my mother gave birth to me.

I pointed out Abū Jah̄l to the two young boys. Waving their swords in the air, they ran towards him and pounced on him like eagles; he fell

to the ground, wounded, unable to move. Both boys approached the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we have killed Abū Jaḥl’. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Which one of you killed him?’ Both replied, ‘I did’, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Have you wiped your swords?’ ‘No’ they replied. Looking at their swords which had been red with blood, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘كِلَا كُتِبَا قَتْلَهُ’ (Both of you killed him).” (*Saḥīḥ Bukhārī*, pp. 356, vol. 2, *Hadīṣ 3141*) (*Sīrat-e-ibn-e-Ḥishām*, p. 559)

Who were Those Two Young Madanī Boys?

My dear Islamic brothers! The two young brave Muslim warriors who killed Abū Jaḥl, the leader of the Quraīsh, enemy of Allāh عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the stone hearted and tyrant pharaoh of this Ummah, were Mu’āz and Mu’awwaz رَضِيَ اللهُ تَعَالَى عَنْهُمَا. These two Madanī boys were brothers. Their love for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and their spirit for Jihād is highly commendable. They devoted themselves to the glory of Islam, fought bravely against Abū Jaḥl, the commander of the disbelievers' army, and killed him. They performed this feat at such a young age when other children usually play with their peers.

The Dangling Arm

According to one narration, one of the brothers, Sayyidunā Mu’āz رَضِيَ اللهُ تَعَالَى عَنْهُ said: “I ran towards Abū Jaḥl, waving my sword in my hand, and then I pounced on him. With the first blow, I cut off his shin from his leg, his son ‘Ikramah (who converted to Islam later) swung his sword and attacked me cutting my arm which dangled with my skin. I spent the rest of the day fighting the enemy, with one dangling arm, and my sword in the other hand. As the dangling arm was obstructing me from fighting properly, I stepped on it and pulled it separating it from my body. I started fighting the enemies once again.

Mu’āz’s wound healed a short while later, and he lived until the caliphate of Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ. Qāḍī ‘Iyāḍ رَحِمَهُ اللهُ عَلَيْهِ narrated from Ibn Wahb رَضِيَ اللهُ تَعَالَى عَنْهُ, “When the battle ended, Sayyidunā Mu’āz رَضِيَ اللهُ تَعَالَى عَنْهُ took his lost arm to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ applied his blessed saliva to his arm and fixed it back on to his shoulder.” (*Madārij-un-Nubuwwah, pp. 87, vol. 2*) مَبْنِيْنُ اللهِ عَزَّوَجَلَّ if there is the one who breaks, then there is the one who joins.

Extra Ordinary Spirit

My dear Islamic brothers! Did you see! The blessed companion’s عَلَيْهِ الرِّضْوَانُ would be in such an overwhelming state during worship that they would not even feel any sort of pain. Yes, fighting in the path of Allāh عَزَّوَجَلَّ is a form of worship. Sayyidunā Mu’āz’s رَضِيَ اللهُ تَعَالَى عَنْهُ fighting with his dangling arm, and then pulling it off by stamping on it with his foot are such acts that cause a feeling of panic in heart, but these blessed people would be in such a tremendous spiritual state that they would not feel any pain.

On the contrary, we are not prepared to endure even a little pain; we get extremely afraid of even a minor operation that is done in the state of unconsciousness. Following in the footsteps of our saints and the Prophet’s companions and the true devotees of Islam, we should also travel in the way of Allāh عَزَّوَجَلَّ in the form of Madanī Qāfilāhs of Da’wat-e-Islāmī to spread Sunnah, and we should patiently endure the difficulties that we confront whilst in the path of Allāh عَزَّوَجَلَّ.

Abū Jah̄l on the Verge of Death

The Sirāh of Ibn-e-Kaṣīr says that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered the blessed companions عَلَيْهِ الرِّضْوَانُ to search for Abū Jah̄l’s dead

body. Sayyidunā ‘Abdullaḥ ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ began his search to fulfil the command of his Dear and Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He saw Abū Jah̄l taking his last breaths, his whole body was buried under steel, and he had a sword in his hand. He was unable to move any part of his body because of the severity of his wounds. Sayyidunā ‘Abdullaḥ ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ mounted his chest. Even on the verge of death, Abū Jah̄l said arrogantly ‘لَقَدْ مُرْتَقَى صَعْبًا الْعَنَمِ’ (Oh worthless shepherd, you have stood upon a very strong mount). (*Sīrat-e-ibn-e-Kašīr*, pp. 455, vol. 2)

The Head of Abū Jah̄l

The book ‘Subul-ul-Ĥudā’ states that Sayyidunā ‘Abdullaḥ ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ said, “I began to strike Abū Jah̄l’s head with my blunt sword, which made him loosen his grip on his sword, so I took it from him. As he was dying, he moved his head up and asked ‘لِمَنِ الدَّبْرَةُ؟’ (Who won the battle?) I answered, ‘لِلَّهِ وَرَسُولِهِ’ (Allāḥ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). Then I shook his beard and said, ‘الْحَمْدُ لِلَّهِ الَّذِي أَخْرَاكَ يَا عَدُوَّ اللَّهِ’ (Praise be to Allāḥ عَزَّوَجَلَّ who disgraced you, oh enemy of Allāḥ عَزَّوَجَلَّ), I then removed his helmet and swung a heavy blow to his neck with his own sword separating his head from his body.

I then removed his weapons and armour, and took his head to the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “Yā Rasūlullāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Here is the head of Abū Jah̄l.” The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said three times, ‘الْحَمْدُ لِلَّهِ الَّذِي أَعَزَّ الْإِسْلَامَ وَأَهْلَهُ’.” (Praise be to Allāḥ عَزَّوَجَلَّ who has glorified Islam and the Muslims) Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prostrated to thank Allāḥ عَزَّوَجَلَّ, and said, “Every Ummah has a Pharaoh, the Pharaoh of this Ummah was Abū Jah̄l.” (*Subulul Ĥudā*, V4, P77-78, Cairo Egypt)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Last Nonsense of Abū Jah̄l

Abū Jah̄l was the worst enemy of Islam and the Prophet of Islam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even after his legs had been cut, his whole body was bleeding, and he was on the verge of his death, still this ill-fated enemy of Islam stares at Sayyidunā ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ and says, “Tell your Prophet that I have hated him all my life, and even now, the fire of hatred is burning fiercely in my heart.” When Sayyidunā ‘Abdullaḥ ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ told the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ what the ill-fated enemy said, the Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I am the most honourable and glorious of all the Prophets عَلَيْهِمُ السَّلَام, (and) my Ummaḥ is the greatest of all other Ummaḥs, (and so) the Pharaoh of my Ummaḥ is also the most stone-hearted and cruel of all other Pharaohs. When Mūsā’s عَلَيْهِ السَّلَام Pharaoh was surrounded by the tall waves of the red sea, he said:

قَالَ أَمَنْتُ أَنْ لَا إِلَهَ إِلَّا الَّذِي آمَنَتْ بِهِ

بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ۝

He cried, “I accept faith that there is no True God except the One in Whom the Descendants of Israel believe, and I am a Muslim.”

(Part 11, Surah Yunus, Verse. 90)

(Kanzul Īmān [Translation of Quran])

But the enmity and hatred of the pharaoh of this Ummaḥ further intensified instead of coming to an end at the time of his death. *(Muḥammad Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, V3, P431, Dār-ul-Qalām Damascus)*

The Omnipotence of Allāh عَزَّ وَجَلَّ is Unique

My dear Islamic brothers! The omnipotence of Allāh عَزَّ وَجَلَّ is unique. Many great warriors made several attacks at Abū Jah̄l but they could

not kill him, but two young Madanī boys managed to attack him making him fall onto the ground, and cut his leg, he was unable to move but still he was conscious enough to see and feel his disgrace. The arrogant Abū Jaḥl was beheaded by Sayyidunā ‘Abdullāh bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ who was poor and weak and belonged to an inferior tribe.

As a result of embracing Islam, Abū Jaḥl used to swear at Sayyidunā ‘Abdullāh bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ grab him by his hair and slap his face but he was not able to react. On the day of the battle of Badr, by the grace of Allāh عَزَّوَجَلَّ, the same man mounted his chest, kicked his head, trampled him beneath his feet; withdrew his sword from him and slew his head with it. Abū Jaḥl was not unconscious, he could see what was happening, and he knew he was being disgraced, but could not do anything about it. Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ picked up his arrogant head with his weak hands, and threw it at the Blessed Feet of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Abū Jaḥl’s humiliating death is a message of warning to all disbelievers, all polytheists, hypocrites, and apostates.

The 8th verse of Sūrah Al-Munāfiqūn (part 28) says:

وَاللَّهِ الْعِزَّةُ لِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnah, Walī-e-Na’mat, ‘Azīm-ul-Barakat, ‘Azīm-ul-Martabat, Mujaddid-e-Dīn-o-Millat, ‘Ālim-e-Sharī’ah, Shaykh-e-Ṭarīqat, Ḥaḍrat ‘Allāmah Maulānā, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, Ash-Shāh, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن translates this verse in his world-famous translation of the Holy Qurān ‘Kanz-ul-Imān’ in the following words:

“All honour belongs to Allāh عَزَّوَجَلَّ and to His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and to the Muslims, but the hypocrites do not know.”

The Artillery of the Muslim Army

Dear Islamic Brothers! Abū Jaḥl was killed in the battle of Badr. Badr is the name of the place where this historical battle took place on 17th Ramaḍān-ul-Mubārak 2 A.H. The number of Muslim soldiers was only 313 with just one horse, 70 or 80 camels, tattered bows, broken, arrows and old swords, but their spirit for Jihād was overwhelming. They never relied on their weapons; in fact they relied on Allāh عَزَّوَجَلَّ and His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Artillery of the Disbelievers

On one hand, there was the weak Muslim army, and on the other, the enemies of Allāh and His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had an army of 950 soldiers (3 times more than the Muslims). They had 100 fleet horses with 100 armoured warriors, 600 camels of the best breed, stocks of food piled upon animals. They would slaughter 9 to 10 camels a day and would feast (and strengthen themselves for the battle). Every night was the night of merriment for them. They would party by drinking wine; beautiful slave-girls would kindle their fire of rage with their magical songs and dance. In spite of this, the faces of the slaves of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were sparkling with calmness and satisfaction. There was a bright candle of faith in their hearts. They were intoxicated by the wine of Tawḥīd, and were passionately proceeding forward to their destination that was the pleasure of their Creator; they were determined to sacrifice everything just to hold high the flag of Islam.

They were not worried at all about their lack of numbers, or shortage of weapons, the large army of the enemies and their stocks of artillery. The determination to trample over the strong forts of falsehood had made them writhe like a fish out of water. The desire to be martyred had made them restless.

The Secret of their Amazing Spirit

Dear Islamic Brothers! The firm determination of the Muslims, their ambition and love to stand up against falsehood, their enthusiasm to sacrifice everything for Allāh ﷺ and His Prophet ﷺ their unbreakable spirit and courage... all were extremely amazing. Undoubtedly, they got all this due to the auspicious prayers of the blessed Holy Prophet ﷺ.

Therefore, Imām Baiḥaqī رَحْمَةُ اللهِ تَعَالَى narrates that the Lion of Allāh, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said, “On the day of Badr, none of us had any horse or camel except Sayyidunā Miqdād رَضِيَ اللهُ تَعَالَى عَنْهُ, who had a piebald horse. That night, everyone had slept, but the beloved of Allāh ﷺ spent the entire night praying Nafl Ṣalāh, and crying.”
(*Dalail Un Nabuwwa*, pp. 49, vol. 3)

ﷺ! How great the prayers which the Noble Rasūl ﷺ said humbly shedding tears in the court of Allāh ﷺ would be! And how quickly they may have been answered!

Divine Help through the Angels

Sayyidunā Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ said, “On the day of Badr, the Holy Prophet ﷺ stood facing the Ka’bah, and raised his blessed hands in the court of Allāh ﷺ and began to invoke his Creator ﷺ; he ﷺ was so absorbed (in saying prayers) that his blessed shawl came off his sacred shoulders and fell to the ground. Sayyidunā Ṣiddīq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ quickly came, picked up the blessed shawl and placed it upon the blessed shoulders of the Exalted Prophet ﷺ, hugged the Prophet ﷺ passionately and said, ‘Yā Rasūlullāh ﷺ! This supplication of yours to your Rab (Creator) is sufficient; Allāh ﷺ will certainly fulfil his promise’.

Jibrāīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ instantly came with the following revelation (Part 9 Sūrah Anfāl, verse. 9):

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ
أَنِّي مُدِّدٌ بِكُمْ بِأَيْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ۝

“When you (Prophet Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) were seeking the help of your Creator عَزَّوَجَلَّ, so He عَزَّوَجَلَّ answered your prayers that, "I will help you with a row of thousands of angels.”

(Saḥīḥ Muslim, pp. 93, vol. 2) (Kanzul Īmān [Translation of Quran])

أَلْحَدُ لِلَّهِ عَزَّوَجَلَّ, the supplications of the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, were answered in the form of victory in the battle of Badr.

The Horse of Jibrāīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

The commentary “Khazāin-ul-‘Irfān” states ‘At first, 1000 angels descended, then another 3000 followed, and they were followed by a third army of 5000 angels. Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, “That day the disbelievers were running, and the Muslims were chasing them, all of a sudden, the sound of a whiplash was heard from the sky, and a rider was heard saying, ‘أَقْدِمُ حَبِيزُومُ!’, Go forward Oh Ḥāizūm (the name of the horse of Jibrāīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). The disbelievers fell to the ground, dead, their noses were mutilated and faces wounded. When the Companions عَلَيْهِمُ الرِّضْوَانُ mentioned this situation to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘This was the help from the third sky.’ *(Saḥīḥ Muslim, pp. 93, vol. 2)*

Sayyidunā Abū Dāwūd Mazīnī رَضِيَ اللهُ تَعَالَى عَنْهُ, one of the Companions who fought in the battle of Badr, said, “During the war, I made an attempt to

cut off the head of a Mushrik (polytheist), but his head fell to the ground before my sword touched him, (and so) I realised that he had been killed by somebody else.” (*Ad-Dur-rul-Manšur*, pp. 35, vol. 4)

Sayyidunā Saḥl bin Ḥunaif رَضِيَ اللهُ تَعَالَى عَنْهُ said, “On the day of Badr, if one of us aimed his sword at a Mushrik, his head would fall to the ground even before our sword touched him.” (*Ad-Dur-rul-Manšur*, pp. 33, vol. 4)

Prayer (Du’ā) is the Weapon of the Believer

Dear Islamic brothers! Instead of relying on worldly means, we should always rely on the Provider of these means even in the most difficult situations and we should say prayer to Him as a blessed Ḥadīṣ says:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ

“Du’ā (Prayer) is the weapon of the believer”.

(*Musnad Abū Ya’lā*, pp. 215, vol. 1, Ḥadīṣ 435)

On the day of the battle of Badr, the disbelievers were proud of their large army and heavy artillery, but the Muslims relied on Allāh عَزَّوَجَلَّ and His عَزَّوَجَلَّ beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Muslim warriors were eager to be martyred, and even the Muslim children had a strong desire to be killed in the path of Allāh عَزَّوَجَلَّ.

A Child’s Desire for Martyrdom

Sayyidunā ‘Umāir bin Abī Waqqāṣ رَضِيَ اللهُ تَعَالَى عَنْهُ (the younger brother of Sayyidunā Sa’d bin Abī Waqqāṣ رَضِيَ اللهُ تَعَالَى عَنْهُ), a well-known companion, was a child when the battle of Badr took place. He was trying to hide himself amongst the troops, Sayyidunā Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ saw him and asked why he was doing so, he replied, “I am afraid, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would prevent me from fighting against the disbelievers

due to my young age. I want to fight in the path of Allāh ﷺ, I wish I become a martyr.” The Holy Prophet ﷺ eventually noticed him, and forbade him from participating in the war because of his young age. Sayyidunā ‘Umaīr رَضِيَ اللهُ تَعَالَى عَنْهُ began to cry because he had a strong desire to take part in Jihād. At last, his tiny tears in the keenness of martyrdom paved the way for the fulfilment of his desire and the Prophet ﷺ allowed him to fight. He took part in the war, and was blessed with martyrdom in this battle. His elder brother Sayyidunā Sa’d bin Abī Waqqāṣ رَضِيَ اللهُ تَعَالَى عَنْهُ said, “My brother ‘Umaīr رَضِيَ اللهُ تَعَالَى عَنْهُ was smaller than even his sword, so I would tie knots in his sword belt to make it higher.” (*Al Uṣābah, V4, P603, Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

Dear Islamic brothers! Did you see! Every Muslim including even children were very keen to sacrifice their lives in the way of Allāh ﷺ. The only purpose of their life was to get martyrdom. They were so determined, ambitious courageous and fearless that nothing could hinder their success. You listened about the spirit of Sayyidunā ‘Umaīr رَضِيَ اللهُ تَعَالَى عَنْهُ for Jihād, and his sincere desire to be martyred, and you also listened how his elder brother helped him.

Without doubt, these days, elder brothers support their younger brothers, and a father helps his sons, but only in worldly matters just for the betterment of their worldly future. Unfortunately, we only focus on the prosperity and betterment of our short worldly lives, but the respected Companions عَلَيْهِمُ الرِّضْوَانُ would prefer the success of the afterlife to the worldly life. We have devoted ourselves to worldly luxuries, but they were in search of Heavenly luxuries. We are prepared to endure every type of difficulty for the sake of this world, but they were totally uninterested in the comforts of this world, and smiled even in times of severe troubles and calamities, and happily faced even blood-thirsty swords for getting salvation in the here-after.

Is it Permissible to Use Things that Belong to Small Children?

If children are given anything such as sweets, fruit etc. to eat, then their parents can only eat them if it is clear (judging by the circumstances) that they were not meant specifically for the child, but in fact they were meant to be given to the parents (sometimes, when offering a gift of sweets, fruit etc, people hesitate to tell the parents that it is for them, instead they say it is for the children). However, if it is evident that they were given for the children in particular, then the parents will not be allowed to eat them. For instance, a child approaches you whilst you are eating something, so you give him a little of what you are eating; now in this case, the child's parents will not be allowed to eat what you have given to him, because it is clear that the food was not given for the parents. If a small child is given anything other than food, then the parents are not allowed to use it unnecessarily. (*Dur-re-Mukhtār*, pp. 500-501, vol. 8)

An Important Rule about Children's Gifts

A father is not allowed to give someone the thing that his minor children own, even if he is given a sum of money in exchange for it. Even the child himself cannot give his own thing to anybody else, if he does, it will have to be returned. Such gifts are not allowed. (*Dur-re-Mukhtār*, pp. 502, vol. 8, *Baḥār-e-Sharī'at*)

The same rule applies to charity in the way of Allāh عَزَّوَجَلَّ (Ṣadaqaḥ); a small child is not allowed to donate his wealth; neither can his father donate his child's wealth. People often take things from small children and use them, because they were given by the children themselves (but this is not allowed). Sometimes people ask others' children to fetch them water to drink or to perform Wuḍu, this is also prohibited.

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

THE FOUR DONKEYS OF SATAN

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will feel a Madanī transformation within yourself.

Excellence of Durūd Sharīf

Sayyidunā Abul Qāsim Qushayrī *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrates that Allāh *عَزَّ وَجَلَّ* sent a revelation to Sayyidunā Mūsā *عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ* saying, “I created 10,000 ears in you by which you heard my speech and 10,000 tongues by which you spoke to me. You will become beloved to me when you send Durūd upon Muḥammad *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.” (*Ar Risālat-ul-Qushairiyyah bāb-us-samā’*, P377, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What was on the Four Donkeys?

It is said that Sayyidunā ‘Isā *عَلَيْهِ السَّلَامُ* once saw Satan with four loaded donkeys. He *عَلَيْهِ السَّلَامُ* asked him what they were carrying. Satan replied, “They are carrying my merchandise, one of them is carrying **cruelty**, another is carrying **dishonesty**, the third is carrying **treachery**, and the last one is carrying **jealousy**.” He *عَلَيْهِ السَّلَامُ* asked, “Who will buy this

merchandise?” Satan replied, “**Rulers** will buy cruelty, **traders** will buy dishonesty, **women** will buy my treachery, and as far as the jealousy is concerned, **scholars** will buy that.” (*Nuzha-tul-Majālis*, pp. 53, vol. 2)

First Piece of Merchandise: Cruelty

My dear Islamic brothers! We know now that cruelty, dishonesty, treachery and jealousy are all Satan’s merchandise. We have learnt that he sells **cruelty** to rulers. We know that when a person gains authority he usually deprives the poor and needy of their rights and inflicts oppression upon them instead of enforcing justice, he forgets the fact that Allāh ﷻ is watching his every move. The previous narration says that cruelty and oppression is committed commonly by rulers and officers of high posts, but remember, it does not mean that only they commit this crime, anyone causing grief or being cruel to a Muslim is a sinner and worthy of punishment in the fire.

It’s Not Too Late

Those who hurt the feelings of Muslims! Those who cause the storms of oppression and cruelty! Those who open fire at Muslims! Those who rob Muslims’ shops, and homes! Those who distress and agonise the Muslims by threatening and terrorising them! Listen carefully! Sayyidunā Abū Mūsā رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed, Allāh ﷻ gives the oppressor respite, but when He ﷻ captures the oppressor, He ﷻ does not leave.” (*Saḥīḥ Bukhārī*, pp. 255, vol. 5, Ḥadīṣ 4686)

Signs of an Evil Man

Sayyidatunā Asmā Bint ‘Umaīs رَضِيَ اللهُ تَعَالَى عَنْهَا reports that she heard the blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, “One who is arrogant and forgets Allāh ﷻ is very evil. So is the one who oppresses the weak and

transgresses limits and forgets the Glorious Allāh ﷺ, and the one who indulges in games and amusements and forgets rotting in his grave, and causes mischief and forgets his beginning and end (birth and death), and the one who deceives the world through his religion, and ruins religion by indulging in doubtful actions, and he who is dragged by greed, and is led astray from the straight path by his desires, and the one who is disgraced by his desires; all of them are evil.” (*Jāmi’ Tirmidī*, pp. 357, vol. 3, *Ḥadīṣ 2448*)

Avoid the Curse of the Oppressed

Sayyidunā ‘Alī رضى الله تعالى عنه reports that the Noble Prophet ﷺ said, “Avoid the curse of the oppressed because he asks Allāh ﷺ for his due right and Allāh ﷺ gives people their rights.” (*Al-Jami’ us-Ṣagīr*, pp. 14, vol. 1, *Ḥadīṣ 119*)

The Helper of the Oppressed is the Most Powerful

My dear Islamic brothers! Though the oppressed is weak as compared to the oppressor, he is favoured by the Most Powerful Allāh ﷺ, the one who will ultimately take revenge. The oppressed is not alone, even though it may temporarily seem as if he is unaided and helpless. If an oppressed person is patient he will definitely benefit from it because he will be rewarded greatly for his patience, as far as the oppressor is concerned he is in great loss because he constantly piles up his sins due to his cruelty, and invites the wrath of Allāh ﷺ, whether the cruelty be on humans or animals.

Punishment Because of a Cat

The beloved Rasūl of Allāh ﷺ has said, “I was shown Hell in which I saw a woman of Banī Isrāīl being tortured just because of her cat that she had in the world. She had tied up the cat and neither

gave anything to her nor freed her so that she could eat any thing else. Eventually, the cat died of hunger.” (*Mishkāt bī Sharḥi Mirqāt, Ḥadīṣ 5341, V9, P198, Dār-ul-Fikr Beirut*)

All Seven Earths

Those who illegally occupy other people’s properties through bribery, those landlords, tribe-leaders and farmers who unjustly occupy other people’s farmlands, listen! Imām Muslim mentions a warning of Our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “The One who unjustly occupies a hand span of someone’s land, will be forced to wear a necklace made of the seven earths on the day of judgement.” (*Saḥīḥ Muslim, pp. 56, vol. 3, Ḥadīṣ 1610*)

Beg for Forgiveness

My dear Islamic brothers! Fear Allāh عَزَّوَجَلَّ, repent to Him and beg Him for His mercy and forgiveness before death lifts you up from the comfortable beds of your well-decorated rooms and throws you into a dark grave full of insects and spiders. Ask for forgiveness from all those people you have oppressed and please them, return all occupied possessions to their rightful owners and please them. No matter, how high ranking officer you are, bow in the court of Allāh عَزَّوَجَلَّ and plead to the weak and poor people that you have oppressed, or else remember, on the day of judgement, you might have to give them your virtues and if you do not have virtues, then you might have to take the burden of their sins and enter the Hell fire.

Cause of Losing Faith

Sayyidunā Abū Bakr Warrāq رَضِيَ اللهُ تَعَالَى عَنْهُ says, “Oppressing others often results in the loss of Imān (faith).” What will you do if the oppression makes you lose your Imān and die a disbeliever! Listen! Listen! The 25th

to 32nd verses of Sūra-tul-Ḥāqqāḥ (part 29) speaks of the disgrace of the disbelievers:

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لِمَ أُوتِيَ كِتَابِيهِ ۚ
 وَلَمْ أَدْرِمَا حِسَابِيهِ ۚ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۚ مَا أَغْنَىٰ عَنِّي مَالِيهِ ۚ
 هَلَكَ عَنِّي سُلْطَانِيهِ ۚ خُدُوهُ فَعُلُوهُ ۚ نُمْ الْجَحِيمِ صَلُّوهُ ۚ
 ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۚ

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ translates this verse in his masterpiece as such:

‘But as for him who is given his record in his left hand, he will say, if only I had not been given my book, and was not told my reckoning, if only it had been death, my wealth has not benefitted me, my power has gone from me, (The Angels will be told) take him and restrain him, and expose him to the hell fire, and then insert him in a chain of which the length is seventy cubits.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Read the Booklet ‘Consequences of Oppression’

My dear Islamic brothers! Please buy and read my booklet “The Consequences of Oppression” from Maktaba-tul-Madīnāḥ or listen to the audio version. إِنْ شَاءَ اللهُ عَزَّوَجَلَّ it will teach you ways of avoiding oppression and cruelty. To understand how to avoid all types of oppression and to protect your faith, travel in the Sunnaḥ-inspiring Madanī Qāfilāḥs of Dawat-e-Islami and whilst doing Fikr-e-Madīnāḥ punctually, fill in your Madanī In’āmāt card daily and hand it into your local incharge at the end of every Islamic month.

Second Piece of Merchandise: Dishonesty

Satan said that his second piece of merchandise was **dishonesty** and that he sells it to traders (business men). Many traders and business men are often seen treating people dishonestly. Remember! Dishonesty is also a sign of hypocrisy. A Ḥadīṣ narrated by Sayyidunā ‘Abdullāh bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ has been mentioned in Ṣaḥīḥ Bukhārī that The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “There are four signs of a hypocrite and if someone possess one of them he has one sign of hypocrisy (until he abandons it),

1. Betrayal when trusted with something (amānat),
2. Lying whilst speaking,
3. Breaking promises,
4. Swearing when involved in an argument.” (*Ṣaḥīḥ Bukhārī, pp. 17, vol. 1, Ḥadīṣ 34*)

The Vast Meaning of Amānat

My dear Islamic brothers! The word Amānat refers to a variety of things. Imām Qurtubī says, “Amānat is to fulfil the entire commands and worships of Islam.” Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ says, “The private parts are an Amānat, the ears are an Amānat, the tongue is an Amānat, the stomach is an Amānat, the hands and feet are an Amānat, he who has no Amānat has no faith.” So anyone who uses his body-parts in disobedience has used them wrongfully. (*Mukāshifat-ul-Qulūb, p. 43*)

Ḥaḍrat Sayyidunā ‘Abdullāh bin ‘Amr bin ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ says that before Allāh عَزَّوَجَلَّ created the body parts of a person, the private parts were made and whilst addressing the person, Allāh عَزَّوَجَلَّ said, ‘I am leaving an Amānat with you. Don’t be neglectful in fulfilling its rights.

Ears are Amānat, eyes are Amānat, private parts are Amānat, stomach is an Amānat and the tongue is an Amānat.’ (*Navād-rul-Uṣūl fī Aḥādīṣ-ur-Rasūl*, vol. 3, pp. 155)

Ḥaḍrat Sayyidunā Fakhr-ud-Dīn Rāḍī رحمته الله تعالى عليه says, ‘Know that the chapter of Amānat is very big. The Amānat of the tongue is that the person saves it from lying, backbiting, slandering, kufr, Bid’at and wrongful acts. The Amānat of the eyes is that they are not used to look at Ḥarām and the Amānat of the ears is that they are not used to listen to Ḥarām. Similarly, a person needs to show that he is trustworthy when it comes to other body parts. (*Tafsīr Kabīr*, pp. 109, vol. 4)

Severe Punishment for Dishonesty

Whenever you are left in trust of money, goods, books etc. you must return them on time. No one will be able to bear the punishment of breaching someone’s trust. Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عليه رحمة الله الوالی says in *Mukāshafa-tul-Qulūb*, “On the day of judgement a man will be brought in the court of Allāh عز وجل and asked, “Did you return what was trusted to you by so and so person?” He will reply in the negative, then by the command of Allāh عز وجل an Angel will take him towards Hell, at the bottom of which he will see what was trusted to him, he will fall inside and reach the bottom 70 years later, he will then lift that thing and begin to climb, when he reaches the top he will slip and fall back down. This climbing and falling will continue until he will be blessed with Allāh’s عز وجل mercy for the sake of the intercession of the beloved صلى الله تعالى عليه وآله وسلم, and the owner will forgive him.” (*Mukāshifat-ul-Qulūb*, p. 44)

Betraying Trust when Speaking

My dear Islamic brothers! Remember! As dishonesty is Ḥarām in the matter of wealth, it is also forbidden to breach another person’s trust

in matters of speech, social affairs and duties. For instance if someone tells you a secret or asks you not to tell anyone his phone number or address (or even if he does not mention it clearly but his fear and hesitation indicate that he does not want you to tell it to others, for example looking around to make sure no one is listening) but you reveal it (whether it be verbally, literally or using gestures) then you have breached his trust.

Beware Oh Government Officials

The responsibility of a ruler is to take care of his citizens and establish justice. If he does not fulfil his responsibilities, it will also be considered the breaching of the trust of the nation. The President, secretary, governor, chancellors, members of assembly, mayors, police officers etc are all in fact servants of the nation. They are paid from the taxes taken from the public. They might forget who they really are, but in actual fact these positions are like “wooden sweets” wrapped up in silky wrappers, impossible to chew and digest. These leaders have actually taken a huge risk by taking on these responsibilities, this might be hard to understand at the moment but everyone will understand after death. If any of them is unjust, and has oppressed, filled his pockets by taking advantage of his position, or turned his attention away from the grief of the nation then he has breached their trust. His evil character will probably prevent anyone from saying anything to him at the moment, but how long will he remain in this world?

When the wrath of Allāh **عَزَّوَجَلَّ** encompasses these leaders, not a single one of them will escape. The consequences of dishonesty are severe indeed in both worlds, dishonest leaders and officers often face disgrace even in this world, their disastrous consequences are portrayed everywhere by the media and the public eventually curses them.

The Problem with Government Jobs

Holding a status and not fulfilling its duties properly without a valid excuse is also a breach of trust. Beware! Do not let luxuries of the world result in calamities of the afterlife. Especially people who work for government departments seem to be involved in the breaching of trust. Many people take up these jobs because no one monitors the work in most of the departments, they finish work whenever they please, take days off whenever they please, or get close to their seniors so that they can neglect their duties. If the employee takes unauthorised days off but the officer in charge backs him up by marking him present in the books and causes loss to the government then both of them would have breached trust, and their earnings would be unlawful. We must only support each other in matters of piety and not sin, helping in sins will also lead to punishment. Allāh عَزَّوَجَلَّ says in the Holy Qurān:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

And help one another to righteousness and piety, and do not help one another to sin and transgression, and fear Allāh عَزَّوَجَلَّ, Allāh عَزَّوَجَلَّ is severe in punishment.

(Part 6, Sūrah Al-Māidah, Verse. 2)

(Kanzul Īmān [Translation of Quran])

Anyone who does not fulfil his duties without a valid reason must reflect upon his attitude. If his timings are 8-am to 4-pm but he arrives at 9am or leaves at 3-pm then in either case he has committed a crime. It is Ḥarām for him to take a wage for the time that he missed and also for any unauthorised days off. If the person responsible for opening

the office comes late, it should not stop the employee from getting there on time and waiting for his arrival. Similarly security guards, police men etc. should also think carefully. If their duty is to be on guard standing up, they are not allowed to sit or sleep within duty hours, however, Farḍ Ṣalāh must definitely be offered (and they are therefore allowed time off for this). Guards who wander around or sleep during duty times are breaching the trust of their employers; their slackness also increases the chances of crime and corruption. It is Ḥarām to take salary for the hours missed and will therefore lead to Hell.

The Evil of Ḥarām Food

Mukāshafa-tul-Qulūb says, “When a piece of Ḥarām food enters a man’s stomach, every Angel in the skies and earth will curse him for as long as that morsel remains inside and if he dies in this state he will enter Hell.” (*Mukāshifat-ul-Qulūb, p. 10*)

Voluntary Fasts without Permission

There is no harm in coming late if one works for a private firm and the boss does not mind. Remember! During working hours you cannot pray voluntary Ṣalāh and if weakness affects the work then you cannot fast (voluntary) either without the boss’s permission, but Farḍ Ṣalāh and fasts must be prayed even if the boss doesn’t allow it.

Statement of Kufr

Without a proper valid reason, it is not permissible for you to miss Jamā’at even if your boss prevents you. It has come to my hearing that the officers in some institutions say to the workers “Leave Ṣalāh, your job is the first Farḍ”; this statement insults Ṣalāh and is therefore Kufr.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

7 Statements of Kufr

Şadr-ush-Sharī’ah ‘Allāmah Maulānā Muftī Amjad ‘Alī A’zamī رَحْمَةُ اللَّهِ عَلَيْهِ gives the following seven examples of insulting Şalāh in chapter 9 of Bahār-e-Sharī’at:

1. If someone is told to pray Şalāh and he replies, “I pray but I don’t get anything from it”, he will become a non-Muslim.
2. Or if he replies, “You’ve prayed what good did it do for you.”
3. “My parents are dead, why shall I pray Şalāh, who shall I pray Şalāh for?”
4. “I’ve prayed enough”
5. “Praying and not praying are the same.” Any such statement implying the disregard of Şalāh or abusing it is Kufr.
6. Praying only in the month of Ramaḍān and saying “This is enough.”
7. “What I’ve prayed is plenty because one Şalāh in Ramaḍān is worth seventy “are both statements of Kufr because they imply the insignificance of Şalāh.

It is Farḍ upon a Trader to Learn the Rulings of Trade

My dear Islamic brothers! Unfortunately, a huge number of traders commit treachery. It is Farḍ for a trader to learn the rulings concerning trade in order to make him self aware of what things make his earnings Ḥarām. You might think to yourself, “I take great care to make sure my earnings are Ḥalāl, there’s nothing wrong with what I do”, but dear Islamic brothers! How can someone be careful when he doesn’t even know how to be careful? Sayyidunā Fārūq A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ says, “Only a Faqīh (learned person) is allowed to enter our market.” (*Kīmiyā-e-Sa’aādat*, pp. 309, vol. 1)

Unfortunately, the situation is quite opposite these days, Allāh ﷺ forbid, it is as if people are saying, “Only cheaters are allowed in our markets”; it is as if noble people are banned from the markets.

How should the Rulings of Buying and Selling be Learnt?

Everyone knows about the illegal acts and treachery that takes place in the markets, which is mainly due to being unacquainted with Islamic knowledge and Sunnah of the blessed Prophet ﷺ. It is vital that both retailers and consumers instantly learn the rulings related to buying and selling, or else remember one will be held accountable for each and every thing in the after life, and the wrath of Allāh ﷺ is great indeed. The 11th part of the famous Urdu encyclopaedia of Ḥanafi Fiqh “**Bahār-e-Shari‘at**” explains this topic in detail. It should be studied carefully by every Muslim and the help of a qualified Sunnī scholar should be sought to understand difficult passages. Travelling in the Sunnah-inspiring Madanī Qāfilaḥs of Dawat-e-Islami is also an effective way of learning Sunnah. Travel in Madanī Qāfilaḥs and earn huge reward and learn countless Sunan. This will help you to increase your enthusiasm to study and **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** make sure your earnings are pure and correct your Ṣalāḥ, fasting and other worship.

A Rule to Remember

My dear Islamic brothers! Remember! it is important to decide a salary where deciding is expected, for instance labour, rent for a house, shop or car, but if a price is already fixed and the people involved already know then deciding again is not needed, for instance when sitting in a hotel there are menus with the prices and the customer is aware of them, or if the prices of food are known buy the customer without having to ask anyone or look at a menu, this also includes bus fares. My dear Islamic brothers! Unfortunately, most of us are unaware of

such rulings and to know them is absolutely vital otherwise one will commit treachery without even realising what he has done. To develop the desire to learn these things, make a habit of travelling in the Sunnah-inspiring Qāfilahs of Dawat-e-Islami punctually and to gain steadfastness, act upon the Madanī Inʾāmāt and fill in the Madanī Inʾāmāt card doing Fikr-e-Madīnah and hand it in to your local responsible Islamic brother at the end of every month, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will see the blessings of this for your self.

The Third Piece of Merchandise: Treachery

One of Satan’s pieces of merchandise is **treachery** which he sells to women. This does not mean that men are not treacherous. Deceiving people is a sin whether men do it or women. Deceiving Muslims is a major sin, Ḥarām and leads to Hell.

The Deceiver is Cursed

Amīr-ul-Mūminīn, Sayyidunā Abū Bakr Ṣiddīq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** narrates that the blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “One who harms a Muslim or deceives him is cursed.” (*Jāmi’ Tirmizī, pp. 378, vol. 3, Ḥadīṣ 1948*) Another narration mentions this saying of the beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, “One who harms anyone will be harmed by Allāh **عَزَّوَجَلَّ** and one who causes difficulties to anyone will be put in difficulty by Allāh **عَزَّوَجَلَّ**.” (*Sunan Ibn Mājah, pp. 107, vol. 3 Ḥadīṣ 2342*)

No Entry into Heaven

Our beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has warned, “The one who deceives us is not amongst us, treachery and cheating is of hell.” (*Ṭabarānī Kabīr, Ḥadīṣ 10234, vol. 10, pp. 138*) In another Ḥadīṣ, he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “There are three types of people who will not enter paradise;

1. Cheaters
2. Those who remind people of favours
3. Stingy people.” (*Jāmi' Tirmizi*, pp. 388, vol. 3, *Hadīṣ* 1970)

Reminding People of Favours is Harmful

My dear Islamic brothers! These days, like treachery, the illness of reminding people of favours is very common amongst Muslims. Remember! Reminding people of favours ruins the virtue done by doing that favour. For example, in front of others Zaīd says to Bakr, “You should thank me for getting you have a job, you should be grateful to me for teaching you how to perform Wuḍū”, in this way Satan ruins his virtues, in fact teasing hurts a Muslim’s emotions. Allāh عَزَّوَجَلَّ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا صِدْقَكُمْ بِالْمَنِّ وَالْأَذَى

O you who believe! Do not make your Almsgiving vain by reproach and injury.

(Part 3, *Sūrah Al Baqarah*, Verse. 264) (*Kanzul Īmān [Translation of Quran]*)

Styles of Giving Money

Muftī Aḥmad Yār Khān Na’imī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says in “Nūr-ul-’Irfān”, this tells us that if giving Ṣadaqaḥ to a poor person publicly humiliates him it should be given secretly without others knowing because giving Ṣadaqaḥ publicly in this case would cause him grief.” So when giving money to a scholar or Imām, the envelope should be given secretly. Some people place the money in the Imām’s hand and close it in a manner revealing that he is being given money; some people give a note for Du’ā in a manner implying it is money! This manner of giving a note could hurt the feelings of a dignified Muslim.

Shaykh Shibli's Hatred for Treachery

My dear Islamic brothers! Treachery is a big problem. Our pious saint's رَضِيَ اللهُ تَعَالَى عَنْهُ hated treachery. Sayyidunā Shaykh Abū Bakr Shibli رَضِيَ اللهُ تَعَالَى عَنْهُ went to a Shaykh to learn the science of Naḥw (Arabic etymology). The teacher said, “صَمْرَبٌ زَيْدٌ عَمْرًا” (Zaīd hit Amr). He asked his teacher, “Did Zaīd really hit Amr?” He replied, “No, it is only an example.” The Shaykh said, “I do not want to learn the thing based on lies.” (*Nuzha-tul-Majālis*, pp. 199, vol. 1, *Bāb-uz-Zakaḥ*)

My dear Islamic brothers! Did you see how much Sayyidunā Abū Bakr Shibli رَضِيَ اللهُ تَعَالَى عَنْهُ hated treachery? This is an example of his great piety, despite the fact that there was no harm in giving such an example.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Imām Bukhārī and the Man who was deceiving a Horse

The most authentic book after the Holy Qurān is “Ṣaḥīḥ Bukhārī.” Sayyidunā Shaykh Muḥammad bin Ismail Bukhārī رَضِيَ اللهُ تَعَالَى عَنْهُ has done a huge favour upon the Muslim Ummaḥ by collecting these Aḥādīṣ. Here is an example of his piety and scrupulous character. He رَضِيَ اللهُ تَعَالَى عَنْهُ once went to see a man in order to hear a Ḥadīṣ. The man's horse had run away from him and stood at a distance. To make the horse walk towards him he lifted his shirt and acted as if he had barley inside it and began to tempt the animal, this made the animal come back to him allowing the man to catch it. Sayyidunā Imām Bukhārī رَضِيَ اللهُ تَعَالَى عَنْهُ asked the man if he really did have barley in his shirt, to which the reply was, “No, I only did it to bring the horse back.” The Imām said, “How can I take a blessed Ḥadīṣ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from a man who lies to animals!” (*Nuzha-tul-Majālis*, pp. 191, vol. 1, *Bāb-uz-Zakaḥ*)

My dear Islamic brothers! Our pious saints had Madanī frame of mind; our minds do not have access to where their minds reached. May Allāh عَزَّوَجَلَّ protect us from the disasters of treachery.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Fourth Piece of Merchandise: Jealousy

The fourth piece of merchandise that Satan sells is jealousy and he said himself, he sells this to scholars.

Definition of Jealousy

The one who is jealous of anyone is called a Ḥāsīd while the one to whom anyone has jealousy is called the Maḥsūd. The definition of jealousy is as stated in volume 3 of “Lisān-ul-Arab” (Page 166) is, ‘To be jealous is to desire the loss of something possessed by the Maḥsūd and to gain its possession for oneself.’

Definition of Jealousy in Simple Words

My dear Islamic brothers! We learnt from the above-mentioned definition that the desire for the loss of someone’s boon (possession, ability, quality etc.) and acquisition of the same boon for oneself is jealousy. For example the desire for the loss of someone's fame and respect due to hatred and acquisition of his fame and respect for oneself. Similarly, desiring the loss of a rich man's wealth and wishing the acquisition of wealth for oneself in place of that rich man.

Children Advised about Jealousy

Remember! Jealousy is an extremely evil vice and only foolish fall prey to it. Sometimes, the children in our homes draw our attention towards

this very important issue but we fail to understand. I feel that children often teach us a great deal through their immature actions. If you have children you will probably have seen that when one child is picked up, the other begins to cry and hit him, in other words he protests; “Why have you picked him up? Put him down and pick me up.” This is an obvious example of jealousy. The child that was picked up was obviously favoured and the second child was crying because he wanted to gain the favour for himself with the first being deprived of it. The sins of minors are not written and they do such things due to their immaturity but we should regard them as little Madanī Muballighs. In other words, they teach us “O elders! We are children and immature and we are practically showing you mature elders what jealousy is; since we are children, jealousy will not harm us at all, but if you commit this sin, you will be severely harmed in both the worlds!”

Jealousy of Na’at Reciter’s

Jealousy is found in all types of people, a lot of pious-looking people are also a prey to it and because they do not have a Madanī frame of mind they remain unaware and continue sinning. Take for example, Na’at reciter’s these days. If one has a very good voice, the other whose voice is not so good will probably fall jealous of him and because people don’t pay much attention to him, he might say to himself, “I wish he has a problem with his voice and I gain fame instead, my name as a great Na’at reciter should be published in newspapers and on posters, people should make me sit on the stage, and make me wear garlands and shower money at me.”

Ask yourselves, is this not jealousy?” Qurān and Na’at reciter’s cannot save themselves from Satan, especially in contests, despite the fact that these contests do have a concept of encouragement but each person deeply desires to defeat every one else and prove to be the best reciter.

If someone finds himself in second position he will most certainly feel upset and crave for the first position, doesn't he feel, "Why has this Muslim brother come first? I wish he'd mess up and I get first position." Is this jealousy or not? I leave you to decide the answer. The same happens in Madrasahs when some students gain top positions and others fall jealous of them wishing they had been in their place. This usually results in suspicions, backbiting, and accusations ("I spent hours in preparation, I'm sure the examiner didn't check it properly" etc.)

Disasters of Ostentation

In the contest of Na'at or recitation, if one comes second, he becomes jealous of the first position holder or if he comes third he becomes jealous of the first two position holders because he believes that the quality of his own recitation was brilliant (out of pride) so he accuses the judges of injustice, and falls prey to accusations, backbiting, suspicions etc. and there is a possible danger of ostentation as well. This is if he recites a Na'at not for the pleasure of Allāh عَزَّوَجَلَّ and His blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but for a trophy instead or a reward and to have his photo published in the newspapers and people praising him and giving him gifts. In case of these evil intentions, he will not get any reward; instead, he deserves to be punished. These contests are permissible but the participants should reflect upon their intentions.

Please Let Me Read Two Verses to Gain Blessing

If there is large gathering somewhere, almost everyone wants to demonstrate their talent on the stage, if the recitations have been recorded on cassette, one looks for his own recitation (and ignores the other) and if it has not been recorded he will be disappointed, why? And if a Qārī or Na'at reciter wants his recordings to be sold in shops then how sincere is he? Was the recitation for Allāh عَزَّوَجَلَّ or for the

recording? If there is an echo sound system, there will be people asking for permission to read ‘a few lines to gain blessing!’ My advice is that if you really want blessings, sit alone in your house, have the imagination of the blessed green dome, and then recite as many Na’ats as you want, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ* this will save you from ostentation and there will be a great deal of blessings, and your record of deeds will also be filled with good deeds: **A hint is enough for the wise.** May Allāh *عَزَّوَجَلَّ* grant us sincerity.

70 Times More Reward for a Hidden Deed

My dear Islamic brothers! We should weigh our actions with sincerity. It is mentioned in Ḥadīṣ that hidden actions are 70 times better than actions done publicly. (*Kanz-ul-'Ummāl*, pp. 447, vol. 1, Ḥadīṣ 1929)

Humiliation for the Show-off

Indeed there is no good in doing actions to show off. The Holy Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘The show off will be called on the day of judgement: Oh deceiver! Oh show off! Your actions have gone to waste and you will receive no reward. Get your reward from that person who you used to perform that action for. (*Ad-Dur-rul-Manṣūr*, pp. 30, vol. 1, *Sūrah Al-Baqarah* 74)

In another Ḥadīṣ, it is mentioned that Allāh *عَزَّوَجَلَّ* will say (regarding the show off), ‘This person did not do his actions to please me. Throw him in the fire of Hell.’ (*Kitāb-uz-Zuḥd war- Raqāiq*, pp. 153, Ḥadīṣ 452)

Definition of Ghibtaḥ (Envy)

To desire one’s voice to be as good as another’s is not jealousy, rather it is called Ghibtaḥ (envy) and is permissible because in this case one does not desire the loss of the other person whereas, in Jealousy, the desire for the loss and deprivation of the other person is found and it is, therefore, not permissible.

Destruction of Jealousy

The definition of jealousy has already been mentioned, “Desiring the loss of the possession of the Maḥsūd and attainment of it for ones self” (*Lisān-ul-‘Arab*, vol. 3, pp. 166). Narrations mention that a jealous person is not satisfied with the distribution of Allāh عَزَّوَجَلَّ (*Araba’in of Imām Nawawī*, pp. 50), it is as if he is complaining, “Why has Allāh عَزَّوَجَلَّ given him this”. A Ḥadīṣ states, “Jealousy eats away at good deeds as fire eats away at wood.” (*Sunan Ibn Mājah*, pp. 472, vol. 4, Ḥadīṣ 4210)

Jealousy and Elections

In the days of elections, jealousy is commonly observed among the candidates of different political parties. If a candidate is unlikely to win the election, he not only desires but also makes every possible effort to degrade and disgrace his rival to get the ministry in the place of his rival. He seems prepared to commit this misdeed even by blackmailing, lying, spreading rumours, false accusations, paying voters, or using force etc. Satan will use this candidate and make him commit every minor and major sin, he does not bother about disobeying Allāh عَزَّوَجَلَّ and his Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and neither does he bother about the affairs of the after life, neglecting the pains of death, fear of the grave, the troubles of the day of judgement and the flames of hell, all he worries about is a temporary authority. This foolish person does not even stop to think that even if he does hurt the feelings of people, pay voters, and use all illegal means to win, how long will he maintain his position for?

Crying Due to the Burden of Leadership

Listen carefully! People who are concerned about the after life regard the worldly rule as a burden. The book “Tārīkh-ul-Khulafāh” mentions that the wife of Amīr-ul-Mūminīn Sayyidunā ‘Umar bin ‘Abdul ‘Azīz

رضى الله تعالى عنه says that the day he became caliph he came home, sat on his prayer mat and began to weep until his blessed beard was soaked with tears, she asked, “Yā Amīr-ul-Mūminīn رضى الله تعالى عنه, why are you crying?” He رضى الله تعالى عنه replied, “The burden of the whole Ummah has been placed upon my shoulders, I am pondering over my responsibilities of looking after the hungry beggars, dying patients, the naked, the hungry, the oppressed prisoners, the weak old travellers, children, and all other troubled people. How will I be able to answer if held accountable? Worry about this huge burden is making me cry.” (*Tārīkh-ul-Khulafāh, Urdu, pp. 472*)

Death is much more painful than being cut into pieces, boiled in a cauldron, and having the skin torn off alive; it is chasing us constantly and will certainly capture us. Remember! Death will soon lift us up from our cosy bed of our splendid home and put us into a dark grave where we will have to sleep on a bed of soil. No status will help us, no authority will save us. Ponder over the helplessness of that condition!

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The message of the International Non Political Propagational movement of Qurān and Sunnah Dawat-e-Islami has reached approximately 51 countries of the world. The Madanī Qāfilāhs of Dawat-e-Islami are spreading the blossoming message of the Sunnah everywhere. We are not part of the politics of any country and neither are we greedy for political status. Our destination is not worldly governments, in fact it is the pleasure of Allāh عَزَّوَجَلَّ that we seek. We do not want leadership, we are seekers of slavery of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we want the crown of dignity of the slavery of Blessed Madīnah, this great wealth will never vanish. By Allāh عَزَّوَجَلَّ, one who is a slave of Madīnah has rulers and leaders of the world at his feet.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Love of Self-Respect

May Allāh عَزَّوَجَلَّ, for the sake of His beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, save us from the respect and fame gained by prohibited means. By Allāh عَزَّوَجَلَّ! Greed for fame is a great calamity. The blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, “Two hungry wolves let loose amongst a herd of sheep do not cause as much harm as the greed of wealth and fame causes harm to a man’s religion.” (*Musnad Imām Aḥmad, pp. 350, vol. 5, Ḥadīṣ 15784*)

Entrance into Hell without Accountability

Sayyidunā ‘Abdullāh bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Six types of people will be put into Hell without accountability.” He was asked, “O Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who are they?” He replied,

1. “Leaders, due to their cruelty,
2. Arabs, due to their prejudice,
3. Tribe leaders, due to their arrogance,
4. Traders, due to fraud,
5. Villagers, due to their ignorance,
6. And scholars due to their jealousy.” (*Ittiḥāfussāda-til-Muttaqīn, vol. 9, pp. 486*)

He also warned, “A Ḥāsīd, tale-teller and Kaḥīn (fortune-teller) are not of me and I am not of them.” (*Majma’-uz-Zawāid, pp. 173, vol. 8, Ḥadīṣ 13126*)

What is a Kaḥīn?

A Kaḥīn (fortune-teller) is the one who asks jinns about the unseen and then tells others. The Holy Qurān has clearly said that jinns do not possess knowledge of the unseen. People who capture jinns and ask them

reasons of diseases and things of the unseen must repent. People who think that bodies can be possessed by the spirits of pious saints are severely mistaken, they are actually possessed by jinns that falsely claim to be saints and use a few words of wisdom to draw attention towards them. Their true purpose is not to spread goodness but to have fun by gathering men and women. Areas and families where ignorance prevails are usually full of such jinn jokes.

Jinn Friends

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says that Sayyidunā Shaykh Muḥī-ud-dīn ibn 'Arabī رَضِيَ اللهُ تَعَالَى عَنْهُ says, “The least amount of harm that is caused by making a jinn your friend is that it makes you arrogant. An arrogant man is a fool. He seriously believes that arrogance will earn him respect, which is a serious mistake because humbleness makes a man great. Flowers only blossom on soil that is soft and humble.

Humility Leads to Greatness

A Ḥaḍīṣ states, “The one who adopts humility for the pleasure of Allāh عَزَّوَجَلَّ, will be raised to the level of the ‘Illiyīn’ and the one who is arrogant in the affairs of Allāh عَزَّوَجَلَّ his level will be reduced until he reaches the lowest level.” (*Musnad Imām Aḥmad, pp. 152, vol. 4, Ḥaḍīṣ 11724*)

17 Cures for Jealousy

My dear Islamic brothers! Jealousy is Ḥarām, which means to cure ones self of it is Farḍ. Here is a list of 17 ways to cure jealousy:

1. Plead in the court of Allāh عَزَّوَجَلَّ for relief from this disease.
2. One should constantly remind himself of the harms of jealousy.

3. Tell yourself, “What will happen to me, if Allāh ﷺ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ become displeased with me and jealousy leads me to Hell forever.”
4. One should think of death abundantly. The Musnad of Imām Aḥmad mentions this statement of Sayyidunā Abū Dardāh رَضِيَ اللهُ عَنْهُ, “The one who remembers his death in abundance, his jealousy and joys will decrease.” (*Ittiḥāfussādāh, vol. 14, pp. 29*)
5. Thinking about people better than ones self usually results in a lack of self confidence, which in turn creates jealousy. This Ḥadīṣ of the blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned by Ibn-e-Mājah should always be kept in mind by every single Muslim, “Look at the people who are inferior to you and do not look at those who are superior to more, if you do this you will not look down at any thing that Allāh ﷺ has granted you.” (*Sunan Ibn Mājah, pp. 443, vol. 4, Ḥadīṣ 4142*)
6. A Ḥāsīd begins to hate the Maḥsūd, so he should think of ways to start liking him.
7. Be the first to say Salām when you meet him.
8. Show enthusiasm when you meet him.
9. If possible give gifts.
10. Pray for blessing in whatever he possess that has caused you to be jealous.
11. Avoid speaking ill of him and if someone else speaks ill of him avoid listening.
12. Visit and consolidate him in times of sickness and troubles.
13. Congratulate him on the occasion of happiness.
14. Provide help when he needs it.

15. Praise him (without lying) in abundance in the presence of other people.
16. If someone else praises him, show happiness.
17. Benefit the Maḥsūd as much as possible.

At Least Do This

My dear Islamic brothers! Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي says in Iḥyā-ul-‘Ulūm (Volume 3), “If one prevents himself from outwardly displaying jealousy, and despises the presence of it internally, and despises the desire to see others in loss, and feels angry at himself for being jealous then he has done what was humanly possible for him. Despite such efforts, if any feeling of jealousy remains in ones heart he will not be blamed for it.” For a detailed discussion on the cures of jealousy, please refer to the chapter concerning this topic in the third volume of Imām Muḥammad Ghazālī’s Iḥyā-ul-‘Ulūm. For curing jealousy and other internal diseases, regularly travel in the Madanī Qāfilāḥs of Dawat-e-Islami and to gain steadfastness in the avoidance of sins, act upon the Madanī In’āmāt and fill your Madanī In’āmāt card every night by doing Fikr-e-Madīnah and hand it in to the Islamic brother in charge of your local area every month. **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** you will see its blessings for yourself.

Repent Instantly

My dear Islamic brothers! Soon we are going to die, leave this world and rest in our graves. We will face a severe test on the day of judgement, when the sun will be blazing at us from a distance of one and a quarter miles, the earth will be made of burning copper, none of us knows whether he will enter Heaven or Hell. So fear Allāh **عَزَّ وَجَلَّ** and repent instantly.

O Allāh **عَزَّوَجَلَّ** we repent from every minor and major sin, O Lord of Muṣṭafā **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** forgive us.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Trust Allāh's **عَزَّوَجَلَّ** mercy, repent of your past sins with shame, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** your repentance will be accepted. Aḥādīš states: 'The one who repents of the sin is like the one who has not committed the sin at all.' (*Sunan Ibn Mājah*, pp. 491, vol. 4, Ḥadīš 4250)

Apart from repenting, seek forgiveness from all those people whom you have caused trouble to. The more a person comes into contact with people, the more chances there are for the violation of rights. I myself come into contact with a huge number of people, and rights are probably violated too. Hundreds of thousands of Muslims are listening to me at this moment in this 1422 A.H. international 3 day gathering of Dawat-e-Islami. Seizing this opportunity, I request you to grant me forgiveness for the sake of Allāh **عَزَّوَجَلَّ** and His beloved **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** if I have ever caused you grief. If I owe anything to anyone and have not yet returned it please ask for it instantly, if I have borrowed anything and not yet returned it, please take it off me instantly or else forgive me. I myself have forgiven every Muslim my rights in advance, even if I am martyred, the killer is forgiven on behalf of myself, if this does happen I do not want anyone staging any sort of riot or protest on my behalf. Strikes, in which Muslims are forced to shut their shops, people fight amongst themselves, and vehicles are burnt, are Ḥarām and will lead to Hell.

Make up for Missed Ṣalāh

Make sure you perform your Ṣalāh, fast in Ramaḍān and firmly determine not to miss a single Farḍ deed in the future. If Ḥaj is Farḍ,

you must not delay it, if you have missed any Ṣalāh, you must make up for them. An easy method of Qaḍā Ṣalāh is written in my book “The Method of Qaḍā Ṣalāh” which can be bought from any branch of Maktaba-tul-Madīnah. A Ḥadīṣ states, “The one who misses a Ṣalāh deliberately, his name is written on the gate of Hell through which he will enter.” (*Kanz-ul-'Ummāl*, pp. 132, vol. 7, Ḥadīṣ 19086)

Another narration says, “If anyone misses or breaks even one fast in Ramaḍān without a valid reason or sickness then even the fasting of the whole world will not compensate for it (the same excellence will not be achieved).” (*Jāmi' Tirmiḏī*, pp. 175, vol. 2, Ḥadīṣ 723)

Fire in the Eyes

My dear Islamic brothers! Repent today from listening to music and watching films and dramas because a narration says, “If anyone fills his eyes with Ḥarām, they will be filled with fire on the day of judgement.” (*Mukāshifat-ul-Qulūb*, p. 10)

Nails Hammered into Eyes and Ears

On the night of ascension, the beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw people with nails hammered into their eyes and ears, on asking what they had done, he was told, “They watched what you did not watch and listened which you did not listen to.” (*Sharah-us Ṣudūr*, p. 171) Have you heard the consequences of those who watch and listen to Ḥarām? Nails had been hammered into their eyes and ears.

Imitating Jews

Attention those people who shave their beards; shaving and reducing the beard to less than a fist length are both Ḥarām. As mentioned in a Ḥadīṣ, “Trim your moustaches and let your beards grow, do not imitate

the Jews.” (*Ṭahāwī Sharḥu Ma’ānī-l-Aṣṣār*, vol. 4, pp. 28, Ḥadīṣ 6424) **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**; this is a point to ponder for Muslims. The integrity and love of Muslims have been challenged here. Day in day out, our leaders plead that Muslims boycott Jewish products, but they seem to neglect the fact that the faces of most Muslims including these leaders themselves are imitations of the Jews, so then why only boycott products? I plead to Muslim leaders and the public in general to boycott imitating the faces of Islam’s enemies and make a firm intention to display the sign of your beloved Prophet’s **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** love on your faces.

Punishment of Impermissible Fashion

My dear Islamic brothers! You must avoid wearing indecent clothes and prohibited fashion because the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “I saw people with their tongues being cut with scissors of fire, on asking what they had done, I was told, ‘They used prohibited means for fashion.’ I also heard screaming from within a ditch that was giving off an extremely foul smell, on asking who those people were, I was told, ‘Women who used prohibited means to make themselves look beautiful.’” (*Sharḥ-us-Ṣudūr lis-Suyūfī*, pp. 168)

Oh Rab of Muṣṭafā **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Save us from the actions of Satan especially cruelty, dishonesty, treachery and jealousy

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**

Sayings of the Holy Prophet **ﷺ** regarding Durūd Sharīf

1. Whoever recites Durūd Sharīf upon me once, Allāh **عَزَّ وَجَلَّ** sends ten mercies upon him. (*Saḥīḥ Muslim*, pp. 166, vol. 1)

2. The closest to me on the Day of judgement will be the one who recited the most Durūd Sharīf upon me in the world. (*Jāmi' Tirmizī, pp. 64, vol. 1*)
3. Whoever recites Durūd Sharīf upon me once; Allāh ﷺ sends upon him ten mercies and writes ten good deeds in his book of deeds. (*Jāmi' Tirmizī, pp. 64, vol. 1*)
4. When a Muslim recites Durūd Sharīf upon me the Angels continuously send mercies upon him. It is the person's choice whether he recites less or more. (*Sunan Ibn Mājah, p. 65*)
5. (The Holy Prophet ﷺ) said to the one praising Allāh ﷺ and reciting Durūd Sharīf after offering Ṣalāh "Supplicate, (your prayer) will be answered. Ask for something, it will be granted." (*Sunan Nasāī, pp. 189, vol. 1*)
6. Jibrāil عليه الصلوة والسلام said to me that Allāh ﷺ says, "Oh Muḥammad ﷺ! Are you not happy that when one of your followers sends Salām upon you once I send Salām upon him a hundred times." (*Sunan Nasāī, pp. 191, vol. 1*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

THE RESPECT OF A MUSLIM^{*}

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will feel a Madanī transformation within yourself.

Excellence of Durūd Sharīf

The Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, “The closest to me on the Day of Judgement will be the one who recited the most Durūd Sharīf upon me in the world.” (*Jāmi’ Tirmidhī, pp. 27, vol. 2, Ḥadīṣ 484*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلُّوا عَلَى الْحَبِيبِ

Fake Coin

A fire worshiper used to have his clothes sewn by Sayyidunā Shaykh Abū ‘Abdullāh Khayyāt *رَحِمَهُ اللَّهُ عَلَيْهِ* and, each time, he would give a fake coin which he *رَحِمَهُ اللَّهُ عَلَيْهِ* accepted knowingly. Once, in his absence, his student did not accept the fake coin from that fire worshiper. When Sayyidunā Shaykh Abū ‘Abdullāh Khayyāt *رَحِمَهُ اللَّهُ عَلَيْهِ* returned and got to

* This speech was delivered by Amīr-e-Aḥl-e-Sunnat in the 3 day international Ijtīmā’ of Dawat-e-Islami (11th, 12th, 13th Sha’bān-ul-Mu’azzam 1423h) in Madīnah-tul-Auliya Multan. It is being presented with necessary amendments.

know about the situation, he asked his student, “Why didn’t you take the coin? For many years, he has been giving me a fake coin which I always accepted so that he would not give it to any other Muslim.”

(Ihyā-ul-‘Ulūm, pp. 77, vol. 3)

What does Dawat-e-Islami Want?

Dear Islamic brothers! Did you see! Our pious saint’s رَحْمَةُ اللهِ تَعَالَى had the sincere feeling of respecting other Muslims. They used to bear even their personal loss just to save other strange Muslims from even accidental damage, whereas today, a brother is seen robbing his own brother. The worldwide non-political movement, Dawat-e-Islami wants to bring back the memories of our pious saint’s رَحْمَةُ اللهِ تَعَالَى. Dawat-e-Islami removes hatred and spreads love. Every Islamic brother should make a habit of travelling with the Madanī Qāfilahs every month, fill in their Madanī In‘āmāt card doing Fikr-e-Madīnah and hand it in to the relevant responsible Islamic brother every month. With the blessing of doing so, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will develop the spirit of respecting Muslims. If all of us respect each other from the bottom of our heart, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ our society will once again become a beautiful garden of Madīnah.

Three Types of People are Deprived of Heaven

Parents and the ذَوَا الْأَرْحَامِ (blood relatives) deserve our polite behaviour more than every one else in society but unfortunately, a little attention is paid to this matter. Some people look very humble and well-mannered in general public but they mistreat their family-members. Drawing the attention of such people, I would mention the Ḥadīš narrated by Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Therefore, the beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Three people will not enter the Heaven: the one who distresses his parents, the Dayyūš (دَيُّوْث) and the

woman who adopts masculine style.” (*Majma’-uz-Zawāid*, pp. 270, vol. 8, Ḥadīṣ 13431)

Definition of Dayyūš

The foregoing Ḥadīṣ clearly states that a Dayyūš is one of such sinners who will not enter the Heaven; a Dayyūš is the person who doesn’t care about his wife’s meeting strange men. Remember! Apart from other people, first cousins, uncle’s wife, aunt’s husband and sister’s husband are strangers. By Shari’ah, there is Pardaḥ (veil) between sister-in-law and brother-in-law. If the wife does not do Shar’i Pardaḥ (veil) with them, she will be deserving of Hell, and if the husband can stop her but he does not do so, by Shari’ah, he is a Dayyūš that is deserving of Hell, he will initially remain deprived of the Heaven. The Dayyūš who commits this sin openly is a Fāsiq-e-Mu’lin, unworthy of doing Imāmat and giving witness.

Dear Islamic brothers! Make a habit of travelling regularly with the Madanī Qāfilaḥs, filling in your Madanī In’āmāt card everyday and submitting it every month to the relevant responsible Islamic brother of your area. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the lethal diseases of sins including Dayyūšī will be cured for the sake of the beloved Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

Woman Wearing Masculine Clothes is Deprived of Heaven

It is stated in a Ḥadīṣ that the woman who adopts masculine styles will be deprived of Heaven. The woman who wears masculine clothes, shoes, or has a masculine hairstyle also deserves the same punishment. Often, this issue is not considered when dressing children. (Allāḥ *عَزَّوَجَلَّ* forbid) sometimes, the boys are made to wear the dress of girls making them look like girls and similarly, girls are made to wear shirts & trousers along with a hat making them look like boys. It is a sin to get your

daughters wear boyish dress or masculine hairstyle. Henna can be applied on the palms and feet of the girls only, applying henna on the hands or feet of boys is a sin. (*Rad-dul-Muhtār*, pp. 522, vol. 9)

Do not dress your children in clothes which have pictures of living things on them. Do not apply nail polish on children's nails and the children's mother should also not do so because Wuḍū & Ghusl will not be complete. Avoid using glitter because water does not flow beneath it.

Respect of the Elder Brother

Along with parents, other close relatives such as brothers and sisters should also be respected. After the father, the grandfather and elder brother are closer and are like the father. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The right of an elder brother upon his younger brother is like the right which a father has upon his children." (*Shu'bul Īmān*, pp. 210, vol. 6 *Hadīṣ* 7929)

Teach Manners to Your Children

Parents should also pay ample attention to the fulfilment of their children's rights. Instead of making them 'modern', they should try to make their children follow Sunnah, learn good manners and keep the company of Sunnah-inspiring Madanī environment; they should prevent them from indulging in bad habits such as watching films & dramas' participating in sinful customs and traditions in which music is played making people negligent from the remembrance of Allāh عَزَّوَجَلَّ.

These days, parents perhaps consider providing their children proper education along with any skill and expertise whereby they could earn money as the most important right of their children. Alas! The body and the clothes of the child are saved from dirt but no effort is made

for the purification of his heart and deeds. The beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It is better for a person to teach his children manners than to give one Ṣā’ (approx. 2.75kg) in charity.” (*Jāmi’ Tirmidhī, pp. 38, vol. 3, Hadīth 195*) and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, “No father gave anything to his child better than good manners.” (*Jāmi’ Tirmidhī, pp. 383, vol. 3, Hadīth 1959*)

One Reason for Not Having a Madanī Environment at Home

Regretfully, there is no Madanī environment in most of our homes these days and we are ourselves responsible for this situation to a great extent. Our joking & mocking, use of foul & impolite language, bad manners, fun and extreme carelessness are the causes of this situation. Our Islamic brothers behave others very politely & humbly but mistreat their own family-members. Remember! Your misbehaviour is a very big hurdle in the rectification of your family. Beware! If you do not improve your character and don’t make efforts humbly and politely for the reformation of your family, you may end up in the damnation of the Hell as: Allāh عَزَّوَجَلَّ says in the Holy Qurān, Part 28, Sūrah Taḥrīm, Verse 6,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ

وَأَهْلِيكُمْ نَارًا أَوْ قُودَهَا النَّاسُ وَالْحِجَارَةُ

Oh People who believe! Save yourselves and your families from the fire, the fuel of which is men and stones.

(*Kanzul Īmān [Translation of Quran]*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

How shall We Save Our Family Members from Hell?

It is stated in Khazāin-ul-‘Irfān with regard to the forgoing verse, “(save yourselves and your families from the fire of Hell) by obeying Allāh ﷻ and His beloved and blessed Rasūl ﷺ, performing worship, refraining from sins, guiding your families towards goodness and forbidding them from evils and by teaching them knowledge & etiquettes.”

Respect of Relatives

All relatives should be treated nicely. Sayyidunā ‘Āṣim رضى الله تعالى عنه narrates that the Holy Prophet of Allāh ﷻ said, “Whoever wants a long life, increase in his sustenance and protection from bad death, should fear Allāh ﷻ and treat his relatives politely.” (*Mustadrak, Ḥadīṣ 7280, vol. 4, pp. 97*)

The beloved Rasūl of Allāh ﷻ said, “The one who breaks relations will not enter the Heaven.” (*Saḥīḥ Bukhārī, pp. 95, vol. 7, Ḥadīṣ 5984*)

Reconcile with Relatives

Dear Islamic brothers! The people who break relations with their relatives on trivial matters should learn a lesson from the foregoing narration. Such people should approach their relatives and offer reconciliation themselves with humility even if the relatives are at fault for the quarrel. However, if there is a Shari’ reason preventing you from reconciliation with them, so you should refrain from doing so. With the blessings of travelling in the Madanī Qāfilaḥs every month, filling in the Madanī In’āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, for the sake of the beloved Rasūl ﷻ, you will get such spirit of respecting Muslims in your heart that all of your differences

and quarrels with your family & relatives will be settled and **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** they will also join the Madanī environment of Dawat-e-Islami.

Excellence of Stroking the Head of an Orphan

A young boy or girl whose father has passed away is known as an orphan. As soon the boy or girl becomes adolescent (Bāligh), they are no longer considered an orphan. There is a great reward for treating the orphans kindly. The mercy to the universe, the beloved Rasūl of Allāh **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “The one stroking an orphan's head for the pleasure of Allāh **عَزَّ وَجَلَّ**, will get reward for every hair that his hand stroked, and the one treating any orphan boy or girl generously, I and he will be together in Heaven like these (two fingers are together).”

(Musnad Imām Aḥmad, pp. 272, vol. 8, Ḥadīṣ 22215)

Stroking the head of an orphan and providing food to the poor removes hardness of heart. The Sunnah method is to bring the hand from the back of the head to the front, and the father of a child should bring his hand from the front of the head to the back. *(Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī, pp. 351, vol. 1, Ḥadīṣ 1279)*

Created from a Crooked Rib

A husband should treat his wife nicely and deal with her wisely. Our Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Woman has been created from a rib and you cannot straighten her. If you wish to get benefit from her, you can do so with her crookedness. If you try to straighten her, you will break her and breaking a woman means divorcing her.” *(Ṣaḥīḥ Muslim, pp. 475, vol. 1)*

The Excellence of Gentleness towards Wife

We therefore realise that some of her habits will be displeasing, but the husband should always remain patient and tolerant. The Holy Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Amongst the true believers is he who possesses a nice character and is the most gentle with his wife.” (*Jāmi’ Tirmiziī*, pp. 278, vol. 4, Ḥadīṣ 2621)

Unmanliness

Dear Islamic brothers! Those rebuking and even beating their wives should ponder over this blessed Ḥadīṣ. To demonstrate your power over the one who is naturally weaker than you is not manliness, it is in fact the worst unmanliness. If the woman forgetfully makes a mistake, her husband should be lenient, patient and tolerant. As he gets many benefits from her, he should also tolerate her foibles (mistakes).

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A Muslim male can never have enmity for a Muslim female. He may dislike one of her habits but may find any other habit pleasing.” (*Saḥīḥ Muslim*, pp. 475, vol. 1)

Dear Islamic brothers! With the blessings of travelling in the Madanī Qāfilaḥs every month, filling in the Madanī In’āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, for the sake of the beloved and blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ domestic problems and quarrels will be settled and mutual understanding and love will develop. There will be happiness and joy at our home and your family will be blessed with a sight of beautiful Madīnah إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Rights of the Husband

The wife should also treat her husband in a good manner. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I swear by the One under Whose Omnipotence my life is, if there are wounds, in the husband’s body from head to toes, from which pus and blood flow, and the woman licks

them, still she has not fulfilled the husband’s rights.” (*Musnad Imām Aḥmad*, pp. 318, vol. 4, *Ḥadīṣ 12614*)

Do not leave the Home of even a Cruel Husband

Those women who frequently fall out with their husbands over small matters and go to their parent’s home should listen attentively and try to act upon the following blessed Ḥadīṣ with heart and soul. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “And (the wife) must not leave the house of her (husband) without his permission. If she does so, until she does not repent, Allāh عَزَّوَجَلَّ and His (innocent) angels send curse upon her.” Someone asked, “Even if the husband is cruel?” The Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Even if he is cruel.” (*Kanz-ul-’Ummāl*, pp. 114, vol. 16, *Ḥadīṣ 44801*)

The Cause of Most Women being in Hell?

Some women are extremely disobedient and ungrateful to their husbands. If they are offended even slightly, they forget all the previous kindnesses and favours and start cursing their husbands. Those women who often curse and annoy their husbands should repent immediately; once the Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was going to the ‘Eid-Gāh on ‘Eid day. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by some women and said, “Oh women! Give charity as I have seen most of you in the Hell.” The women asked, “Yā Rasūl-Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the reason for this?” The Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “You often curse and are ungrateful to your husbands.” (*Saḥīḥ Bukhārī*, pp. 123, vol. 1, *Ḥadīṣ 304*)

The Rights of Neighbours

Dear Islamic brothers! Everyone should treat their neighbours nicely and respectfully unless there is a valid Shar’ī reason. Once, a person came in the presence of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, “Yā

Rasūlullāh ﷺ! How will I know if I have done something right or wrong?” The Holy Prophet ﷺ replied, “When you hear your neighbours saying that you have performed something right, indeed you have performed something right and when you hear them saying that you have committed something wrong, indeed you have committed something wrong.” (*Sunan Ibn Mājah*, pp. 479, vol. 4, *Hadīṣ* 4223)

Highest Certificate

Allāh-u-Akbar عَزَّوَجَلَّ! What great importance the neighbours hold that your ‘character certificate’ is issued through them. Unfortunately, today, the neighbour’s immense importance is not considered. With the blessings of travelling in the Madanī Qāfilahs every month, filling in the Madanī In’āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, for the sake of the beloved Prophet ﷺ, the importance of the neighbours will develop in your hearts, you will have the mindset of respecting them and *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, your area will become a garden of Madinah.

Which Qualities should the Amīr-e-Qāfilāḥ Possess?

An Amīr in a journey should respect and serve his companions a lot. A blessed Ḥadīṣ states, “The one serving his companions the most in a journey is the Amīr, and his companions can never surpass him in any deed or action unless they become martyr.” (*Shu’bul Īmān*, pp. 334, vol. 6, *Hadīṣ* 8407)

Anything Spare should be Given to Someone Else

Once, during a journey, the Holy Prophet ﷺ said, “Whoever has a spare transport, should give it to the one who is without it, whoever has spare food should give it to the one without food” and like this, he

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke of other things as well. Sayyidunā Abū Sa’id Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ says, “In the same way, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned different materialistic items until we felt that nobody has the right of keeping anything which is spare.” (*Saḥīḥ Muslim*, pp. 81, vol. 2)

You will be Questioned about Your Subordinates

Not only the Amīr-e-Qāfilaḥ, but everyone should also treat their subordinates (those under you) nicely. The beloved and blessed Rasūl of Allāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The guardian will be questioned about his guardianship. The king is a guardian and he will be questioned about his people, the man is a guardian of his family and will be questioned about those in his guardianship, a woman is guardian of her husband’s home and she will be questioned.” (*Saḥīḥ Bukhārī*, pp. 112, vol. 2, *Hadīṣ* 2409)

Dear Islamic brothers! With the blessings of travelling in the Madanī Qāfilaḥs every month, filling in the Madanī In’āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will develop the spirit of respecting and taking care of your subordinates and everyone will be happy with you and will bless you with Du’ā-e-Madīnah. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ

Distribution of Duties

During the journey, the duties should be distributed amongst the travellers instead of placing the entire burden upon the shoulders of just one person. Once, the blessed companion’s عَلَيْهِمُ الرِّضْوَانُ were on a journey; they decided to slaughter a female sheep. Someone took it upon himself to slaughter it whilst another took the responsibility of skinning it. Someone else took the responsibility of cooking it. The Prophet of Allāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I will collect wood for the fire.” The blessed companion’s عَلَيْهِمُ الرِّضْوَانُ said, “We will do that.” The Holy

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I know that you can do it for me but I do not like to be prominent amongst you. Allāh عَزَّوَجَلَّ also does not like it.” (*Iṭḥaf-us-Sādat-il-Muttaqīn*, pp. 210, vol. 8)

Offer Your Seat to Somebody Else

If there is shortage of seats during a bus or train journey, those people sitting should not remain sitting and those people standing should not remain standing for the whole journey. Everyone should take turns to sit and thus earn reward of facing a difficulty. Sayyidunā ‘Abdullāh bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ says that there was only one camel for three persons in the battle of Badr, hence, Sayyidunā Abū Lubābah and Sayyidunā ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُمَا were with the camel of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Both say that when it was the turn of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to walk, both of us would request the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to remain seated and that we will walk in lieu of him. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “You are not stronger than me and I am not indifferent to reward.” (i.e. I also need reward so why should I not walk!) (*Sharah-us-Sunnah*, pp. 566, vol. 5, Ḥadīṣ 2680)

Travel with a Madanī Qāfilaḥ

Dear Islamic brothers! With the blessings of travelling in the Madanī Qāfilaḥs every month, filling in the Madanī In’āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, for the sake of the beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ you will develop the spirit of self-sacrifice and, with its blessing, you will gain the auspiciousness of performing Ḥaj and seeing beautiful Madīnah and during these blessed journeys you will gain the auspiciousness of happily offering seats & places to the travellers in Minā, Muzdalifah, ‘Arafāt and of course in Makkah & Madīnah.

Do not take up too Much Space

One should not take up too much space for his personal comfort distressing others at such places where people gather in large numbers like Ijtimā'āt etc. It is stated by Sayyidunā Sāhl bin Mu'āz رَضِيَ اللهُ تَعَالَى عَنْهُمَا, “My respected father says, ‘Once we went to participate in Jihād with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. People took up too much space (whilst travelling) and blocked the path. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent someone to announce, “Indeed, whoever blocks paths, there is no Jihād for him.” (Sunan Abū Dāwūd, pp. 388, vol. 2, Ḥadīṣ 2629)

It is Sunnah to Make Space for the Newcomer

It is a Sunnah for the people who are already sitting to make space for a newcomer. It is stated by Sayyidunā Wasilāh bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ that a person came to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in the Masjid. The Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved to one side and made space. The person asked “Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ there was already enough space. Why did you go through the difficulty of making more space?” The Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “It is the right of a Muslim that whenever he sees his Muslim brother, he should make space.” (Shu'bul Īmān, pp. 468, vol. 6, Ḥadīṣ 8933)

Dear Islamic brothers! With the blessings of travelling in the Madanī Qāfilāh every month, filling in the Madanī In'āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, for the sake of the Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ there will be blessings for you in just a little space, you will develop a mindset of practicing the Sunnah of making space for others and providing them with comfort and you will إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ gain a spacious place for burial in Jannat-ul-Baqī'.

Whispering

Sayyidunā ‘Abdullāh bin Mas’ūd رضي الله تعالى عنه narrates that the Prophet of Allāh صلى الله تعالى عليه وآله وسلم said, “If there are three persons, two of them should not talk secretly until lots of people arrive as it will cause grief to the third person.” (*Saḥīḥ Bukhārī*, pp. 185, vol. 4, *Ḥadīṣ* 6290) (He might think that they are talking about him or they did not consider him worthy of joining the discussion etc.).

Stepping over People

If people are already sitting in the first row for Jumū‘ah, it is prohibited for the latecomer to step over the people in order to get to the front. The Prophet of Allāh صلى الله تعالى عليه وآله وسلم said, “Whoever steps over people on Friday, he will be made into the bridge for the dwellers of Hell on the Day of Judgement.” (*Jāmi’ Tirmiḏī*, pp. 48, vol. 2, *Ḥadīṣ* 513)

Sitting between Two People

If two people are already sitting, it is extremely immoral and against the respect of a Muslim to sit between them without their permission. The Holy Prophet صلى الله تعالى عليه وآله وسلم said, “It is not Ḥalāl for a man to separate two people except with their permission.” (Meaning to sit between them) (*Sunan Abū Dāwūd*, pp. 48, vol. 4, *Ḥadīṣ* 4845)

Sayyidunā Ḥuḏayfah رضي الله تعالى عنه narrates that the beloved and blessed Prophet صلى الله تعالى عليه وآله وسلم said that such a person is cursed. (*Jāmi’ Tirmiḏī*, pp. 346, vol. 4, *Ḥadīṣ* 2762) The beloved Rasūl of Allāh صلى الله تعالى عليه وآله وسلم is reported to have said, “Do not ask someone to leave his seat for you; instead, the sitting person should make space.” (*Saḥīḥ Muslim*, pp. 217, vol. 2)

The beloved Rasūl of Allāh صلى الله تعالى عليه وآله وسلم said, “If someone leaves his seat and then returns to it, he is entitled to it the most.” (*ibid*)

Dear Islamic brothers! Whoever leaves his place to go the toilet or perform Wuḍū and will return to his place, no-one else should sit there. However, some people place a shawl etc. in the first row of the Masjīd to reserve a place or to prevent others from sitting there; this is not allowed. If necessary, there is no harm in reserving a place for the Mukabbir and the Sāmi' in Tarāwīḥ.

Dear Islamic brothers! With the blessings of travelling in the Madanī Qāfilaḥs every month, filling in the Madanī In'āmāt card and handing it in to the relevant responsible Islamic brother at the end of every Islamic month, **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**, for the sake of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ you will learn the norms of a gathering, refrain from violating people's rights, hurting their feelings and will develop a mindset of respecting Muslims. With the blessings of this, you will **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** gain the auspiciousness of Ḥaj and visit to beautiful Madīnah.

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**

Don't Hurt Anyone's Feelings

Dear Islamic brothers! The Muslim's respect demands us to fulfil the rights of every Muslim at any cost. We must not hurt the feelings of any Muslim without a Shari' reason. Our blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never hurt the feelings of any Muslim. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never teased anyone, never made a joke of anybody, never pushed anybody away and never insulted anyone. Instead, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced every one.

Uswah-e-Hasanah

In order to learn how to respect Muslims properly, we must follow and focus on the 'Uswah-e-Hasanah' (best character) of our beautiful

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allāh عَزَّوَجَلَّ says in the Glorious Qurān, Part 21, Sūrah Aḥzāb, verse 21,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed following the Noble Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is better for you.

(Kanzul Īmān [Translation of Quran])

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

52 Beautiful Sunan

The beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is surely the greatest, the most respected and honoured of the entire creation of Allāh عَزَّوَجَلَّ. To respect and honour the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in every condition is Fard. I will now try to present to you 52 Sunan of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which can guide us in respecting Muslims:

1. The Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always safeguarded his blessed tongue and talked only when necessary.
2. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated the people lovingly. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never did anything that would cause hatred.
3. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always honoured the ‘respected person’ of a nation and would appoint him as the nation’s leader.
4. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always advised people to fear Allāh عَزَّوَجَلَّ.
5. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not hurt people, his friendliness, excellent morals & superb character always remained the same.
6. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always enquired about the blessed companion’s عَلَيْهِمُ الرِّضْوَانُ.

7. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always praised people's positive talks & ideas and condemned anything that was evil and forbade people from acting upon it.
8. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dealt with matters moderately.
9. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was not funny at all.
10. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was never neglectful of rectifying people.
11. His صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ talk and sitting would always begin and finish with the Zikr of Allāh عَزَّوَجَلَّ.
12. When He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went somewhere, he would sit wherever he found place and also advised others to do the same.
13. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would fulfil the rights of the people who sat by him.
14. Whoever that was blessed with sitting besides the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ felt that the Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved him the most.
15. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not end the conversation with any one until that person ended himself.
16. Whenever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shook hands with someone, he did not withdraw his blessed hands first.
17. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always help the needy.
18. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated every one generously and politely.
19. His blessed gathering was the gathering of knowledge, modesty, patience & trust.
20. His صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed gathering was very peaceful and nobody was disgraced.

21. If anyone made a mistake in the blessed gathering, he would not be ridiculed and his mistake would not be spread.
22. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would pay complete attention while talking to someone.
23. His blessed eyes would remain lowered with modesty.
24. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was shyer than even an unmarried girl.
25. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always say Salām first.
26. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say Salām to children as well.
27. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not turn his blessed face away from his visitor until the visitor did not turn his face and leave.
28. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never stretched his blessed legs towards people in the gathering.
29. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ often sat facing the Qiblaḥ.
30. If the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ resented someone’s comments, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say “May Allāh عَزَّوَجَلَّ give him goodness.”
31. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never took revenge of any one due to any personal reason.
32. Instead of taking revenge, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always forgave those who distressed him.
33. Apart from Jihād, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never hit anybody with his blessed hands. Not even his wives or servants.
34. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke gently; a blessed Ḥadīṣ says, “The worst person amongst the people is he whom people left because of his indecent & offensive language.” (*Saḥīḥ Muslim, pp. 322, vol. 2*)

35. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was naturally very gentle and would remain delighted.
36. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never scream.
37. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never speak harshly.
38. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never blame people.
39. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was not a miser at all.
40. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saved himself from three things: quarrelling, arrogance and involving himself in unnecessary activities.
41. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never find faults with people.
42. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never tell a person off due to personal reasons.
43. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only advised people to perform good deeds but also did so himself.
44. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ patiently tolerated the harsh words and unnecessary questions of the traveller.
45. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never interfered or interrupted someone's conversation.
46. If anybody spoke unnecessarily, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would forbid him or leave the place.
47. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was so simple and humble that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not specify any prominent place for himself to sit. (*Ihyā-ul-'Ulūm, pp. 396, vol. 2*)
48. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes rest upon a blessed mat and sometimes upon the ground without spreading any thing.
49. When sleeping, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes use his blessed hand as a pillow.

50. The blessed speech of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was so clear that if a person wanted, he could easily count the number of words.
51. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never laughed aloud (means if there is someone else, he will hear the sound of laughing).
52. Whilst talking, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never stare at the face of the person he was talking to.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

DESERTED PALACE

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, **إِنْ هَاءَ اللَّهُ عَزَّوَجَلَّ** you will feel a Madanī transformation within yourself.

The Prophet of mankind, the peace of our heart and mind, the most generous and kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘Whoever recites Durūd Sharīf one thousand times daily will not die until he sees his home in the Heaven.’ (*At-Targhīb wat-Tarhīb*, pp. 499, vol. 2, *Ḥadīṣ* 2483)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā Junaīd Baghdādī **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** says ‘once I had to go to Kūfāh where I saw a grand and beautiful palace. The doorways were crowded with servants. In the courtyard a woman was singing the following song:

وَلَا يَعْثُبُ بِسَاكِنِكَ الزَّمَانُ أَلَا يَا دَارَ لَا يَدُ خُلِكَ حُزْنٌ

Meaning

‘Oh house! May distress never enter you. May the people living in you never face trouble.’

After some days, I passed by the same palace again and I saw the doors were dirty, there were no servants and the **Deserted Palace** showed signs of decay. The joy and happiness of the palace seemed to have turned into sadness and distress. Upon asking about the palace, I was told that the owner had died and the servants had left. The grand palace had become deserted and the laughter of people had been replaced by a deadly silence.

Sayyidunā Junaīd Baghdādī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says I knocked at the door of the palace, an old woman came out. I asked her as to how such a beautiful and splendid palace had turned into a desolate and empty one and what happened to its inhabitants. Upon hearing my questions, the old woman began to cry and told me about the demise of the palace-owner. She said, 'The inhabitants of this palace used to live here temporarily; their destiny took them from this palace to their dark grave and they have been deprived of their wealth and all other luxuries. This is not something new, it is the way of this world that whoever comes in it and gets happiness will surely face the painful reality of death and will be left in the empty cemetery. Whoever is faithful to this world, it will indeed be unfaithful to him.' Sayyidunā Junaīd Baghdādī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said I was once walking past this palace, a woman was singing the following song:

أَلَا يَا دَارُ لَا يَدُ خُلُكِ حُزْنٌ وَلَا يَعْجَبُ بِسَاكِنِكَ الزَّمَانُ

Meaning

'Oh house! May distress never enter you. May the people living in you never face trouble.'

The old woman started crying and said, 'I am that unfortunate woman. I am the only person that has survived in this Deserted Palace.' After taking a deep sigh she said, '**Regret for the person who is negligent of**

his death despite being aware of the deception of this mortal and transient world.’ (*Raud-ur-Riyāhīn*, pp. 110)

Warning for All of Us

My dear Islamic brothers! This narration of the Deserted Palace and its residents is a warning to us! The residents were lost in the love of the world and were negligent of their end. They were busy with the construction and decoration of big palaces. They were occupied with lighting up their homes whereas the dark grave was waiting for them. They were lost in the company of their friends and servants but did not remember the loneliness of the grave.

Suddenly, their death approached and all hopes of life were dashed. Their cheerful and joyful homes were emptied by death. They were taken from their well-lit homes to the dark grave. They were enjoying themselves in the company of their family and friends but they are now depressed and frightened in the deadly silence of the grave.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Trick of the World

At the end of the event, there are many Madanī flowers warning us; regret to the person who experiences the tricks of the world and is still so occupied with it that he has forgotten his death. Whoever falls into the trap of this world and forgets his death, his grave, the Day of Judgement and does not do good deeds to please Allāh عَزَّوَجَلَّ is indeed worthy of condemnation.

To save us from this trick, our Rab عَزَّوَجَلَّ warns us. It is stated in Pārah 22, Sūrah Fāṭir, verse 5:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ
الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ۝

Oh mankind! Surely, the promise of Allāh ﷻ is true. Therefore, let not the life of this world deceive you and let not the arch deceiver (Devil) deceive you in the respect of Allāh ﷻ.

(Kanzul Īmān [Translation of Quran])

Indeed, the one who is aware of the severity of death and post-death situation cannot fall victim to the tricks of this world.

Bamboo Hut

It is narrated that Ḥaḍrat Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ started living in a simple hut made of bamboo. Somebody suggested that it would be better if you had a grand house. Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ replied, ‘**This is enough for the person who is going to die.**’ (*Al’aqd-ul-Farīd, vol. 3, pp. 146*)
Regretfully, we don’t ponder about our death and are busy constructing grand buildings. We are busy furnishing our homes with English style bathrooms, American style kitchens, marble flooring, massive wardrobes and many other types of decoration. An Arab poet tried to draw our attention towards the reality of the world by the following couplets:

وَلَعَلَّ غَيْرَكَ صَاحِبُ الْبَيْتِ	زَيَّنْتَ بَيْتَكَ جَاهِلًا وَعَمَرْتَهُ
فَكَأَنَّهُ قَدْ حَلَّ بِالْمَوْتِ	مَنْ كَانَتْ الْإَيَّامُ سَائِرَةً بِهِ
وَهَلَاكُهُ فِي السَّوْفِ وَاللَّيْتِ	وَالْمَرْءُ مُرْتَهِنٌ بِسَوْفٍ وَكَيْتِ
فَعَدَا وَرَاحَ مُبَادِرِ الْمَوْتِ	فَلِلَّهِ دُرْفَتِي تَدَبَّرَ أَمْرَهُ

Translation

You are busy decorating and inhabiting your home due to ignorance from the reality of the world and knowledge of the after-life (after you die) maybe a stranger will be the owner of this house.

Whoever is being pulled by days (towards the grave), it is as if he has already met death. Meaning he will die very soon.

People are lost in hope for worldly gains even though these hopes will be their downfall.

It is up to Allāh عَزَّوَجَلَّ as to how much reward he gives to that youngster who is concerned (about his grave and Hereafter) day and night and is always preparing for it.

Read the following narration from Abū Dāwūd Sharīf and realize how strongly our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked big and grand homes.

Tall Home Demolished!

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates once we went somewhere with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a tall building and asked, ‘What is this?’ Somebody said that this is the home of so and so person. After hearing this, The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ didn’t say anything. The owner of the building came and said Salām to the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in our presence but the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his face and did not reply. That person did this action many times and realized that the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was displeased with him. That person said to the companions عَلَيْهِمُ الرِّضْوَانُ ‘By Allāh عَزَّوَجَلَّ, I feel that the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is displeased. The companion’s عَلَيْهِمُ الرِّضْوَانُ said that the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw your building while walking past it (meaning we think your building is the cause of displeasure). After hearing this, the person went back to his building and demolished it completely.’ (*Sunan Abū Dāwūd, pp. 402, vol. 4, Hadīṣ 5237*)

Dear Islamic brothers! This is the love of the companion’s عَلَيْهِ الرضوان for the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not order him to demolish the building neither did he say that it wasn’t allowed but the companion realized that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was displeased with him because of the building which had become a barrier between the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and him, so it was demolished. This demolishing is not a waste of material neither is it a waste of money but it is an act to please the last Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If the beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gets pleased even by demolishing a building, so it’s indeed a favourable deal. Sayyidunā Ibrāhīm Khalīl عَلَيْهِ السَّلَام had got prepared to sacrifice his son for the pleasure of Allāh عَزَّوَجَلَّ. (*Mirā-tul-Manājīh Sharḥ-e-Mishkāt-ul-Maṣābīh, vol. 7, pp. 21*) The Qurānic story about Sayyidunā Khalīl عَلَيْهِ السَّلَام and the sacrifice is very famous. This type of situation takes place with some particular people only. Now, a person is not allowed to kill his children on the basis of the order given in his dream etc. If he does so, he will be regarded as a killer and be liable to Hellfire.

Inscription Serving as a Warning

Sayyidunā Abū Zakarīyyā Taimī رَحِمَهُ اللهُ عَلَيْهِ says: ‘Once a rock with an inscription was brought to Khalīfah Sulaymān bin ‘Abdul Mālik when he was in Masjid-e-Ḥarām. He called such a person who could read the inscription. A while later, Ḥaḍrat Waḥb bin Munabbih came and read the inscription. It said: ‘Oh son of Ādam! If you knew how close death is, you would stop making long plans and would not dream about earning worldly wealth. (Remember!) If your feet slip, you will be embarrassed and ashamed on the Day of Judgment. Your friends and family will be fed up with you and will leave you in trouble and distress. You will be separated from your mother and father and your loved ones. Your children and your close relations won’t help you. You won’t

be able to return to the world, neither you will be able to do any more good deeds. Make efforts for the Hereafter before the time of embarrassment comes.’ (*Ẓam-mul-Ĥawā, Chapter. 50, pp. 498*)

My dear Islamic brothers! The wise person should analyze and ponder over his previous life and sincerely repent of the sins committed in the past. He should give up the hope of living in this world for a long time and should perform good deeds for the preparation of his grave and the Hereafter. Don’t leave good deeds, nor commit sins for your family, friends or money as nothing will benefit you in the grave, the Hereafter and even in this world except good deeds.

My dear Islamic brothers! We can get cautious and concerned about our Hereafter only when we ponder frequently about our imminent death. Whenever we get pleasure due to the acquisition of any worldly luxury, we should immediately think that this will perish or I will have to leave it very soon.

Started Crying after Seeing a Splendid Home

One day, Sayyidunā Ibn-e-Muṭī رَحْمَةُ اللَّهِ عَلَيْهِ saw his splendid house and became very happy but then started crying suddenly. He رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Oh beautiful home! If there were no death I would be happy with you. If I were not to be buried in my narrow grave, I would be indulging myself in the beauties of this world.’ After saying this he started to cry again. (*Iṭḥāf-us-Sādat-il-Muttaqīn, pp. 32, vol. 14*)

The Angel of Death

It is narrated that once the angel of death ‘Izrāil عَلَيْهِ السَّلَام came to take someone’s soul. He asked ‘Who are you?’ The angel of death عَلَيْهِ السَّلَام replied, ‘I am the one who cannot be stopped by the guards of a palace and who does not accept or take bribery.’ That person said, ‘Then you

must be ‘Izrāil عَلَيْهِ السَّلَام. I haven’t made preparation for death and the Hereafter.’ He عَلَيْهِ السَّلَام said, ‘Oh person! Where is your so-and-so neighbour? Where is your so-and-so friend?’ He replied they have died. He عَلَيْهِ السَّلَام said, ‘Was there no lesson for you in their death so that you would start your preparation for death?’ Having said this, the angel seized his soul. (*Al-Mustatraf, vol. 2, pp. 474*)

Dear Islamic brothers! Successful and wise is the one who sees other people dying and ponders over his death and starts preparation for the grave and the Hereafter. Our pious saints رَحْمَةُ اللهِ تَعَالَى said, ‘Fortunate is the one who gets lesson from others’ states.’ (*Ithaf-us-Sādat-il-Muttaqīn, pp. 32, vol. 14*)

Imagination of Death

Pondering over death negligently will not prove to be so beneficial because we see many funerals and sometimes we even lay down the dead person into his grave but we don’t have their permanent effect. The best way to ponder about death is to sit alone and purify the mind of all worldly thoughts.

Try to picture the faces of those friends, relatives and loved ones who have died. Whilst picturing their faces, think, how busy they were with their worldly jobs, how they struggled to improve their status in society by getting high education and wealth and how they had dreams for their worldly future. They faced many difficulties and troubles for their worldly business. They were busy with just worldly tasks. They loved the luxuries and comforts of the world only. They were living their lives as if they would never die and were lost in worldly joys. Their shroud had already arrived in the market but they were unaware and were lost in worldly matters. In this unawareness, they were suddenly captured by death and were put into their grave. Their parents were overcome

by grief, their widows had nobody to support them, their children were left crying, their dreams were shattered, their long hopes were dashed and all their worldly tasks were left unfinished. Their worldly efforts have gone to waste. Their relatives have forgotten all about them.

After having imagination in this way, start imagining their miserable state in the grave that only their bones would be left. Their faces may have been deformed. Whenever they would smile, it would seem as if a flower was blooming, but now their teeth may have been rotten and fallen out and their mouth will be full of pus. Their big beautiful eyes may have burst and oozed out and would be all over their cheeks. Their silk-like hair may have fallen off. Insects will be crawling in their delicate noses. Their petals-like lips may have been eaten by the worms. Those little innocent children who would cheer up the depressed person by talking, insects may have stuck to their tongue. The muscular and well-built body of the youngster may have rotten. All the joints may have been separated.

Having made imagination in this way, now imagine that this all will also happen to me very soon. Very shortly, I will feel the pains of death, my eyes will be looking at the ceiling and all my loved ones will have gathered around me. My mother will be crying out, 'My beloved, my beloved'. My father will be shouting out, 'My son, my son'. Sisters will be screaming, 'My brother, my brother.' Loved ones will be crying and screaming. In this state of grief and sadness, my soul will be taken out of body. Somebody will step forward and close my eyes and will cover my face with a piece of cloth. The Ghassāl will be called; he will give me Ghusl and then wrap me in the shroud. With tears and screams, my funeral will leave the house where I spent all my life. Those who would dote on me will pick up my body and will head towards the cemetery. I will be laid down into the grave and my loved ones will put soil on me with their hands. They will leave me all alone in the grave

and no-one will accompany me by sitting at the graveside. My body will then begin to rot in the grave. Worms will start to eat it. Will the worms eat my right eye first or my left one? Will they eat my tongue first or my lips? The worms will be squirming and wriggling all over my body freely. They will be going into my nose, eyes and ears.

Ponder about all this and about the arrival of the angels, their questions and the punishment of the grave. By thinking about death in this way through Fikr-e-Madīna, you will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** begin to prepare yourself for death. You will want to do as many good deeds as possible and will stay away from sins. To remember death, listen to the cassette 'Deserted Palace' at least once every month sitting alone or in the dark. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will be very useful.

My dear Islamic brothers! Our pious saint's **رَحْمَةُ اللَّهِ تَعَالَى** always pondered about death, the grave and the Hereafter. They avoided sins and were always ready to do good deeds, they never engrossed themselves in this mortal world but they cried with the fear of Allāh **عَزَّوَجَلَّ**.

First Night of the Grave

Sayyidunā Yazīd Raqāshī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** says that we presented ourselves before 'Amīr Bin 'Abdullāh **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** who was crying. Upon being asked the reason of weeping, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** replied, 'The night whose morning is the Day of Judgement' is scaring me, (meaning: the thoughts of the first night in the grave has terrified me). (*Al-Majālisah, vol. 1, pp. 199*)

My dear Islamic brothers! Pondering over the grave and the Day of Judgement, our pious saints **رَحْمَةُ اللَّهِ تَعَالَى** advised and guided us to get ready before the arrival of death.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Why Pondering about Death is Important!

Ḥujja-tul-Islām Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes in *Iḥyā-ul-'Ulūm*, ‘The person who believes that death will indeed come, knows that the soil will be his bed, the grave will be his destination, the insects will be his companions, the Day of Judgement will be his witness and Heaven or Hell will be his final destination should get concerned about death only; he should always talk about it, prepare for it and count him among the dead as the Arabic saying goes, ‘Whatever is predestined to take place is near.’ (*Iḥyā-ul-'Ulūm*, pp. 475, vol. 4)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Wise is the one who takes an account of his deeds and prepares himself for death.’ (*Jāmi' Tirmizī*, pp. 207, vol. 4, *Hadīṣ* 2467)

Our pious saints رَحْمَةُ اللهِ تَعَالَى would frequently remember their death and sometimes, would become unconscious due to worry and fear of death and the Day of Judgement.

Answer to an Enquiry of Health

Whenever somebody asked Sayyidunā Yazīd Raqāshī رَحْمَةُ اللهِ تَعَالَى ‘How are you’ he رَحْمَةُ اللهِ عَلَيْهِ would reply, ‘How will be the person whose death is chasing him, whose destination will be in the ground, the grave will be his home, insects will be his companions and who will have to wait for the Day of Judgement?’ After saying this, he رَحْمَةُ اللهِ عَلَيْهِ would start to tremble and cried so much that he would become unconscious. (*Al-Mustaṭraf*, vol. 2, pp. 477)

Morning in which State

Similarly, someone asked Sayyidunā Mālik bin Dinār رَحْمَةُ اللهِ تَعَالَى as to how he spent the morning. He رَحْمَةُ اللهِ عَلَيْهِ replied, ‘How will be the morning of the person who is about to go from one home (meaning:

from this world to the Hereafter) and yet he does not know if his final destination will be Heaven or Hell.’ (*Tanbīh-ul-Ghāfilīn*, p. 566)

My dear Islamic brothers! We should also try and follow the footsteps of these pious people رَحْمَةُ اللهِ تَعَالَى and should sincerely prepare ourselves for death rather than keeping ourselves busy with this transient world.

Best Provisions

During a sermon, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Oh people! This world is not your permanent destination. Allāh عَزَّوَجَلَّ has written that this world will end and its inhabitants will be made to leave. Very shortly, these strong homes and their dwellers will be destroyed and deserted. Everybody will leave. Oh People! May Allāh عَزَّوَجَلَّ have mercy upon you. When you leave (this world), leave with the best thing (meaning good deeds) and good provisions for the journey. The best provisions are piety and abstinence from sins. (*Iḥyā-ul-‘Ulūm*, pp. 484, vol. 4)

The World will be Destroyed

Once during his speech, Sayyidunā Imām Shāfi’ī رَحِمَهُ اللهُ عَلَيْهِ said, ‘Indeed, this world is a place to do errors and the home of dishonour and shame. Its inhabitants will be destroyed and its residents will soon enter their grave. Separation is its achievement and its wealth will soon become its poverty. Its comfort is, in fact, a trouble while its trouble is actually a comfort. Be afraid in the court of Allāh عَزَّوَجَلَّ and repent and be happy with what Allāh عَزَّوَجَلَّ has given you. Don’t lose the rewards of the Hereafter in exchange for the wealth of the world. Your life is like a disappearing shadow and a falling wall. Increase your deeds and decrease hope of this world.’ (*Az-Zuḥd-o-Qaṣr-ul-Amal*, pp. 61, *Maktaba-tul-Ghazālī, Damascus*)

Today is the Day of Action

Whilst performing a sermon in Kūfah, Sayyidunā ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I am afraid that you will begin to have long hopes. Beware! Satisfaction of your wishes diverts you from the true path. The world will soon turn its back to you and the Hereafter will soon face you. Today is the day of action, not accountability and tomorrow will be the day of accountability, not action.’ (Az-Zuḥd-o-Qaṣr-ul-Amal, pp. 58)

Preparation of the Hereafter in the World

During his last sermon, Sayyidunā ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Allāh عَزَّوَجَلَّ gave you this world just for preparation of the Hereafter, not for enjoyment and merriment. Indeed, the world will end and the Hereafter will always remain. Don’t let the mortal world make you negligent of the eternal Hereafter. Don’t prefer this transient world to the never-ending Hereafter because this world will soon be terminated and you will return to Allāh عَزَّوَجَلَّ indeed. Fear Allāh عَزَّوَجَلَّ because this will stop the punishment and is a way of getting closer to Him.’ (ibid)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

TEST OF THE GRAVE^{*}

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** you will feel a Madanī transformation within yourself.

Excellence of Durūd Sharīf

The Exalted Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Recite Durūd Sharīf upon me in your gatherings as your reciting the Durūd Sharīf will be Nūr for you on the Day of Judgement.” (*Al-Jami'us-Şagīr, pp. 280, Ḥadīṣ 4580*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rebuke of the Grave

Sayyidunā Abul-Hujjāj Şumālī رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “When the dead person is laid into the grave, the grave says to him, “May you be destroyed! Why did you forget me? Didn't you know that I am the home of troubles and darkness? Why did you use to walk on me arrogantly?” If the deceased is pious, a voice

^{*} This speech was delivered by Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** during the 3 day international Ijtimā' of Da'wat-e-Islāmī (1416h) in Madīna-tul-Auliya Multan.

from the unseen says, “Oh grave! He is one of those who always spread goodness and prevented evil” The grave says, “If it is so, I will become a garden for him.” The body of the person then becomes Nūr and his soul goes towards the court of Allāh عَزَّوَجَلَّ.” (*Musnad Abū Ya’lā, pp. 67, vol. 6, Ḥadīṣ 6835*)

Congratulations!

Dear Islamic brothers! Ponder about this blessed Ḥadīṣ for a moment, when any one is buried into the grave, whether he is pious or wicked, he is frightened. Oh preachers of Da’wat-e-Islāmī! Oh those who give Dars from Faizān-e-Sunnat! Oh those who participate in the area-visit to invite people towards goodness! Oh those who bring up their children according to Sunnaḥ and Sharī’aḥ and spread Sunnaḥ among people through individual efforts! Congratulations to all of you! An unseen voice will help and support you in the grave which will become a garden for you. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ

Where are My Children?

Remember! Only your deeds will accompany you in the grave. Your beautiful homes, wealth, bank balance, big businesses will not go with you in the grave. Sayyidunā ‘Aṭa bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ said, “When the deceased is buried into the grave, his deeds enter the grave, move his left thigh and say, “I am your deed”. The dead person asks, “Where are my children? Where are my luxuries and wealth?” The deeds say, “All of them have been left behind and nothing has come in your grave apart from me.” (*Sharah-us Ṣudūr, p. 111*)

Frightening Things in the Grave

Oh those who are scared of dark! Oh those who get frightened upon hearing a cat's sound! Oh those who change their way upon hearing a

dog's bark! Oh those who get frightened by just mentioning of snakes and scorpions! Oh those who get scared of just looking at the fire from a distance! Listen carefully! Ḥaḍrat ‘Allāmah Jalāl-ud-Dīn Suyūṭī Ash-Shāfi‘ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ quotes in Sharḥ-us-Şudūr, “When a dead person is buried into the grave, all the things which he was scared of in the world but not of Allāh عَزَّوَجَلَّ, come in his grave to frighten him.” (*Sharah-us Şudūr, p. 112*)

Can the One Who Feels Allāh عَزَّوَجَلَّ Commit a Sin?

Dear Islamic brothers! Can the one who fears Allāh عَزَّوَجَلَّ ever miss his Şalāh or fast? Can he fall prey to negligence in giving Zakāh? Can the one who fears Allāh عَزَّوَجَلَّ ever earn Ḥarām money and take or give interest and bribes? Shaving the beard and reducing it less than a fist-length is Ḥarām, so can the one who fears Allāh عَزَّوَجَلَّ ever shave his beard or keep it short? Can he watch films and dramas on the TV, VCR and internet and listen to songs and music? Can the one who fears Allāh عَزَّوَجَلَّ hurt the feelings of his parents, brothers, sisters, relatives and other Muslims? Can the one who fears Allāh عَزَّوَجَلَّ commit sins such as swearing, lying, backbiting, gossiping, breaking promises and other evil acts? Can the one who fears Allāh عَزَّوَجَلَّ be a thief, a terrorist and a killer? Those who commit sins should listen very carefully to this Ḥadīş again “When a person is buried into the grave, all the things which he was scared of in the world but not of Allāh عَزَّوَجَلَّ come in his grave to frighten him.” (*Sharah-us Şudūr, p. 112*)

Call of Deceased’s Neighbours

Those who don’t offer Şalāh, don’t fast in Ramaḍān without lawful Shar’i reason, watch films and listen to songs, disobey parents, shave the beard or reduce it to less than a fist-length, adopt impermissible fashions and commit many other sins should listen very carefully Ḥujja-tul-Islām

Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي quotes, “When the body of the sinner is laid into the grave and he is punished, his deceased neighbours say to him, “Oh you who lived in the world after the death of your neighbours and brothers! Did you not learn a lesson from our death? Did you not learn anything from us leaving the world before you? Did you not see how our deeds ended? You had time so why did you not perform the good deeds which your brothers could not do?” Then a corner of the earth says to him, “Oh the one deceived by the mortal world! Why did you not learn any lesson from those who came here before you? Indeed the world had tricked them as well.” (*Iḥyā-ul-‘Ulūm*, pp. 530, vol. 4)

Dear Islamic brothers! Truly, the one who leaves this world leaves a silent message for us that as he left this world; we will also have to leave. As he is being buried beneath this soil, we will also be buried.

Test is Approaching

Dear Islamic brothers! When school or college exams approach, students busy themselves with revision. All they say is that tests are approaching. They make complete preparation for the exams; they say prayers and some unwise people even give bribes to the examiners. Their only wish is to pass the exams with flying colours. Oh those who busy themselves in the preparation of the worldly exams! There is another exam which will take place in the grave. If only we make preparation for this test! Today, if students come to know about probable questions, they spend all day and all night making preparation. If need be, they even take tablets to stay awake. Oh those who are worried about worldly tests! It is surprising that you make preparation for the probable questions but don’t make any preparation at all for the questions of the grave which are not probable, but definite and have already been told to us by the beloved of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Regretfully, we pay no attention to

the questions and answers of the grave. We have busied ourselves so much in the world that we do not realise we will die one day.

The One Who Copies is Successful

Dear Islamic brothers! May Allāh ﷺ shower His mercy and grace upon all of you and may He ﷺ give you death with Imān in Madīnah at the feet of the Holy Prophet ﷺ and may all these Du'ās be answered for me. We all know that it is an offence to copy someone in worldly tests but the test of the grave and the Hereafter is unique as it is important to copy someone in order to get success in this test. Allāh ﷺ has given us an example to copy and the more we copy this example, the more successful we will be. Mentioning this example: Allāh ﷺ says in Sūrah Aḥzāb, verse 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, Mujaddid of the Ummaḥ, revivalist of the Sunnah, destroyer of Bid'ah, scholar of Sharī'ah, guide of Tariqah, fountain of blessing, 'Allamah Maulānā Al-Ḥāj Al-Ḥāfīz Al-Qārī Ash-Shah Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن translates the foregoing verse in Kanz-ul-Imān in the following words:

“Indeed following the Noble Rasūl of Allāh ﷺ is better for you.”

So whoever follows this example will be successful and whoever follows Satan instead of this greatest example, will never be successful.

Unfortunate Groom Remained Asleep!

Dear Islamic brothers! May Allāh ﷺ have His grace and mercy on all of you. It is possible that people talk about you in this way: ‘he went

to bed last night as usual, there was nothing wrong, but when someone went to wake him in the morning for work, he was found sleeping so deeply that he will never wake up until the Day of Judgement (In other words, he was found dead).’ Sometimes, man falls victim to death quite suddenly and unexpectedly. A heart-rending true event took place in Bāb-ul-Madīnah Karachi a few years back. There was a young man who was about to get married; the date of giving the bride away was also fixed; only one day was left in the ceremony of giving the bride away. Regretfully, instead of thanking Allāh عَزَّوَجَلَّ by offering Nafl Ṣalāh and giving charity, a party was held. The daughters and daughter-in-laws danced with the music and men also watched them openly. The party carried on the whole night and when Azān for Fajr-Ṣalāh started, everyone went to sleep. The groom was tired due to the party and so he also went to sleep.

Dear Islamic brothers! It was Friday and almost 12 O’ clock, the mother sent someone to wake her son up so that he takes bath and gets ready as his wife was to come today. A relative went to wake him up. He calls out the grooms name but the groom didn’t reply. When he shook him, he screamed fearfully because the groom had passed away. Everyone was shocked at the sudden death of the groom, the house of marriage changed into that of lamentation. Music, songs, laughter and happiness turned into tears, cries and sadness. A shroud was bought, a grave was dug and the dead body of the unfortunate groom was put into a coffin. Alas! The bridegroom who was to have headed happily for the illuminated room of his marriage wearing the garland of fragrant and blooming roses sitting in a well-decorated car just after a few hours, he is now being taken to the dark and desolate cemetery. Instead of entering the illuminated and decorated room of his marriage, he is going to enter the dark grave full of insects. He is no longer wearing the attractive dress of his marriage, instead, he has been wrapped in a simple white shroud, and at last, he was buried in his grave.

Terrifying Sight of the Grave

Dear Islamic brothers! Just like this, one day, we will also be laid into our frightening grave. Yes! We will be able to see the people burying us and putting soil over us but we will not be able to speak. After the burial, those who used to dote on us will leave us alone in our grave. We will be hearing their footsteps, our heart will be sinking. Suddenly, two angels, Munkar and Nakīr, having long black hair and frightening faces, will cut through the wall of the grave with their sharp and long teeth. Flames of fire will be coming out of their eyes; they will make us sit upright. They will ask questions in a very fierce way. Oh you who are concerned about worldly tests only! Oh you who watch films and dramas! Oh you who listen to music! Oh you who shave your beards and reduce them to less than a fist-length! Oh you who earn Ḥarām and give and take interest and bribery! Oh you who oppress others taking unfair advantage of your high social status! Oh you, who lie, gossip and backbite! Oh you who distress your parents! Oh you who do not bring up your children according to the Sunnah and Sharī'ah! Oh you who prevent your children from attending the Sunnah-inspiring Ijtimā' of Da'wat-e-Islāmī so that they don't become religious! Oh you who prevent your children from keeping a beard, wearing a turban and growing tresses!

The Islamic sisters, who do not adopt Pardaḥ (veil), do make up and then go shopping as well as to the houses of friends and relatives. Listen carefully! If Allāh ﷻ and His beloved ﷺ become displeased and (Allāh forbid) you lose your Imān because of sins, what will you do? The questions will be asked in a very severe way, “مَنْ رَبُّكَ؟” (Who is your Creator ﷻ?). The person losing his Imān will not be able to answer. He will say, “هَيْهَاتَ هَيْهَاتَ لَا أَدْرِي” (I'm sorry! I'm sorry! I don't know anything). Then another question will be asked, “مَا دِينُكَ؟”

(What is your religion?). The dead person will be thinking that he made efforts only for the betterment of the world, he never even thought about the preparation for the test of the grave. He was engrossed in the comforts of the world only. He had never thought about the test of the grave! He won't understand anything and will say, “هَيْهَاتَ هَيْهَاتَ لَا أَدْرِي” (I'm sorry! I'm sorry! I don't know anything). Then, a very beautiful and bright-faced person will be shown and the deceased will be asked, “مَا كُنْتَ تَقُولُ فِي حَقِّ هَذَا الرَّجُلِ؟” (What did you use to say about this person?) How will he recognise the blessed person! He never loved the beard; He loved the latest hair-style and dressing. He shaved the beard but this beautiful person has a beard. He never even thought about turban in his whole life but this beautiful person is wearing a beautiful turban. When his son grew tresses he hit and made his son cut them. This beautiful person has got tresses! He loved wearing shirts and trousers. He had kept a photo of an actress in his key-ring and had placed a photo of an actress behind his car for everyone to see. He had displayed photos of actresses on the walls of home. He only knows the names of singers and artists. He doesn't know who this person is. The unfortunate person who may have lost his Imān will say, “هَيْهَاتَ هَيْهَاتَ لَا أَدْرِي” (I'm sorry! I'm sorry! I don't know anything). The window of Heaven will be opened and will be shut immediately, then the window of Hell will open and it will be said, “If you had given correct answers, the window of Heaven would have been permanently opened for you.” Upon hearing this, the person will be struck with grief and regret. His shroud will change into the shroud of Hell, bedding of fire will be laid and snakes and scorpions will pounce on him.

Vision of the Beloved ﷺ

Oh those who offer Ṣalāh regularly, fast in Ramaḍān, perform Ḥaj, give Zakāh, avoid watching films and listening to songs! Oh those who save

themselves from breaking promises, lying, backbiting, gossiping and immodesty! Oh those who speak kind words for the pleasure of Allāh **عَزَّوَجَلَّ**! Oh preachers of Da'wat-e-Islāmī! Oh those who act upon the Sunnah and invite others to do so! Oh those who give and listen to Dars from Faizān-e-Sunnat, invite people towards goodness, travel with the Sunnah inspiring Madanī Qāfilaḥs of Da'wat-e-Islāmī, grow a beard according to Sunnah, wear a turban and clothes according to Sunnah! Congratulations to you all because when a believer is asked in his grave, **“مَنْ رَبُّكَ؟”** (Who is your Creator **عَزَّوَجَلَّ**?), he will reply, **“رَبِّيَ اللهُ”** (My Creator is Allāh **عَزَّوَجَلَّ**). When he is asked, **“مَا دِينُكَ؟”** (What is your religion?), he will reply **“دِينِي الْإِسْلَامُ”** (My religion is Islām) (**أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! I used to travel with the Madanī Qāfilaḥs of Da'wat-e-Islāmī in the love of Islām. I used to bear the taunts of society in the love of Islām. People would laugh at me when they saw me acting on the Sunnah but I would tolerate it all happily. I had devoted my life to Islām.) Then a very beautiful, bright and merciful figure of a person will be shown. The hearts of those who offer Ṣalāḥ, fast, act on the Sunnah, give invitation towards goodness and travel with the Madanī Qāfilaḥs will be overjoyed. When it is asked, **“مَا كُنْتَ تَقُولُ فِي حَقِّ هَذَا الرَّجُلِ؟”** (What did you use to say about this person?), he will reply, **“هُوَ رَسُولُ اللهِ”** (He is Beloved, Rasūl of Allāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**). He **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is my benevolent Master. On hearing his praises, I used to become happy and kiss my thumbs and place them on my eyes due to love whenever I would hear his lovely and blessed name. He **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is my Master whose blessed remembrance was the only treasure of my life. After answering the last question, the window of the Hell will be opened and then be closed immediately.

The window of Heaven will open and it will be said, “If you had not given the correct answers, the window of Hell would have been

permanently opened for you.” After hearing this, the person will be extremely happy. He will have a Heavenly shroud, a Heavenly bed and the grave itself will be extremely large and the person will be enjoyed.

Name on the Door of Hell

Dear Islamic brothers! Repent of your sins immediately. Remember! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whoever misses one Ṣalāh intentionally, his name will be written on the door of Hell through which he will enter (the Hell).” (*Hilyat-ul-Awliyā*, pp. 299, vol. 7, Ḥadīṣ 10590)

It is stated in another Ḥadīṣ Sharīf, “Whoever misses one fast of Ramaḍān without a lawful Shar’i’ reason, he will not be able to make up for the missed fast even if he fasted his entire lifetime.” (*Jāmi’ Tirmizī*, pp. 175, vol. 2, Ḥadīṣ 733)

If you have ever missed any fast or Ṣalāh, then calculate them and offer them as Qaḍa and repent of the delay. Those who watch films and dramas and look at obscene things should be fearful because it is stated in Mukāshafa-tul-Qulūb, “Whoever fills his eyes with Ḥarām, fire will be filled into his eyes on the Day of Judgement.” (*Mukāshifat-ul-Qulūb*, p. 10) Those who distress their parents should also be fearful because it is stated in Ḥadīṣ Sharīf, “On the night of Ma’rāj, the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw that some people were hanging on branches of fire. It was said, ‘They used to swear at their parents’.” (*Al-Kabāir*, Imām Ṣāhibī, pp. 48, *Maṭbū’ah Peshawar*)

Those who shave their beards or trim them less than a fist-length should also get concerned because it is stated in Ḥadīṣ Sharīf, “Trim your moustaches and forgive your beards (meaning: let them grow) and don’t make your face like the Jews.” (*Sharah Ma’ānī-al-Aṣḥar Ḥadīṣ 6424*, vol. 4, pp. 28, *Dār-ul-Kutub-ul-‘Ilmiyyah*)

Black Scorpions

A few years ago, the dead body of a clean-shaven youngster was found in a village near Quetta, the people decided to bury him. After the burial, the relatives of the deceased came and said that they wanted to take the body to their own village for burial. Therefore, the grave was opened. When the slab from above the face was removed, everyone became startled. The shroud had been removed from the face and there was a beard of black scorpions on his face! Everyone got worried and closed the grave hurriedly and ran away.

Dear Islamic brothers! May Allāh عَزَّوَجَلَّ save us all from scorpions. آمين Adopt this Sunnah of the beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ without any delay and let the beard grow on your face. Those who used to shave or keep a small beard should all repent. Remember! Shaving the beard is Ḥarām and trimming it less than a fist-length is also Ḥarām.

Sunnah of Tresses

Dear Islamic brothers! The beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always had his blessed hair up to halfway of the blessed ear, full blessed ear or so long that they would touch the blessed shoulders (However, during Haj or ‘Umrah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got hair cut in order to be out of Ihrām). It is not a Sunnah to wear a fashionable hair-style. Grow your hair according to the Sunnah and start wearing a turban as well.

Narration of the Turban

A’lā Ḥaḍrat Maulānā Shāh Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says, “The grandson of Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyidunā Sālim رَضِيَ اللهُ تَعَالَى عَنْهُ said, “I came to my father Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا who was tying the turban. Having tied his turban, he رَضِيَ اللهُ تَعَالَى عَنْهُ looked at me and asked, “Do you like to wear turban?” I

replied, “Why not!” Sayyidunā ‘Abdullaḥ ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, “Adopt the Sunnah of wearing turban, you will gain respect and when Satan sees you in turban, he will turn his back. I heard the Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “Offering one Ṣalāḥ with a turban is equivalent to offering twenty-five without turban, and one Jumu‘ah with turban is equivalent to seventy without turban.” Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا then said, “Oh son! Wear the turban because the angels tie the turban on Friday and send peace until sunset upon those who wear turban.” (*Fatāwā Raḍāwiyyah (Jad īd)*, pp. 215, vol. 6), If everyone makes up his mind to keep the beard, tresses and wear turban, I think a time will come when these sacred Sunnah of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will become common in our society.

Horridic Consequence of Adopting Impermissible Fashions

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(On the night of Ma’rāj) I saw some men whose lips were being cut with scissors of fire. I asked, ‘Who are they?’ Jibrāil عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, ‘These people would get beauty with impermissible things.’ Then I saw a smelly pit from which shouting emanated. I asked, ‘Who are they?’ Jibrāil عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, ‘These are the women who would get beauty with impermissible things.’” (*Tārīkh-e-Baghdad, vol. 1, pp. 415, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

Remember! Nail polish forms a layer on the nails due to which Wuḍū and Ghusl will not be complete therefore Ṣalāḥ will not be valid.

Let’s All Promise

Dear Islamic brothers! Promise¹ that from today onwards, I will not miss my Ṣalāḥ..... I will not miss any fast of Ramaḍān..... I will

¹ After the Bayān, Amīr-e-Aḥl-e-Sunnat رَامَتْ بَرَكَةُ الْكَلِمِ الْعَالِيَةِ, in his particular style, makes everyone promise and everyone present replies by raising their hands and saying *اِنَّ هَذَا مِنَ اللهِ عَزَّ وَجَلَّ* loudly.

not watch films and dramas..... I will not listen to songs and music..... I will not shave my beard..... I will not trim it less than a fist-length..... *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Men should have their Shalwār (a type of loose trousers) above their ankles because the part which is below the ankle due to pride is in the fire. It is stated in Ḥadīṣ, “A person was dragging his Tahband due to pride. He was forced into the ground and will be treated in the same way until the Day of Judgement.” (*Ṣaḥīḥ Bukhārī*, pp. 46, vol. 4, Ḥadīṣ 5787)

After today, all Islamic brothers will keep their Shalwār above their ankles..... *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Bedridden Mother’s Recovery

An Islamic brother living in Karachi states ‘My mother was too ill even to rise from her bed. Even the doctors had disappointed us declaring that she would not recover. I had heard that the prayers of those who travel with Madanī Qāfilah of Da’wat-e-Islāmī are answered and illnesses are cured. Therefore, I also decided to travel with Madanī Qāfilah. I reached the luminous headquarters [Markaz] of the Madanī Training Centre where I expressed my intention to travel with a Madanī Qāfilah for three days. The Islamic brothers instantly made arrangements.

In the company of the devotees of the Prophet, our Madanī Qāfilah reached a village near Ṣaḥrā-e-Madīnah of Bāb-ul-Madīnah, Karachi, and Sindh. During the Qāfilah, I informed the Islamic brothers of my ailing mother and her serious condition, upon which they comforted me and said prayers for my mother. Making individual effort, the Amīr of the Qāfilah persuaded me to travel with another Madanī Qāfilah for 30 days; I also made the intention. Throughout those three days, I prayed for my mother, weeping and beseeching for her recovery.

On the third day, I had a dream in which I saw a pious man whose face was shining profusely. He said, 'do not worry about your mother, إِنَّهَا اللَّهُ عَزَّ وَجَلَّ she will get better.' After the Madanī Qāfilah I returned home. As I knocked, the door opened, my eyes lit up as it was my bed-ridden mother who opened the door. I kissed her feet with joy and told her of the dream. I then travelled with another Madanī Qāfilah for 30 days after seeking her permission with the devotees of the Prophet.

Mān jo bīmār ḥo qarḍ kā bār ḥo
Ranj-o-Gham mat karaīn
Qāfilay mayn chalo
Rab kay dar par jhukaīn
Iltijān karaīn bāb-e-raḥmat khulayn
Qāfilay mayn chalo
Dil kī Kālak dhulay
Marḍ-e-'Aṣyān talay
Āo sab chal parain
Qāfilay mayn chalo

For the ailing mother, for the loans from another, for the grief and dither,
let's go to the Qāfilah
Bow down before your Lord, entreat beseech and implore, May He Bless
and Open the door, let's go to the Qāfilah.
May the filth of heart wash away, and our decadent ways go away
Let's all set on our way, let's go to the Qāfilah

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

THE HELPLESSNESS OF THE DECEASED

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī transformation within yourself.

Excellence of Durūd Sharīf

The Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Enhance your gatherings by reciting Durūd upon me, as your reciting Durūd upon me will be a Nūr for you on the Day of Judgement.” (*Firdaus-ul-Akhbār, Hadīṣ 3148, vol. 2, pp. 417*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

The Deceased and the Ghassāl

Ḥaḍrat Sayyidunā Sufyān Ṣaurī رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that when a person dies, he is aware of everything that is happening to him! When the Ghassāl gives Ghusl to his body, he says: “I beg you in the name of Allāh عَزَّوَجَلَّ, be gentle with my delicate body.” When he is laid at his funeral-bedstead, he is told to listen to what the people say about him. (*Sharaḥ-us Ṣudūr, p. 95*)

What does the Deceased Say?

Sayyidunā “Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When the deceased is being carried on people’s shoulders and just after the people had taken the third step; the deceased speaks. All those whom Allah عَزَّوَجَلَّ wants hear his voice except jinns and humans. The dead person says: “O my brothers! O the people who are lifting my body! Don’t let this world deceive you as it deceived me; don’t let this world play with you as it did with me. Whatever I have earned in this world, I have left it for my heirs. On the day of Judgement, Allāh عَزَّوَجَلَّ will take my accountability, whereas you are calling and crying for me”.” (*Sharah-us Şudūr, p. 96*)

The Whole Life’s Struggle

Dear Islamic brothers! Imagine the time when our souls will be taken out from our gentle bodies. How helpless will we be when our expensive clothes will be removed from our bodies? Somebody will give us Ghusl, and we will be wrapped in a white shroud. How extreme despairing moment would be the one when our funeral would be taken to the graveyard!

Alas! We spent our whole life struggling to get the luxuries of this life, sacrificing even our sleep and taking every type of risk. We earned the worldly wealth despite the hurdles created by those who were jealous of us. We collected plenty of wealth, we got our strong homes built which we decorated and furnished with so many things. Remember! We will have to leave all these things when we die. Our expensive clothes will be left hanging in the cupboard, our cars will be left standing in the garage, our belongings and luxuries will all remain in this world. The helplessness of the deceased will be unbearable, when he will be brought out of his mortal house and be taken to his dark grave.

Heart Trembling Story of the Grave

Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ once went to the graveyard with a funeral procession, He رَضِيَ اللهُ تَعَالَى عَنْهُ sat near a grave pondering. Someone asked him, “Why are you sitting here in seclusion?” He replied: “This grave called out me and said: “Why don’t you ask me how I treat the people who come into me?” I said to the grave, “Do tell me.” The grave said, “When a person comes inside me, I tear his shroud, tear his body into pieces and eat his flesh. Are you not going to ask me what I do with his joints?” I said, “Do tell me.” The grave said, “I separate his hands from wrists, knees from calves and calves from feet.”” Having said this, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ began to cry. When he رَضِيَ اللهُ تَعَالَى عَنْهُ stopped crying, he said, “My dear brothers! We are to live in this world for a short period. Those who hold high status in this world despite committing sins will be disgraced in the Hereafter. Those who are envied in this world because of their wealth will be hated in the Hereafter due to their deeds. The one who is young will grow old and the one who is alive will die. This world will deceive you as you are aware that it will soon depart. Where are those individuals who recited the Holy Qurān? Where are those who went to the house of Allāh عَزَّوَجَلَّ to perform Hajj? Where are those who fasted in the month of Ramadan? What did the earth do with their bodies? What did the insects of the grave do to their flesh? What happened to their bones and joints? I swear by Allāh عَزَّوَجَلَّ! In the world, they would sleep on soft beds but now they are in their narrow graves, their wives have remarried, their children are at the mercy of others and their families have distributed their inheritance amongst themselves. Some of them are fortunate ones who are successful in their graves and some are being punished.

Extremely regretfully! O unwise person! Today at the time of death of your father, sons or brothers, you close their eyes, bathe them, wrap

them in a shroud, carry their body on your shoulder, you go along with the funeral procession and bury them in the grave. (Remember! This all will soon be happening to you) Would that I were aware which of my cheeks would rot first (in the grave).” Having said this, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ wept so bitterly that he passed out. He رَضِيَ اللهُ تَعَالَى عَنْهُ departed from this world a week later. (*Raud-ul-Fāiq*, pp. 107, *Dar-ul-Kutub-ul-‘Ilmiyyah Beirut*)

Ḥujja-tul-Islam Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي writes in *Iḥyā-ul-‘Ulūm*, “At the time of his death, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ was reciting the following Āyah,

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ
عُلُوقًا فِي الْأَرْضِ وَلَا فُسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

This abode of the Here-after we make it for those who do not wish arrogance in the land nor turmoil; and the Hereafter is only for the pious.

(*Sūrah Qaṣaṣ*: 83) (*Iḥyā-ul-‘Ulūm*, pp. 510, vol. 4)

(*Kanzul Īmān [Translation of Quran]*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Royal Death

Dear Islamic brothers! This heart trembling incident of Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ is a great lesson for the wise. Listen to another incident of royal death. Therefore, Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي states in *Iḥyā-ul-‘Ulūm*, “At the time of death of the caliph ‘Abdul Mālīk Marwān, he was asked, “How do you feel?” He replied, “I feel just like Allāh عَزَّوَجَلَّ says in the Holy Qurān, *Sūrah Al-An’ām*, verse 94,

وَلَقَدْ جِئْتُمُونَا فَرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ وَتَرَكْتُمْ مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ

And indeed you have now come to us alone as we had created you at first, and you have left behind you all the wealth and riches we had bestowed upon you
(*Ihyā-ul-‘Ulūm*, pp. 510, vol. 4) (*Kanzul Īmān [Translation of Quran]*)

Kingship didn't Benefit

Ḥujja-tul-Islam Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي writes in *Ihyā-ul-‘Ulūm*, “At the time of the death of Ḥārūn Rashīd عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ, a well known caliph, he looked at his shroud in despair and recited verses 28 and 29 from Sūrah Al-Ḥāqqah,

مَا أَعْنَى عَنِّي مَالِيهِ ۝ هَلَكَ عَنِّي سُلْطَانِيهِ ۝

My wealth did not benefit me at all. All my power has vanished.

(*Ihyā-ul-‘Ulūm*, pp. 511, vol. 4) (*Kanzul Īmān (Treasure of Faith) [Translation of Quran]*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Purpose of Coming into this World

Dear Islamic brothers! In fact, we have to face a tough trial as a result of coming into this world. The aim of our life in this world was something else, but perhaps we have misunderstood it! Our lifestyle indicates as if we would never die (Allāh عَزَّوَجَلَّ forbid). Remember! We would not stay in this world forever. The aim of our life into this world is not to earn worldly wealth or gain worldly qualifications or succeed in this world only. It is stated in the Holy Qurān,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

So do you think that we have created you needlessly, and that you do not have to return to us?

(Sūrah Mu‘minūn: 115) (Kanzul Īmān [Translation of Quran])

Ministries will be of No Use

Indeed, Allāh عَزَّوَجَلَّ has created humans to worship Him. If a person does not succeed in achieving this aim of life, and was presented in the court of Allāh عَزَّوَجَلَّ with heaps of sins on the Day of Judgement, even his huge worldly wealth will not be able to save him from the wrath of his Creator عَزَّوَجَلَّ. The worldly knowledge and degrees, factories, weapons, high positions, ministries, worldly status, fame, strength and worldly dignity will not help anyone attain a dignified rank in the court of Allāh عَزَّوَجَلَّ.

Those who mudsling each other in the oblivion of power, those who cause terrorist acts and those who violate Muslims rights, there is a matter of concern to all of them. If Allāh عَزَّوَجَلَّ and His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ become displeased with anyone because of his sins, causing the loss of his faith, he will face such extreme difficulties that will never end. Allāh عَزَّوَجَلَّ says in Sūrah Ĥumazāh:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۚ
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۚ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۚ نَارُ اللَّهِ الْمَوْقَدَةُ ۚ الَّتِي
تَطَّلِعُ عَلَى الْآفِدَةِ ۚ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۚ فِي غَمَدٍ مُّمدَّدةٍ ۚ

Ruin is for every open slanderer, backbiter. Who accumulated wealth and hoarded it, counting. Does he think that his wealth will prolong his stay on

earth forever? Never! He will certainly be thrown into the Crushing One. And what have you understood what the Crushing one is! The fire of Allah, that is ablaze. Which will climb on to the hearts? Indeed it will be shut over them. In extended columns.

(Kanzul Īmān [Translation of Quran])

Four Baseless Claims

Sayyidunā Shafiq Balkhī رَحْمَةُ اللهِ عَلَيْهِ narrates that people make four claims but their deeds are contrary to their claims:

1. They say that they are the humble servants of Allāh عَزَّوَجَلَّ, but their deeds indicate as if they are free.
2. They say that Allāh عَزَّوَجَلَّ provides them with sustenance, but they are not satisfied even after accumulating a lot of wealth.
3. They say that the hereafter is better than the world, but they strive for the betterment of the world only.
4. They say that they will have to die a day but their lifestyle indicates as though they will never die.

First Claim: “We are Servants of Allāh عَزَّوَجَلَّ”

Dear Islamic brothers! Without doubt, every Muslim believes that he is the humble servant of Allāh عَزَّوَجَلَّ, and obviously a humble servant is bound by divine commandments, but these days, most of the Muslims are engrossed in such tasks that clearly indicate as if they are free. The one who is a servant will do what his master commands. Indeed, we are the servants of Allāh عَزَّوَجَلَّ, and we eat sustenance provided by Him عَزَّوَجَلَّ, but sadly our deeds are not like sincere servants. Allāh عَزَّوَجَلَّ commanded us to offer Ṣalāh, but we are lazy. Allāh عَزَّوَجَلَّ commanded us to fast in the month of Ramadan, but we do not. Similarly, there is

extreme heedlessness on our part in carrying out other commandments of Allāh عَزَّوَجَلَّ.

Second Claim: “Allāh عَزَّوَجَلَّ Provides Sustenance”

Indeed, Allāh عَزَّوَجَلَّ provides sustenance, but some people’s way of earning livelihood is quite strange. Despite believing that Allāh عَزَّوَجَلَّ is the provider of sustenance, why do people give and take interest? Why do they open factories and get houses constructed by taking bank loans with interest! If someone believes that Allāh عَزَّوَجَلَّ provides him with sustenance, what forces him to take bribery? What makes him sell goods fraudulently? Why has he adopted Ḥarām methods of earning sustenance?

Third Claim: “The Hereafter is better than the World”

Millions of regrets! Despite asserting that the hereafter is better than the world, most of the people are busy with making efforts for the betterment of the world and accumulating its wealth only. Everyone seems fascinated by worldly wealth, and people’s lifestyle indicates as if they would never leave this world.

Fourth Claim: “We will die a Day”

The fourth claim is that we will die a day. Despite making this claim so many times, people’s lifestyle indicates as if they would never die. The lifestyle of Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ was in accordance with the claim that we will die a day. He رَضِيَ اللهُ تَعَالَى عَنْهُ would always remain frightened as if a death warrant has been issued for him. (*Iḥyā-ul-‘Ulūm*, pp. 198, vol. 4)

This death warrant has been issued to everyone in the sense that whoever is born has to die a day. In other words, everyone is at the hit list even before his birth, i.e. his sustenance, age and even the place of burial is

decided before his birth. In order to create the body of a child in the mothers' womb, the angel brings dust from where the person will be buried after his death.

Having eaten his share of food and spent his life, when a deceased is placed into a coffin and carried on people's shoulders towards the graveyard, he speaks: listen what he says...

Announcement of the Deceased

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "I swear by the One under whose omnipotence my life is! If people see his (a dead person's) destination and listen to what he says, they would forget the deceased and get concerned about themselves. When the deceased is placed on the plank, his soul sits up and says: "O my family and friends! Don't let the world deceive you as it has deceived me. I collected Ḥalāl and Ḥarām wealth and then left it for others. Its profit is for them and its loss is for me. Have fear about what has happened to me (meaning: learn a lesson from it)." (*Taḏkirah Qurṭubī*, pp. 76, *Dar-ul-Kutub-ul-'Ilmiyyah Beirut*)

Dear Islamic brothers! The deceased are like preachers who give us the message, 'O you who are alive! As I am leaving the world today, you will also have to leave it a day.'

Conversation with the Deceased

Sayyidunā Sa'īd bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that they once went to the graveyard along with Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said Salām to the deceased buried in graveyard and said: "Yā Amīr-ul-Mūminīn! Will you tell us about yourself or shall we tell you?" Sayyidunā Sa'īd bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that they heard 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' from a grave and someone said: "O leader of the believers! Please tell us what happened after our death!"

Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said: “Listen! Your wealth has been distributed, your wives have remarried, your children have become orphans and your enemies are living in the house which you made very strong, now you tell us about your state.” Upon hearing this, a voice was heard from a grave, “Yā Amīr-ul-Mūminīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ! Our shrouds have torn to pieces, our hair has fallen out, our flesh has been torn to bits, our eyes have fallen out of our faces and pus is flowing out of our nostrils. We have received what we sent ahead (meaning: we were treated according to our deeds) and we have lost everything we left behind.” (*Sharah-us Şudūr*, p. 209)

Dear Islamic brothers! One should ponder over what he is going to leave in the world. If he left impermissible business and means of sins etc. which his heirs adopted, he may have disastrous consequences. Listen to a heart trembling incident.

Punishment of Leaving a TV Behind

An Islamic brother sent a letter from Britain, which I will try to present in my own words. A pious man who lived in Sindh said, ‘one night, I went to a graveyard where I sat near a new grave so that I could take some admonition. Whilst sitting there, I fell asleep and saw the buried person in my dream. I saw that the deceased was burning in fire and he was screaming, “Help me! Help me!” I asked him, “How can I help you?” He said, “I died a few days ago and my son is watching a film on TV at this very moment. Whenever he does this, I am punished. For the sake of Allāh عَزَّوَجَلَّ, go and tell my son not to make merry and give up watching TV. Since I purchased the TV, I am suffering the torments in my grave. Sadly, I taught my son worldly knowledge but I did not teach him Islamic knowledge. I did not stop him from committing sins; nor I made him aware of the matters of grave and the hereafter.” The buried person also gave his name and address. The pious man goes onto

say, ‘The next morning, I went to the nearby town to the deceased person’s house. A young man came out and admitted that he had watched a film last night and when I told him about my dream, he started to cry and threw the TV out of his house.’

Congratulation from Prophet ﷺ upon Removing the TV

An army major stated that when he was stationed at the Manglā Dam, an Islamic brother from Dina (Jhelum) gave him some bayān cassettes as gift. The cassettes were played at home. The same foregoing incident of the pious man from Sindh was described in that bayān’s cassette. Upon hearing this, he became fearful of the punishment of Allāh عَزَّوَجَلَّ and decided to get rid of TV. The major says that by Allāh عَزَّوَجَلَّ! Approximately one week later, his wife saw the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in her dream and our last Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Congratulations! Allāh عَزَّوَجَلَّ has accepted your deed of removing the TV from your house.”

Don’t Make Excuses

Dear Islamic Brothers! Let’s see which fortunate person will get rid of TV and which unfortunate person (Allāh عَزَّوَجَلَّ forbid) faces punishment in his grave after his death as a result of leaving TV for his heirs. Perhaps, Satan will make you doubt the authenticity of these incidents whispering that even so-and-so person has a TV in his house.’ Look! This is not enough to convince me. You will have to tell me the benefits of TV, for example, you will have to tell me how many good deeds you get by watching a shameless woman dancing on TV (Allāh عَزَّوَجَلَّ forbid). Further, you will have to tell me how much Šawāb you get by watching and listening to news from an immodest and unveiled woman. Whether or not you believe the incident, the conscience of those people who fear Allāh عَزَّوَجَلَّ will be telling them that the TV speeds up the meter of

sins. It has destroyed society and has caused people to become ill-mannered, shameless and immoral. Satellite dish has further increased the harms of T.V. It is the TV which made our daughters adopt the latest fashions. It is the TV which spread love stories and entrapped our youngsters in love-affairs, thus destroying their lives. Even little children are seen dancing in the streets when they hear music. Internet proved to be the last straw. The Muslims are in pitiable condition! The disbelievers are dragging the Muslims forcefully towards the abyss of destruction. They have made the Muslims so engrossed in luxuries that (Allāh عَزَّوَجَلَّ forbid) the Muslims have become the puppets of the disbelievers. There was a time when only 313 Muslims came into the battlefield and destroyed the army of the enemy which consisted of 1000 disbelievers.

Dear Islamic brothers! Repent sincerely of your sins and make the intention that from today onwards, you will refrain from committing sins and adopt good deeds. Let's now listen to some punishments of sins. *ان هَاءَ اللّٰهِ عَزَّوَجَلَّ*, it will persuade us to fear Allāh عَزَّوَجَلَّ and repent of our sins.

Terrifying Valley

There is a terrifying valley in Hell namely 'Ghayī'. The other valleys of Hell seek refuge from the heat of this valley. This valley is for fornicators, alcoholics, interest-takers, false witnesses, the disobeyers of parents and the abandoners of Ṣalāh. (*Ruḥ-ul-Bayān*, pp. 345, vol. 5)

Bald Serpent

Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "The one whom Allāh عَزَّوَجَلَّ gave wealth but he does not pay Zakāh, on the Day of Judgement, his wealth will turn into

a bald serpent which will have two spots (i.e. a sign of it being extremely poisonous) and that serpent will be put around his neck (like a necklace). The serpent will hold onto him with his jaws and say, ‘I am your wealth, your treasure’.” (*Saḥīḥ Bukhārī*, pp. 474, vol. 1, Ḥadīṣ 1403)

Ṣalāḥ Not Accepted for 40 Days

Those who drink alcohol, take drugs, run brothels and casinos should listen very carefully!

Sayyidunā ‘Abdullāḥ bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who drinks alcohol, his Ṣalāḥ will not be accepted for 40 days and if he repents, Allāḥ عَزَّوَجَلَّ will accept his repentance. If he drinks alcohol again, his Ṣalāḥ will not be accepted for another 40 days and if he repents, Allāḥ عَزَّوَجَلَّ will accept his repentance. If he drinks alcohol again for the third time, his Ṣalāḥ will not be accepted for 40 days and if he repents, Allāḥ عَزَّوَجَلَّ will accept his repentance. If he drinks alcohol for the fourth time, his Ṣalāḥ will not be accepted for 40 days and if he repents, his repentance will not be accepted and on the day of judgement, he will be made to drink from the stream in which the pus of Hell-dwellers accumulate.” (*Jāmi’ Tirmizī*, pp. 341, vol. 3, Ḥadīṣ 1869)

Hatred of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ for Alcohol

Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ hated alcohol so much that he would say: “If a small drop of alcohol fell into a well and a minaret was built over it, I would never utter Azan on that minaret. If a drop of alcohol fell in a river and the river dried and grass grew over there, I would never let my animals graze over there.” (*Ruḥ-ul-Bayān*, pp. 340, vol. 1)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Obeying Cruel Parents

The disobeyers of parents should repent and please their parents by apologizing to them. Sayyidunā ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who is obedient to his parents, the doors of Heaven are opened for him. If only one of the parents is alive and he is obedient, then only one door of Heaven is opened for him. The one who is disobedient to his parents, the doors of Hell are opened for him. If only one parent is alive and he is disobedient, then one door of Hell is opened for him.” Upon hearing this, one of the companions asked, “Even if his parents are cruel?” The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Even if his parents are cruel to him, even if his parents are cruel to him, even if his parents are cruel to him.” (*Shu‘bul Īmān*, pp. 206, vol. 6, Ḥadīṣ 7916)

Punishment of Breaking Promises

Dear Islamic brothers! If parents give an order which is contrary to Sharī‘ah, it will not be carried out! For example, they ask you to earn Ḥarām money or shave your beard etc. you do not have to obey them in such matters because obedience of parents by disobeying Allāh عَزَّوَجَلَّ is a sin leading to Hell.

Those who are always making promises but then break them without a valid Shar‘ī reason should listen carefully as Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ narrated that the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who breaks a promise made to a Muslim, Allāh عَزَّوَجَلَّ, His Angels and all Humans curse him and none of his Farḍ and Nafl is accepted.” (*Saḥīḥ Bukhārī*, pp. 616, vol. 1, Ḥadīṣ 1870)

Snakes in the Stomach

Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “At the night of Ma’rāj, I travelled past such people

whose stomachs were like small transparent rooms which were full of snakes.” I asked, “Oh Jibrāil عَلَيْهِ السَّلَامُ! Who are these people?” He replied, “These are the ones who would take interest.” (*Sunan Ibn Mājah*, pp. 71, vol. 3, Ḥadīṣ 2273)

36 Times Worse than Fornication

Sayyidunā ‘Abdullāh bin Ḥanzala رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Taking even one dirham of interest is worse than committing fornication thirty six times.” (*Sunan Dār Quṭnī*, pp. 19, vol. 3, Ḥadīṣ 2819)

A Cause of Entering Hell

Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, “If a person earns Ḥarām wealth and then spends it, there will be no blessing in it and if he gives charity with that money, the charity will not be accepted and if he leaves it behind and dies, this will be a provision of Hell for him.” (*Musnad Imām Aḥmad*, pp. 34, vol. 2, Ḥadīṣ 3672)

Seven Madanī Principles

Dear Islamic brothers! Come to your senses and wake up from your sleep of heedlessness. Repent of your sins, give up non-Islamic customs and traditions and adopt Sunan of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Make up your mind that you have to strive to reform yourself and others. Devote yourself enthusiastically to the call of righteousness. Be courageous enough to sacrifice your life, wealth, time and everything for the revival of Sunnaḥ. Make the intention that I must strive to reform myself and the people of the whole world (إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ). To strive to reform myself, I must act upon the Madanī In’āmāt and to strive to reform others, I must travel with the Madanī Qāfilaḥs. To act

consistently upon these Madanī Tasks, I must follow **seven Madanī principles**:

1. I have to offer each Ṣalāh with the Jamā'at in the Masjid; I also have to try to take at least one person to the Masjid each time.
2. I will spend at least 2 hours doing the Madanī tasks of Dawat-e-Islami.
3. I have to take part in area-visit for call towards righteousness at least once a week.
4. I have to attend the weekly Ijtimā' from beginning to end.
5. I have to act upon the Madanī In'āmāt and hand in my Madanī In'āmāt card within the first ten days of the new Islamic month to the responsible Islamic brother.
6. I have to travel with a Madanī Qāfilah for 12 months continuously once in my life, 30 days every 12 months and 3 days every month.
7. I have to make Islamic brothers join the Madanī environment through individual efforts.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

THE TEST OF JUDGEMENT DAY

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will feel a Madanī transformation within yourself.

Excellence of Durūd Sharīf

Sayyidunā Abū Dardāḥ *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrates that the beloved and blessed Rasūl *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, ‘On the day of judgement, I will intercede for the one who recites Durūd Sharīf on me ten times in the morning and ten times in the evening.’ (*Majma’-uz-Zawāid*, pp. 163, vol. 10, *Hadīṣ 17022*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Fear of a Madanī Child

In the middle of the night, a sleeping small child woke up suddenly and started to cry loudly. The father sleeping by the child also woke up due to child's cries and asked, “Oh my child, why are you crying?” The child answered, “Dear father! It's Thursday tomorrow and the teacher will test whatever he taught to us the entire last week. I haven't learnt the lesson; the teacher will punish me tomorrow due to my inattention.”

After saying this, the child started to cry again. Having listened to what his son said, the father's eyes filled with tears. Addressing his conscience he then said, "This child has to answer to his teacher just for a week's lesson while the teacher can be deceived as well; but still he is too anxious and fearful to sleep, whereas I have to answer to Allāh عَزَّوَجَلَّ for my whole life and He عَزَّوَجَلَّ can never be deceived; I have to face up to the test of Judgement Day but I am sleeping in negligence, why don't I have any fear! (*Bi-taghayyur Qalīl Durrah-tun-Nāshihīn*, pp. 295, *Maktaba Haqqaniyah Peshawar*)

Dear Islamic brothers! The foregoing story contains ample lesson and warning for us. All of us should ponder. See the thinking of the child and his father's Madanī frame of mind. The child cried fearfully due to the imminent test in Madrasah (Islamic school) while the father shed tears remembering the difficulties and trouble of the judgement-day.

3 Madanī Conditions

Once, a rich person invited Sayyidunā Ḥātim-e-Aṣamm رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to come to his house for a meal. At first, he رَحْمَةُ اللهِ عَلَيْهِ refused but the rich man insisted begging him to come. Sayyidunā Ḥātim Aṣamm رَحْمَةُ اللهِ عَلَيْهِ said, "If you agree to these three conditions, I will come إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ (1) I will sit where I want, (2) I will eat whatever I want, (3) You will have to do whatever I say." The rich man accepted these three conditions. Excellent arrangements were made for the ceremony and delicious and inviting feast was prepared. A large number of people gathered to behold the Walī (friend) of Allāh عَزَّوَجَلَّ. At the decided time, Sayyidunā Ḥātim رَحْمَةُ اللهِ عَلَيْهِ came and sat where the shoes lay. The host could not say anything as there was a condition that 'Sayyidunā Ḥātim رَحْمَةُ اللهِ عَلَيْهِ would sit where he wants!' After a while, the food was served. The people started eating delicious feast but Sayyidunā Ḥātim-e-Aṣamm رَحْمَةُ اللهِ عَلَيْهِ took out a dry piece of bread from his pocket and started to eat it.

After the people ate, Sayyidunā Ḥātim-e-Aṣamm رَحْمَةُ اللهِ عَلَيْهِ asked the host to bring a cooker and a pan and place the pan over the hot cooker. The host did as he was directed. When the pan became extremely hot, Sayyidunā Ḥātim-e-Aṣamm رَحْمَةُ اللهِ عَلَيْهِ stood on it barefoot. People were surprised and bewitched; then, Sayyidunā Ḥātim رَحْمَةُ اللهِ عَلَيْهِ said, “I have eaten a dry piece of bread today.” Having said this, he رَحْمَةُ اللهِ عَلَيْهِ stepped off the pan and asked the people to stand on the hot pan and tell what they ate. Screaming fearfully, the people said, “Yā Sayyidī رَحْمَةُ اللهِ عَلَيْهِ, you are a friend of Allāh عَزَّوَجَلَّ and this is your miracle, we sinners will not be able to stand bare feet on the hot pan. How can we do so with our delicate feet?” Listening to this, Sayyidunā Ḥātim-e-Aṣamm رَحْمَةُ اللهِ عَلَيْهِ said, “Oh people! Remember the day when the sun will only be one and a quarter miles away from us whereas today, the sun is billions and billions of miles away. Remember the day when the front side of the sun will be towards us whereas today the sun's back side is towards us. The ground will be made of copper. Imagine that hot ground! This pan, which has been heated with the fire of this world, has no comparison at all with the blazing hot copper ground on the day of judgement; you will be forced to stand on that blazing hot ground:

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

Then, on that day, you will surely be questioned regarding the favours.

(Sūrah Takāşur, Verse: 8) (Kanzul Īmān [Translation of Quran])

Today, you can't answer for what you have eaten in a day standing on this pan heated with the worldly fire, so tomorrow, on the day of judgement, which miracle will you be able to get and answer for your whole life standing on the extremely hot copper ground?” Having listened to this touching Bayān (speech), people started repenting of their sins crying loudly. (Mulakhkhaşan Tażkirah-tul-Auliya, vol. 1, pp. 222)

5 Questions on the Day of Judgement

Dear Islamic brothers! Whether we cry or laugh, we are anxious or negligent; the test of the judgement day is a reality and will certainly take place. Regarding this test of judgement day, it is narrated in Tirmizi Sharif, "Man will not be able to move his feet until he answers the following 5 questions:

1. How did you live your life?
2. How did you spend your youth?
3. Where did you earn your wealth from?
4. Where did you spend it?
5. How far did you act upon your knowledge?" (*Jāmi' Tirmizī, pp. 188, vol. 4, Ḥadīṣ 2424*)

Interest in Worldly Exams

Today, when a student's worldly exam approaches, he gets stressed many days before the exams. The thought of exam preyed on his mind all the time. He makes preparations for his exam especially for important questions even by staying awake at nights sacrificing his sleep. He practices every possible question. In fact, the tests of this world are not so difficult, cheating and bribery are also possible, the only benefit the student gets by passing the exams is that he will get promoted to the next year whereas the student that fails isn't imprisoned. The only loss is that he is deprived of a year's progress. Now ponder! a person makes every possible effort and takes even medicine to stay awake all night just for the preparation and success in the tests of this world, but unfortunately, he does not make any sincere, proper and constant effort for the preparation of the test of judgement day; success in this test of the here-after will lead to eternal luxuries of the Heaven while failure in this test will result in the damnation of the Hell.

Conspiracies against the Muslims

Sadly, today there are huge plots and conspiracies against the Muslims. The love of Islam and the beloved and blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is being gradually removed from the hearts. The Sunan of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are being erased. Have a close look at what is going on in our society. Regretfully, Muslims are seen singing and dancing in marriage-halls, homes and even in the streets on the occasions of marriage. The veil of shyness and modesty has been ripped to shreds.

Reward of One Hundred Thousand Rupees

Anyway, these conspiracies of anti-Islam forces are not new; they have been going on for long time. The only aim is to divert the Muslims from the way of Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by making them indulge in the pleasure and luxuries of life. Once they get addicted to worldly luxuries, they can easily be fooled and ruled. I think just about 4 or 5% of Muslims offer Ṣalāh nowadays. Other 95% of the Muslims perhaps don't offer Ṣalāh at all and only a few of even those who offer Ṣalāh would be aware of the inwardly and outwardly etiquettes of offering Ṣalāh! At the moment, we are sitting in a large Ijtimā'. There will be many students, teachers, doctors, engineers and even some officers. Excluding the scholars, if a hundred thousand rupees are offered to the gathering of thousands of Muslim with the condition of replying the question as to how many pillars of Ṣalāh are; the one replying correctly will get the reward of a hundred thousand rupees. Perhaps no one will be able to get this reward. Why? Because everyone is interested in learning only the worldly arts and skills; most of the Muslims seem uninterested in learning even the correct method of Ṣalāh. Nowadays, even the people who offer Ṣalāh would hardly be able to tell the pillars of Ṣalāh or bones on which prostration is performed or the Farā'id of Wuḍū.

Father's Funeral

The father's funeral is present but the modern son is standing at a distance hanging his face in despair. The poor guy doesn't even know how to offer funeral prayers because the unfortunate father always insisted his son to get only the worldly education and taught him how to earn lots of money. He never taught his son how to offer funeral Ṣalāḥ. If the father had taught his son the method of funeral Ṣalāḥ, given him the education of the holy Qurān and Sunnaḥ, the son would not stand apart like strangers. Instead, he would lead the funeral Ṣalāḥ himself! And he would make lots of Īṣāl-e-Šawāb to his father. Poor guy doesn't even know how to send rewards to the dead. What an unfortunate father!

Unfortunate Deceased

One Islamic brother from Markaz-ul-Auliya Lahore narrates, "A cousin of mine went to a foreign country to earn money. He sent a colour TV and VCR to home from the foreign country. After a while, when he returned back to Pakistan, he passed away unexpectedly." The Islamic brother further says that his elder brother went to Markaz-ul-Auliya Lahore to attend Īṣāl-e-Šawāb congregation. When he reached the late cousin's house, he saw that the holy Qurān was being recited and food was being cooked for Fātiḥaḥ outside, but when he entered the house he was extremely shocked to see that the late cousin's wife and children were watching a movie on TV! Īṣāl-e-Šawāb was being made outside the house whereas sins were being committed inside the house of the unfortunate deceased person, (Allāḥ عَزَّوَجَلَّ forbid).

Muslims are being made to Drift Away from Religion

Oh you who love your families! If you buy your children TV and VCR whereby they drift away from religion, so they will not be able to perform

your funeral Ṣalāḥ or make Īṣāl-e-Šawāb and proper Du'ā for you at your grave. It is a matter of great concern for all of us that even a little love of Islam that is remaining in hearts is also being removed. Have a look at countries like Spain which used to be the centre of Islam in the past. Today, many Masājid have been sealed off in Spain. In some other countries, Muslims aren't allowed even to keep and recite the Qurān! The anti-Islam forces have been making these conspiracies to remove the love of Islam from the hearts of the Muslims who are gradually drifting away from true Islamic teachings and losing their spirituality.

Nominal Muslims

Once, a Pakistani scholar had a discussion with a non-Muslim religious leader. During their conversation, the non-Muslim said to the Muslim scholar, “Our huge amount of money is spent in Pakistan for the propagation of our religion.” The scholar asked, “How many Muslims have you so far converted?” He answered, “Just a few” The scholar said triumphantly, “This means that your religious movements are unsuccessful in our country.” Upon hearing this, the non-Muslim said laughingly, “Mawlvī Ṣāḥib! Admittedly, we could not succeed in converting the beliefs of a large number of Muslims, but we have succeeded in converting the Islamic life-style of innumerable Muslims. Would you be able to distinguish between a Jew and a clean-shaven Muslim wearing pants and a shirt or between a modern Muslim and a Christian! Upon hearing this, the scholar could not give any answer.

Dear Islamic brothers! This is a reality that, Allāḥ ﷺ forbid, most of the Muslims has almost left their own Islamic values and manners; they have drifted far away from the path of Sunnaḥ. Like many other Sunan, the great Sunnaḥ of beard has also been discarded. At present, there would hardly be just 1% Muslims who have beard on their faces as the Sunnaḥ of the Holy Prophet ﷺ.

The Plot of Satan

Regretfully, nowadays, the faces and clothing of almost 99% Muslims resemble those of the non-Muslims. Perhaps some of you might get annoyed and angry at me, but, in fact, this annoyance and anger is also a plot of Satan who wants the Muslims to get angry during the religious speech so that they do not remember any thing and go back without taking any effect. Satan would probably be saying laughingly that even if millions of Muslims have joined the Madanī environment of Dawat-e-Islami, it doesn't matter, there are still billions of such Muslims who shave their beards or cut them and keep them less than a fist-length and copy the enemies of Islam. Alas! Satan would perhaps be laughing at me as well and saying 'No matter you try your best, I have changed their frame of mind, customs and traditions so strongly that they won't act upon what you say; their faces and dress are not according to the Sunan of your beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his lovers, but they are like my followers who will remain in the Hell with me. I will keep them trapped in the net of their carnal desires.'

The Instruments of Sins

Dear Islamic brothers! In the past, in Pakistan, people used to listen to music on 'Radio Pakistan' which had a special programme titled 'Your choice' but not everybody got the chance to listen to their favourite songs. Then the tape recorder was invented and everybody started to listen to the songs of their own choice. Someone can say that he listens to only Na'at and Bayān on his tape recorder. He is right but I am talking in a general way. Certainly, there will hardly be a few Muslims, out of the thousand or millions, who solely use the tape recorder to listen to the recitation of the Qurān, Na'at and Bayān. Usually, people use the tape recorder to listen to songs. Sometimes, Islamic brothers loving the Sunnah come to me crying and say that whenever they try

to play a Bayān or Na'at cassette, their family members quarrel with them and force them to turn the cassettes off and play songs instead. Their family members even humiliate them and speak ill of me as well!

When was the TV invented?

In 1925, TV, which is a satanic instrument, was invented. At first, only the Kuffār (disbelievers) of western countries possessed TV, but it was shortly sent to the Muslim countries in order to make the Muslims indulge in merriment. In those days, TV used to be watched in the famous parks of some big cities only; there used to be a huge crowd to watch TV. Slowly, people began to purchase their own TV, and it was soon found in most of the houses but its screen was still black and white. Then colour TV was also invented making the sins more charming and attractive in the name of enjoyment.

After a while, a big catastrophe descended upon Pakistan in the form of VCR. People started to pay 10 rupees to secretly watch movies. Meanwhile, news was published in the newspapers that two hundred thousand VCR licences have been issued in Karachi. Now the crime that used to be committed secretly giving bribes, Allāh عَزَّوَجَلَّ forbid, was given 'legal protection' in the form of licence. Gradually, people purchased their own VCR and, unfortunately, it is now found in almost every house. Remember! If the laws of a country declare that any sin is permissible, it doesn't become permissible.

Threat to Jump into Hell!

Once, a youth came up to me and told me that he grew his beard due to listening to the Sunnah inspiring speech which I delivered in Ranchor Line area of Bāb-ul-Madīnah, Karachi. He further said that his mother did not let him keep a beard. She always threatened him saying, "If you don't shave your beard, I'll commit suicide eating poison." This

youth is not the son of a Kāfir (disbeliever); he is the son of a Muslim. His so-called Muslim mother tried to prevent him from following the Sunnah by threatening to kill herself. In other words, she said, “My beloved son! Shave your beard or I will jump into Hell!” Alas! The so called Muslims are so far away from the Sunnah!

الْأَمَانُ وَالْحَفِيفُ

Ignorant Professor

Some people say that good programmes are also broadcast on TV. It might be true, but let me say, in actual fact, it is TV that has brought about a terrifying storm of bad manners and has thrown the Islamic society into the deep hole of destruction. It is said that once a professor conducted a programme which was broadcast on PTV. It was a question and answer session; someone asked the professor a question regarding the beard. He replied, “If you keep a beard then its fine and if you don't then it's also fine; there is no sin if you don't keep the beard.” On the basis of this misleading reply, some parents began to strictly prevent their grown-up sons from having beard. They gave such remarks as, “Those belonging to Dawat-e-Islami are too strict, a ‘highly learned’ professor came on TV and declared that it's not a sin to shave the beard, but you say it is a sin!” The misleading reply given by the ignorant professor who had no true religious knowledge at all negatively changed the mind of many people.

Jihād against Nafs and Satan

Dear Islamic brothers! Did you see how cleverly Islam is being distorted and undermined? Can we do nothing for our religion Islam? We can at least get concerned and feel sadness in our heart due to this conspiracy against our religion thereby and earn lots of rewards. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** our Madanī movement against Nafs and Satan will continue.

Last Service to the Father

Dear Islamic brothers! When you're alone, imagine that a time will come when you will have passed away. The people will quickly call the Ghassāl (The person who gives bath to the dead body). The Ghassāl will arrive with his platform. A sheet will be placed over you. Your face will be tied from head to chin. Both the toes of your feet will be tied together. Your children will not be able to give you Ghusl; instead the Ghassāl will be giving it. I'm sorry to say, as soon as your children got mature, you showed them the doors of schools. When your son grew older, you got him admitted into college, you even sent him to America for higher education. You provided him with worldly education but never taught him religion. How will such a son be able to give Ghusl to his deceased father! He doesn't even know the Sunan of giving Ghusl to his own living body! Yes, the last duty of the son to his father is to give Ghusl to his dead body, wrap him in shroud, perform the funeral Ṣalāh and then bury him with his own hands. Obviously, if the son gives Ghusl to his father's dead body, he will do so affectionately with tears in his eyes acting upon the relevant Sunan whereas the hired Ghassāl will quickly pour water over the body, wrap the body in the shroud, put the money in his pocket and be on his way.

Punishment of Screaming and Shouting for the Deceased

The funeral procession will proceed to the cemetery. Women will be screaming. The deceased didn't even make the will preventing them from screaming and shouting because wailing over the dead person is a Ḥarām act leading to Hell. It is stated in a Ḥadīṣ Sharīf: "The woman who wails and doesn't repent before she dies will be resurrected on the Day of Judgement in such a state that she will be wearing an itchy shirt and a shirt of tar." (*Saḥīḥ Muslim, pp. 303, vol. 1*)

Method of Carrying the Deceased

It is stated in a Ḥadīṣ, “Whoever carries the deceased and walks 40 steps, his 40 major sins will be forgiven.” (*Ṭabarānī-fil-Awsaṭ, vol. 4, pp. 260, Ḥadīṣ 5920*)

It is stated in ‘Al-Jawḥarāḥ-tun-Nayyarah’, “Whoever carries the bier from all the four sides, Allāh عَزَّوَجَلَّ will forgive him forever.” (*Al- Jawḥarāḥ-tun-Nayyarah, vol. 1, pp. 139*)

No Desire to have Light in the Grave

To live in this world in comfort, we construct large houses but sadly, graves are not made according to the Sunnah¹. We desire and struggle to have a comfortable and luxurious house in the world, but we have no wish, nor do we make any effort to have a spacious and comfortable grave. Everybody is concerned about having a bright future in this world but no-one pays any attention to the light in the grave. People don’t realize, but it is an undeniable fact that our ultimate future is our grave. Everyone keeps his house bright with lights, but no one seems desirous of having light in the grave. Everyone tries his best to increase his wealth but no-one seems interested in enhancing his good deeds! Everyone is concerned about his life but just a few people are concerned about the protection of their Imān.

You Can’t Buy Cure

Remember! You can buy medicine with money but you can’t buy cure. If it were possible to buy cure then the wealthy people wouldn’t have miserably died on the beds of hospital. Wealth is not a cure for worries and distress. In fact, if you want to know the truth, the wealthier a person

¹ Study the Madani Will of Amīr-e-Aḥl-e-Sunnat رَأْسُ بَرَكَاتِهِ الْعَالِيَةِ. At the end of this will, important rulings about washing the deceased, shrouding and burial are also mentioned.

is, the more worries and distress he has. The rich are normally robbed; the children of the rich people are usually kidnapped and held to ransom. The peace of mind and heart cannot be obtained through wealth, but the wealthy person is often seen in tension and agony. Still, surprisingly, every one is prepared to make any type of sacrifice to earn money.

Wealthiest yet III

I've seen many rich people who have different types of troubles. Someone is desirous of children, someone's mother is ill and somebody's father is suffering from illness or some are ill themselves. You will find many rich people who suffer from heart problems. Some of these rich people suffer from diabetes and are helpless because they can't even eat anything sweet. All sorts of delicious food is presented to them but the multi-millionaire can't even taste them. These rich people may simply get happy with the thought and imagination of wealth and properties. Still, this intoxicant of wealth is so strong that its effect doesn't reduce. Trust me! Those devoting themselves to the acquisition of wealth are unwise and silly. They don't realize that they will not be able to spend the huge amount of money. Such and such rich person also met his death! Their wealth did not benefit them at all in graves. Instead, their wealth caused quarrels and fights among the heirs in the distribution of legacy. The family members became enemies of each other. They took each other to court, their stories got published in the newspapers and the nobility of the families shattered.

The Oppression and Injustices of the non-Believers

Dear Islamic brothers! This is probably our punishment that today the disbelievers are oppressing the Muslims. The cruel disbelievers murder even the sweet innocent Muslim babies. Helpless Muslims are being brutally killed; their houses and shops are being openly put to fire. The

so-called peace-keepers shedding crocodile’s tears in the name of human rights are themselves trying to wipe off the Muslims of the face of the earth. Oh Allāh عَزَّوَجَلَّ! Forgive our sins and save our Muslim brothers and sisters from the oppression and cruelty of the disbelievers.

The Questions and Answers in the Grave

Dear Islamic brothers! Imagine the day when our dead body will be buried into our grave and the people will walk away. These beautiful green crops and fields, the shiny new cars, your beautiful houses etc. will not accompany and benefit us in our grave. Two frightening angels called ‘Munkar’ and ‘Nakīr’ will rip the walls of the grave and come to us. They will have long black hair from head to toe. Fire will be coming out of their eyes. Now the test will begin. Instead of talking to us nicely, they will make us sit up in our grave and ask us the following three questions in a scary and threatening tone مَنْ رَبُّكَ؟ [Who is your Rab (Creator) عَزَّوَجَلَّ؟] مَا دِينُكَ؟ (What is your religion?).

An extremely beautiful face will be shown and the third question will be asked, مَا كُنْتَ تَقُولُ فِي حَقِّ هَذَا الرَّجُلِ؟ (What did you use to say about this person?) Oh you who pray Ṣalāh! Oh you who keep a fist full beard! Oh you who grow your hair according to Sunnah! Oh you who wear the turban! Oh you who travel with the Madanī Qāfilahs! Oh you who fill in the Madanī In’āmāt card daily and hand in it every month to the relevant responsible Islamic brother! إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will definitely be successful. With the grace and generosity of Allāh عَزَّوَجَلَّ and His beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you will reply, رَبِّيَ اللَّهُ (My Rab is Allāh عَزَّوَجَلَّ), دِينِي الْإِسْلَامُ (My religion is Islam).

Whilst pointing to the beautiful face, you will say هُوَ رَسُولُ اللَّهِ (He is the beloved Prophet of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).

Dear Islamic brothers! After you answer the last question, the window of Hell will open and shut immediately. Then, the window of Heaven will open and you will be told, “If you had not given the correct answers, the window of Hell would have been opened for you.” After hearing this, the person will be extremely happy. He will have a Heavenly shroud, a Heavenly bed and the grave itself will be extremely large and the person will enjoy in his grave.

The Causes of Incorrect Answers in the Grave

Allāh ﷻ forbid, if you miss your Ṣalāh, tell lies, commit backbiting, earn Ḥarām wealth, watch films, dramas, listen to music and make others do the same, hurt the feelings of other Muslim brothers and sisters and, if Allāh ﷻ and His beloved Rasūl ﷺ become displeased resulting in the loss of Imān, there will be nothing but damnation and destruction. Anyway, the one losing his faith will reply, **هَيْهَاتَ هَيْهَاتَ لَا أَدْرِي** (I’m sorry! I’m sorry! I don’t know anything) In other words, I used to watch films and dramas, listen to music and songs in my life. How am I supposed to know who my Creator ﷻ is? How am I supposed to know what religion is? I thought that just earning money and serving wife and children is enough; if any Islamic brother used to invite me to attend the weekly Ijtimā’ of Dawat-e-Islami or travel with the Madanī Qāfilaḥ, I used to excuse saying, “I am too tired as I have been working all day, I don’t have time.” My Islamic brothers! How long will we keep spending our life just for earning money and enhancing our bank balance! Remember! Death will suddenly capture us and we will have to leave this world empty-handed.

Anyway, after the last question, the window of Heaven will be opened and be closed immediately in the grave of the one losing his Imān. Then the window of Hell will be opened and the deceased will be told, “If you had given correct answers, the window of Heaven would have

been opened for you.” Upon hearing this, the person will be struck with grief and regret. His shroud will change into the shroud of the Hell, the bed of fire will be laid into his grave and snakes and scorpions will pounce on him. Allāh عَزَّوَجَلَّ is warning the believers in Para 28, Sūrah Al-Munāfiqūn, Verse number 9, by saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْهَمُوا الْكُفْرَ وَلَا أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ

Oh People who believe! May not your wealth or your children cause you to neglect the remembrance of Allāh عَزَّوَجَلَّ.

(Kanzul Īmān [Translation of Quran])

Repent!

Dear Islamic brothers! Don't busy yourself with earning even Ḥalāl sustenance to such an extent that makes you negligent of your Ṣalāh; repent of Ḥarām earnings sincerely. Leave all types of interest-based businesses; abandon giving and taking bribes; get rid of the TV and VCR forever. Remember! After you die, you won't be able to say that no body guided you.

Those committing different kinds of sins should be scared as sins can result in the loss of Imān and the one losing his Imān will always remain in the Hell. Allāh عَزَّوَجَلَّ says in Sūrah Zumur, Verse number 54:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن

يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

And incline towards your Rab and submit to Him عَزَّوَجَلَّ, before the punishment comes to you and then you may not be helped.

(Kanzul Īmān [Translation of Quran])

Our Life is Decreasing

Dear Islamic brothers! There is no trust in life! You might be quite healthy but you should not forget that natural disasters suddenly occur in the form of earthquake, flood and storms or cars, buses and trains flip over, or a bomb explodes and countless people meet their death. If an aeroplane explodes in the air then even dead bodies cannot be recovered. Your designation and rank will not benefit you at all; man can die in an instant. The precious moments of our life are passing very quickly; you say that it's my son's 12th birthday. You think that his age has increased, but the reality is that his age has decreased because he and all of us are gradually getting closer to our death. Every hour that passes informs us that one hour of our life has decreased.

The Importance We Give to Worldly Tests

Dear Islamic brothers! After taking the test in the grave, we have to face the test of judgement day. Regretfully, no body seems prepared for this test; people make every possible effort just for the success in the worldly exams and interviews.

Dear Islamic brothers! Though one might get success and happiness if he makes efforts just for the worldly tests, as a famous saying goes 'مَنْ جَهَدَ وَجَدَ' (whoever tries has gained it) but what will happen in the test of judgement day? Don't you know that one day we are going to die and we have to pass through the test of the grave and the hereafter? There will be no deception or bribery in those tests and we won't be given any second chance. Despite knowing all this, we still have a strong desire to pass the tests of this world but we are completely negligent of the test of judgement day. Nowadays, to pass worldly tests, people stay awake all night revising and if they feel sleepy they take anti-sleeping tablets to stay awake for preparation. But have we ever stayed awake all night

to worship Allāh ﷻ for the preparation of the test of Judgement Day? To pass worldly tests, you join schools, colleges and universities, but to pass the test of judgement day, do you attend the Sunnah inspiring Ijtimā’? You get help of a personal tutor or join an academy or a tuition centre for the preparation of the worldly exams, have you adopted the Sunnah inspiring Madanī environment for the preparation of the test of judgement day? You go abroad to get higher education for the progress in this world, have you ever travelled with the Madanī Qāfilaḥs of Dawat-e-Islami for the preparation and eternal success in the test of the here-after?

Oh you Islamic brothers who only put your efforts in the worldly tests! Start to prepare yourself for this inevitable test of the hereafter because if you pass this test, then you will get an eternal reward in the form of the Heaven, but the one who fails will be burnt in the fire of Hell. To prepare easily for your afterlife, please do attend the Sunnah inspiring Ijtimā’ of Dawat-e-Islami. Join Madrasah-tul-Madīnah (for adults) in your areas and take part in the free evening classes to learn how to read the Qurān and make it a habit to travel with the Madanī Qāfilaḥs every month for at least three days. Fill in your Madanī In’āmāt card and hand it in to the relevant responsible Islamic brother of your area. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, travelling with the Madanī Qāfilaḥs of Dawat-e-Islami and handing in your Madanī In’āmāt card every month will benefit you on the day of judgement.

Dear Islamic brothers! Let me tell you a blessing of Dawat-e-Islami in the ending of my speech.

Generosity upon Navīd ‘Aṭṭārī

In division ‘Jannat-ul-Ma’lā’, ‘Gulshan-e-‘Aṭṭār’, Muḥājir camp number 7, Bāb-ul-Madīnah Karachi, a 17 year old Islamic brother, Muḥammad

Navīd ‘Aṭṭārī son of Sultan Muḥammad, who was associated with Dawat-e-Islami passed away on the 18th of Rajab-ul-Murajjab 1421 A.H. at about 8 a.m. Along with his shroud, the green turban was also placed on his head in accordance with his Madanī will, and he was laid to rest in the cemetery of Muḥājir camp number 7.

On Thursday (Rabī’-ul-Ghouṣ 1422 A.H., 12th July 2001), the brother of late Navīd ‘Aṭṭārī عليه رحمة الله الباري had a dream in which he saw his deceased brother who said, “You don’t come to my grave. At least come and see what has happened to my grave!” The day the dream was seen, it rained heavily. Accordingly, the brother went to the cemetery and reached the grave which had been ruined due to Thursday’s heavy rain. On Sunday morning, about 7:30 a.m., the brothers of Navīd ‘Aṭṭārī عليه رحمة الله الباري and 8 Ḥuffāz brothers of Dawat-e-Islami went to the grave. In the presence of many people, the gravedigger opened the grave; everyone was astonished to see that the body of late Navīd ‘Aṭṭārī عليه رحمة الله الباري was in exactly the same condition in which it was laid to rest. The body was still fresh, he was still wearing the blessed turban and his shroud was undamaged. Both his hands were tied as if in Ṣalāh. Four Islamic brothers picked his body up from the grave. There was a powerful fragrance coming from the body and the grave. Having mended the grave, the brothers laid Muḥammad Navīd ‘Aṭṭārī عليه رحمة الله الباري to rest again. May Allāh عَزَّوَجَلَّ bestow His mercy on Navīd ‘Aṭṭārī عليه رحمة الله الباري and forgive us all for his sake.

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

This Event is Not New

عَزَّوَجَلَّ, Dawat-e-Islami, the non-political, religious movement spreading Qurān and Sunnah, is a unique and glorious movement of the Ahl-e-Ḥaq (the Muslims having correct Islamic beliefs). Allāh عَزَّوَجَلَّ

and His beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have great favour and grace on those associated with Dawat-e-Islami. These types of events are not new to us, many such faith strengthening events have happened in the past as well. Please purchase and read the book 'Marvels of Dawat-e-Islami.'

Dear Islamic brothers! I swear by Allāh عَزَّوَجَلَّ! One should never leave the Madanī environment of Dawat-e-Islami. Satan will try his best by whispering millions of bad thoughts to you but you should always remain faithful and sincere to Dawat-e-Islami. Carry on obeying its Markazī Majlis-e-Shūrā, giving invitation towards goodness, travelling with the Madanī Qāfilāhs and filling in the Madanī In'āmāt cards and hand them in to the relevant responsible Islamic brother of your area. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will pass the test of Judgement Day and you will be relieved from all difficulties and distress in both worlds.

The Blessing of Maktaba-tul-Madīnah's Booklets

An Islamic brother from Bahawalpur (Punjab) says: "I had been extremely fond of watching films due to the wicked company and environment at school; I used to travel to even other cities like Lahore, Okārah and Karachi just to see films. I would even go to girls' colleges to tease the girls because of the evil effects of watching sex appealing films. I was also habitual of shaving my beard daily. Even worse, I started working for theatres and circuses endangering my life. My family was extremely worried and concerned.

One day, my father consulted the responsible Islamic brother of Dawat-e-Islami in our local area and decided to send me with the Madanī Qāfilāh. On the last day, the Amīr gave me a booklet entitled 'Black Scorpions' to read. When I read the booklet, I became very fearful. I immediately repented and decided to keep a beard. Having returned

from the Madanī Qāfilāh, I also took part in the weekly Sunnah inspiring Ijtimā' and purchased the audio-cassette speech entitled 'Dhal Jāey gī yeh Jawānī' from Maktaba-tul-Madīnah. When I returned home and heard the cassette, my entire world had changed.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I not only began to offer Ṣalāh punctually but also started the Madanī work of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ (up to the time of making this statement), I am doing the work of Dawat-e-Islami as a Madanī Qāfilāh Žimmaḥdār in my city.”

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

THE FEAR OF THE BRIDGE OF ŞIRĀṬ

Although Satan will try his best to prevent you from reading this discourse making you feel lazy, read it from beginning to end, *إِنْ هَاءَ اللَّهُ عَزَّوَجَلَّ* you will feel a Madanī transformation within yourself.

Virtues of Durūd Sharīf

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Recitation of Durūd Sharīf upon me is Nūr for you on the bridge of Şirāṭ. The one who recites Durūd Sharīf eighty times on Friday, his eighty years’ sins will be forgiven.” (*Al-Jami’us-Şagīr*, pp. 320, *Hadīṣ* 5191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dream of a Slave-Girl

Once a slave-girl of Sayyidunā ‘Umar bin ‘Abdul-‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ came to him and said, “I had a dream that the Hellfire was blazed up and the bridge of Şirāṭ was placed over it. The Umawī caliphs were brought. First, ‘Abdul-Mālik bin Marwān was ordered to cross the bridge of Şirāṭ. He climbed onto the bridge but alas! He fell into the Hellfire, then

his son Walīd bin ‘Abdul-Mālik was brought but he too fell into the Hellfire. Thirdly, Sulaymān bin ‘Abdul-Mālik was brought and like the previous caliphs, he also fell into the Hellfire. Finally, oh leader of the Muslims! You were brought” As soon as Sayyidunā “Umar bin ‘Abdul-‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ heard this, he screamed fearfully and collapsed. The slave-girl went onto say, ‘Oh leader of the Muslims! Please, listen to me, ‘By Allāh عَزَّوَجَلَّ! I saw that you successfully crossed the bridge of Ṣirāṭ’ but, Sayyidunā “Umar bin ‘Abdul-‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ had fallen unconscious due to the fears of the bridge of Ṣirāṭ and was writhing around in panic. (*Ihyā-ul-‘Ulūm, pp. 198, vol. 4*)

May Allāh عَزَّوَجَلَّ shower His mercy upon him and forgive us for their sake.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Our Negligence!

Dear Islamic brothers! Even though, by Shari’ah, the dream of a non-Prophet is not a proof, but still Sayyidunā ‘Umar bin ‘Abdul-‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ became unconscious as he was highly sensitive and fearful regarding the matter of crossing the bridge of Ṣirāṭ. Indeed, the matter of the bridge of Ṣirāṭ is very critical and severe. It is finer than even a strand of hair, sharper than even the edge of a sword and is placed above the Hellfire. By Allāh عَزَّوَجَلَّ! Crossing bridge of Ṣirāṭ will be very crucial and alarming matter which everyone will have to confront.

Why this Laughter?

Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ saw a person laughing, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked, “Oh young man! Have you crossed the bridge of Ṣirāṭ?” He replied in the negative. He was then asked, “Do you know whether you will go to Heaven or Hell?” He replied ‘No.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said, “Then why

are you laughing? In other words, you are laughing despite the fact that you have to confront extreme difficulties and you are unaware of your final destination either.” From that time on, the young man became serious and was never seen laughing again. (*Akhlāq-us-Şālihīn*, pp. 44)

May Allāh عَزَّوَجَلَّ have his mercy upon them and forgive us for their sake.

Astonishment at Laughter

Sayyidunā ‘Abdullāh bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ says, “It’s astonishing as to why a person laughs whereas the Hellfire is behind him and it’s also strange as to why a person gets happy whereas death is behind him.” (*Tanbīh-ul-Mughtarīn*, pp. 46, *Maktaba-tul-Ilm, Damascus*)

Everyone will Pass the Bridge of Şirāt

It is narrated by Sayyidatunā Ḥafṣah رَضِيَ اللهُ تَعَالَى عَنْهَا that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I hope those who were present in the battles of Badr and Ḥudaibiyyah will not enter the fire.” She asked humbly “Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, has Allāh عَزَّوَجَلَّ not mentioned in the Holy Qurān:

وَإِنْ مِنْكُمْ إِلَّا وَاوْرِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝

There is not one of you who may not pass over Hell. This is necessarily a decided thing for your Lord عَزَّوَجَلَّ.”

(*Sūrah Maryam, Verse 71*) (*Kanzul Īmān [Translation of Quran]*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Have you not heard that Allāh عَزَّوَجَلَّ said,

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ۝

Then we shall save the God عَزَّوَجَلَّ fearing; and will leave the unjust in it falling on their knees.”

(Sūrah Maryam, Verse 72) (Sunan Ibn Mājah, pp. 508, vol. 4, Ḥadīṣ 4281) (Kanzul Īmān [Translation of Quran])

The Evildoers will Fall into the Hellfire

Dear Islamic brothers! The foregoing narration clearly states that everyone will have to pass over the Hellfire. The believers, who possess the fear of Allāh عَزَّوَجَلَّ, will be saved and protected whereas the culprits and unrighteous people will fall into Hell! It will be a very difficult situation but still we do not wake from the sleep of negligence and heedlessness.

Crying of a Blessed Companion

Dear Islamic brothers! Crossing the bridge of Ṣirāṭ is not easy at all. Our pious saints رَحِمَهُمُ اللَّهُ تَعَالَى were always afraid of crossing the bridge of Ṣirāṭ. Sayyidunā Jalāl-ud-Dīn Suyūṭī ash Shāfi’ī رَضِيَ اللَّهُ تَعَالَى عَنْهُ says once Sayyidunā ‘Abdullāh bin Rawāḥah رَضِيَ اللَّهُ تَعَالَى عَنْهُ began to weep in his home. His wife became worried and asked, “What has brought tears to your eyes?” He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, “I recalled the divine words of Allāh عَزَّوَجَلَّ, *وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا* (translation from Kanz-ul-Imān: *There is not one of you who may not pass over Hell*) and I am not aware whether I will be saved or not.” *(Al-Mustadrak, pp. 631, vol. 4, Ḥadīṣ 8748)*

Would that my Mother had not Given Birth to Me!

Once, Sayyidunā Abū Maīsarāh ‘Amrū bin Shuraḥabīl رَضِيَ اللَّهُ تَعَالَى عَنْهُ, went to a room to take some rest, but suddenly he became anxious and said,

“Would that my mother had not given birth to me.” His honourable wife رضى الله تعالى عنها asked, “Why are you saying this?” He رضى الله تعالى عنه replied, “Indeed, Allāh عز وجل has informed us about passing the Hellfire, but we do not know whether or not we will be saved from it.” (*Al-budūr-us-Sāfirah*, pp. 352, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

It Takes 15,000 Years to Cross the Bridge of Şirāt

Dear Islamic brothers! May Allāh عز وجل have His mercy upon us. The journey of the bridge of Şirāt is extremely long. Sayyidunā Fuḍail bin ‘Iyāḍ رحمه الله عليه narrates that the journey of the bridge of Şirāt is 15,000 years long (meaning: the distance a fast horse covers in 15,000 years). 5,000 years will be of going up, 5,000 years of going down and 5,000 years of going straight. The bridge of Şirāt is thinner than a strand of hair, sharper than the edge of the sword and has been placed upon the back of Hell. The person who is weak and anxious due to the fear of Allāh عز وجل will succeed in crossing the bridge of Şirāt. (*Al-budūr-us-Sāfirah*, pp. 344)

The Horrific Situation at the Time of

Crossing the Bridge of Şirāt

Dear Islamic brothers! Just imagine! What will be our condition when the sun, just one and a quarter mile away from the ground, will be showering fire (fierce heat) on the day of Judgement? People will be naked and barefooted upon the intensely hot ground of copper. Just imagine; when the brains of people will be boiling in extreme heat. Internal organs such as the liver will have burst, the hearts of people will have come to the throat from chest due to immense grief, terror and panic and everyone will have to pass the bridge of Şirāt in this state of unimaginable fear and trouble.

In order to cross the bridge of Şirāt, one does not need expertise in different sports and arts such as boxing, wrestling, running, gliding and space-travelling as these things will not benefit any one on the bridge of Şirāt; instead, the fear of Allāh ﷺ will benefit people as Sayyidunā Fuḍail bin ‘Iyād رضى الله تعالى عنه said, “The people who are weak and anxious due to the fear of Allāh ﷺ will easily cross the bridge of Şirāt.”

Various Ways of Crossing the Bridge of Şirāt

Sayyidatunā ‘Āishah Şiddīqah رضى الله تعالى عنها narrated “My beloved husband صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is a bridge over Hell which is finer than a strand of hair and sharper than the edge of a sword. Upon it, there are hooks and thorns made of iron which catch hold of those people whom Allāh ﷺ wills. The people will cross the bridge of Şirāt in different ways. Some will cross it (very swiftly) like the blink of an eye, some like lightning, some like the wind, some like fast horse and camel riders. The Angels will be reciting ‘رَبِّ سَلِّمْ, رَبِّ سَلِّمْ’ (*Oh my Rab, let him pass safely, Oh my Rab, let him pass safely*). Some Muslims will be saved, some will be injured and some will fall into the fire of Hell on their faces’.” (*Musnad Imām Aḥmad, pp. 415, vol. 9, Ḥadīṣ 24847*)

One Reason for Distress in the Hereafter

Dear Islamic brothers! The colour of Hellfire will be quite black and the bridge of Şirāt will be in total darkness. Only the one whom Allāh ﷺ will mercy will be successful, as it is narrated by Sayyidunā Saḥl bin ‘Abdullāh Tustarī رضى الله تعالى عنه, “The one confronting deprivation and poverty in the world shall be at ease and peace in the hereafter and the one who is affluent and wealthy in the world shall face deprivation in the hereafter.” (*Hilyat-ul-Awliyā, pp. 207, vol. 10, Ḥadīṣ 14958*)

Sayyidunā Sa’id bin Abī Ḥilāl رضى الله تعالى عنه said, “I have heard that the bridge of Şirāt will be like a strand of hair for some people on the Day

of Judgement while it will be like home and wide valleys for some others.” (*Shu’bul Īmān*, pp. 333, vol. 1)

More Wealth, More Burdens

Dear Islamic brothers! It’s the way of the world that the more wealth a person has, the more burden he will have. We can take the example of travelling; the passengers, who have the most belongings, face the most difficulties. Further, those who travel abroad may well be aware of the fact that the passengers who have luggage in large amount face a lot of trouble and difficulty at customs. Similarly, those people who possess the least amount of worldly wealth will be at peace and ease in the afterlife.

The Definition of a ‘Heavy Burden’

Sayyidunā Anas رضي الله تعالى عنه said that the beloved of Allāh صلى الله تعالى عليه وآله وسلم came holding the hand of Abū Żarr رضي الله تعالى عنه and asked, “Oh Abū Żarr! Do you know we have a difficult valley ahead of us? And only those having a light burden will successfully pass it” Another person asked “Yā Rasūlullāh صلى الله تعالى عليه وآله وسلم! Am I from those who have heavy burden or from those who have light burden?” The Holy Prophet صلى الله تعالى عليه وآله وسلم asked, “Do you have sustenance for today?” He said ‘Yes.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم then asked, “Do you have sustenance for tomorrow?” He again said yes. The Holy Prophet صلى الله تعالى عليه وآله وسلم then asked, “Do you have sustenance for the day after tomorrow?” He replied ‘No.’ The beloved Rasūl of Allāh صلى الله تعالى عليه وآله وسلم said “If you had possessed sustenance for three days, you would have been amongst those (people) who have heavy burden.” (*Al-Mu’jam-ul-Awsat-liṭ-Ṭabrānī*, pp. 348, vol. 3, *Hadīṣ* 4809)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Burden upon Burden

Dear Islamic brothers! Storing food for 3 days seems nothing for us. Our fridges and cupboards are full of different things just because of greed and crave. We store varieties of food even unnecessarily. What will happen to the greedy people like us? We have a heavy burden of wealth, greed to increase our wealth, the burden of numerous shops and businesses, the burden of the tax (which was not fairly paid) interest, loans, the burden of adulteration, deception & betrayal, and countless other burdens. We have a very heavy burden upon our shoulders, how will we cross the bridge of Şirāt!

Fill in Your Madanī In'āmāt Card Regularly

Dear Islamic brothers! Feeling guilty, repent sincerely of your sins in the court of Allāh عَزَّوَجَلَّ and travel regularly with the Sunnah inspiring Madanī Qāfilaḥs of Dawat-e-Islami in the company of the lovers of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Fill in the card of Madanī In'āmāt as well doing Fikr-e-Madīnah on a daily basis. An effective way to get used to acting upon the Madanī In'āmāt is to read and fill in your Madanī In'āmāt card everyday. Those who are steadfast in the Madanī environment of Dawat-e-Islami fill in their Madanī In'āmāt cards regularly while those who don't do so commit an act of irresponsibility even if they apparently have a label of responsibility.

If you do not want to fill in the Madanī In'āmāt card for the time being, then at least read them for only 92 seconds. In this way, اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will soon develop an enthusiasm and interest of regularly filling in the Madanī In'āmāt card. With its blessing, you will develop a passion to prepare yourself for the afterlife and you will desire to attain light for the grave, Day of Judgement and for the bridge of Şirāt.

The Muslims with Nūr

The Muslims whom Allāh ﷻ will mercy will be given such Nūr (light) whereby they will succeed on the day of judgement. Hence, Allāh ﷻ says in His glorious Qurān, Para 27, Sūrah Ḥadīd, verse 12:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

The day when you will see the believing men and believing women that their light runs before them and on their right.

(Kanzul Īmān [Translation of Quran])

The Glory of the Light of Imān

The fortunate Muslims whom Allāh ﷻ will mercy will be crossing the bridge of Ṣirāt joyfully swaying with their bright and sparkling faces due to the light of their faith. Therefore, the beloved and blessed Prophet ﷺ said, “Hellfire will say to the Mūmīn (true believer), ‘Oh Mūmīn! Pass quickly, because your light has extinguished my fire’.” (*Shu’bul Īmān*, pp. 340, Ḥadīṣ 375)

Five Nūr-Providing Sayings of the Holy Prophet ﷺ

Dear Islamic brothers! Read 5 blessed sayings of the Exalted Prophet ﷺ with regard to the virtuous deeds whereby a believer can get Nūr on the Day of Judgement:

1. Punishment for the One who Misses his Farḍ Ṣalāh

The Ṣalāh will be Nūr (light), Burhān (proof) and salvation on the day of judgment for the one who protects it while there will neither be any Nūr and Burhān nor any salvation for the one who does not protect Ṣalāh, and such a person will be resurrected with Qārūn, Fir’aun, Ḥāmān,

and Ubay bin Khalaf (the leader of the hypocrites) on the Day of Judgement. (*Musnad Imām Aḥmad*, pp. 574, vol. 1, Ḥadīṣ 6587)

2. The Excellence of Going to the Masjid in Darkness

Give the good news of Nūr-e-Tāmm (complete Nūr) on the Day of Judgement to those people who go to the Masājid in darkness. (*Sunan Abū Dāwūd*, pp. 222, vol. 1, Ḥadīṣ 571)

3. The Excellence of Removing Difficulty

Allāh ﷻ will make two types of Nūr on the bridge of Ṣirāṭ on the Day of Judgement for the one who removes a Muslim brother's difficulty. Their light will illuminate the universe and Allāh ﷻ knows the exact number. (*Ṭabarānī-fil-Awsaṭ*, Ḥadīṣ 4504, vol. 3, pp. 254)

4. The Excellence of Kalimah

Whoever recites 'لَا إِلَهَ إِلَّا اللَّهُ' 100 times, Allāh ﷻ will resurrect him on the Day of Judgement in such a state that his face will be shining as the moon shines on the 14th night. (*Majma'-uz-Zawā'id*, pp. 96, vol. 10, Ḥadīṣ 16830)

5. The Excellence of Ḍikr in the Market

Whoever does the Ḍikr of Allāh ﷻ in the market, he will be given Nūr on the Day of Judgement for his every single hair. (*Shu'bul Īmān*, pp. 412, vol. 1, Ḥadīṣ 567)

10 Hundred Thousand Virtues

سُبْحَانَ اللَّهِ ﷻ! Whenever you pass the market, where the environment is full of negligence, lower your gaze and begin doing Ḍikr and reciting Durūd and always remember to read the fourth Kalimah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ^ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ ^ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will receive the reward of 10 hundred thousand good deeds, your 10 hundred thousand sins will be pardoned and your rank will be increased 10 hundred thousand times. (*Jāmi' Tirmizī*, pp. 270, vol. 5, *Hadīṣ* 3439)

Dear Islamic brothers! For the sake of the Nūr of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ receive Nūr in the grave, on the day of Judgement and on the bridge of Sirāt because the beloved and Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be concerned about his devout slaves and lovers, hence he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be constantly reciting ‘رَبِّ سَلِّمْ, رَبِّ سَلِّمْ’ (*Oh my Rab, let him pass safely, Oh my Rab, let him pass safely*).

People Deprived of Nūr

The unfortunate people who do not offer Ṣalāh, shave their beard or keep it less than a fist-length, disobey and distress their parents, prevent their children from following Shari’ah so that they become modern and trendy, do not prevent their wife and adult daughters from immodesty, do not refrain from films & dramas, songs & musical instruments, unlawful occupations, interest-based businesses, adulteration, deception & betrayal, dirty language, backbiting, tales-telling, fault-finding, immorality & misbehaviour, offending or harming Muslims without a lawful reason or do not refrain from the company of indecent & rude people who miss Ṣalāh and adopt fashion or the people who look at attractive young boys with lust. There is a matter of concern for all of such people. If Allāh عَزَّوَجَلَّ and His beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ become displeased, Imān is ruined because of sins, surely they will have to face

everlasting unbearable punishments and they will not get any Nūr on the bridge of Şirāt.

There is No Nūr at All for You

Sayyidunā Imām Jalāl-ud-Dīn Suyūṭī ash-Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ writes in his book ‘Al-budūr-us-Sāfirah’, “Indeed, your names, private conversations, sittings and fellowships (i.e. the people who you associate yourself with) are all recorded by Allāh عَزَّوَجَلَّ. On the Day of Judgement, it will be announced, ‘Oh son of so and so, this is your Nūr and oh the son of so and so, there is no Nūr for you’.” (*Al-budūr-us-Sāfirah*, pp. 335)

The Beggars Deprived of Nūr

On the Day of Judgement, the hypocrites will be coming in such a state that they will not possess the Nūr of Imān. The hypocrites will be extremely sorrow and regret when they see the Nūr of the fortunate believers and they will beg them for some Nūr but will not be given any Nūr, as: Allāh عَزَّوَجَلَّ says in the Holy Qurān, Para 27, Sūrah Ḥadīd, verse 13:

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ

أَمُّوا انظُرُوا نَأْتَيْتِمْ مِنْ نُورِكُمْ

The day when hypocrite men and hypocrite women will say to the Muslims,
“Look mercifully towards us, so that we may gain some of your light!”

(*Kanzul Īmān [Translation of Quran]*)

No Body has the Guarantee of Imān at the Time of Death

Dear Islamic brothers! Bear in mind, salvation & forgiveness is dependant upon death with Imān. It is stated in a blessed Ḥadīṣ,

“إِنَّمَا الْأَعْمَالُ بِالنَّوَاتِينِ”¹ [*deeds are dependant upon end (death)*]. Nobody has any guarantee that he will die with Imān. We are unaware of what Allāh عَزَّوَجَلَّ has planned for us and this is, in fact, a matter of great fear & concern. Even great pious people رَحِمَهُمُ اللَّهُ تَعَالَى feared a bad death. To gain more information in this regard, please listen to the cassette-Bayān entitled ‘Allāh عَزَّوَجَلَّ kī Khufyāh Tadbīr.’ إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will get the fear of Allāh عَزَّوَجَلَّ by listening to this Bayān.

Further, obtain a small Madanī booklet entitled ‘Causes for a bad end’. If you read this booklet attentively and seriously, you will cry for the protection of your Imān. Nowadays, people blurt blasphemous words during everyday normal conversations. It is Farḍ on every mature male & female to acquire the knowledge of blasphemous words. Obtain the book entitled ‘Imān kī Ḥifāzat’ which contains approximately 500 examples of blasphemous words. Also obtain a pocket-sized booklet entitled ‘28 Words of Profanity (Kufr).’

This booklet contains examples of profane words that are usually spoken at home. My Madanī advice is that you buy these low-priced booklets in the quantity of 1200, or if you can’t buy 1200 then buy 112, or at least 12, and distribute them. If convenient, kindly persuade your local newsagents or any other newspaper agency and ask them to distribute these booklets while selling the newspapers. In this way, your given booklets will be delivered to other Muslims and you as well as the one delivering the booklet will be entitled to great reward. The Sunnah inspiring Bayān cassettes and the Madanī booklets can be purchased from Maktaba-tul-Madinah.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Kashful-Khifā, Ḥadīṣ 428, vol. 1, pp. 156, Mūsisat-ur-Risālah Beirut.

Talking during Azān

It is stated in Bahār-e-Sharī'at (Part-3) with the reference of Fatawā-e-Razavīyah, "Whoever remains occupied in conversations during Azān is in danger of having bad death." (*Bahār-e-Sharī'at*, pp. 38, part. 3)

Therefore, we are supposed to stop our conversation and reply to the Azān whilst Azān is going on.

Unfortunately, these days, Muslims pay little attention towards this very important matter. Therefore, a card has been prepared about Azān which can be obtained from Maktaba-tul-Madīnah. Distribute these cards in every Masjid and get it read out regularly between Durūd Sharīf and Azān taking the Masjid-committee into confidence. There shall be a notable Madanī change. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*

Mobile Phone Ring Tones

Unfortunately, only a few people try to avoid sins such as listening to music these days. Some people forget to turn their mobile phones off and, resultantly, different types of melodious tones ring loudly in the Masjid during Ṣalāh (Allāh *عَزَّوَجَلَّ* forbid). Delete these damned melodious ring tones from your mobiles, repent and keep your mobile phone switched off in respect of the Masjid. In connection to this matter, obtain the card about the announcement of Azān and distribute as many cards as you can. Similarly, Maktaba-tul-Madīnah has issued another card regarding the sins committed during the sermon of Jumu'ah Ṣalāh. I wish every Imām makes a habit of reading out this card every Friday. This card can be obtained from the stalls of Maktaba-tul-Madīnah. Become active in distributing these cards in every Masjid and *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will receive mountains of reward. (You can see the contents of the card at the end of this booklet).

Release from Hell after One Thousand Years

Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ عَلَيْهِ says, “A person will be released from Hell after the period of one thousand years” (he later says), “I wish I were that person.” Accounting for the foregoing saying of Ḥasan Baṣrī رَحْمَةُ اللهِ عَلَيْهِ, Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says, “He said so because the person who will be released after one thousand years must have died with Imān (faith).” (*Iḥyā-ul-'Ulūm*, pp. 198, vol. 4)

Did not Laugh for 40 Years

Dear Islamic brothers! Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ عَلَيْهِ, over-taken by fear, desired to be the person who will eventually be released from Hellfire after one thousand years. Alas! One thousand years is an extremely long period. By Allāh عَزَّوَجَلَّ! It is impossible to bear the punishment of Hellfire even for a millionth of a second! Imagine! How fearful Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ عَلَيْهِ was. It has been stated that he رَحْمَةُ اللهِ عَلَيْهِ did not laugh for 40 years. He رَحْمَةُ اللهِ عَلَيْهِ often seemed as frightened as the prisoner who has been sentenced to be executed in a short while. Whenever he used to talk, it seemed as though he is describing the situation of the afterlife by watching with his own eyes. When he remained silent, it seemed as if fire was burning in his eyes. He رَحْمَةُ اللهِ عَلَيْهِ was asked, “Why do you remain so sorrowful and terror stricken?” He رَحْمَةُ اللهِ عَلَيْهِ replied, “I fear that if Allāh عَزَّوَجَلَّ becomes displeased with me due to some of my misdeeds and says, go away, I will not forgive you, then what will happen to me! (*Iḥyā-ul-'Ulūm*, pp. 198, vol. 4)

The One Who Crosses with Difficulty

Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says, “On the Day of Judgement, Allāh عَزَّوَجَلَّ will gather all the people from the past and the

present at a particular place. The Day of Judgement will last for 50,000 years, during that time; everyone will look towards the sky for 40 years. They will be waiting anxiously for the decision. Believers will be given Nūr according to their deeds. The Nūr of some believers will be equal to the size of a mountain and that of some others will be equal to the size of a date tree and some will receive even lesser Nūr.

There will be a believer who will be given Nūr equivalent to the size of a big toe, which will sometimes brighten and sometimes will diminish and fade away. When it diminishes, the believer will stand still because it will be too dark for him to continue walking and he will walk when it brightens.

Everyone will be crossing the bridge of Şirāṭ according to their Nūr. Some will be crossing the bridge of Şirāṭ like the blink of an eye; some will be crossing like lightening, some like the clouds, some like a shooting star, some like running horses and some like running men. The one who will be given Nūr equivalent to the size of a big toe will be crossing the bridge on his hands, feet and face. When he will move one of his hands along, the other will be stuck behind and when he will struggle to move one foot, he will forcefully drag the other one along with him and the fire will reach his sides. This person will, however, manage to cross the bridge of Şirāṭ successfully. After facing great difficulties & hardships, this believer will stand up and praise Allāh عَزَّوَجَلَّ. He will then be given Ghusl besides a well near the door of the Heaven.” (*Iḥyā-ul-'Ulūm, pp. 558, vol. 4*)

What will Happen to Me!

Dear Islamic brothers! The fortunate people who will die with Imān will eventually get salvation but, those people who will lose their Imān and die without repenting will have no way of salvation & forgiveness.

Therefore, we should always be concerned about our Imān. The bridge of Sirāt is made above the fire of Hell and entrance to Heaven is not possible unless you cross this bridge.

A Frightening Vision of Crossing the Bridge of Sirāt

Hujja-tul-Islam Imām Muḥammad Ghazālī رحمته الله عليه says (summarised), whoever remained steadfast upon the straight path will easily get salvation on the Day of Judgement and whoever drifted away from the straight path in the world and took with him heavy burden of disobedience and sins, as soon as he places the first step on the bridge of Sirāt, he will immediately slip and fall. Oh weak person! Just imagine and visualise the time when you will see the narrowness of the bridge of Sirāt. You will be immensely terrified. You will see the horrifying darkness of the Hellfire beneath you, the fearsome sound of the Hellfire will be heard, and the awful sound of the rising flames of hellfire will reach your ears. Just imagine! At that time, you will tremble with fear and terror.

Remember! You will have to cross the bridge of Sirāt at any cost even if you are anxious, afraid, tired and have a heavy burden. Just imagine! You will be made to step on the bridge of Sirāt unwillingly. This bridge of Sirāt will be finer than a strand of hair and sharper than the edge of a sword. When taking the first step, you will feel its terrible sharpness, but still, you will have to take another step. You will see that the people will be slipping, tripping and falling straight into the fire of Hell. You will see angels pulling people into the fire of Hell with terrifying iron hooks and curved rods. You will see and hear people screaming and crying whilst falling into the fire of Hell on face. Think! What will be your condition in such a fearful situation!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Screams of Those Falling into Hell

You will hear the screams of the people from the depths of Hell. Countless people will slip and fall into the Hellfire. Imagine! What will happen to you if your feet slip? At that time, your shame & regret will certainly not be beneficial to you. Your crying, screaming and howling will not save you from being destroyed & ruined forever. At that time, you will be saying, “I used to fear this day. I wish I had performed good deeds and acted upon the Sunnah for the preparation of the afterlife. I wish! I had obeyed the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and followed his way. I wish I had turned to dust, I wish I had lost my senses, I wish my mother had not given birth to me.” (*Iḥyā-ul-‘Ulūm*, pp. 557, vol. 4)

Who will Remain Safe from Fear?

Dear Islamic brothers! Hujja-tul-Islam Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes in *Iḥyā-ul-‘Ulūm* (vol. 4, summarised) ‘One should remain very sad remembering the terror and extreme fear of the bridge of Širāt during the traumatising conditions of Judgement Day, only the people who may have remained concerned and afraid about these matters in the world will be saved. The reason is that Allāh عَزَّوَجَلَّ does not put two fears together in a person’s heart; if a person fears the horrific conditions of Judgement Day in the world, he will not experience them in the hereafter.

Womanly Fear

Fear does not imply the short-lived psychological fear of women. Neither does it mean to cry for a short while and then forget what you heard and become engaged in having fun. Generally, man shrinks from the thing which he fears and tries to get the thing which he desires. Anyway, only the fear which persuades you to worship and obey Allāh عَزَّوَجَلَّ and

prevent you from sins and disobedience will lead you to salvation in the afterlife.

Fear of the Fool

Remember! The fear the stupid people possess is worse even than the temporary fear of a sensitive woman because when these people listen to the horrifying and terrifying conditions of the Judgement Day, they insincerely start saying, “Allāh عَزَّوَجَلَّ forbid, Allāh عَزَّوَجَلَّ forbid. Oh Allāh عَزَّوَجَلَّ! Save me. Oh Allāh عَزَّوَجَلَّ! Bestow your mercy upon me. Oh Allāh عَزَّوَجَلَّ! Help me.”

These feelings and emotions are confined to only that particular moment and are not from the bottom of the heart. The reason why their emotions and fears are being called temporary is that although they express fear, they continue to commit sins instead of leaving them. (For example, the person who misses Ṣalāh continues to miss it, a beardless person does not grow beard; a liar does not stop lying, the person in the habit of taking and giving bribery, unlawful occupation, fraud & deception does not give up these evils, the person who looks at strange women and beardless boys with lust does not safeguard his eyes from looking at them, the person who watches film and enjoys listening to music does not develop a mindset to refrain from sins, the people who wear un-Islamic dress, or oppress and cause grief to other people do not avoid these sins, adulterers, alcohol drinkers, disobedient to parents, the one who does not educate their children about the Sunnah and the one who enjoys the company of modern and corrupt friends and the people who miss their Ṣalāh, do not repent and do not give up the sins. Instead, all of them remain steadfast upon committing sins).

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Who does Satan Laugh at?

Satan laughs at those people who cry and seek forgiveness just temporarily or because other people are also doing the same. He is like the person who is in a jungle and is sitting outside a strongly constructed and well protected house. Suddenly, he hears a lion roaring from a distance, the lion approaches to attack him. Instead of taking refuge in the house, he begins to weep and say, "I seek the protection of this house from the lion." If this person keeps staying there and does not run into the house, do you think his pathetic cries will save him from the lion? Never. Unless he does not make an effort to move and take refuge of the house, he will not be safe from the lion. By keeping this example in mind, decide for yourself as to how temporary fear and emotion will benefit you. (*Ihyā-ul-'Ulūm, pp. 559, vol. 4*)

Give up Sins Immediately Instead of Slowly

Dear Islamic brothers! If you become emotional and start crying sincerely, even if it is just for a moment, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will gain benefit. It will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** cause a positive change. Develop the mindset that 'I will try my best to improve myself.' Repent and cry with remorse remembering your sins. Make a firm intention that 'from now on' I will never commit any sin - **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Beware! Satan will try his best to prevent you from your reformation by giving his satanic ideas such as, it's not good to make a quick and instant decision, you should rectify yourself gradually. Do not become a Mawlvī. It is not appropriate to travel with the Madanī Qāfilaḥ in the company of the Prophet's devotees, keep on trying slowly, your whole life is left, you are young, you are not yet even married, grow your beard after you get married, or grow beard when you go to perform Ḥaj and visit Madīnaḥ -tul-Munawwarāḥ, wear the turban later on etc."

Dear Islamic brothers! By Allāh **عَزَّوَجَلَّ**! This is a very dangerous attack of Satan. It is extremely dangerous to delay in repentance. Satan might whisper, “I am not preventing you from repenting, you can repent right now.”

Three Conditions of Repentance

Dear Islamic brothers! Repentance does not mean just uttering the word ‘repentance’ a couple of times. Please remember the following three conditions of repentance. If even one condition is not fulfilled, your repentance will not be accepted. The three conditions are:

1. Confession of sin,
2. Feeling guilty,
3. Firm intention to give up the Sin.

When is the Repentance of the Person who Misses Ṣalāh accepted?

If the sin can be compensated for, it is essential to compensate for it. For example, the repentance of a person who misses Ṣalāh will be considered valid and complete only when he performs Qaḍā of the Ṣalāh he missed. If somebody's money or goods were robbed or stolen, repentance will be valid when the robbed or stolen money is returned or he gets it forgiven by the owner. It is insufficient just to go and apologise and say sorry formally without returning the money or goods. If the person has passed away, return the money to his inheritors. If you do not remember the people who you owe money to, donate that amount amongst the poor people. For detailed information regarding rulings of the rights of people, purchase the booklet entitled ‘Zulm kā Anjām’ from Maktaba-tul-Madīnah or listen to its audio-cassette Bayān.

Self-Rectification should be Done at Once Instead of Slowly

Delay in repentance and reformation may prove to be dangerous as death captures not only the elderly or the cancer and heart patients but many healthy youth also tragically leave this world due to accidents, riots, violence and bomb-blasts. Further, natural disasters such as earthquakes and floods also cause the death of innumerable people.

More than 220,000 People Dead

We all remember the enormous Tsūnāmī which caused unimaginable destruction in South East Asia on December 26th 2004. It occurred quite suddenly; according to the report issued by Jang newspaper on 20.01.2005, 'more than 220,000 people died in the eleven affected countries. This disaster should serve as an eye-opener. This Tsūnāmī has in fact shaken the whole world, but sins have not decreased. As a warning, I present to you an article from the Jang newspaper of 20.01.2005.

Destruction of a Tsūnāmī

One of the adversely-hit areas was Banda Achay, the capital of the Indonesian Province of Aceh. Death toll of this area alone rose above the 100,000 figure. A journalist that was present in Banda Achay reported that Banda Achay was a beautiful and lush green city. No other city was as vibrant and colourful as this one. The Tsūnāmī occurred turning this bustling city into debris within a few minutes. The Tsūnāmī annihilated this place rendering thousands of families homeless. According to the statistics of a non-governmental Indonesian organisation, 60% of the population of Banda Achay has perished. Corpses are still scattered around everywhere and thousands of dead

bodies are disposed in mass burial sites everyday. Those who survived the Tsūnāmī are in relief camps, crying and grieving for their loved ones. Among them are people who have lost their entire families. The sadness and grief in their eyes will perhaps never go away. They are those people who saw their loved ones helplessly dying in front of them. Their pain & sorrow can never be compensated. The Tsūnāmī has caused so much destruction and loss of life which this generation had never experienced before. It is said that if Tsūnāmī had occurred at night instead of day, the people that have managed to survive would have also been killed. The river flowing through the centre of Banda Aachay used to silently flow from the North to the South but now it flows in the opposite direction.

This Incident is Certainly Not New

Dear Islamic brothers! By Allāh عَزَّوَجَلَّ! This incident serves as a warning and a lesson. Are we still not going to sincerely repent of our sins? This incident of mass destruction is certainly not new. These kinds of incidents also happened in the past as:

Allāh عَزَّوَجَلَّ informs us in the Glorious Qurān, Para 25, Sūrah Ad-Dukhān, verse 25-29:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۝ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۝
 وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ۝ كَذَلِكَ نَصِّفُ وَأَوْرَثْنَاهَا قَوْمًا آخِرِينَ ۝ فَمَا بَكَتْ
 عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ۝

How many gardens and water-springs they left behind! And fields and grand palaces! And favours amongst which they were rejoicing! That is what we did;

and we made another nation their heirs. So the heavens and the earth did not weep for them, and they were not given respite.

(Kanzul Īmān [Translation of Quran])

The World is not a Place to be Content With

Dear Islamic brothers! Have you not realised how those people who once constructed splendid houses, decorated pleasant gardens and possessed vibrant cornfields, suddenly departed from this world. Others inherited their properties and possessions. The Heavens and earth did not shed tears for them. They have been wiped off the face of the earth and have been forgotten. Now they have nothing but their deeds which they performed in the world.

Repent as the Mercy of Allāh ﷺ is Immense

Dear Islamic brothers! Before the news of your death spreads and the Ghassāl is called to bathe and wrap your dead body in shroud and you are laid down into your dark grave, it is wise to repent immediately without delay because you still have the time and opportunity right now.

Dear Islamic brothers! In order to make preparation for death, grave, resurrection and crossing the bridge of Şirāṭ safely, make it a habit to travel regularly with the Madanī Qāfilaḥs of Dawat-e-Islami. **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ**! Sometimes, a sincere intention of travelling with a Madanī Qāfilaḥ can bring about forgiveness as is evident from the following event.

Swing of a Heavenly Garden

Impressed by the visit of the area for invitation to goodness, a modern youth belonging to Hyderabad (Bāb-ul-Islam, Sindh), attended the Masjid and listened to the Bayān in which the participants were persuaded to travel with the Madanī Qāfilaḥ. The young Islamic brother

also expressed his intention to travel with the Madanī Qāfilaḥ and got his name noted. Just a few days before the Madanī Qāfilaḥ, he passed away. One of his family-members dreamt that the deceased was in a lush green garden and was joyfully swinging on a swing. The dreamer asked, “How did you come here?” He replied, “I have come here with the Madanī Qāfilaḥ of Dawat-e-Islami. Allāh عَزَّوَجَلَّ treated me generously. Tell my mother not to cry for me because I am at peace.”

Dear Islamic brothers! It all depends upon the will of Allāh عَزَّوَجَلَّ that if He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ can punish someone for one sin, and if He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ can favour someone due to a single virtue or He عَزَّوَجَلَّ can forgive somebody without questioning him due to the intercession of his beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or merely owing to His عَزَّوَجَلَّ immense mercy. Hence, Allāh عَزَّوَجَلَّ says in the glorious Qurān, Pārah 24, Sūrah Zumar, verse 53,

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ط
 اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ط اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

Proclaim (Oh dear Prophet Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), “Oh my slaves, who have wronged themselves, do not lose hope in Allāh’s عَزَّوَجَلَّ mercy; indeed Allāh عَزَّوَجَلَّ forgives all sins; indeed He عَزَّوَجَلَّ only is the Oft Forgiving, the Most Merciful.”

(Kanzul Imān [Translation of Quran])

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

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