



خودکشی کا علاج (English)

# SUICIDE IS NOT THE ANSWER

Shaykh-e-Tarajim, Arzoo-e-Ahl-e-Sunnat  
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**

Attar Qadiri Razavi 

Translated into English by  
Majlis-e-Tarajim (Dawat-e-Islami)

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

## Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

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

### Note:

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

خود کُشی کا علاج

Khud Kushi ka 'Ilaaj

## SUICIDE IS NOT THE ANSWER

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

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## Suicide is Not the Answer

An English translation of 'Khud Kushi ka 'Ilaaj'



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### Two spiritual treatments for troubles, diseases and unemployment

- ❖ Recite ﴿يَا سَلَامُ﴾ whether sitting or standing, walking or wandering in the state of Wudu, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, salvation will be achieved from diseases and troubles and sustenance will increase.
- ❖ Chronic patient should always recite ﴿يَا مُعِيدُ﴾, Allah **عَزَّوَجَلَّ** will bless him with health.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## SUICIDE IS NOT THE ANSWER\*

Your Nafs (lower-self) and Satan might become a hindrance in reading this booklet. However, for betterment of your afterlife, read it thoroughly.

### Excellence of Salat-‘Alan-Nabi ﷺ

Sayyiduna Ubayy Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ said: ‘I would dedicate my entire time in the recital of the Salat-‘Alan-Nabi (leaving other invocations, litanies, supplications).’ To this the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘It will suffice for ending all your worries and your sins will be forgiven.’

*(Jami’ Tirmizi, pp. 207, vol. 4, Hadees 2465)*

*Layain gey mayri qabr mayn tashreef Mustafa*

*‘Aadat bana raha hoon Durood-o-Salam ki*

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\* This speech was delivered on Saturday night during the three-day Sunnah-Inspiring International Ijtima’ (congregation) of Dawat-e-Islami (a global, non-political movement for propagation of Quran and Sunnah) held in Madinah-tul-Awliya, Multan (Pakistan) on 9<sup>th</sup>, 10<sup>th</sup> & 11<sup>th</sup> of Sha’ban 1425 A.H. It is being presented here with some amendments. (Majlis Maktaba-tul-Madinah)

(*Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* will honour my grave with his blessed visit. That's why I am developing habit of reciting Durood & Salam).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## A strong warrior

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ relates, 'We accompanied the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for the Ghazwah<sup>1</sup> at Hunayn. Regarding a person who had professed to be a Muslim, the Knower of the knowledge of unseen, the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us, 'He would go to Hell.' Then when we engaged in the battle, the same person fought fiercely and got injured. Someone said, 'O Rasoolallah! The person that you had declared to be a dweller of hellfire few moments back fought (the enemies) fiercely and died.'

His Eminence, the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'He entered Hell!' As some people were on the verge of doubting (regarding what the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had revealed) someone informed, 'He did not die (in the course of the battle) however, he was seriously injured. When night befell he did not observe patience on the pain of his wounds and committed suicide.'

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<sup>1</sup> The Islamic battles which our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself fought in.

Hearing this, the Beloved Rasool ﷺ said, **اللَّهُ أَكْبَرُ** (Allah **عَزَّوَجَلَّ** is great), I bear witness that I am Allah's (distinguished) bondman and His Rasool.' He ﷺ then ordered Sayyiduna Bilal **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** (to make an announcement) so Sayyiduna Bilal **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** announced among the people: 'Only a Muslim will enter Paradise and, undoubtedly, Allah **عَزَّوَجَلَّ** may support this religion (even) with a transgressor (Faajir).'

*(Sahih Muslim, pp. 70, Hadees 178; Sahih Bukhari, pp. 328, vol. 2, Hadees 3062)*

## Two reasons that doomed the warrior for Hell

Dear Islamic brothers! There could be two reasons as to why the Beloved of Allah, the Knower of the Unseen, the Noblest Rasool ﷺ declared the warrior for Hell although he battled against the infidels fiercely.

1. **Committing suicide:** He shall finally enter the Paradise after suffering the punishment for his sins.
2. **Being a hypocrite:** The commentator of Sahih Muslim Shaykh Muhiyyuddin Yahya Bin Sharaf Nawawi **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** has stated with reference to Khateeb-e-Baghdadi **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ**, 'The man who committed suicide was a hypocrite.' (*Sharh Sahih Muslim, pp. 123, vol. 1*) In this case he will dwell in Hell forever.

## Elaboration by Mufti Shareef-ul-Haq

On page 173, Volume-IV of Nuzhat-ul-Qaari, the great commentator of (Sahih) Bukhari, his excellence Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, 'It is difficult to decide whether that person was, in fact, a Muslim or a non-believer. Towards the beginning (of the narration) it was relayed: 'لِرَجُلٍ يَدْعَى الْإِسْلَامَ' a person who had professed to be a Muslim and then the announcement (i.e. only a Muslim will enter Paradise) in the end prompts us to think that he was not a Muslim. Towards the end (of the narration) it was declared that 'Undoubtedly, Allah عَزَّوَجَلَّ may support this religion with Fajir (transgressor)' and this leads us to believe that he was a Muslim because typically 'Faajir' is a term which is commonly used for a transgressing Muslim. However this is not the only meaning (of the word Faajir).

It is stated in the Magnificent Quran:

إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

*Indeed the infidels are in Hell.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Infitar, Ayah 14)*

And it is stated:

إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ﴿٧﴾

*Undoubtedly, the record of the infidels is in the lowest place  
Sijjeen.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Mutaffifeen, Ayah 7)*

In Tafseer Al-Jalalayn, the word ‘Faajir’ in both these Ayahs has been interpreted for the infidels. Therefore, it would not be unusual if ‘Faajir’ refers to an infidel in that Hadees.

*(Nuzhat-ul-Qaari, pp. 173, vol. 4)*

### **Acknowledgement (of deeds) is end bound**

Dear Islamic brothers! From this we come to know that no matter how much a person worships, or partakes in propagating and serving the religion, but if he has hypocrisy in his heart or bears malice for the Beloved Mustafa ﷺ then all his deeds and acts of worship are worthless. We also learn that the end plays a major role in the (acknowledgement of) deeds. It is narrated in *Musnad Imam Ahmad Bin Hanbal*:

إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ

*Acknowledgement of deeds is end bound.*

*(Musnad Imam Ahmad, pp. 434, vol. 8, Hadees 22898)*

## Paradise was made Haraam (prohibited)!

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘A man from the generations before you, had a tumour in his body. When it became highly painful, he took an arrow out of his quiver and cut his tumour which caused bleeding that could not stop and ultimately he died due to it. Your Rab عَزَّوَجَلَّ said, ‘I have made Paradise Haraam (prohibited) for him.’

*(Sahih Muslim, pp. 71, Hadees 180)*

Elaborating upon this Hadees, Shaykh Imam Nawawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated, ‘It would be deduced from this Hadees that the man did so to die sooner (which means he committed suicide) or without any reasonable purpose (for that very reason, he was prohibited from Paradise). Otherwise, for some obvious benefit, operating upon a tumour for the sake of treatment etc. is not Haraam (prohibited).’ *(Sharh Sahih Muslim, vol. 1, pp. 127)*



## Meaning of suicide

Dear Islamic brothers! Suicide is defined as ‘self killing.’ It is a grave sin, a Haraam (strictly forbidden) act that leads to Hell. Allah عَزَّوَجَلَّ, the Almighty has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ  
تَرَاضٍ مِّنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾ وَمَنْ يَفْعَلْ ذَلِكَ  
عَدُوًّا وَإِنَّا وَظَلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

*O people who believe! Do not unjustly devour the property of each other, except through trade by mutual agreement; and do not kill yourself; indeed Allah is Most Merciful upon you. And whoever does that through injustice and oppression, We shall soon put him in the fire; and this is easy for Allah.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 29, 30)*

While explaining the part of the Ayah **وَلَا تَقْتُلُوا أَنْفُسَكُمْ** (i.e. and kill not yourselves) Shaykh Sayyid Na'eemuddin Muradabadi رحمته الله تعالى عليه has stated in *Khazain-ul-'Irfan*: This Ayah proves that suicide is Haraam. (*Khaza'in-ul-'Irfan*) Furthermore, Allah عَزَّوَجَلَّ has said:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ  
وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٦٥﴾

*And spend your wealth in Allah's cause, and do not fall into ruin with your own hands; and be virtuous; undoubtedly the righteous are the beloved of Allah.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 195)*

Under the explanation of this Ayah it is stated in Khaza'in-ul-'Irfan, 'Abandoning spending in the path of Allah عَزَّوَجَلَّ and extravagance are causes of destruction; similarly all those things which may cause risk or destruction have been prohibited e.g. going to the battlefield without weapons, taking poison or committing suicide by any means.'

## **The statistics of suicidal cases**

Nowadays shockingly the rate of suicidal acts is growing more and more. According to a news report:

According to statistical data provided by the Jinnah Postgraduate Medical Centre: In 1985, 35 people committed suicide the figure increased up to 930 in 2003 and the heart-rending aspect in these incidents is that the majority of the victims were in the age group 16-30 years according to the report of the Human Rights Commission, during the six months from January 2004 to June 2004, 1103 people attempted suicide. Among them the proportion of young children was 46.5%, which is approximately 50% of the total. The various methods adopted by children for suicide include:

(a) 21 took poisonous tablets, (b) 11 took poison, (c) 8 hung themselves, (d) 2 burnt themselves, (e) 1 jumped into a canal, (f) 9 shot themselves dead, (g) 2 succumbed to some sort of acid intake and (h) 1 cut off his own jugular vein. These are the figures which came into the information of the administration (or news agencies) otherwise there are so many attempts that are concealed.

### **Some factors leading to suicide**

Usually the people who are hot-tempered and excessively emotional resort to ending their lives due to mental stress and depression caused by family disputes, poverty, debts, sickness, business-stress, obstacles in love marriages or failure in examination etc.

*Sun lo nuqsan hi hota hay bil-aakhir un ko  
Nafs kay wasitay ghussah jo kiya kertay hayn*

*Listen! Those who exercise their anger for the sake of their Nafs,  
they eventually end in loss.*

### **Five heart-rending events of suicidal attempts**

Some successful attempts of suicides are really heart-rending. I hereby mention five such reports published in different newspapers:

1. **Daily Janbaz Karachi (Thursday, August 5, 2004):** The mother adorned her son as a bridegroom and made the marriage procession depart for the venue. She herself did not accompany the procession. Although the family members tried their best to make her accompany them but she did not move. Later she locked all the doors and handed over the keys, money and jewellery to someone and jumped into a canal. Her corpse was recovered two days later.
2. **Daily Jurrat (Thursday, August 10, 2004):** Six months after the wedding, the newly married girl came into some conflict with her husband and she left him for her parents' house. The bridegroom failing to bear her separation shot himself dead.
3. **Daily Intikhab (August 28, 2004):** It is reported that a father killed his one daughter, two sons and his wife, and then committed suicide to end his life as well. Both of the following incidents were reported in Daily Nawa-e-Waqt (*Thursday, August 5, 2004 issue*)
4. **Daily Nawa-i-Waqt (Thursday, August 5, 2004 issue):** In Digri Sindh, (Pakistan) a young man hung himself for the reason that his family members did not arrange for his marriage.

5. The father got angry and slapped his 14 years old son. In reaction, the boy locked himself in the bathroom and burnt himself alive. A few months back, in the same locality, a young boy jumped from a tall building and committed suicide.

### **Wisdom in omitting names from the news**

Dear Islamic brothers! By injunction of a blessed Hadees, 'Recall the deceased Muslim with his virtues only.' Therefore, I have omitted the names from all these news reports. Revealing the identity of a person who committed suicide, without any Shar'i requirement, would result in his defamation and this is a sin. Even an illiterate person can comprehend this point that spreading the news of a person who has committed suicide with his full identity will not only ruin his reputation, but will also seriously disgrace his family and would add to their grief. It is my dire wish that the Muslim journalists should also repent from such sinful reporting of the past and strive to refrain from such acts in the future.

If ever, Allah **عَزَّوَجَلَّ** forbid, any case of suicide takes place in your family or locality, then do not make it public unless there is Shar'i requirement. If you have ever committed this sin, fulfil all the requirements of repentance as prescribed in Shari'ah. However it is permissible to narrate any case of suicide without mentioning the victim's identity.

*Mujrim hoon dil say khauf-e-qiyamat nikal do*

*Pardah gunahgar kay 'aybaun pay dal do*

*(I am a criminal (sinner); O Beloved Rasool! Remove the fear of the Dooms Day from my heart. Conceal the sins of this evildoer)*

### **Three suicide incidents in every two minutes**

The abundance of sins and ignorance from the matters of the Hereafter has increased the suicidal tendencies in our dear homeland, Pakistan. According to a newspaper report, in August 2004, 68 suicidal cases were reported in Pakistan. The city that ranked on top with the highest suicidal rate was Bab-ul-Madinah, Karachi, with Madinah-tul-Awliya, Multan ranked second. The same source also reported that the attempts for suicide are taking place every 40 seconds in the world.

### **Is suicide a true relief?**

Those who commit suicide are probably of the viewpoint that it would bring an end to all of their problems; but, instead of providing any relief, it invokes the wrath of Allah عَزَّوَجَلَّ for them. By Allah عَزَّوَجَلَّ! The torment for suicide would not be tolerable.

### **Torment in the hellfire**

It is narrated in Hadees, 'One who would commit suicide will be tormented with the same tool with which he killed himself.'

*(Sahih Bukhari, pp. 289, vol. 4, Hadees 6652)*

## Torment with the same weapon

Sayyiduna Saabit Bin Dahhaak رَضِيَ اللهُ تَعَالَى عَنْهُ has related that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever killed himself with a weapon of iron, he will be tormented with the same weapon of iron in the fire of Hell.’

*(Sahih Bukhari, vol. 1, pp. 459, Hadees 1363)*

## Torment of throttling

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He who throttled himself, shall keep on throttling himself in the hellfire and he who stabbed himself shall keep on stabbing himself in the hellfire.’

*(Sahih Bukhari, pp. 460, vol. 1, Hadees 1365)*

## Tormenting by injury and poison

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever committed suicide by throwing himself down from a mountain, he will be in the hellfire, throwing himself down therein forever and ever. Whoever committed suicide by taking poison, he will be sipping it in the hellfire forever and ever. Whoever killed himself with a weapon of iron, that weapon of iron will be in his hand in the hellfire and he will be injuring himself with it, forever and ever.’ *(Sahih Bukhari, pp. 43, vol. 4, Hadees 5778)*

## It is disbelief (Kufr) to consider suicide as permissible

Explaining the portion of the Hadees, ‘Tormenting, forever and ever’ Shaykh Muhiyyuddin Yahya Sharaf Nawawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has cited a few statements in his commentary of Sahih Muslim:

1. He who knows that, in Shari’ah, suicide is Haraam and commits it considering it a permissible act will become a disbeliever and will suffer torment forever and ever. It is a principle in Shari’ah that whoever considers a Haraam (prohibited) act as Halal (lawful) or Halal as Haraam becomes a disbeliever. This is so only when such an act is Haraam li-Zaatihi (explicitly prohibited) and its prohibition is proven through Daleel-e-Qat’ee (absolute injunction of Quran or Hadees) plus it is part of vital necessities of Islam. (*Fatawa Razawiyyah, vol. 14, pp. 147*)

For example, drinking alcohol is Haraam-e-Qat’ee (Absolutely Prohibited). Being aware of this prohibition, if one considers it Halal (lawful) and drinks it then he turns into a disbeliever. Likewise fornication is Haraam-e-Qat’ee and if one commits fornication considering it to be Halal, he shall become a disbeliever.

2. ‘Tormenting, forever and ever’ may also be taken in the sense that the sinner shall suffer the torment for a long time. (If it has been mentioned for a Muslim that ‘he will be tormented forever’, it should be taken as ‘for a long time’.

As we often say, ‘Buy this once and it shall work for ever.’ We know it is impossible for something to last forever, in fact it promises for a long time only). Similarly, it is also wished that **حَلَّدَ اللَّهُ مُلْكَ السُّلْطَانِ** i.e. may Allah **عَزَّوَجَلَّ** keep the kingdom of the king survive forever; here it refers to long duration. Similarly, it is customarily supplicated for the elders: ‘May Allah **عَزَّوَجَلَّ** prolong your shelter upon us [sinners] forever!’ It definitely does not speak of eternity but actually this wish asks for a long duration.

3. Third verdict on this issue is that the suicide warrants this very punishment but Allah **عَزَّوَجَلَّ** blessed the believers and declared that the one who passes away with true beliefs shall not remain in Hell for ever (**مَعَادَ اللَّهِ عَزَّوَجَلَّ**) If a sinful Muslim is punished in Hell, he will be released after suffering from retribution for a limited time; he will eventually be taken out from the Hell and will dwell in Heaven forever). (*Sharah Sahih Muslim, pp. 125, vol. 1*)

### **Torment for a billionth part of a second...**

Dear Islamic brothers! **مَعَادَ اللَّهِ عَزَّوَجَلَّ** No one should dare say, ‘Finally relief has been promised and so we will endure the torment of Hell for that limited period.’ Making such a statement is Kufr (disbelief). By Allah **عَزَّوَجَلَّ**! Torment in the Hell is so severe that no one can bear it even for a billionth part of a second.

## A prison cell for the believer

Verily committing suicide is a grave sin that calls for severe torment. If, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** one ever tempts to kill oneself out of intense frustration, he should take lesson from the above stated warnings and should oppose Satan's temptation. Regardless of the nature of worries in life, he should patiently deal with every situation in a manly approach. Remember! It is narrated in a Hadees, 'The world is a prison cell for the believer and a Paradise for the infidel.' (*Sahih Muslim, pp. 1582, Hadees 2956*)

Dear Islamic brothers! Obviously one will expect difficulties in a prison cell. Shaykh Jalaluddin Roomi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated:

*Hast dunya Jannat ayn kaffarah*

*Ahl-e-zalim-o-fisq ayn ashjarah,*

*Bah ray mu'min hast zindan ayn maqam*

*Nisut zindan jaey 'ayesh-o-ahtisham*

*(This world is Paradise for the infidels, the tyrants, the sinners and the wicked. But for the believers it is a detention; and a prison is not a place of comfort or contentment)*

## Allah **عَزَّوَجَلَّ** puts under trial

Dear Islamic brothers! Allah **عَزَّوَجَلَّ** makes the Muslims suffer miseries in order to eradicate their sins and elevate their rank

in the afterlife. Whoever is successful in observing patience in the face of adversities comes under the mercy of Allah عَزَّوَجَلَّ. Thus, Allah عَزَّوَجَلَّ has stated in the Magnificent Quran:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ  
وَالشَّمْرِ ط وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا  
لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ  
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

*And we will surely test you with some fear and hunger and with some paucity of wealth and lives and crops; and give glad tidings to those who patiently endure. Those who say when calamity befalls them, 'Indeed we belong to Allah and indeed it is to Him we are to return.' These are the people upon those are the blessings from their Rab, and mercy; and it is they who are on the right path.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 155-157)*

*Door dunya kay ho jayain ranj-o-alam  
Mujh ko mil jaye meethay Madinay ka gham  
Ho karam ho karam Ya Khuda ho karam  
Wasitah us ka jo Shah-e-Abrar hay*

*(Grant me the yearning for Madinah, shed away my worldly sorrows and difficulties. For the sake of the Rasool of Humanity I beg Your mercy Ya Allah عَزَّوَجَلَّ.)*

## **Impatience cannot avert misfortune**

You have just read that Allah عَزَّوَجَلَّ launches miseries for trial. So, whoever observes impatience in the moments of miseries and utters discourteous reckless comments or commits suicide in frustration مَعَادَ اللّٰهِ عَزَّوَجَلَّ he, after having failed badly in the trial, entangles himself in troubles a billion times more severe in intensity than those worldly tribulations. Impatience can never avert troubles, instead the great reward (Sawab) which may become due on observing patience is lost which itself is a great misfortune.

## **Multiplying the misery**

Shaykh ‘Abdullah Ibn Mubarak رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ stated, ‘Affliction is (initially) single but when the afflicted person grows impatient and yells out in pain, the adversity (instead of one) turns in to two. Firstly, the initial suffering remains unresolved and secondly, he does not gain the reward that would have been for him if he would have been patient in the face of that difficulty. This is the greater affliction compared to the first one.’

*(Tanbeeh-ul-Ghafilien, pp. 143)*

It means, in the beginning, some loss due to the trouble was limited only to this world but the loss of eternal reward in the afterlife is a greater one that is caused by exhibiting impatience.

*Rona museebat ka tu mat ro, Aal-e-Nabi kay deewanay  
Karb-o-bala walay shahzadaun per bhi tu nay dhiyan diya!*

*(O devotee of the blessed family of the Noble Rasool! It is not good to cry about your hardship. Why do you not recall the adversities faced by the blessed grandsons of the Rasool in the field of Karbala!)*

### **Elevation of 300 ranks**

It is narrated in a Hadees, ‘Whoever observes patience on a calamity until it is returned observing apt patience, Allah عَزَّوَجَلَّ will write three hundred degrees for him. The distance between each degree will be equal to the distance between the earth and the sky.’ *(Al-Jami'-us-Sagheer, pp. 317, Hadees 5137)*

### **Instant cheer on receiving injury**

Our pious predecessors رَحْمَةُ اللهِ تَعَالَى would become so engrossed in the expected reward in the face of adversity that they would not even care about the adversity itself. It has been narrated that once Shaykh Fatah Musalli's رَحْمَةُ اللهِ تَعَالَى wife fell so hard that her blessed nail damaged. However, instead of moaning with pain or producing aching gestures she began to laugh.

Someone asked, ‘Is your wound not hurting?’ She stated, ‘I was so engrossed in anticipation of the reward for patience that I could not even realize the pain of the wound.’

*(Kimiya-e-Sa’adat, pp. 782, vol. 2)*

Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: ‘If you really believe in Allah عَزَّ وَجَلَّ as Glorious, the (true) sign of this is that you should not complain when suffering sickness and should not disclose it to others when confronted with a calamity (because revealing your afflictions without any requirement is a sign of impatience. These days if someone is caught up by a runny nose, flu or even a headache, he likes singing it before everyone).

*Sar pay tootay go koh-e-bala, sabr ker*

*Ay Musalman na tu dagmaga sabr ker*

*Lab pay harf-e-shikayat na la sabr ker*

*Kay yehi Sunnat-e-Shah-e-Abrar hay*

*(If the calamity strikes like a mountain, a Muslim must not waver. In order to follow the path of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, no word of complain should be uttered and full patience should be observed.)*

There is great excellence in hiding one’s calamities. Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Greatest Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Whoever suffered a calamity in his wealth or health and he concealed it and did not disclose it to the people, it is owed by Allah عَزَّوَجَلَّ to forgive him.’

*(Majma'-uz-Zawaid, pp. 450 vol. 10, Hadees 17872)*

*Chup ker see" tan mausti milsan      Sabr karay tan heeray*  
*Paagalan wagon rola pawayn      Na mausti na heeray*

*(If you are silent and patient, gems and pearls are for you. If you cry and complain like the insane, you will get nothing of these)*

## **Would that I had been trouble stricken!**

Dear Islamic brothers! Instead of looking at the intensity and enormity of miseries, one should ponder regarding the reward of the afterlife which will become due for the miseries. Then it will be easy to observe patience and if we succeed in doing so, we shall receive such an immense amount of reward on the Day of Judgement that people, after witnessing this, will start to show emulation *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* stated: ‘On the Day of Judgement, when the wretched (the ones who were afflicted with sickness and calamities) will be rewarded, the comforted souls will wish that if only their flesh would have been cut with scissors in the world.’ *(Jami' Tirmizi, pp. 180, vol. 4, Hadees 2410)*

A renowned commentator of the Quran, a great thinker of Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ while explaining the phrase 'that their flesh would have been cut with scissors' has stated that they will wish to have faced such diseases in the world which needed to be operated in such a way that their skins would have been cut during surgeries so they could amass the similar reward which is being awarded to those who had faced calamities and diseases.

*(Mirat-ul-Manajih, pp. 424, vol. 2)*

*Maal-o-dawlat ki mujh ko tu kasrat na day*

*Taj-o-takht-e-shahi aur hukumat na day*

*Mujh ko dunya mayn bay-shak tu shuhrat na day*

*Tujh say 'Attar tayra talabgar hay*

*(I do not wish to hoard wealth, I do not wish to rule the state, I do not beg for respect and fame but I ('Attar) seek only you from you.)*

## **Illuminated graves**

It is narrated that a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw Sayyiduna Hasan Bin Zakwaan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his dream after one year of his death. The saint asked him, 'Which graves are more illuminated?' Shaykh Hasan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'Of those who suffered calamities in the world.' *(Tanbeeh-ul-Mughtarrin, pp. 166)*

*Kya karoon lay kay khushiyaun kay saaman ko  
Bas tayray gham mayn rota rahun zaar zaar*

*(Of what use are the pleasures of this temporal life; may I keep  
sobbing out of your grief!)*

Dear Islamic brothers! Did you realize that the dark graves that cannot be lighted by any worldly electric bulb, by virtue of refulgence of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shall be illuminated for the people who suffered miseries! إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

*Khuwab mayn bhi aysa andhayra daykha na tha  
Jaysa andhayra hamari qabr mayn Sarkar hay  
Ya Rasoolallah, aa ker qabr roshan ki-jiye  
Zaat bayshak aap ki to mimba'-e-anwaar hay*

*(I never saw such darkness even in dreams as I see here in my grave. O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I implore you to come and illuminate my grave by your refulgent presence. Verily without doubt you are a source of refulgence.)*

## **Paradise is covered under hardships**

إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ The graves of those who suffered adversities (in this world) will be illuminated and they will be rewarded with an abode in Paradise. O seekers of Paradise! Maintain this

Hadees in your mind in which the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has informed, ‘Hell is covered under carnal desires and the Paradise is covered by hardships.’

*(Sahih Bukhari, pp. 243, vol. 4, Hadees 6487)*

Elaborating this phrase of the Hadees, ‘Hell is covered under carnal desires’ a renowned commentator of the Quran, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has explained: ‘Hell is a very dangerous place, but the path leading to it is adorned with deceptive flowers and orchards. Sins and evil deeds seem very delightful but they eventually lead to Hell.’

While explaining the phrase, ‘Paradise is surrounded by hardships’, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘Paradise is a beautiful fruit garden but the path leading to it is lined with thorns. Crossing it is very difficult for the Nafs (lower self). Salah, Sawm, Hajj, Zakah, battling in the path of Allah عَزَّوَجَلَّ, martyrdom, are all on the path that leads to Paradise. Indeed steady and strict adherence to adoration of Allah عَزَّوَجَلَّ and refraining from lusts are really difficult things (for the Nafs). Keep in mind that ‘lusts’ here refers to Haraam (strictly forbidden) desires such as consuming alcohol, adultery, music, and unlawful entertainments. Permissible desires are not meant for here. ‘Hardship’ (in this narration) refers to the difficulties faced in performing worships; it does not mean suicide or wasting the assets.’ *(Mirat-ul-Manajeeh, pp. 5, vol. 7)*

## Sins bring affliction

Dear Islamic brothers! To develop the fear of Allah عَزَّوَجَلَّ in the heart, to observe unshakeable patience in miseries and to refrain from taking any wrongful step, one should repent and try to develop the mindset that the adversity has descended upon him due to his own misdeeds. As Allah عَزَّوَجَلَّ has stated:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

*And whatever calamity befalls you is because of what your hands have earned and there is a great deal that He pardons.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Ash-Shura, Ayah 30)*

## Adversity compensates for sins

With reference to this Ayah, Sadr-ul-Afadil, Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in (his Quranic Tafseer entitled) 'Khaza'in-ul-'Irfan: "This speech addresses sane adult Muslims who commit sins. It implies that the adversities and hardships that a believer suffers are usually due to his misdeeds. Allah عَزَّوَجَلَّ the Almighty makes these hardships expiation for his sins and sometimes these hardships result in the elevation of rank of the believer in the afterlife."

*Sabr ker jism jo beemar hey tashweesh na ker*

*Yeh maraz tayray gunahaun ko mita jata hay*

*(One must be patient and not be worried for his illness because this illness erases his sins.)*

## **I never hurt anyone!**

Dear Islamic brothers! Whenever we are confronted by some difficulty, we should deeply repent in the court of Allah عَزَّوَجَلَّ. Even the slightest feeling should not come in to the heart, not to even mention on the tongue, that I did not harm anyone, I treat everyone well so what I did wrong for which I am being punished. Instead of pondering over such things of ignorance, develop a Madani mindset blended with humbleness. Consider yourself to fully bound to mistakes, be grateful to Allah عَزَّوَجَلَّ that, being excessively sinful, I deserve a torching torment and if I am entangled in the punishment due to my sins, then I am being blessed with the utmost mercy. Otherwise the sufferings of Hell as compared to those of this world would be unbearable.

## **Dust instead of fire**

Once somebody poured a large platter of dust on a saint's رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ head; the saint stood up, shook off the dust from his clothing and thanked Allah عَزَّوَجَلَّ. The people asked, 'Why are you expressing gratitude?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'The one who deserves to be thrown into the fire but if only dust is poured on that person; should he not be thankful for that?'

*(Kimiya-e-Sa'adat, vol. 2, pp. 805)*

## Method of observing patience

Another way of consolation is to remember the hardships and sufferings that the Ambiya Kiraam عَلَيْهِ السَّلَام and especially the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went through. Therefore, the mark of relief and comfort is the saying of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘Whoever is struck with an affliction should contemplate about my affliction because that was indeed the greatest of all afflictions.’

*(Al-Jami'-ul-Hadees-ul-Kabeer lis-Suyuti, vol. 7 pp. 125, Hadees 21346)*

## Greater the hardship – Greater the reward

Dear Islamic brothers! A hardship always seems to be severe, no matter how light it is. For instance, flu is a light ailment but the one who suffers from it feels as if he has been struck with the most difficult hardship. The one who is diagnosed with cancer becomes very disheartened and loses all hopes, but everyone should observe courage. Whether it is flu or cancer; inevitably, everyone is to die one day, everyone is going to be lowered down into the dark grave and then face the accountability on the Day of Judgement. The greater the hardships one suffers in the worldly life, the greater the reward he will receive in the afterlife.

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Greater reward becomes due for

greater hardships. When Allah ﷻ likes some community, He makes them suffer (calamities), then whoever remains contented (with calamities) shall attain Divine pleasure, while the complaining one shall be subjected to the displeasure (of Allah ﷻ).’ (Sunan Ibn-e-Majah, pp. 374, vol. 4, Hadees 4031)

*Bahr-e-Murshid gham-e-ulfat ka khazanah day do*

*Chak dil chak jigar sawzish-e-seenah day do*

*(By virtue of my spiritual guide, grant me the treasure of the intense devotion. I yearn for the melancholic state of devotion)*

## **Look at the one more afflicted**

Another method to develop the mindset for patience is to contemplate about the one who is more afflicted than you. In this way your calamity will look less severe and observing patience will be easy. Sayyiduna Sha’abi رضى الله تعالى عنه has said, ‘If people would compare their own catastrophe with the more severe one, definitely some afflictions would seem like blessings.’

## **Have greed for good deeds**

The Beloved Rasool ﷺ stated: ‘There are two attributes that if one possesses, Allah ﷻ will record him as ‘patient and grateful’. One of these is that he sets eyes on the one who is superior in religion (as regard to knowledge and practices) and follows him. Second is that he looks towards the person of lower worldly status than that of him and (hence)

invokes praise of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ will record him as 'patient and grateful'; while the one who sets eyes on the inferior one in (the affairs of) religion and the superior one in the worldly status and thus mourns his declined (quality of) worldly life, Allah عَزَّوَجَلَّ would not record him as patient or grateful.'

Explaining the section 'he sets eyes on the one who is superior in religion (as regard to knowledge and practices) and follows him', a renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in Mirat-ul-Manajih volume 7, page 76: If one performs good deeds it must not produce feelings of prominence in him. Instead he should compare his deeds with that of the people who are more righteous than him, whether they are dead or alive. In order to refrain from the feelings of arrogance, one must focus on the lives of the Companions and the Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ (of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and consider the magnificence of good deeds they performed. This will lead one to perform more righteous deeds and on the basis of this one shall be recorded as 'patient' by Allah عَزَّوَجَلَّ because he will not find himself capable enough to perform the same good deeds of high virtue, a sense of repentance shall arise in him; this is marked down as his patience.

Looking into the lives of the blessed Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ we would wish to be in those times, comforting our hearts with

his delightful personality and surrendering our life at the blessed feet of the Beloved Rasool ﷺ.

*Jo ham bhi wahan hotay khak-e-gulshan lipat kay qadmaun  
ki laytay utran  
Magar karayn kya naseeb mayn to yeh namuraadi kay  
din likhay thay*

*(If only we would be in those auspicious times to gain the blessings of his sacred feet but alas! We were destined for these unpleasant days).*

Correspondingly, in the explanation of ‘he looks towards the person of lower worldly status than that of him and (hence) invokes praise of Allah ﷻ’ a renowned commentator of the Quran, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in Mirat-ul-Manajih volume 7, on page 76 and 77:

This way of thinking makes a grave misery comfortable and one should definitely become grateful to Allah ﷻ. We have observed that if somebody faces the death of his young son and his soul is not relaxed owing to grief, but if he starts to ponder over the sad demise of Sayyiduna ‘Ali Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ then he shall easily observe patience إِنَّ شَاءَ اللهُ ﷻ even to the extent that he will be grateful for this comparatively small misfortune.

For the rest of the portion of the Hadees, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Such a person passes through

his life in jealousy, impatience and in heart rending tension. This impatient person is jealous to the rich considering ‘I have such little wealth!’ He becomes proud of his prayers and deeds on seeing a person who does not offer Salah by considering himself much more righteous than him. This produces sentiments of arrogance in him. Allah عَزَّوَجَلَّ has said:

بِكَيْلَاتِنَا سُوِّ عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ط

*So that you may not grieve over what is lost to you, nor rejoice over what is given to you.*

*[Kanz-ul-Iman (Translation of Quran) (Part 27, Surah Al-Hadeed, Ayah 23)]*

Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever mourns over some worldly loss becomes closer to Hell by the distance of one thousand years and he who grieves on some religious loss becomes closer to Paradise by the distance of one thousand years.’ (*Al-Jami'-us-Sagheer*, pp. 513, *Hadees* 8432) It should be clear that it is not prohibited to make worldly progress but feeling of envy towards the affluence of others is not permitted.

## **Towards whom one should set eyes on**

Dear Islamic brothers! Whoever is poor in performing good deeds should look towards a righteous person and try to increase his good deeds. He who feels discontentment owing to his illness should look at a person struck with more severe disease,

and he should be thankful to Allah ﷻ for suffering from a minor pain as compared to that of the more afflicted one. In order to understand the dynamics of emulation, take these examples:

He who is suffering from arthritis should look towards the patient of acute abdominal pain. Similarly a person infected with TB (tuberculosis) should look towards a person who is fallen in cancer and realize that he is facing more difficulty. Likewise, a person who has lost one hand should look towards the person whose both hands have been cut; or a half eyed should look towards the blind.

Lower salaried employees should look at the unemployed; the resident of an apartment should not look at the bungalows or palaces but instead look towards the people who are homeless or resident of a nominal class. One might be thinking that towards whom a blind or the cancer patient should set eyes on? They may also find people struck with even severe afflictions. For example, a blind should look at a person who is not only blind but also has a severed hand or foot. Similarly, the patient with cancer should look towards a person who lives with cardiac disease along with cancer. In other words, one may find a greater affliction than the other. There is no severe misfortune than the curse of sins and by Allah ﷻ the greatest misfortune is Kufr (disbelief). Every Muslim who is suffering from a disease whatever its severity is, should be

grateful to Allah عَزَّوَجَلَّ; for He عَزَّوَجَلَّ blessed him with true belief and saved him from the misfortune of disbelief.

*Asl barbad kun amraz gunahaun kay hayn  
Kyun tu yeh bat faramosh kiya jata hay*

*(One must not forget that the real diseases are that of sins that bring disaster in afterlife but usually this major misfortune is overlooked.)*

## **Patience made easy**

There is another method which may help in observing patience easily. Set your mind that the misfortunes of this world are short lived, temporary, having low intensity and to be over soon. But the reward of patience is everlasting so patience is a great blessing. A saint of Islam stated: ‘Whenever a misfortune strikes, it seems severe in the beginning, but gradually it diminishes.’

Many people might have experienced this, for example, when some tension grips, man startles and becomes sleepless but by and by he gets used to it. Now try to understand through another example. Someone is watching a sinful television drama delightfully; suppose unexpectedly and all of a sudden he loses his eyesight, certainly he will weep bitterly. On the other hand, a man who is already blind, is laughing, cutting jokes and doing everything without any yearning for his

eyesight. Why? This is because his blindness has become a lifelong issue. Let us consider a more vivid example. When some family member expires, his close relatives start weeping desperately and mourn for some days, but gradually all grief is vanished and they again engross in merry-making, marriages etc.

*‘Umar bhar kaun kisay yad kerta hay!*

*Waqt kay sath khiyalat badal jatay hayn*

*(Who mourns for others eternally; mindset changes with the passage of time.)*

## If and but

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘A sturdy believer values more than a frail one and is more beloved to Allah عَزَّوَجَلَّ and both possess goodness; yearn for what is beneficial for you, seek help from Allah عَزَّوَجَلَّ and do not sit exhausted. If any harm befalls you, don’t say ‘If I had done so, then so and so would have happened.’ Instead say: قَدَّرَ اللهُ وَمَاشَاءَ فَعَلْ ‘It was destined so by Allah عَزَّوَجَلَّ to us and He did as He willed, because the word لَوْ (i.e. if and but) commences Satan’s affairs. (*Sahih Muslim pp. 1432, Hadees 2664*)

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ whilst explaining the part of Hadees: ‘If any harm befalls, don’t say like, ‘If I had done so, then so and so would have happened’ has stated that the

utterance of this kind of statements increases grief and it also displeases Allah **عَزَّوَجَلَّ**. If somebody says, 'I should have sold this product of mine on such and such time to gain a large profit. I have committed a big mistake to sell it later.' This (kind of thinking) is not good however it is admirable in religious affairs. Here the Hadees refers to worldly losses only.

In the explanation of 'the word (i.e. if and but) commences Satan's affairs', He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated that utterance of these words declines a Muslim's trust in Allah **عَزَّوَجَلَّ** and he relies more on himself or material resources. We must note that it is all about worldly affairs however this expression of regret or if and but are desirable in religious affairs. For instance: 'had I lived my life in submission and obedience to Allah **عَزَّوَجَلَّ** I would have been a virtuous man but alas! I spent my life in committing sins.' This kind of if and but are part of worship. Moreover, you can think like this, 'If only I were there in the blessed presence of the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Madinah, I would have sacrificed my life for him. But Ah! I was destined to be born after so many years.' This expression of devotion is worship. A'la Hadrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated:

*Jo ham bhi wahan hotay khak-e-gulshan lipat kay qadmaun  
ki laytay utran  
Magar karayn kya naseeb mayn to yeh namuraadi kay  
din likhay thay*

*(If only we would be in those auspicious times to gain the blessings of his sacred feet but alas! We were destined for these unpleasant days.)*

## Why did it happen as such?

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ would say, ‘I prefer to put burning charcoal on my tongue than to say ‘Why that happened so’ about some (worldly) thing.’

*Ay muqaddar ki roothi hawaon suno!*

*Haal-e-dil per na yoon muskurao suno*

*Andhiyaun! Gardishaun tum bhi aao suno!*

*Mustafa mayray haami-o-gham-khuwar hayn*

## A highly critical issue

Some people تَعَزُّدُ بِاللَّهِ عَزَّوَجَلَّ utter words of profanity out of grief and provocation when struck with poverty, disease, worry or death of a close relative. It is worthy to remember that criticizing Allah عَزَّوَجَلَّ, calling Him cruel or needy or indigent or weak; all these are acts of profanity.

Remember, in the absence of compulsion valid in Shari’ah, a conscious person uttering explicit profane statement and even the one advocating him in this regard, or even nodding in support becomes infidel. A married one loses his wedlock; a

disciple is deprived of his Bayt (spiritual bond), and lifelong good deeds are spoiled. If he had performed Hajj, it is invalidated. In such a case, Hajj will become due again after he renews his faith (in Islam) provided other conditions recur that render Hajj Fard. Sadly speaking I would mention some expressions of profanity that are usually uttered under troubles nowadays.

## 16 Common expressions of Kufr (Profanity)

1. The one who says, ‘Leaving everything up to Allah ﷻ has proved pointless, nothing happens.’ This is a blasphemous statement.
2. A person struck with some trouble says: O Allah ﷻ! You have deprived me of my wealth; You have taken such and such, what would You do now? Or what do You want now? Or what else is left for You to take? These are words of Kufr. (*Bahar-e-Shari’at*, vol. 9, pp. 172)
3. He who says, ‘Despite my sickness if Allah ﷻ tormented me, He would have treated me cruelly;’ this expression is Kufr. (*Al-Bahr-ur-Raiq*, vol. 5, pp. 209)
4. ‘Allah ﷻ has caused more aggravations to helpless people.’ This is Kufr.
5. Saying like ‘O Allah ﷻ! Bless me with sustenance and do not deal cruelly by imposing indigence upon me’ is Kufr. (*Fatawa Aalamgiri*, vol. 2, pp. 260)

6. Owing to indigence, in order to get employment from a non-Muslim employer, or without valid Shar'i exemption, he who declares himself as a Christian, Jew, Qadiyani or member of any infidel community on the visa forms or any application to apply for political asylum or to gain any monetary benefit, will become a disbeliever (Kafir).
7. He who asks for some financial help and puts a condition orally or in writing like 'If you don't help me in this regard, I will become a Christian or Qadiyani' immediately becomes infidel. Even if somebody says that I will become an infidel after 100 years, he becomes infidel at that very moment, without doubt.
8. He who says 'As Allah عَزَّوَجَلَّ provides me with nothing in this world, then why did He create me' indeed utters a statement of Kufr. (*Fatawa Aalamgiri, pp. 262, vol. 2*)
9. If an indigent person complains on his poor condition in these words, 'O Allah عَزَّوَجَلَّ you have blessed such and such man in abundance. I am also your creature but you have made me suffer misery; what sort of justice is this?' This is a statement of Kufr. (*Bahar-e-Shari'at pp. 170, vol. 9*)
10. 'Disbelievers and affluent are exultant, but indigents are facing hardships. Ah, everything is inverted in the dominion of Allah عَزَّوَجَلَّ.' This statement is Kufr.

11. On a funeral, somebody says, ‘Allah عَزَّوَجَلَّ shouldn’t have done this;’ it is also a phrase of Kufr.
12. Somebody’s son died and he said ‘Allah عَزَّوَجَلَّ might be in need of my son’, this is a phrase of Kufr because that person has called Allah عَزَّوَجَلَّ dependent. (*Al-Fatawa Bazaziyyah, Fatawa Al -Handiah, vol. 6, pp. 349*)
13. When someone dies, the people often talk insanely like, ‘Wonder what Allah عَزَّوَجَلَّ needed him that he called him so untimely’ or they say, ‘Allah عَزَّوَجَلَّ also needs pious people, therefore He عَزَّوَجَلَّ takes them up untimely.’ (Despite understanding such profane talking and comments, people around advocate all this through gesture and nodding, these people too become infidels in addition to those who uttered).
14. At some funeral someone uttered, ‘O Allah عَزَّوَجَلَّ you did not even show pity on his small children!’ This is a statement of Kufr.
15. Over a youth’s death, someone said, ‘O Allah عَزَّوَجَلَّ! You should have shown mercy to him being in the prime period of his life and if needed someone inevitably, so and so old man or woman could be put to death.’ This is a statement of Kufr.

16. ‘O Allah **عَزَّوَجَلَّ** what did you need him for that you called him back so early.’ This is a statement of Kufr.

For further details, purchase the booklet bearing the title ‘28 Kalimaat-e-Kufr’ [28 Phrases of Kufr (Unbelief)] published by Maktaba-tul-Madinah which also includes the methods of the renewal of Nikah and Iman (Faith).

You should actually try to buy this low cost booklet in abundance to distribute among others. This distribution may be managed via some reliable newspaper hawker who may distribute these booklets along with the newspaper. Kindly guide him as to hand over the newspaper in person or put it on some proper place because the newspaper usually includes religious articles and Holy Names of Allah **عَزَّوَجَلَّ** and our Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Further the booklet may also be distributed along with marriage invitation cards. If someone had spoken out statements of Kufr and getting inspiration from the booklet provided by you, seeks repentance in the court of Allah **عَزَّوَجَلَّ** then you will also be rewarded. An Islamic brother from India told me over the phone that we passed out lots of the booklet ‘28 Kalimaat-e-Kufr’ [28 Phrases of Kufr (Unbelief)] translated in Hindi language during the ‘Urs (holy anniversary) of Khuwajah Ghareeb Nawaz **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**. Hundreds of people read those booklets and repented.

*Gumbad-e-khazrah ki thandi thandi chaon mayn mayra  
Khatimah bil-khayr ho bahr-e-Nabi Perwerdigar*

(O Allah **عَزَّوَجَلَّ**! May I be blessed with a good end (death) under the cool shadow of the Grand Green Dome by virtue of your Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.)

## **Develop a mindset of forbearance**

A means of developing a mindset of forbearance is to establish patience with a beforehand imagination of great misfortunes. For example, just imagine that if some member of my family suffers death in my life, I shall observe patience **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. If I lose my job or face a failure in a job interview or get some physical deformity e.g. get crippled, become blind of an eye or totally blind, or someone rebukes and hurts my sentiments; I will earn reward by observing patience. If misfortune would befall in real, one should be determined in advance to observe patience. Saints of Islam used to say, ‘He who cannot observe patience should pretend to observe patience.’

The Noblest Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘Whoever tends to observe patience, Allah **عَزَّوَجَلَّ** will bestow him with patience and nobody has ever been granted anything more virtuous and bounteous than patience.’ (*Sahih Bukhari, pp. 496, vol. 1, Hadees 1469*)

To inculcate patience, meditate in the virtues of patience and harms of impatience in the worldly life and in the afterlife.

Engage yourself in worship; this will help divert your attention from the grief **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** and it will become easier to observe patience.

## Harms of futile thinking

As per quotes of some sages of Islam: ‘Do not ponder in three things’:

1. Your indigence and adversity: Keeping on worrying about these will add to woes and will grow longing.
2. Do not keep on thinking about the one who has done some injustice with you; it will increase malice in your heart and prolong the wrath.
3. Never wish to live a long life in this world as otherwise you will spoil your life in hoarding wealth avoiding good deeds. Putting aside all worldly anxieties, we should be absorbed and engrossed in the matters pertaining to preparation for the afterlife like the Madani lifestyle of our saints.

## How are you?

Somebody asked Sayyiduna Maalik Bin Dinar **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**, ‘How are you?’ He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** replied, ‘In what state that person can be who is engrossed in fear of moving from one house (this temporal world) to another house (afterlife) without knowing whether he is destined for Paradise or Hell.’

Dear Islamic brothers! You may have concluded that our pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى** always cherished the afterlife; they did not feel worry from hunger, poverty and destitution because those pious souls had made up their mind that the tribulations of the world may be tolerated but, in case the hardships of the grave and Hereafter befall, it will be intolerable.

From this, those Islamic brothers should learn a lesson that remain very much concerned in getting rid of poverty but are heedless to the deliverance and salvation from the difficulties of the Hereafter, although the (worldly) poverty they worry for, if they observe patience, may bring deliverance in the afterlife.

To establish the mindset of observing patience in face of tribulations, avail the blessed opportunity of travelling with the devotees of the Rasool in the Madani Qafilahs of Dawat-e-Islami. I am citing a Madani parable of Madani Qafilah here in my own words for your persuasion.

### **Zealous preacher**

A 12-day Madani Qafilah of devotees of the Rasool reached Jhelum (Punjab) with the intention of spreading the Sunnah. These devotees of the Rasool were staying in a Masjid. One of these devotees made his individual effort on a young man residing in front of the Masjid to convince him to travel in the Madani Qafilah. He agreed to join the Madani Qafilah for only two days and commenced learning the Sunnah with the participants of the Madani Qafilah.

The company of only two days blessed him with such spirit that he convinced his family to offer Salah. Since he was an influential member of the family, **عَزَّوَجَلَّ** almost everybody commenced offering Salah. He also called his uncle's family, living adjacent to his house, towards righteousness. He described the perils of the TV to his family and induced the fear of the torment of Allah **عَزَّوَجَلَّ**.

By mutual consent, they deported the TV from their home. Next morning he got an electric shock while ironing his clothes. According to the words of his household, he recited **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** and passed away. May Allah **عَزَّوَجَلَّ** bless him with ultimate forgiveness! How fortunate that he was bestowed with the recitation of the Kalimah (Article of Faith) before death. Our Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated the fact, 'One whose last speech is **لَا إِلَهَ إِلَّا اللَّهُ** shall enter Paradise.' (*Sunan Abu Dawood, vol. 3, pp. 255, Hadees 3116*)

*Koi aaya pa kay chala gaya koi 'umar bhar bhi na pa saka  
Mayray Maula Tujh say gila nahin yeh to apna apna naseeb hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! By Allah **عَزَّوَجَلَّ**! It is really a grave mistake to attend whispering of suicide in pangs of poverty and destitution. One should bear these tribulations with patience for

seeking pleasure of Allah ﷺ and betterment of afterlife. Control the lower-self (carnal desires) rather than letting Satan to harness you to commit suicide.

Ah! Satan, the cursed, has trapped us in various evils by stimulating our carnal desires. If only we aim to control over lustful desires as per quote of our saints, ‘Die before the eventual death’ and get free from the worries of hoarding wealth and impending fear of financial crisis. (*Kashf-ul-Khifa*, pp. 260, vol. 2) Without doubt the poor are more fortunate than the rich.

### Ah! The poor wealthy people

The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has said, ‘On the Day of Judgement, the destitute will enter Paradise 500 years ahead of the rich.’

*(Sunan Tirmizi, vol. 4, pp. 157, Hadees 2358)*

In another Hadees, it is reported, ‘Allah ﷺ greatly loves a poor family bearing Muslim who refrains from begging.’

*(Sunan Ibn Majah, vol. 4, pp. 432, Hadees 4121)*

*Mahabbat mayn apni guma ya Ilahi*

*Na paoon mayn apna pata ya Ilahi*

*(O Allah ﷺ! Make me lost in your love to such an extent that I could not even be recognized by myself.)*

## Romantic Love: One of the causes of suicide

Dear Islamic brothers! Often we find such news that a boy or a girl committed suicide in frustration for not being permitted to marry the beloved. Just take a glance at two such cases reported in the newspaper Nawa-i-Waqt, Karachi dated August 04, 2004:

1. A young boy consumed poison when not allowed to marry his beloved.
2. A young boy from Dadu, Sindh (Pakistan) consumed poison owing to failure in love affair.

These kinds of casualties are really very pathetic. Nudity, obscenity, co-education, imprudence to Shar'i veiling, movies, novels and stimulating reading material are the contributing factors for love affairs. The playmates (girls and boys) may also indulge in love because of childhood friendship.

If parents restrict their children (girls) playing with outsiders or even with their first cousins (boys) and make efforts to keep them away from above mentioned factors, these issues of love affair would not take root. Children should be taught about the love of Allah ﷺ and His Most Beloved Rasool ﷺ. If the love of the Noblest Rasool ﷺ is genuinely planted in someone's heart, he will remain secured from the perils of false love.

*Mahabbat ghayr ki dil say nikalo Ya Rasoolallah ﷺ*

*Mujhay apna hi diwanah banalo Ya Rasoolallah ﷺ*

*(O Rasoolallah ﷺ! صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Eradicate love of others out from my soul and make me thy devotee solely.)*

## **Unemployment: One of the factors leading to suicide**

Sometimes people tend to commit suicide due to frustration caused by their unemployment or burdens of debts. Worldly comforts, lavish meals, extravagance on marriage ceremonies, luxury cars, house decorations and an eagerness to become wealthy are also some major causes of suicide.

If we would develop a Madani mindset for a plain living style, simple food etc. survival with low income will become comfortable and *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ* no Muslim shall ever commit this Haraam act due to the above factors. In fact we are experiencing different mishaps due to lack of religious knowledge. You would never have heard that some religious scholar or Imam of Masjid has committed suicide although majority of such religious personalities live with a nominal income.

*Dawlat ki firawani hay mangna nadani*

*Aqa ki mahabbat hi dar-asl khazinah hay*

*Seeking abundance in wealth is unwise. The love of Beloved Rasool ﷺ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a real treasure.*

## Sustenance of all rests on the mercy of Allah ﷻ

Observe rightful trust in Allah ﷻ as regard to sustenance. Certainly He is the One Who feeds an ant and an elephant according to their needs. Sustenance for every living being rests on the mercy of Allah ﷻ. Allah ﷻ has stated in the Glorious Quran:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

*And there is none that walks upon the earth whose sustenance does not depend on the mercy of Allah.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Al-Hood, Ayah 6)*

## Take lesson from the birds' sustenance

Dear Islamic brothers! The point that needs attention is that Allah ﷻ Himself blessedly owns the provision of sustenance for everyone but He ﷻ has not guaranteed forgiveness of everybody. So how foolish is the Muslim who wanders about in search of his sustenance but does not worry for his forgiveness!

The Noblest Rasool ﷺ said, 'If you put trust in Allah ﷻ as He deserves, you will be blessed with the sustenance like that of the birds; that they fly in the morning with empty stomachs but return fully satiated in the evening.'

*(Sunan Tirmizi, vol. 4, pp. 154, Hadees 2351)*

*Mujh ko dunya ki dawlat ki kasrat na day  
Chaahay sarwat na day koi shuhtrat na day*

*Fani dunya ki mujh ko hukumat na day  
Tujh say 'Attar tayra talabgar hay*

*(I do neither wish to hoard wealth nor seek fame. I do not wish to rule over this mortal world. 'Attar begs for you from you.)*

### **Family discords: Another cause of suicide**

Family discords are a major cause of suicide. Consequently, it appeared in the news of the daily 'Nawa-i-Waqt' Karachi (5<sup>th</sup> August, 2004): 'A young man depressed and dejected by domestic problems, committed suicide in the jurisdiction of police station, Rohri.'

Ah! Satan, the cursed, has destroyed the peace of our homes by distracting us from the Sunnah of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Our living style has distorted. The Islamic and moral values of our domestic life have turned completely spoiled. Due to the curse of ignorance from religious knowledge and lack of grooming in conformity with the Sunnah, most members of a family hate one another. Therefore, sometimes a wife or a husband, a daughter or a son, a mother or a father commit suicide due to domestic contentions and disputes.

A way to resolve these family disputes is to listen to the Madani Muzakaraha or Sunnah-inspiring speeches at home, watching Sunnah-inspiring VCDs, delivering Dars (religious lessons) of 'Faizan-e-Sunnat' daily and maintaining the fragrant environment of Dawat-e-Islami within the family. The house where everybody offers Salah regularly and complies with the Sunnah firmly and among those lovers of the Rasool who bear the beard, the Sunnah hairstyle and turban, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** no horrible news of suicide would be heard from these veil observing families. The curse of suicide is common among those who are heedless of Salah, fashion lovers, viewers of movies and dramas, fond of music, those who regard worldly knowledge as their goal of life and who live a life lacking good deeds.

By Allah **عَزَّوَجَلَّ**! I have sympathy for every Muslim who is inclined to commit suicide. People may feel disgust to them but I am very much concerned towards them. That is why I am delivering this speech on the topic 'Suicide is Not the Answer.' Believe that if every Muslim becomes a preacher of Dawat-e-Islami, with the grace of Allah **عَزَّوَجَلَّ** and His Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the curse of suicide may be eradicated completely from the Muslim society.

### **Funeral Salah for self-murderer and conveying him reward**

It is permissible to offer the funeral Salah and donate reward to a person who has committed suicide. It is stated in Durr-e-

Mukhtar, ‘Whoever commits suicide, even knowingly, he will be given the ritual bath and the funeral Salah will be offered. This is the established decree.’ (*Durr-e-Mukhtar, vol. 3, pp. 127*) Moreover, it is quite permissible to supplicate for his forgiveness.

## Infidels are made to jump into Hell

Remember! The trend of suicide among infidels is manifold as compared to the Muslims. Even well established organizations operate to help commit suicide. According to my imprecise information, there are some such musical lyrics that stimulate the irrational infidels to attempt suicide. These people may be outstanding in the worldly affairs but believe me that all infidels are leaders of the fools. By Allah **عَزَّوَجَلَّ**! Wise are those who affiliate themselves with Beloved Mustafa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and surrender themselves in the Divine court of Allah **عَزَّوَجَلَّ**.

## Quran declares infidels as unintelligent

I have not declared the infidels as unintelligent from my own opinion. See Ayah 22 of Surah Al-Anfaal:

﴿٢٢﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُورُ الَّذِينَ لَا يَعْقِلُونَ

*Indeed the worst beasts in the sight of Allah are those (people) who are deaf, dumb - who do not have any sense.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 22)*

A renowned commentator of the Quran, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated, 'This Ayah was revealed regarding Bani 'Abd-ud-Dar Bin Qusayy who proclaimed, 'We are blind, deaf and dumb to whatever the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has brought to us.'

It infers that he who does not benefit from the Nabi is worse than even the animals. It was commanded to Sayyiduna Nuh عَلَيْهِ السَّلَام to board the animals in the boat, but not the infidels. It also infers that the tongue, eye, ear, and intellect that do not identify the Rasool; in reality, those are dumb, blind, deaf and that intellect is unintelligence. All the Bani 'Abd-ud-Dar were killed in the battle of Uhud, and only two embraced Islam: Mus'ab Bin 'Umayr and Suwaybit Bin Harmalah.'

*(Noor-ul-'Irfan, pp. 285)*

## **Depression: A significant factor leading to suicide**

Dear Islamic brothers! The most leading cause of suicide is depression and disappointment which results in a paralytic mindset and being devoid of the Madani mindset, unfortunately one goes for suicide. Being misguided by Satan, he thinks that suicide will relieve him from depression and he will rest in peace. This is how he chooses a horrible and lasting agony for himself.

*Sarkar-e-Naamdar yehi arzu hay kay*

*Gham mayn tumharay kash! Rahun bay-qarar mayn*

(O the Beloved and Blessed Rasool ﷺ! This is my earnest desire to remain restless in the glorious remembrance of yours.)

## Amazing advantages of Wudu and observing Siyam

In ritual ablution and Islamic Sawm [fasting] there is a spiritual antidote to mental stress and depression. Even non-believers have started to believe this fact. A non-Muslim doctor revealed in his article that he got washed the face of a few patients of depression five times a day for a few days and after a certain period they had begun to recover from the sickness.

Another group of such patients was taken to wash their hands and faces five times a day and again it caused them great relief. Finally the doctor concludes that the ailment of depression is rare in Muslims for the reason that they wash their hands, face and feet (i.e. during ritual ablution) a couple of times in a day. A western psychologist Sigmund Freud admitted the blessings of observing Siyam and stated that ‘the maladies of nervous tension, mental depression and other psychological problems are overcome by observing Siyam.’

## Tying the Turban (‘Imamah) – A cure for depression

Acting upon the auspicious Sunnah of the Beloved and Blessed Rasool ﷺ i.e. tying the turban relieves one from severe depression and fortifies the capability of endurance. A Hadees says, ‘Tie the turban, your tolerance will increase.’

(*Al-Mustadrak-lil-Haakim*, pp. 272 vol. 5, Hadees 7488)

## The turban and science

According to modern scientific research, the fortunate Muslim who keeps his head adorned with the turban regularly, remains secured from paralysis and certain other diseases related to blood circulation. With the blessing of tying a turban the pressure of blood in the large veins leading to the brain remains balanced and excessive blood circulation does not take place in the brain. Therefore, a turban-like mask has been prepared in America for the treatment of paralysis.

*Un ka diwanah 'Imamah aur zulf-o-reesh mayn*

*Wah daykho to sahi lagta hay kitna shandar*

*(Behold! How graceful his devotee looks with the turban, beard and Sunnah hair style.)*

## Treatment of tension by respiration

Breathing exercise is very useful in minimizing the level of tension and depression. It is better to do this exercise at the time of 'Fajr' since the morning time is often free of smoke and noise. This exercise should be performed in some airy room having dim light. Islamic brothers should position themselves in the corridor carefully in such a way that their glance may not catch the privacy of other's house and Islamic sisters must also position themselves observing some distance in such a manner

that neither a Na-Mahram<sup>1</sup> man can look at them nor they can glance on such men.

It is very easy to perform this exercise: First put your finger on the left nostril, slightly press it and inhale through the right nostril. Now press your right nostril and exhale from the left. This is to be repeated at least thirty times and doing more will bring no harm. This exercise will produce a soothing effect and your tension will reduce.

### **Divert attention away from the worry**

Another way of treatment is to suspend thinking about your worries. If you will keep on thinking, ‘I am badly sick, in trouble or I am the person packed with problems from end to end’, this will definitely add to your depression and mental strain. Gradually you will lose hope. Ameer-ul-Mu’mineen Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said, ‘I heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Whoever suffers great worries, his body falls sick.’ (*Shu’ab-ul-Iman, vol. 6, pp. 342, Hadees 8439*)

*Dil ko sukoon chaman mayn hay na lalah-zar mayn*

*Sawz-o-gudaz to hay faqat ku-ay yar mayn*

*(Solace for the soul is not possible in orchards. In fact it is found only in the proximity of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.)*

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<sup>1</sup> One with whom marriage is not Haraam forever.

## Method of contemplating the Grand Green Dome

Let us listen to the most thriving method which is in fact a Madani method. Whilst lying in an airy peaceful place having dim light, imagine that you are at some place where the climate is extremely pleasant. This imaginative picture should be close to the reality.

Contemplate in the beautiful scene of the Grand Green Dome situated in Madinah! It is the most delightful scene of the world. You can get a cassette from 'Maktaba-tul-Madinah' describing 'Contemplation of Madinah'. It will help you to construct a better and close imagination.

*Kya sabz sabz Gumbad ka khoob hay nazarah*

*Hay kis qadar suhana kaysa hay piyara piyara*

*(Unmatchable charm the grand green dome reflects and its loveliness is incredibly perfect.)*

## Here it is – The Grand Green Dome!

You would have seen the Grand Green Dome many times in portraits; for the fortunate one who has observed it in real, absorption in contemplation will relatively be easier. Initially there will be a weak manifestation; try to make it closer to the real physical features. In case of true fervour, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you may exclaim out: lo! Here it is - the Grand Green Dome! Then imagine the pleasant morning moments and contemplate that the puff of the waving breeze, after kissing and enfolding itself

around the Grand Green Dome, is touching and blessing me invoking the feeling of wonderful coolness.

Extend your imagination by contemplating that the rain is drizzling on the Green Dome and after carrying blessings from there, some tiny drops are showering upon me. Try to make yourself engrossed in this thriving sight for some duration.

*Dar-e-Mustafa ki talash thi mayn pohanch gaya hoon khayal mayn  
Na thakan ka chehray pay hay asar na safar ki paoon mayn dhool hay*

*(I have reached to Mustafa's threshold with the wings of thought;  
neither is there a sign of tiresome on my face nor the dust of  
travelling on my feet.)*

Practice it daily if possible; with the benevolence of Allah ﷺ it is quite possible that the blinds are rolled off so that the devotees of Mustafa may witness the grandeur of the Grand Green Dome. By doing so for seven minutes daily, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* your tension and depression will reduce considerably, if one still has doubt, just attempt it as - Seeing is believing.

*Gumbad-e-Khazra Khuda tujh ko salamat rakhay  
Daykh laytay hayn tujhay piyas bujha laytay hayn*

*(O' Grand Green Dome may Allah ﷺ keep you survived!  
Viewing you we quench our thirst.)*

## Benefits of walking

In order to decrease anxiety and depression, beside mental exercise, it is recommended to walk continuously for 45 minutes daily. In the first fifteen minutes walking pace should be moderate while in the next 15 minutes it should be brisk, and then in the last 15 minutes the pace should be moderate again. Keep invoking Salat-‘Alan-Nabi and walk continuously. Try to put some of your weight on your toes whilst walking. Fajr time is more suitable for this because the environment is fresh and pollution free at this time.

According to a Hadees, the similar pleasant atmosphere will constantly prevail in Paradise. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Your digestion system will improve, body organs will also function in an efficient manner and blood circulation will take place at a faster rate. Speedy blood circulation causes some specific toxic compounds to excrete from the body whose properties are similar to that of opium. If not excreted, these compounds cause different forms of pains and troubles.

A regular practice of this walking exercise will help release the toxic material from the body and provide physical relief. It reduces mental stress, excretes the excessive harmful type of cholesterol and refreshes the nervous system. When the mind will be fresh, the idea of suicide will not invoke **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

*Ay bay-kasaun kay hamdam dunya kay door haun gham  
Bas jaye dil mayn Ka'bah seenah banay Madinah*

*(O Mercy for the helpless! Terminate the worldly tribulations.  
Bless my heart by virtue of Ka'bah and Madinah.)*

### **The sick king**

Once there was a close friendship between the kings of two neighbouring countries. One of them was sick and tired with different diseases and tension whereas the other was happy and healthy. Once the sick king asked the healthy one, 'I have failed to restore my health despite the treatment by the expert physicians; whom do you consult with?' The healthy king smiled and replied, 'I have got two physicians.' The ailing king said, 'Let me consult with them, if they treat me well I will reward them with a lot of wealth.'

The healthy king smiled and said, 'My physicians treat me all free and those two physicians are my two feet and the method of treatment is that I walk a lot with them so my health remains fit while you probably keep on sitting for most of the time, avoiding walking and using conveyance even for a short distance. Therefore, you find yourself sick and depressed.'

### **Do you want to commit suicide? Just wait...**

Satan comes as a well-wisher towards people who are suffering from sickness, unemployment, heavy debt, severe tension,

failure in exams, or failure in marrying with the beloved etc. and deceives them by saying, 'You are so much worried; why don't you commit suicide to get rid of all these fatigues?' Usually emotional men and women fail to remain composed and decide to commit suicide. So, whenever Satan tempts you to commit suicide, you must throw away all his temptations calmly and bring to your mind the worldly consequences and the torments of the Hereafter caused by suicide.

Firstly, this act earns; the wrath of Allah عَزَّوَجَلَّ and His Beloved Rasool Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, grief to near and dear ones; however, suicide pleases our enemies i.e. Satan and infidels who are in fact followers of Satan. Secondly, suicide does not resolve the problems rather the victim's relatives are engulfed by more pain and sufferings.

Thirdly, suicide is not a means to get rid of the worldly troubles but in fact sufferings are further aggravated. How much loss and deprivation will he suffer who commits suicide under the satanic illusions and earns the torment of the grave, sufferings on the Day of Judgement and the hellfire for himself!

Moreover, it is utmost carelessness that a person leaves this world rendering an ill-name and dishonour for his nearest and dearest, and at the same time pleasing his enemies. Therefore, one should disappoint Satan, the cursed, with the help of the Madani mindset and turn him away, intending to remain

steadfast on the right path of Islam, declaring, ‘Why should I commit suicide? Hell to suicide, I am much optimistic for the benevolence of Allah **عَزَّوَجَلَّ** and the suicide is the cult of those who are pessimistic and have no hope of Allah’s **عَزَّوَجَلَّ** benevolence. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, the compassion of Allah **عَزَّوَجَلَّ** is infinite, He shall definitely provide me relief from my miseries and shall forgive this sinner (me) without any accountability merely with His Compassion and Mercy.’

In case, the tribulations do not cease to affect me even then I am pleased with what my Allah **عَزَّوَجَلَّ** wills. O Satan! I will never please you by bringing the rewards of the afterlife at stake by committing suicide.

## Seven spiritual remedies

Dear Islamic brothers and sisters! Miseries are directly related to the heart and soul. So see the spiritual treatment for the remedy of worries and for soothing the soul.

### 1. Remedy for sadness

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Invoke it daily 60 times, blow in water and drink it. **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**  
Miseries and worries will die off. This is also useful for heart palpitation.

## 2. The best prescription for getting blessing in sustenance

If you are sick and tired of unemployment, act upon following prescription. It is reported by Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ that a person complained about his poverty and indigence in the blessed court of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you are about to enter your home and if there is someone at home, enter whilst saying Salam; then pay Salam on me and recite Surah Al-Ikhlaas once.' That man did so and Allah عَزَّوَجَلَّ blessed him with such riches of wealth that he also served his neighbours.

## 3. A ritual for domestic harmony

My master Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated, 'To develop consensus amongst all family members, invoke يَا وَدُودُ 1001 times over Lahore Salt after the Salah of Jumu'ah (Friday) with 10 times Salat-'Alan-Nabi in the beginning and end, but do not put that salt-pot on the ground (i.e. out of respect put it on some elevated place e.g. cupboard, table etc.). Use that salt in the cooking of home meals for seven days and all members of the family should eat it. Allah عَزَّوَجَلَّ will bestow harmony among them all. Invoke it on every Friday for (covering) seven days.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 4. Ease succeeds hardship

Imam Sha'rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted the saying of Ghaus-e-A'zam Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in 'Tabqat-e-Kubra', 'In the beginning I was made to suffer great hardships and when the hardships reached a climax, I leaned in agitation on the ground and two Ayahs of the Holy Quran got invoked on my tongue:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

*So, indeed with hardship lies ease. Indeed with hardship lies ease.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 30, Alam-Nashrah, Ayahs 5, 6)*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By virtue of these holy Ayahs my hardships died out.' The misery stricken or a patient should lean on the ground on the spur of the moment, imitating the conduct of Ghaus-e-A'zam Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and recite the Ayahs 5 and 6 of Surah Alam-Nashrah. If Allah عَزَّوَجَلَّ wills, by virtue of Ghaus-e-A'zam 'Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his hardship will turn into ease.

*Mayri mushkilaun ko Tu aasan ker day*

*Mayray Ghaus ka wasitah Ya Ilahi*

*(O Allah عَزَّوَجَلَّ! For the sake of my Ghaus! Turn my hardships into ease.)*

## 5. A ritual for getting rid of romantic love

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ ۝ اِنِّیْ كُنْتُ  
مِنَ الظّٰلِمِیْنَ ۝ اَللّٰهُ نُورُ السَّمٰوٰتِ وَالْاَرْضِ ۝ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۝

In the state of Wudu, recite these Ayahs three times (invoking Salat-‘Alan-Nabi once before and once after it), blow into water and drink it. Carry out this ritual for forty days. Offering Salah regularly is utmost essential.

**Madani pearl:** If someone is fallen in a romantic love, he should keep himself prevented. Pre marriage intimacy, seeing each other (without Shar’i exemption), involving in love mails, telephonic chat and exchange of gifts i.e. each and every unlawful act triggered by this false love is Haraam and leads to Hell. Referring to the parable of Sayyiduna Yusuf عَلَيْهِ السَّلَام and Zulaykha in support of one’s own case of temporal love is an indication of extreme ignorance and a Haraam act.

Remember! The sentiments of love were only on the part of Zulaykha. Sayyiduna Yusuf عَلَيْهِ السَّلَام was not involved in the least. Every Nabi of Allah عَزَّوَجَلَّ is secured from every sin. In order to get awareness of the hazards of false love, read the pages 148-181 from the book ‘Parday kay baaray mayn Suwal Jawab’ [Questions and Answers about Islamic Veil] comprising of 192 pages published by Maktaba-tul-Madinah.

## 6. An invocation for clearing the debt

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah عَزَّوَجَلَّ suffice me with lawful sustenance (only) protecting from what is unlawful and with Your grace and benevolence make me independent of everyone except You.

Recite this supplication 11 times after each daily Salah and 100 times in the morning and evening daily with the recitation of Salat-‘Alan-Nabi once before and once after it. Sayyiduna ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُ comments about this supplication: ‘If your debt equals even a mountain, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** it will be paid off.’

**Definition of Morning and Evening:** In morning, the duration from the midnight to the glimmering of the first ray of the sun is called ‘Morning.’ From the starting of Zuhr time up to sunset is called ‘Evening.’

## 7. Invocation for sustenance and paying off debt (two litanies)

1. **يَا مُسَيِّبَ الْأَسْيَابِ** 500 times (with the recitation of Salat-‘Alan-Nabi eleven times before and after it) Islamic brothers and sisters that offer their daily Salah regularly may invoke this ritual after ‘Isha Salah whilst standing bare-headed in the open sky. (Be careful! Invoke this ritual at such a

location that glance may not peep on a Na-Mahram or inside someone's home).

2. **يَا بَاسِطُ** Invoke ten times daily after Fajr Salah and supplications (with the recitation of Salat-'Alan-Nabi once before and after it) and apply hands on your face.

**Madani pearl of wisdom:** If only we could wish to add to our good deeds and search for some ritual in this regard instead of that for longing of more and more livelihood!

**Madani suggestion:** Before invoking any invocation, have a Sunni scholar/Qaari listen to your articulation for verifying correct pronunciation.

**Madani request:** If you wish to invoke either of the invocations mentioned in this booklet, first distribute Islamic books/ booklets (with the consultation of some Sunni scholar) costing 11 or 111 PKR for donating the reward to Ghaus-e-A'zam **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** and after fulfilment of the purpose, distribute books of 25 PKR or 125 PKR for donating the reward to Imam Ahmad Raza Khan **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**. (There is no harm in increasing or decreasing the amount of donation for books).

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, *إِن شَاءَ اللَّهُ ﷻ*.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, *إِن شَاءَ اللَّهُ ﷻ*.



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