



FEAR OF ALLAH

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

Khauf-e-Khuda

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The English translation of 'Khauf-e-Khuda'



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الْحَمْدُ 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

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors 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.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Preface

Indeed, ‘fear of Allah عَزَّوَجَلَّ’ is of great importance for salvation in the Hereafter because the fear of Allah عَزَّوَجَلَّ is an incredible source of performing the acts of worship and refraining from forbidden practices. One can judge its significance from this point that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘رأس الحكمة مخافة الله’ Fear of Allah عَزَّوَجَلَّ is the source of wisdom.’ (*Kanz-ul-Ummal, Raqm, 5873*)

The book, ‘Fear of Allah’, in your hand, is produced by ‘Department for reformatory books’, functioning under Majlis Al-Madina-tul-Ilmiyyah. ‘An attempt has been made to a greater possible extent in this book to collect abundance of blessed Quranic Ayahs, blessed Ahadees, wise sayings and life-histories of pious predecessors رَحِمَهُمُ اللّٰهُ spread in various books, and to produce them in a very simple writing style.

May Allah عَزَّوَجَلَّ grant everyone Taufeeq to gain benefits from this book and make it a source of salvation in the Hereafter for the writer of this book and other members of Majlis Al-Madina-tul-Ilmiyyah; moreover, enable all the Majalis and departments of

Dawat-e-Islami including Majlis Al-Madina-tul- Ilmiyyah to make progress by leaps and bounds, and bless us with ability to make efforts to spread call to righteousness day and night!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Department for reformative books

(Majlis Al-Madina-tul-'Ilmiyyah)



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ أَمَّا بَعْدُ

Dear Islamic brothers!

No one can deny this fact that after spending a short span of lifetime, everyone has to be accounted for his deeds appearing before the court of Allah Almighty. If we have the mercy of Allah عَزَّوَجَلَّ, we will enjoy the great blessings of Paradise otherwise we will deserve the horrific punishments of Hell due to committing sins. (والعياذ بالله)

Our salvation lies just in this thing that we hoard a treasure of virtuous deeds acting upon the commandments of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and keep refraining from committing sins.

So, having been lost in the pleasures and luxuries of worldly life and showing negligence to the accountability of Hereafter are truly unwise acts. Remember! Our salvation lies just in this thing that we hoard a treasure of virtuous deeds acting upon the commandments of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and keep refraining from committing sins. So, to attain success in this noble aim, one needs to have the deep fear of Allah عَزَّوَجَلَّ. Because as long as there is no fear of Allah عَزَّوَجَلَّ, it is almost impossible to have deep eagerness towards seeking virtues and having strong hatred towards sins. Study of following pages will be of great benefit to those Islamic brothers and sisters who are desirous of gaining

success in attaining this incredible blessing of fear of Allah عَزَّوَجَلَّ.
إِنْ شَاءَ اللَّهُ

Meaning of the fear of Allah

Remember! The fear generally implies the state of heart which is a reaction of any unpleasant act such as fear of being hit by a knife while cutting fruit; whereas the fear of Allah عَزَّوَجَلَّ means one gets into deep fear thinking about Divine punishments, displeasure of Allah عَزَّوَجَلَّ, Divine retribution and 'the Self-Sufficiency and the independentness of Allah عَزَّوَجَلَّ'. (Derived from: *Ihya-ul-'Uloom, Kitab Khauf War-Rijjal, vol. 4*)

Dear Islamic brothers! Rab عَزَّوَجَلَّ Himself has commanded [the Ummah] at many places in the glorious Quran to adopt this quality and it can also be read in the blessed Quranic Ayahs mentioned below:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ط

Translation from Kanz-ul-Iman: 'And We have indeed emphasised to those who received the Books before you, and to you; that, remain fearful of Allah.' (Part. 5, Surah An-Nisa, Ayah 131)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

Translation from Kanz-ul-Iman: 'O believers! Fear Allah, and talk straight.' (Part22, Surah Al-Ahzaab, Ayah 70)

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ط

Translation from Kanz-ul-Iman: 'so, do not fear them, and fear Me.' (Part 6, Surah Al-Ma'idah, Ayah 3)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

Translation from Kanz-ul-Iman: ‘O people! Fear your Lord Who created you from a single soul,’ (Part 4, Surah An-Nisa, Ayah 1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

Translation from Kanz-ul-Iman: ‘O believers! Fear Allah as He should be rightfully feared, and never die but as Muslims.’

(Part 4, Surah Al-Imran, Ayah 102)

وَحَافِظُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

Translation from Kanz-ul-Iman: ‘and fear Me, if you are believers.’

(Part 4, Surah Al-Imran, Ayah 175)

وَإِلَّيَّ فَارْهُبُونَ ﴿٤٠﴾

Translation from Kanz-ul-Iman: ‘and remain fearful of only Me in particular.’ (Part 1, Surah Al-Baqarah, Ayah 40)

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ط

Translation from Kanz-ul-Iman: ‘Allah warns you of His Wrath.’

(Part 3, Surah Al-Imran, Ayah 28)

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ق

Translation from Kanz-ul-Iman: ‘And fear that Day in which you shall return to Allah’ (Part 3, Surah Al-Baqarah, Ayah 281)

Dear Islamic brothers! Read the blessed words of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ too in which he has urged people to adopt this great quality.

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Abdullah Bin Masood رَضِيَ اللهُ عَنْهُ: 'If you want to meet me, have more fear after me.' (*Ihya-ul-'Uloom*, vol. 4, pp. 198)
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The essence of wisdom is the fear of Allah.' (*Shu'ab-ul-Iman*, vol. 1, pp. 470, *Raqm-ul-Hadees*, 743)
3. Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ narrated, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Don't forget two extremely important things, Paradise and Hell.' Having said this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to weep [and kept weeping] until his blessed beard got soaked with tears. Thereafter he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'I swear by the One in Whose hand my soul is! If you know what I know, you will go to jungles and start throwing dust on your heads.' (*Mukashafa-tul-Quloob*, 316)

Dear Islamic brothers! Together with glorious Quran and the blessed Ahadees, the blessed sayings of the pious predecessors رَحِمَهُمُ اللهُ have the pieces of advice for attaining the fear of Allah عَزَّوَجَلَّ.

1. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ said to his son, 'O my son! Avoid being a 'Safilah'. He humbly said: 'Who is Safilah?' Sayyiduna Anas رَضِيَ اللهُ عَنْهُ said: 'The one who does not fear Allah عَزَّوَجَلَّ.' (*Shu'ab-ul-Iman*, vol. 1, pp. 480, *Raqm-ul-Hadees* 771)
2. When the time of the demise of Sayyiduna Abdullah Bin Masood رَضِيَ اللهُ عَنْهُ approached, someone humbly said: 'Give me any advice.' Sayyiduna Abdullah Bin Masood رَضِيَ اللهُ عَنْهُ said: I advise you, fear Allah عَزَّوَجَلَّ, adhere to your home, guard your

- tongue and weep at your mistakes.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 503, *Raqm-ul-Hadees* 844)
3. Sayyiduna Wahb Bin Munabah رَضِيَ اللهُ عَنْهُ said: It is written in ‘Taurat’ that the one who wants to become sensible in the court of Allah عَزَّوَجَلَّ, he should develop the genuine fear of Allah عَزَّوَجَلَّ in his heart. (*Al-Munabbihat ‘Alal- Isti’dad Li-Yaum-ul- Mi’ad*, pp. 134)
 4. Sayyiduna Imam Abul Farj Ibn-e-Jauzi رَضِيَ اللهُ عَنْهُ said: ‘Fear of Allah عَزَّوَجَلَّ is such [kind of] fire which destroys the lustful feelings. It will carry the more excellence the more it will destroy the lustful feelings and the more it prevents one from disobedience to Allah عَزَّوَجَلَّ and the more it encourages one to obey, and why should not it be? After all one attains purity, abstinence, piety and spiritual exercise; moreover, one engages himself in the deeds making him close to Allah عَزَّوَجَلَّ.’ (*Mukashafa-tul-Quloob*, pp. 198)
 5. Sayyiduna Sulayman Darani رَضِيَ اللهُ عَنْهُ said: When the fear goes out of the heart, it becomes deserted. (*Ihya-ul-‘Uloom*, vol. 4, pp. 199)
 6. Sayyiduna Abul Hasan رَضِيَ اللهُ عَنْهُ said: Fearing misfortune is a sign of good fortune because the fear is a rein between Allah عَزَّوَجَلَّ and servant. When it breaks, the servant is destroyed with those who are destroyed. (*Ihya-ul-‘Uloom*, pp. 199)
 7. Sayyiduna Abu Sulayman رَضِيَ اللهُ عَنْهُ said: The fear of Allah عَزَّوَجَلَّ is the essence of each goodness of the world and the Hereafter.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 510, *Raqm-ul-Hadees* 875)

Dear Islamic brothers!

After having read the blessed commandments regarding fear of Allah عَزَّوَجَلَّ mentioned in glorious Quran, blessed Ahadees and the

blessed sayings of the pious predecessors رَحِمَهُمُ اللَّهُ, now it is better to learn about 3 stages of fear before learning the method of attaining fear of Allah عَزَّوَجَلَّ in the light of the research done by Sayyiduna Imam Muhammad Ghazali رَحِمَهُمُ اللَّهُ عَلَيْهِ:

- ❖ **Weak fear:** This is that (kind of) fear which does not have ability to motivate one to carry out virtuous deeds and to dissuade him from committing sins for example just shuddering after listening to the punishments of Hell and then getting back to the same path of negligence and sins.
- ❖ **Moderate fear:** This is that (type) of fear which has ability to motivate one to carry out good deeds and to dissuade him from committing sins for example making practical efforts to prevent the punishment after listening to the warnings of Hereafter torments as well as having hope of Divine mercy too.
- ❖ **Powerful fear:** This is that (type) of fear which makes one falls one into hopelessness, faintness and illness. For example, becoming hopeless from one's own forgiveness after listening to the torment of Allah عَزَّوَجَلَّ.

Remember this thing too that the moderate fear is better than other two because the fear is like such a whip which is used to gallop the animal. If the blow of whip will be weak enough then the animal will not go fast and it will be of no use and if it is hard enough, unbearable, and that which injures its body so badly, making it unable to walk then it is no longer beneficial. If it is whipped to such a moderate extent that its speed is increased and it receives no injury then it is extremely beneficial. *(Derived from: Ihya-ul-'Uloom, vol. 4)*

You may raise a question here that the fear of Allah عَزَّوَجَلَّ is the name of the state of heart and as to how do we learn that we have

the fear of Allah عَزَّوَجَلَّ in our hearts, and if it does exist then what is the level of it.

Remember! Each state of heart usually has some signs through which it can be learnt whether one has that state in one's heart or not. Similarly, there are also some certain signs of fear of Allah عَزَّوَجَلَّ which would help us judge the state of our heart.

Sayyiduna Faqih Abul Lays Samarqandi رَضِيَ اللهُ عَنْهُ said: The element of the fear of Allah عَزَّوَجَلَّ appears in 8 things:

1. Through one's tongue: Fear of Allah عَزَّوَجَلَّ will prevent one's tongue from lying, committing backbiting and idle-speaking, and will keep oneself engaged in Zikr of Allah عَزَّوَجَلَّ, recitation of glorious Quran and scholarly talks.
2. Through one's stomach: One will not fill one's stomach with Haraam (unlawful) food items, and even one will eat Halal (lawful) food items as per need.
3. Through one's eye: One will prevent his eye from seeing Haraam and will not see the world getting attracted to it but rather with the intention of acquiring admonition.
4. Through one's hand: He will never stretch out one's hand towards Haraam but rather one will always use it in obedience to Allah عَزَّوَجَلَّ.
5. Through one's feet: One will not use one's feet in disobedience to Allah عَزَّوَجَلَّ but rather one will use his feet in obedience to the command of Allah عَزَّوَجَلَّ.
6. Through one's heart: One will keep away the feelings of grudge, spite and jealousy towards Muslims brothers from one's heart,

and awaken the eagerness in one's heart for well-wishing and treating the Muslims gracefully.

7. Through obedience to Allah عَزَّوَجَلَّ: One will perform the acts of worship for the pleasure of Allah عَزَّوَجَلَّ alone, and will remain in the state of fear regarding hypocrisy and showing off.
8. Through the sense of hearing: One will not listen to anything except the permissible things. (*Durra-tun-Nasiheen*, pp. 127)

Through the above-mentioned detail, it is obviously learnt that feeling grieved just for a while and shedding few tears after listening or reading about the happenings of grave, Day of Judgement, Meezan (scale), accountability etc., are not sufficient but rather, together with, giving up the sins fulfilling the practical requirements of the fear of Allah عَزَّوَجَلَّ and engaging in the obedience to Allah عَزَّوَجَلَّ too for the salvation in the Hereafter are extremely essential.

Dear Islamic brothers! Along with all the mentioned points, keep in mind this fact too that it is not necessary that one's heart remains overwhelmed by the fear of Allah عَزَّوَجَلَّ all the time because the state of heart keeps changing one way or another due to any reason. It is dominated by one state and sometimes some other state. One can understand it by following parable:

Sayyiduna Hanzalah رَضِيَ اللهُ عَنْهُ said: We were present in the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he gave us some pieces of advice which softened our hearts, made us weep and we identified ourselves. Thereafter I reached my home, my wife came nearer to me, we started talking about [some] worldly affairs, leading to change my [spiritual] state developed in the court of Beloved

Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and we engaged ourselves in worldly acts. Thereafter when I recalled that [spiritual] state, I said to myself, 'I have become hypocrite, because the fearful and the emotive state I had, is no longer with me. So, utterly panicked, I came out and said loudly, 'Hanzlah has become hypocrite' Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ approached me and said: 'Not at all! Hanzlah has not become hypocrite.'

After all, while repeating the same thing, I reached in the court of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: 'Not at all! Hanzlah has not become hypocrite.' Upon this I humbly said: 'When we were present in your court, you gave us advice and we felt terribly frightened, we had tears in our eyes and we identified ourselves. Thereafter I returned to my home, we engaged in worldly talks, losing the emotive and spiritual state, developed in your presence.' Thereupon, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Hanzlah! If you had remained in the same state, the angels would have had handshake with you in your bed and in [your] way but it happens sometimes.' (*Ihya-ul-'Uloom*, vol. 4, pp. 201)

Dear Islamic brothers! Having learned the commands of the fear of Allah عَزَّوَجَلَّ and the brief explanation of it, we should do our self-assessment as to how many breaths have we taken until now? How many days of our lives have we spent of this mortal life? From the stages childhood, youth and old age, how many stages have we spent? During all these stages, how many times have we felt this great blessing in our heart? Have we ever paralysed by fear of Allah عَزَّوَجَلَّ? Have we ever wept out of the fear of Allah عَزَّوَجَلَّ? Did we ever change our mind inclined to commit sin thinking the punishment as a result of the evil act committed? Did we ever stay awake all night in our life with the fear of Allah عَزَّوَجَلَّ thinking about turning up in

the court of Allah and being seized in the court of Allah عَزَّوَجَلَّ? Did we ever feel frightened of our sins, thinking the displeasure of Allah عَزَّوَجَلَّ? Out of attaining the pleasure of Rabb عَزَّوَجَلَّ, did the state of our heart ever change?

If answer is in the affirmative, think a while, if we did feel these states then did we ever have privilege to practically act according to what the fear of Allah عَزَّوَجَلَّ demands? Or we just became satisfied having felt these states in our hearts ensuring that we are also from 'Allah عَزَّوَجَلَّ fearing' people and on the other hand we continued filling our book of deeds with various kinds of sins, even failed to carry out virtuous deeds. This does not end here even no supplication passed our lips for gaining these states repeatedly.

If the answers of these questions are in the negative, ponder on it, lest our hearts have become so hardened due to the abundance of sins that we are even unaware of these spiritual feelings until now. If truly it is so then it is in fact a matter of great concern for us that this hardness of heart, leading to utter heedlessness, might plunge us into the bottom of Hell. (والعياذ بالله)

Qalb pathar say bhi sakhti mayn barha jata hay

Dil peh ik khol siyahi ka chara jata hay

Dear Islamic brothers! Before death overtakes our life and we are left with nothing but regret and remorsefulness. We should strive to attain this great attribute for the success in the Hereafter life. For attaining this great blessing of 'having the fear of Allah' in connection with practical efforts, the following points will be of great help: **إِنْ شَاءَ اللَّهُ:**

1. To make true repentance in the court of Allah عَزَّوَجَلَّ and supplication for the attaining this blessing.
2. To keep in view the virtues of the fear of Allah عَزَّوَجَلَّ mentioned in the glorious Quran and the blessed Ahadees.
3. To ponder over the torments of Hell considering our sensitive and weak physical strength.
4. To read the life-history of our pious predecessors رَحْمَةُ اللَّهِ with respect to the fear of Allah عَزَّوَجَلَّ.
5. To do Fikr-e-Madina, making the efforts of developing the habit of making self-accountability. (You will read its detail in the later pages of this book)
6. To adopt the company of those who are blessed with this great virtue (fear of Allah عَزَّوَجَلَّ).

In detail:

1. To make true repentance in the court of Allah عَزَّوَجَلَّ and supplication for this blessing:

The way a traveller on a long worldly journey usually tries to carry as light luggage as he can so that he can travel more comfortably avoiding any problem; similarly, a traveller who longs for a successful journey of Hereafter should try to put down the burden of sins from his shoulders as he might get exhausted and deprives himself of reaching his destination. To get rid of this burden, one should make a true repentance in the court of Allah عَزَّوَجَلَّ because the true repentance removes the sins as if they were never committed. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘الْثَّائِبُ مِنْ’

الدَّٰنِبِ كَمَنْ لَا ذَنْبَ لَهُ One who makes true repentance for his sins, it is as if he has never committed any sin.'

(Kanz-ul-Ummal, vol. 4, pp. 96, Raqm-ul-Hadees 10645)

Remember, the true repentance refers to this thing that one should consider a sin to be the act of disobedience to Allah عَزَّوَجَلَّ, and seek forgiveness from Rabb عَزَّوَجَلَّ being ashamed at it as well as he should make firm intention to keep away from committing sins in future and try to make atonement for sinful acts for example if he had missed his Salah, he should perform it now; if he had stolen or taken bribe then after making repentance, he should return that wealth or possession to genuine owners or seek forgiveness from them requesting them to forgive him or in case failing to find the owner, he should spend the wealth in the way of Allah عَزَّوَجَلَّ as a Sadaqah on behalf of its owner. عَلَى هَذَا الْقِيَاسِ (Derived from: Fatawa-e-

Razawiyyah, vol. 10, pp. 97)

Way of making Du'a

O my Rab عَزَّوَجَلَّ! Your this weak and feeble servant requests You for Your fear for the success in the world and Hereafter. O my Rab عَزَّوَجَلَّ! I have returned to Your blessed court with the body totally polluted with the filth of sins. O my Rab عَزَّوَجَلَّ! Forgive me and grant me Tofique to committedly adopt this attribute in a practical way in future, and grant me success in my endeavour to gain it. O Allah عَزَّوَجَلَّ! Bless me with the heart full of Your fear, a weeping eye and shivering body.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ya Rab! Mayn tayray khauf say rota rahon her dam
Dewana Shahinshah-e-Madinah ka bana day*

2. To keep in view the virtues of the fear of Allah عَزَّوَجَلَّ mentioned in the glorious Quran and the blessed Ahadees:

A person naturally inclines easily to everything that gives him any benefit. In view of this phenomenon, we should read the following Quranic verses mentioned regarding the virtues of the fear of Allah عَزَّوَجَلَّ.

(Glad tiding of two Paradise)

In Surah Rahman, a glad tiding of two Paradise has been conveyed to the Allah fearing people. It is stated:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

Translation from Kanz-ul-Iman: 'And for the one who fears standing in the Majestic Court of his Lord are two Paradises (i.e. Jannah 'Adn and Jannah Na'eem).

(Part 27, Surah Ar-Rahman, Ayah 46)

(Success in Hereafter)

Good news of success has been given to the Allah fearing people as it is stated:

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

Translation from Kanz-ul-Iman: 'and the Hereafter with your Lord is for the pious' (Part 27, Surah Az-Zukhruf, Ayah 35)

(Gardens of Paradise)

Gardens and the streams of Paradise will be bestowed upon those who will have the fear of Allah عَزَّوَجَلَّ in their heart as it is stated in the glorious Quran:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

Translation from Kanz-ul-Iman: 'Indeed, those who fear are in the Gardens and fountains' (Part. 14, Surah Al-Hijr, Ayah 45)

(Peace in Hereafter)

Those who have fear of Allah عَزَّوَجَلَّ in the world will have peace in Hereafter as it is stated in glorious Quran:

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

Translation from Kanz-ul-Iman: Indeed the pious people are in a place of safety. (Part. 25, Surah Ad-Dukhaan, Ayah 51)

(Help and approval of Allah عَزَّوَجَلَّ)

Those who have fear of Allah عَزَّوَجَلَّ attain Divine help and approval of Allah عَزَّوَجَلَّ.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

Translation from Kanz-ul-Iman: Indeed, Allah is with those who fear and who do good deeds. (Part. 14, Surah An-Nahl, Ayah 128)

At another place, it is stated:

أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٣﴾

Translation from Kanz-ul-Iman: 'Allah is with those who fear.'

(Part 25, Surah Al-Baqarah, Ayah 194)

Further at another place, it is stated:

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

Translation from Kanz-ul-Iman: 'and Allah is the Friend of those who fear.' (Part 25, Surah Al-Jasiyah, Surah 19)

(The chosen people of Allah عَزَّوَجَلَّ)

Those fortunate who have fear of Allah عَزَّوَجَلَّ attain the privilege of being the chosen ones as it is stated:

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

Translation from Kanz-ul-Iman: 'Indeed, Allah is pleased with the pious.' (Part 10, Surah At-Taubah, Ayah 7)

(Acceptance of deeds)

The fear of Allah عَزَّوَجَلَّ is a means of acceptance of deeds as it is stated:

إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

Translation from Kanz-ul-Iman: 'Allah only accepts from the one who fears (Him).' (Part 6, Surah Al-Ma'idah, Ayah 27)

(Chosen ones in the court of Allah عَزَّوَجَلَّ)

Those fortunate who fear Rabb عَزَّوَجَلَّ are declared to be the chosen ones in the court of Allah عَزَّوَجَلَّ as it is stated:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى^ط

Translation from Kanz-ul-Iman: Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you. (Part 26, Surah Al-Hujurat, Ayah 13)

(Goods of success in Hereafter)

In fact, fear of Allah عَزَّوَجَلَّ is the source of success in the world and Hereafter as it is stated:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٢﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ^ط

Translation from Kanz-ul-Iman: ‘(The Friends of Allah are only) those who have believed and practice piety (by strictly following Shari’ah). For them are glad tidings in the life of this world and in the Hereafter.’ (Part 11, Surah Al-Yunus, Ayah 63-64)

At another place, it is stated:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

Translation from Kanz-ul-Iman: ‘And whosoever obeys the command of Allah and His Messenger, and fears Allah, and observes piety; so, it is these (people) who are successful.’ (Part 18, Surah An-Noor, Ayah 52)

Further at another place, it is stated:

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

Translation from Kanz-ul-Iman: ‘We shall then rescue the fearful ones’ (Part 16, Surah Al-Maryam, Ayah 72)

(Deliverance from Hell)

The fear of our Rab عَزَّوَجَلَّ is the source of deliverance from the Hell as it is stated:

وَسَيُجَنَّبُهَا الْأَتْقَى

Translation from Kanz-ul-Iman: ‘And very soon he will be kept far away from it (i.e. Hell) the one who is most pious.’ (Part 30, Al-Layl, Ayah 17)

(Means of salvation)

The fear of Rab عَزَّوَجَلَّ is a means of salvation as it is stated:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Translation from Kanz-ul-Iman: And whosoever fears Allah, Allah will create for him a way of salvation. And (Allah) will provide him sustenance from where he could not (even) imagine.

(Part 28, Surah At-Talaq, Ayah 2-3)

Dear Islamic brothers! Now read the virtues of the fear of Allah ﷻ passed the blessed lips of the Beloved Rasool ﷺ.

(I will keep him in peace)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, Allah says: 'I swear by My Honour and Majesty, I will not combine two fears nor two safeties upon My servant. If he remains fearless from Me in the world, I will make him fear on the Day of Judgement, and if he fears Me in the world, I will keep him inpeace [and safety] on the Day of Judgement.' (*Shu'ab-ul-Iman*, vol. 1, pp. 483, *Raqm-ul-Hadees* 777)

(Everything fears him)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever fears Allah عَزَّوَجَلَّ, everything will fear him and whoever fears someone other than Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will make him fear everything. (*Shu'ab-ul-Iman*, vol. 1, pp. 541, *Raqm-ul-Hadees* 984)

(Release from Hell)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'A tear that comes out from the eyes of a Mu'min [believer] out of the fear of Allah عَزَّوَجَلَّ, even though it is of the size of the wing of a fly, and then it rolls down the apparent part of his face, Allah عَزَّوَجَلَّ makes Hell forbidden for him.' (*Shu'ab-ul-Iman*, vol. 1, pp. 490, *Raqm-ul-Hadees* 806)

(Like leaves shed from tree)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'When the heart of a Mu'min (believer) shivers out of the fear of Allah عَزَّوَجَلَّ, his sins shed from him like leaves falling from a tree.' (*Shu'ab-ul-Iman*, vol. 1, pp. 491, *Raqm-ul-Hadees* 803)

(Take that person out of fire)

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, Allah عَزَّوَجَلَّ will say that take that [person] out of fire who ever remembered me or [he] feared Me on any stage [of life]. (*Shu'ab-ul-Iman*, vol. 1, pp 470, *Raqm-ul-Hadees* 740)

(According to his hope)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to a young man who was on his deathbed. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him: 'How do you feel?' He humbly said: 'O Beloved Rasool! I have a hope of forgiveness and I fear Allah عَزَّوَجَلَّ due to (my) sins. Thereupon, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'In such situation when two things combine, Allah عَزَّوَجَلَّ grants him according to his hope and keeps him safe from the thing he fears.' (*Mukashafa-tul-Quloob*, pp. 196)

(A Palace built of green pearls)

Sayyiduna Ka'b-ul-Ahbar رَضِيَ اللهُ عَنْهُ narrated that Allah عَزَّوَجَلَّ has created a palace built of green pearls containing 70000 houses and each house contains 70000 rooms. The person who, out of the fear of Allah عَزَّوَجَلَّ, avoids the forbidden [things] presented to him, will enter it. (*Mukashafa-tul-Quloob*, pp. 10)

(Man with perfect intellect)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one with perfect intellect is he who fears Allah عَزَّوَجَلَّ greatly amongst you and the one who ponders over more on Divine commands is the best amongst you.' (*Ihya-ul-'Uloom*, vol. 4, pp. 199)

(Under the shade of Divine throne)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: There are seven types of people whom Allah عَزَّوَجَلَّ will give place under the shade of His throne on the day when there will not be any shade except this shade:

(1) A just ruler. (2) A man who was called in seclusion by a woman of beauty and position but he said in reply: 'I fear Allah'. (3) A man whose heart is attached to the Masjid. (4) A young man who learned Quran in his childhood and kept reciting it in his youth too. (5) A man who gives Sadaqah in secret [in such a way that] even his left hand does not know as to how much his right hand spends. (6) A man who remembered his Rab عَزَّوَجَلَّ in seclusion and his eyes were in tears. (7) A man who says to his brother: I have devotion to you for the sake of Allah عَزَّوَجَلَّ and the other one [in return] responds: I have devotion to you too for the pleasure of Allah عَزَّوَجَلَّ.

(Shu'ab-ul-Iman, vol. 1, pp. 487, Hadees 793)

(Peace on the day of great nervousness)

Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, before his demise, has stated in one of his sermons: The one who has power over any female slave or woman and he is able to commit sin [with her] by using his power but lets her go out of the fear of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will bless him with peace on the day of great nervousness, make Hell forbidden for him and make him enter Paradise. *(Zamm-ul-Hawa, pp. 194)*

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Our pious predecessors رَحِمَهُمُ اللهُ have described the virtues of the fear of Allah عَزَّوَجَلَّ. Some of these are mentioned below:

Guidance towards goodness

Sayyiduna Fuzayl رَضِيَ اللهُ عَنْهُ said: ‘The Divine fear which makes one fear Allah guides him to every goodness.’ (*Ihya-ul-Uloom*, pp.198)

Benefit of the fear of Allah عَزَّوَجَلَّ

Sayyiduna Ibrahim Bin Shebaan رَضِيَ اللهُ عَنْهُ said, ‘When the fear of Allah عَزَّوَجَلَّ begets in the heart, it destroys lustful feelings, makes one disinterested from the world and prevents his tongue from talking about the world.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 513, *Raqm-ul-Hadees* 886)

Door of wisdom

Sayyiduna Shibli رَضِيَ اللهُ عَنْهُ said: ‘The day when I fear Allah عَزَّوَجَلَّ, I see such a door of ‘wisdom and admonition’ which I have never seen before.’ (*Ihya-ul-Uloom*, vol. 4, pp.198)

Entrance into Paradise

Sayyiduna Yahya Bin Mu’az رَضِيَ اللهُ عَنْهُ said: ‘If this weak human fears Hell as he fears poverty, he will enter Paradise.’ (*Ihya-ul-Uloom*, vol. 4, pp. 199)

Fear of Allah عَزَّوَجَلَّ brings about cure

Sayyiduna Ibrahim Bin Adham رَضِيَ اللهُ عَنْهُ said: The desires of Nafs cause destruction and fear of Allah عَزَّوَجَلَّ cures. Remember! Your desires of Nafs will come to an end when you will fear the One Who is watching you. (*Shu’ab-ul-Iman*, vol. 1, pp. 511, *Raqm-ul-Hadees* 876)

Empty out your heart

Khalifah Mamoon Rasheed appeared in the court of Sayyiduna Fuzayl Bin Iyaz رَحِمَهُ اللهُ عَلَيْهِ for seeking some advice, he رَحِمَهُ اللهُ عَلَيْهِ said:

‘Empty out your heart for fear and sorrow. This act will prevent you from disobedience to Allah عَزَّوَجَلَّ and grant you salvation from the torment of Hell.’ (*Shu'ab-ul-Iman*, vol. 1, pp. 514, *Raqm-ul-Hadees* 888)

No companion is better than him

Sayyiduna Hatim Asam رَحِمَهُ اللهُ عَلَيْهِ heard a pious person saying: ‘No companion is better than ‘sorrow and fear’ for a person. ‘Sorrow’ for regret for what the result of previous sins would be. ‘Fear’ for this thing that a person does not know that where his abode would be.’ (*Shu'ab-ul-Iman*, vol. 1, pp. 515, *Hadees* 895)

Kab gunahon kay maraz say kinarah mayn karon ga Ya Rab

Nayk kab ay mayray Allah! Banon ga Ya Rab

Gar Tu naraz huwa mayri halakat hogi

Haey! Mayn nar-e-jahannam mayn Jalon ga Ya Rab

3. Torments of Hell and human frailty

The third method of begetting fear of Allah عَزَّوَجَلَّ in heart is that a person should ponder over his frailty and weakness keeping in view the torments of Hell. In connection with getting knowledge about the torments of Hell, following points will prove effective
إِنْ شَاءَ اللَّهُ:

1. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘This fire of yours, ignited by the son of Adam, is less than 70times of Hell-fire.’ After listening to this, the blessed companions (رَضِيَ اللهُ عَنْهُمْ) humbly said: ‘O the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! This fire is sufficient to burn [someone]’ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The Hell fire is 69 times greater than this; each part of it has heat equal to this fire.’ (*Sahih Muslim*, pp. 1197, *Raqm* 2873)

2. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The Hellfire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so now it is extremely dark. (Jami’-ut-Tirmizi, vol. 4, pp. 266, Raqm-ul-Hadees 3600)
3. Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ said, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Your this fire is the 70th part of the Hell fire. If it had not been extinguished again, you would not have benefited from it. Now this fire itself requests Allah عَزَّوَجَلَّ not to send it back to the Hell. (Sunan Ibn Majah, vol. 4, pp. 528, Raqm-ul-Hadees 4318)
4. Sayyiduna Samurah Bin Jundub رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘There will be some people amongst Hell-dwellers who will be into the fire till their ankles, some will be those who will have flames of fire till their thighs and some will be those who will have fire till their waists, and some will be those who will have flames of fire till their necks. (Sahih Muslim pp. 1187, Raqm-ul-Hadees 2845)
5. Sayyiduna Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘If a bucket of pale water, discharged from the wounds of dwellers of Hell, is dropped onto the world, people of the world [will] become stinking.’ (Tirmizi, vol. 4, pp. 263, Raqm-ul-Hadees 2594)
6. Abdullah Bin Haris Bin Jaz رَضِيَ اللهُ عَنْهُ said, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘There are camel¹ sized snakes in Hell. If this snake bites someone once, its pain and venom will remain for forty years; and there are mule-like scorpions in Hell

¹ A type of ‘camel of Khurasan’

fastened with packsaddle. Once it stings [someone], it will continuously cause pain for 40 years.’ (*Mishkat-ul-Masabeeh*, vol. 3, pp. 240, *Raqm-ul-Hadees* 5693)

7. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Only unfortunate person will enter Hell.’ Someone humbly asked: O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! ‘Who is an unfortunate person?’ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The unfortunate person is that who did not obey Allah عَزَّوَجَلَّ for attaining the pleasure of Allah عَزَّوَجَلَّ and did not give up [committing] sins for the obedience to Allah.’ (*Mishkat-ul-Masabeeh*, vol. 3, pp. 240, *Raqm-ul-Hadees* 5693)
8. Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Amongst the dwellers of Hell, one who will receive the slightest punishment will be made to wear the shoes of fire, which will cause his brain to boil. (*Sahih Bukhari*, pp. 1165, *Raqm-ul-Hadees* 6561)

Dear Islamic brothers! Keeping in view these torments, we should ponder over our weak and frail body that how sensitive each of our body part is, for example:

In normal conditions, our eyes allow us to see the scenes which are too far away from us. If we enter into a room at once after spending a little time under sunshine, these eyes become so helpless that they cannot give us a view that is even closest to us. Similarly, if a tiny grain of sand goes into our eye then stinging-burning pain shakes our whole body.

Our ears are so sensitive that if a small worm gets into either one or both ears, or if either one gets swell, we suffer all night long.

Our tongue, through which, we swallow various kind of spicy food items, and sometimes cause anguish for others through this tongue

by speaking too much. If, we happen to eat extremely hot food inadvertently, it leaves blisters on our tongue due to its unbearable hot temperature. So, as a result, we cannot eat any solid and spicy item for many days and nor can we speak to anybody satisfactorily.

Our feet, through which we cover long distance daily; if we happen to walk on the glowing embers or get injured then it becomes extremely difficult for us to walk comfortably.

Our hands, through which we wear clothes, eat food, write, drive and carry out other pieces of work, if we have a small scratch on hands or suffer boils etc., then how painful it becomes for our normal routine life. 'على هذا القياس'

In short! Our whole body is extremely sensitive and susceptible. If the body temperature gets increased slightly or we begin to suffer from mild headache, we go into bed. Similarly, if our blood flow is little bit low or high then the disease of blood pressure badly affects our routine life, and if, Allah عَزَّوَجَلَّ forbid, someone shoots us or thrusts a dagger into our heart or runs over us by a vehicle, then, in the first place, we would fall unconscious due to the intense pain and probably we would die on the spot.

Dear Islamic brothers! Remember! These are some examples of agonies people face in this world but just imagine if we would be thrown into Hell, how would this sensitive body bear its horrific torments? Whereas our body is so sensitive and delicate that when it experiences the extreme point of any agony or pang, it becomes unconscious or. On the other hand, upon experiencing the intense sufferings of Hell, the sufferer, out of severe pain, would neither become unconscious nor die. Imagine! How helpless we will be at that time indeed! Will we not feel regret yet? Will we still not weep out of the fear of Allah عَزَّوَجَلَّ? Will we still not develop love for

virtuous deeds in our hearts? Will we still not feel frightened of sins?
Alas! If we are not blessed with Divine mercy, what will become of us?

Munajaat

Ya Ilahi her jaga tayri 'ata ka sath ho

Jab paray Mushkil kusha ka sath ho

Ya Ilahi bhool ja'on naza' ki takleef ko

Shadi-e-Deedar Husun-e-Mustafa ka sath ho

Ya Ilahi gor-e-teera ki jab aaey sakht raat

Un kay piyaray munh ki subuh-e-janfiza ka sath ho

Ya Ilahi jab zabanayn bahir aaey piyas say

Sahib-e-Kausar sheh jud-o-'ata ka sath ho

Ya Ilahi Garmi-e-mahshar say jab bharkayn badan

Daman-e-Mahboob ki thandi hawa ho sath ho

Ya Ilahi Nama-e-A'maal jab khulnay lagay

'Ayb posh-e-khalq Sattar-e-Khata ka sath ho

Ya Ilahi jab bahayn aankhayn hisaab-e-jurm mayn

Un Tabassum zayr-e-honton ki du'a ka sath ho

Ya Ilahi rang la'ayn jab mayri bay bakiyan

Un ki neechi neechi nazron ki haya ka sath ho

Ya Ilahi jab Chalon tareek rah pul Siraat

Aftaab-e-Hashmi, Noor-ul-Huda ka sath ho

Ya Ilahi jab sar-e-shamsheer per chalna paray

Rabb-e-Salam kahnay walay ghamzudah ka sath ho

Ya Ilahi jo du'ayn nayk mayn tujh say karon

Qudsiyon kay lab say Aameen Rabbana ka sath ho

Ya Ilahi Jab Raza khuwab-e-giran say sar uthaey

Daulat-e-baydar ishq-e-Mustafa ka sath ho

(Hadaiq-e-Bakhshish Az: Imam Ahl-e-Sunnat A'la Hadrat As-Shah Maulana Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ)

4. Pious predecessors' and fear of Allah عَزَّوَجَلَّ

Another helpful element in developing fear of Allah عَزَّوَجَلَّ is that we should study those parables of our pious predecessors رَحْمَتُهُمُ اللهُ, in which the virtue of 'fear of Allah عَزَّوَجَلَّ' is very distinctive. So, following are the selective parables of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and other blessed holy Prophets عَلَيْهِمُ السَّلَام, blessed angels, blessed Khulfa-e-Rashideen (Rightly guided caliphs) and other blessed companions رَضِيَ اللهُ عَنْهُمْ, Ahl-e-Bayt Athaar, Tabaeen-e-Kiraam, Fuqha-e-Islam, Muhaddiseen-e-Uzzaam, blessed scholars, blessed saints etc رَضِيَ اللهُ عَنْهُمْ:

1. Prepare yourselves for grave

Sayyiduna Baraa Bin Aza'b رَضِيَ اللهُ عَنْهُ said, we were with Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at a funeral, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat nearby a grave and wept so much that the earth became wet. Then he said: 'O brothers, prepare yourselves for this grave.' (*Sunan Ibn-e-Majah, vol. 4, pp. 466, Raqm-ul-Hadees 4195*)

2. Clouds might be a Divine torment

Sayyidah Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا narrated, when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would view the hard windstorm and when sky would overspread by clouds, colour of the blessed face of the

Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would change. Sometimes he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would enter his chamber and sometimes he would come out of it and when [after all] it would rain, this state [of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] would also eliminate. I humbly asked the reason of it, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘O Ayesha رَضِيَ اللهُ عَنْهَا, I feared that, this cloud might be a Divine torment, sent to my Ummah.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 546, *Raqm-ul-Hadees* 994)

3. Only tears can extinguish the fire of Hell

Sayyiduna Ata رَضِيَ اللهُ عَنْهُ said, I, along with Sayyiduna Ibn-e-Umar رَضِيَ اللهُ عَنْهُ and Sayyiduna Ubayd Bin Umar رَضِيَ اللهُ عَنْهُ once went in the court of Umm-ul-Mu`mineen Sayyidah Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا, and humbly said: ‘Tell us something about the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ Upon this, she began to weep, and said: ‘One night, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to me and said, ‘Let me leave so that I could worship Allah عَزَّوَجَلَّ.’ To which, I humbly said: ‘I value more your closeness to Rabb عَزَّوَجَلَّ than my own desire.’ So, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood in a corner of home and starting weeping. Thereafter he performed ablution, started reciting glorious Quran [and] broke into tears again [and continued weeping] until the tears fell to the ground. In the meantime, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ appeared and upon seeing the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in tears, humbly asked: ‘O the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my parents be sacrificed for you! Why are you weeping? This is for your sake that the sins of those before you and those after you are forgiven.’ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Should I not become the grateful servant of Allah عَزَّوَجَلَّ? And who can prevent me from weeping? Whereas Allah عَزَّوَجَلَّ has sent down this [blessed] verse:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
 وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Translation from Kanz-ul-Iman: Indeed, in the creation of the heavens and the earth, and the mutual alternation of night and day are signs for the people of intelligence. Those who remember Allah (whilst) standing, and sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth (saying), 'O our Lord, You have not created this in vain. Glory be to You; so, save us from the punishment of the Fire.' (Part. 4, Surah Al-Imran, Ayah 190-191)

(Thereafter, the Beloved Rasool ﷺ said) O Bilal! Only the tears of eye can extinguish the fire of Hell. Woe betidethose who recite verses and do not ponder over them. (Durr-tul-Nasiheen, pp. 294)

*Allah kiya Jahannam ab bhi na sard hoga
 Ro Ro kay Mustafa nay darya baha diye hayn*

4. Voice heard from a mile away

Sayyiduna Abu Dardah رَضِيَ اللَّهُ عَنْهُ narrated, when Sayyiduna Ibraheem Khaleel عَلَيْهِ السَّلَام would stand for Salah, he wouldengage himself in lamentation so deeply that the rumbling sound from his heart would be heard from a mile away. (Ihya-ul-'Uloom, vol. 4, pp. 224)

5. 30000 people passed away

One day Sayyiduna Dawood عَلَيْهِ السَّلَام came out of his home for advising and making people fear Allah عَزَّوَجَلَّ, and 40000 people were present there when he عَلَيْهِ السَّلَام delivered his Bayan. Deeply moved by highly effective and emotive Bayan, 30000 people passed away out of the fear of Allah عَزَّوَجَلَّ. (*Ihya-ul-‘Uloom, vol. 4, pp. 224*)

6. Constant flowing of tears

When Sayyiduna Yahya عَلَيْهِ السَّلَام would stand for Salah, he would weep so much (out of the fear of Allah) that trees and lumps of earth would start weeping with him even his blessed father Sayyiduna Zakrya عَلَيْهِ السَّلَام would also break into tears [after seeing his son weeping]. Sayyiduna Yahya عَلَيْهِ السَّلَام would continue weeping until he would get unconscious. Due to constant weeping, tears had leftscarson his blessed cheeks. The blessed mother of Sayyiduna Yahya عَلَيْهِ السَّلَام would apply a cotton bandages on his blessed cheeks. Despite that, when he عَلَيْهِ السَّلَام would stand for Salah again, he would start weeping, drenching the cotton bandages with the tears flowing from his eyes. Upon seeing him, his blessed mother squeezing it for making it dry, and the water of his tears dropping on her arm, he would make Du’a in the court of Allah عَزَّوَجَلَّ in this way: O Allah! These are my tears, this is my mother and I am Your servant whereas You are the most merciful.’ (*Ihya-ul-‘Uloom, vol. 4, pp. 225*)

7. No one could see him opening his eyes

Sayyiduna Shu’aib عَلَيْهِ السَّلَام used to weep so much that he had lost most of his sight due to constant weeping. People humbly said to him: ‘O the Prophet of Allah! Why did you weep so frequently that

you kept losing your sight.’ Upon this, he عَلَيْهِ السَّلَام said: Due to two things:

(1) Lest my gaze might fall on any such thing that is forbidden by Shari’ah.

(2) The eyes which are desirous to behold Rab عَزَّوَجَلَّ, I don’t want them to see anything else; therefore, I feel it appropriate to become like a blind person, and when I wake up on the Day of Judgement, my gaze may immediately behold Rab عَزَّوَجَلَّ. After this, he عَلَيْهِ السَّلَام remained alive for sixty years but no one could see him opening his eyes. (*Risalah ‘Qufi-e-Madinah’ Az: Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qaadiri* داعتفت برئائهم العالوية)

8. Angels trembled out of the fear of Allah عَزَّوَجَلَّ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There are some angels of Allah عَزَّوَجَلَّ whose sides [limbs] tremble out of the fear of Allah عَزَّوَجَلَّ. Each tear that flows down their eyes creates an angel who stands and starts glorifying His Rabb عَزَّوَجَلَّ.’ (*Shu’ab-ul-Iman, vol. 1, pp. 521, Raqm-ul-Hadees 914*)

9. Why do you weep?

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once saw Sayyiduna Jibra’eel عَلَيْهِ السَّلَام weeping, and asked: ‘O Jibra’eel عَلَيْهِ السَّلَام! Why do you weep while you have the most exalted position?’ He humbly said: ‘Why should I not weep, for I have more right to weep as in Allah’s knowledge, I might find myself on some other path rather than the present path, and I don’t know lest I might face any misfortune like Iblees. He used to live amongst angels, and I don’t know lest I might face trial like Harut and Marut.’ After listening to this, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in tears. Both of them kept

weeping until an announcement was made: ‘O Jibra’eel عَلَيْهِ السَّلَام and O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah عَزَّوَجَلَّ has made both of you free from disobedience.’ Thereafter Jibra’eel عَلَيْهِ السَّلَام went and the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out. (*Mukashafa-tul-Quloob*, pp. 317)

10. Sayyiduna Jibra’eel عَلَيْهِ السَّلَام trembles out of the fear of Allah

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whenever Sayyiduna Jibra’eel عَلَيْهِ السَّلَام would come to me, he would be trembling out of the fear of Allah عَزَّوَجَلَّ. (*Ihya-ul-‘Uloom*, vol. 4, pp. 223)

11. Be in the same state

It is quoted that when the incident of ‘Iblees being accursed’, was occurred, Sayyiduna Jibra’eel عَلَيْهِ السَّلَام and Sayyiduna Mika’eel عَلَيْهِ السَّلَام began to weep. Rab عَزَّوَجَلَّ inquired: ‘Why do you weep?’ They humbly said: ‘O Rab عَزَّوَجَلَّ! We are not fearless of Your hidden plan.’ Rab عَزَّوَجَلَّ said: ‘Be in the same state (i.e., never become fearless of Me)’ (*Ihya-ul-‘Uloom*, vol. 4, pp. 223)

12. Hearts leave their positions

Sayyiduna Muhammad Munkadir رَضِيَ اللهُ عَنْهُ narrated, ‘When fire was created, the hearts of angels began to fly away [start leaving their positions], and when the human beings were created, they came back [to their position].’ (*Ihya-ul-‘Uloom*, vol. 4, pp. 223)

13. Lest I might be thrown into Hell

Sayyiduna Jibra’eel عَلَيْهِ السَّلَام once came in the court of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in tears. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ inquired: ‘O Jibra’eel عَلَيْهِ السَّلَام! What made you weep?’ He humbly

said: ‘My tears have never dried out of the fear since Allah عَزَّوَجَلَّ has created Hell that lest I might commit any disobedience and be thrown into Hell.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 521, *Raqm-ul-Hadees* 915)

14. Lamentation of Sayyiduna Jibra’eel عَلَيْهِ السَّلَام

It is quoted that Iblees (i.e., Satan) spent eighty thousand years in worshipping and did not leave a single space even of the size of foot where he did not make Sajdah. But when he disobeyed Rab عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ cast him out from His court. A collar of curse was put around his neck until the Judgement Day, making all the acts of his worship go into waste and declaring the punishment of fire for him in Hell forever.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ narrated, he saw Sayyiduna Jibra’eel عَلَيْهِ السَّلَام, who, being afraid of the catastrophic consequence of Satan, was making Du’a to Allah in the court of Allah عَزَّوَجَلَّ with deep lamentation and clinging to the Ghilaf-e-Ka’bah (covering of Ka’bah): ‘إِلَهِي وَ سَيِّدِي لَا تُغَيِّرْ إِسْمِي وَلَا تَبَدِّلْ جِسْمِي’. e. O my Allah عَزَّوَجَلَّ! O my Creator عَزَّوَجَلَّ! I beseech not to exclude my name from the list of Your pious people, nor exclude my body from the group of those who are obedient to You and nor include me among those who earn Your wrath. (*Minhaj-ul-‘Aabideen*, pp.158)

15. Mika’eel عَلَيْهِ السَّلَام never laughed

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ inquired Jibra’eel عَلَيْهِ السَّلَام: ‘Why have I never seen Mika’eel laughing?’, He humbly said: ‘Mika’eel عَلَيْهِ السَّلَام has never laughed since Hell is created.’ (*Ihya-ul-‘Uloom*, vol. 4, pp. 223)

16. If only I were a bird

Ameer-ul- Mu`mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ saw a bird perched [on the branch of] a tree, and said: ‘Well done! O bird, you eat and drink but there is no accountability for you. If only I were like you and not made a human.’ (*Shu’ab-ul-Iman, vol. 1, pp. 485, Raqm-ul-Hadees 788*)

17. Alas! You have destroyed me

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ had a slave who frequently used to present gifts to him. One night he brought something for eating for him. He رَضِيَ اللهُ عَنْهُ ate it. The slave humbly said, ‘you ask me daily as to where I bring this thing for you, but you did not ask metoday about it.’ [Upon hearing this] He رَضِيَ اللهُ عَنْهُ said: ‘Due to extreme hunger I could not remember to do so, (so, now) tell me thatwhere you have brought it from. The slave humbly said: ‘During the (pre-Islamic) era of ignorance, I had treated a sick person by reciting some incantations and he had promised me to give me remuneration, and today when I passed by him, he gave me this food as a return. Listening to this, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ said: ‘Alas! You have destroyed me.’ Then he رَضِيَ اللهُ عَنْهُ put his fingers into his throat so that he could spewout whatever he had eaten on an empty stomach, but it did not happen. He was informed that without drinking water this morsel would not come out, so, a bowl of water was brought and he kept drinking it continuously, trying to spew it out (until he made it). Someone humbly asked Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ: ‘May Allah bless you! Why did you trouble yourself just for a morsel?’ He رَضِيَ اللهُ عَنْهُ replied, I have heard the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: ‘Any part of body nourished by Haram wealth deserves Hell more.’ So, I feared that morsel might become a part of my body. (*Hilya-tul-Awliya, vol. 1, pp. 27, Raqm-ul-Hadees 41*)

18. Weeping sound

Sayyiduna Umar Bin Abdullah رَضِيَ اللَّهُ عَنْهُ said: 'I performed Salah led by Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ [and] noticed that weeping sound was also heard to 3rd row.' (*Hilya-tul-Awliya*, vol. 1, pp. 79, *Raqm-ul-Hadees* 141)

19. Effects of Quranic verses

When Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ would listen to any blessed verse mentioning torment, he would fell unconscious and suffer serious illness that his companions would visit him to inquire after his health. Two lines caused by constant flowing of tears had appeared on the face of Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ. He would say: 'If only my mother had not borne me.' Once he was passing by a place and heard the following blessed Quranic verse:

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۚ مَّا لَهُ مِنْ دَافِعٍ ۚ

Translation from Kanz-ul-Iman: 'Indeed your Lord's punishment is definitely to take place. There is no one to avert it.'

(Part. 27, Surah At-Toor, Ayah 7-8)

He lost his consciousness and fell off his mount. People took him to his home, and he remained at home one month (due to illness). (*Durr-tul-Nasiheen*, pp. 293)

20. The whipping scars

It is stated that Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ had a register in which he would write weekly deeds and evaluate his deeds on each Friday. Upon finding any act done without pleasing Allah عَزَّوَجَلَّ (as

per his own assumption), he رَضِيَ اللَّهُ عَنْهُ would hit himself with whip and say: ‘Why did you do this act?’

When he passed away and the people who started giving Ghusl to him witnessed the whipping scars on his back and sides.

(Durr-tul-Nasiheen, pp. 293)

21. If only my mother had not borne me

Once Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ picked up a straw from the ground and said: ‘If only I were this straw! If only I were not mentioned! If only I had been forgotten! If only my mother had not borne me!’ (Ihya-ul-‘Uloom, vol. 4, pp. 226)

22. Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ fell unconscious

Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ said: ‘He who fears Allah Almighty, does not express [his] anger and whoever attains piety to please Allah عَزَّوَجَلَّ, he does not follow his whims. If there had not been the Day of Judgement, we would have witnessed something else.’ Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ once recited this blessed verse:

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

Translation from Kanz-ul-Iman: When the sunlight is rolled up.

(Part30, Surah At-Takweer, Ayah 1)

When he reached this blessed Quranic verse:

وَإِذَا الصُّحُفُ نُشِرتْ ﴿١٠﴾

Translation from Kanz-ul-Iman: And when the books of deeds are opened. (Part 30, Surah At-Takweer, Ayah 10)

He رَضِيَ اللهُ عَنْهُ became unconscious and fell to the ground.

(Ihya-ul-'Uloom, vol. 4, pp. 226)

23. Could not recite further

Sayyiduna Ubayd Bin Umar رَضِيَ اللهُ عَنْهُ said: 'We performed Fajr Salah led by Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, in which he recited Surah Yusuf, when he reached this blessed verse:

وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

Translation from Kanz-ul-Iman: And his eyes turned white with sorrow (i.e. he became blind); he therefore kept suppressing his anger.

(Part 13, Surah Al-Yusuf, Ayah 84)

He رَضِيَ اللهُ عَنْهُ started weeping and could not recite further due to being overwhelmed by the fear of Allah عَزَّوَجَلَّ, and he went into Ruku.' (Kanz-ul-Ummal, vol. 12, pp. 264, Raqm-ul-Hadees 35828)

24. If you do not have fear of Allah عَزَّوَجَلَّ

Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ said: 'Once I saw Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ near a wall of an orchard, he was talking to himself: 'Great! People address you as 'Ameer-ul-Mu'mineen'.' (Then he humbly said), 'And you don't fear Allah عَزَّوَجَلَّ, if you do not have fear of Allah عَزَّوَجَلَّ, you will be afflicted with torment.'

(Kimiya-e-Sa'adat, vol. 2, pp. 892)

25. No scene is more horrifying than grave

When Ameer-ul-Mu'mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ would visit any grave, he would weep so much that his blessed beard would become soaked. Someone humbly asked him, 'You do

not weep so much when Paradise and Hell are mentioned but you weep profusely at the mention of grave.’ He replied: ‘I have heard from the Holy Prophet ﷺ that the grave is the first stage towards the Hereafter. If the grave-dweller has attained salvation from it, the subsequent matters of (the Judgement Day) become easier [for him]. If he has not attained salvation, then the subsequent matters will be stricter.’ Thereafter he added: ‘The scene of grave is the most horrifying of all.’ (*Jami’-ut-Tirmizi, vol. 4, pp. 138, Raqm-ul-Hadees 2315*)

26. I wish I had not been resurrected

Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ said: I wish I had not been resurrected after [my] death. (*Ihya-ul-‘Uloom, vol. 4, pp. 226*)

27. I would like to become ashes

Similarly once Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ said: ‘If I am made to stand between Paradise and Hell and it is not known as to where will I be put in, I would like to become ashes on that spot.’ (*Hilyat-ul-Awliya, vol. 1, pp. 99, Raqm-ul-Hadees 182*)

28. I have divorced you

Sayyiduna Darrar Kanaani رَضِيَ اللهُ عَنْهُ said: ‘Making Allah عَزَّوَجَلَّ witness, I have seen Ameer-ul-Mu`mineen Sayyiduna Ali رَضِيَ اللهُ عَنْهُ many times at that time when there was darkness all round, stars were twinkling and he رَضِيَ اللهُ عَنْهُ would have been restlessly sitting in his Mehrab (a small prayer niche), holding his blessed beard with tearful eyes as if he had been bitten by a venomous snake. He رَضِيَ اللهُ عَنْهُ would weep like a mournful and grieving person, and spontaneously call out: ‘O my Rab! O my Rab!’ Then he would address to the world: ‘You have come to mislead me! You have

come to me after having adorned yourself! Get away [from me]! Do mislead anybody else, I have divorced you thrice. Your lifespan is short! Your company is worthless whereas it is easy to face the sufferings caused by you [this world]. Alas! [My journey] is too long and I have a little provision whereas path is full of terror. (*Hilyat-ul-Awliya, vol. 1, pp. 85*)

29. Not like them

Ameer-ul-Mu`mineen Sayyiduna Ali رَضِيَ اللهُ عَنْهُ once led the Fajr Salah, he was grieved at that time and was watching his hands turning it upside down and then he رَضِيَ اللهُ عَنْهُ said: 'I have seen the blessed companions رَضِيَ اللهُ عَنْهُمْ but today no one is like them. They would wake up in the morning in this state that they would have unkempt hair, pale face and the area between their eyes would be like thighs of she-goats. They would spend their nights standing and prostrating in the court of Allah عَزَّوَجَلَّ, they would recite glorious Quran and would put pressure on their foreheads and feet by turns. When it would be morning, they would make the Zikr of Allah عَزَّوَجَلَّ and shiver like the leaves on the trees and tears from their eyes would flow so profusely that their clothes would get soaked.'

Thereafter, he رَضِيَ اللهُ عَنْهُ said: 'By Allah عَزَّوَجَلَّ! It is as if I am with such nation who remains in heedlessness.' Having said that, he stood, and after that time, no one noticed him laughing until Ibn-e-Muljam martyred him. (*Ihya-ul-'Uloom, vol. 4, pp. 226*)

30. I wish I became forgotten

Umm-ul-Mu`mineen Sayyidah Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا said: 'I wish I became forgotten.' (*Shu'ab-ul-Iman, vol. 1, pp. 486, Raqm-ul-Hadees 791*)

31. I wish I were a tree

Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ said: 'I wish I were a tree that would be cut.' (*Ihya-ul-'Uloom*, vol. 4, pp. 226)

32. I wish dust storm would disperse me

Sayyiduna Imran Bin Husain رَضِيَ اللهُ عَنْهُ said: 'I wish I became ashes and the dust storm would disperse me.' (*Ihya-ul-'Uloom*, vol. 4, pp. 226)

33. I wish I were a ram

Sayyiduna Abu Ubaydah رَضِيَ اللهُ عَنْهُ said: 'I wish I were a ram [so that] my family members would slaughter me, eat my flesh and drink gravy.' (*Shu'ab-ul-Iman*, vol. 1, pp. 486, *Raqm-ul-Hadees* 790)

34. I wish I were not a human

Sayyiduna Abu Dardah رَضِيَ اللهُ عَنْهُ said: 'I wish I were a tree [so that] it would be cut, its fruits would be eaten. I wish I were not a human!' (*Shu'ab-ul-Iman*, vol. 1, pp. 485, *Raqm-ul-Hadees* 787)

Kash! Keh mayn duniya mayn payda na huwa hota

Qabr-o-Hashr ka sab gham khatam ho gaya hota

Aah! Salb-e-Iman ka khauf khaey jata hay

Kash! Mayri Maa nay hi mujh ko na jana hota

Kash! Mayn Madinay ka koi dunba hota ya

Seengh wala chitkubra mayndha ban gaya hota

Aah! Is jahan ka mayn na bashr bana hota

(Az: Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ)

35. Fear of Hell

It is narrated that a young Ansari blessed companion was deeply overwhelmed by the fear of Hell that he kept weeping and [even] imprisoned himself in his house. The Holy Prophet ﷺ came [to him] and when he ﷺ embraced him, he passed away. The Holy Prophet ﷺ said: ‘Make arrangement offuneral and burial of your companion. The fear of Hell has split his liver into pieces.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 53, *Raqm-ul-Hadees* 936)

36. Keeping dinars with Allah as a trust

Ameer-ul-Mu`mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ appointed Sayyiduna Umar Bin Saeed رَضِيَ اللهُ عَنْهُ as a governor of Homs. When a year passed, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ wrote him a letter asking him to come back to Madina with his belongings. As soon as Sayyiduna Umar Bin Saeed رَضِيَ اللهُ عَنْهُ received this letter, he took his belongings ‘a staff’, ‘a bowl’, ‘a pair of socks’ and ‘an earthen vessel for water’ and set off for Madinah. He رَضِيَ اللهُ عَنْهُ was looking very grievous and worried when he reached Madinah and met Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ. Having seen him worried, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ asked him: ‘Perhaps that city did not prove suitable for you.’ Sayyiduna Umar Bin Saeed رَضِيَ اللهُ عَنْهُ humbly said: ‘O Ameer-ul- Mu`mineen! I don’t have any appropriate thing which I could show you and nor do I have any worldly possessions.’ Upon this, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ asked him: ‘Then what do you have?’ He رَضِيَ اللهُ عَنْهُ humbly said: ‘I have a staff that gives me support, a bowl which I use for eating food, pair of socks for my feet and an earthen vessel for drinking water. Except for these things, I have nothing.’ Having listened to this, Sayyiduna Farooq رَضِيَ اللهُ عَنْهُ said: Was there not any generous person in your city who could provide you a mount; after all Allah عَزَّوَجَلَّ has blessed them with an Ameer who deals with and settles their affairs. Sayyiduna Umar Farooq

رضي الله عنه then asked his servant to fetch a paper and pen to write a new order for him.’ Upon this, Sayyiduna Umar Bin Saeed رضي الله عنه humbly said: O Ameer-ul-Mu`mineen! ‘Forgive me, and for Allah’s sake, don’t put me in this trouble because one day I had said to a Christian, ‘May Allah عَزَّوَجَلَّ disgrace you’. Now I fear, lest Allah عَزَّوَجَلَّ seize me due to this act.’ Having observed the deep fear of Allah عَزَّوَجَلَّ, eyes of Sayyiduna Umar Farooq رضي الله عنه filled with tears and he said: ‘Alright! You are not being given this responsibility.’ Thereafter he رضي الله عنه went to his home.

For discovering the truth, Sayyiduna Umar Farooq رضي الله عنه gave a bag of 100 dinars to one of his men and sent him to the house of Sayyiduna Umar Bin Saeed رضي الله عنه and instructed him: ‘When you notice that he has the fear of Allah, give it to him.’ That person went to Sayyiduna Umar Bin Saeed رضي الله عنه and kept observing the day-to-day practices of Sayyiduna Umar Bin Saeed رضي الله عنه till 3 days. He noticed that he رضي الله عنه would fast and then do Iftar in the evening with a Roti and olive oil and then he would spend the whole night worshipping Allah عَزَّوَجَلَّ. On third day, that person presented that bag of 100 dinars to Sayyiduna Umar Bin Saeed رضي الله عنه and conveyed the order of Ameer-ul-Mu`mineen Sayyiduna Umar Farooq رضي الله عنه. Seeing all this, the blessed eyes of Sayyiduna Umar Bin Saeed رضي الله عنه filled with tears. Upon inquiring the reason of weeping, he رضي الله عنه said: ‘Despite the fact that I was a companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have been tested by this gold. If only Sayyiduna Umar Farooq رضي الله عنه could not see me ever.’ He رضي الله عنه was dressed in an old Kameez (long loose shirt) that time, which he ripped off. He kept 5 dinars for him and spent the rest in the way of Allah عَزَّوَجَلَّ as Sadaqah.

A short time later, when Sayyiduna Umar Farooq رضي الله عنه inquired him about dinars, Sayyiduna Umar Bin Saeed رضي الله عنه humbly said:

‘I have kept those dinars with Allah عَزَّوَجَلَّ as a trust which will be returned to me on the Day of Judgement.’ (*Hikayaat-ul-Saliheen, pp. 124*)

37. Which direction will I be commanded to go?

Sayyiduna Muslim Bin Bashir رَضِيَ اللهُ عَنْهُ narrated, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ began to weep when he fell ill. Upon inquiring, he رَضِيَ اللهُ عَنْهُ said: ‘I am not sad because I am departing this life but I am weeping because my journey is too long and too tough and provisions of my journey is also very little and it is as if I have reached a small hill, after that there are two ways and I don’t know as to which direction I would be commanded to go?’ (*Hilya-tul-Awliya, vol. 1, pp. 350*)

38. A tearful Habashi

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ said, ‘The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this blessed Quranic verse:

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Translation from Kanz-ul-Iman: ‘the fuel of which are humans and stones.’ (Part. 28, Surah At-Tahreem, Ayah 6)

Thereafter, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The Hell-fire was lit for 1000 years, it turned red, then it was lit for another 1,000 years, it turned white, then again it was lit for another 1000 years, it turned black, and now it is pitch-dark.’

Having listened to this, a Habashi, who was present there, began to weep. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: ‘Who is weeping?’ It was humbly said: ‘He belongs to Habshah.’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked his act of weeping. Sayyiduna Jibra’eel عَلَيْهِ السَّلَام brought the

revelation to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Allah says, ‘I swear by My honour and majesty! I will surely make Myservant laugh more in Paradise whowill weep out of My fear in the world.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 490, *Raqm-ul-Hadees* 799)

39. Fear of Allah of Sayyiduna Mu’az Bin Jabal رَضِيَ اللهُ عَنْهُ

When the time of the demise of Sayyiduna Mu’az Bin Jabal رَضِيَ اللهُ عَنْهُ approached, he رَضِيَ اللهُ عَنْهُ began to weep. Someone asked him: ‘What made you weep?’ He رَضِيَ اللهُ عَنْهُ said: Neither am I weeping out of nervousness of death nor am I shedding tears due to departing this life but rather I am weeping because I have heard from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘There are two fists, one will go to Hell and the other one will go to Paradise. I don’t know as to which fist will I belong to?’ (*Shu’ab-ul-Iman*, vol. 1, pp. 502, *Hadees* 841)

40. I don’t weep upon departing this life

When the time of the demise of Sayyiduna Huzayfah رَضِيَ اللهُ عَنْهُ approached, he رَضِيَ اللهُ عَنْهُ began to weep. Someone asked the reason of weeping. He رَضِيَ اللهُ عَنْهُ said: ‘I don’t weep upon departing this life, death is dearer to me but rather I am weeping due to this dilemma whether I am leaving this world upon the pleasure of Allah عَزَّوَجَلَّ or the displeasure of Allah عَزَّوَجَلَّ. (*Usud-ul-Ghabat*, vol. 1, pp. 574)

41. I don’t know...

Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ was lying placing his head on the lap of his blessed wife and suddenly he started weeping. Upon seeing him weeping, she also started weeping. He رَضِيَ اللهُ عَنْهُ asked her: ‘Why do you weep?’ She said: ‘Upon seeing you weeping I could not resist weeping.’ He رَضِيَ اللهُ عَنْهُ said: ‘I remembered the blessed saying of Allah عَزَّوَجَلَّ.

وَأَنْ مِّنْكُمْ إِلَّا وَارِدُهَا

Translation from Kanz-ul-Iman: ‘And there is no one amongst you who shall not cross over Hell.’ (Part 16, Surah Al-Maryam, Ayah 71)

Sayyiduna Abdullah Bin Rawahah رَضِيَ اللَّهُ عَنْهُ added: ‘And I don’t know that whether I will pass it safely or not.’

(Hilyat-ul-Awliya, vol. 1, pp. 117)

42. Repentance of a Habashi [Ethiopian]

A Habashi humbly asked in the court of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My sins are countless; can my repentance be accepted in the court of Allah عَزَّوَجَلَّ?’ The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Why not!’ The Habashi humbly asked: ‘Has He عَزَّوَجَلَّ been watching all the evil acts too being committed by me?’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Yes! He عَزَّوَجَلَّ has been watching everything.’ Listening to it, the Habashi let out a scream and departed this life as soon as he fell to the ground. (Kimiya-e-Sa’adat, vol. 2, pp. 886)

43. Does Allah not know?

Sayyiduna Abdullah Bin Dinar رَضِيَ اللَّهُ عَنْهُ said, ‘Once I, along with, Ameer-ul-Mu’mineen Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ was going to Makkah. We stayed at a place for a while to have rest. In the meanwhile, a shepherd passed by there with a flock of goats. Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ said to him: ‘Sell me a she-goat.’ He humbly said: ‘These she-goats are not the personal property of mine, I am just a slave of somebody.’ He رَضِيَ اللَّهُ عَنْهُ said to him (taking the test of his honesty): ‘Say to your owner that a goat is taken away by a wolf. He would not be able to find what the truth is.’ Upon this,

the shepherd humbly said: ‘Though he may not know, does Allah not know what the truth is?’ Having listened to this, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ started weeping bitterly and sent for the shepherd’s owner, paid him the amount for slave and set him free. *(Kimiya-e-Sa’adat, vol. 2, pp. 886)*

44. Face turned pale

When Sayyiduna Imam Zayn-ul-Aabideen رَضِيَ اللهُ عَنْهُ would make ablution, colour of his face would turn pale. The blessed family members would inquire him [about it]. He would say: ‘Do you know before whom I am intending to stand?’ *(Ihya-ul-‘Uloom, vol. 4, pp. 226)*

45. Crossing the Sira’t Bridge

A Kaneez of Ameer-ul-Mu’mineen Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللهُ عَنْهُ came to him and humbly said: ‘O Ameer-ul-Mu’mineen! I had a strange dream.’ Upon inquiring, she related: ‘I saw that the Hell was blazed and the Sirat bridge was placed on it then Khulafa from Banu Ummayah were brought. First of all Khalifah Abdul Malik Bin Marwan was commanded to cross the bridge. He followed the order, but alas, he could hardly walk few steps and the bridge turned upside down and he fell into the Hell.’ Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللهُ عَنْهُ asked: ‘Then what happened?’ The female slave said: ‘Then his son Waleed Bin Abdul Malik was brought’ He also began to cross the bridge in the same manner and all of a sudden the bridge turned upside down; resultantly, he fell into the Hell.’ Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللهُ عَنْهُ asked: ‘What happened after that?’ She humbly said: ‘Thereafter Sulayman Bin Abdul Malik was brought, He was ordered to cross over the Sirat bridge, he also started walking but at once he too collapsed into the depths of Hell.’ Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللهُ عَنْهُ asked: ‘What happened next?’ She said:

O Ameer-ul-Mu'mineen! 'After that you were brought.' The moment he heard it, he رَضِيَ اللَّهُ عَنْهُ let out a scream out of fear and fell to the ground. Hurriedly she said: 'O Ameer-ul-Mu'mineen! By the most merciful Allah عَزَّوَجَلَّ! You crossed the Sirat Bridge with safety.' But he رَضِيَ اللَّهُ عَنْهُ could not understand what she said because he was completely overwhelmed by such intense fear that he was even moving his hands and legs around in the state of unconsciousness.

(Ihya-ul-'Uloom, vol. 4, pp.231)

46. Fell unconscious

Sayyiduna Yazeed Raqqashi رَضِيَ اللَّهُ عَنْهُ once went to Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ humbly said: 'Give me some advice.' He رَضِيَ اللَّهُ عَنْهُ said: 'O Ameer-ul-Mu'mineen! Remember! You are not the first Khalifah who will die. (i.e., former Khulafa have been overtaken by death before you) Listening to this, Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ was in tears and humbly said: 'Give me more advice.' He رَضِيَ اللَّهُ عَنْهُ said: 'O Ameer-ul-Mu'mineen! From Sayyiduna Adam عَلَيْهِ السَّلَام to you, your all ancestors have died.' After having listened to this, he wept bitterly and humbly said: 'Tell me something more.' Sayyiduna Yazeed Raqqashi رَضِيَ اللَّهُ عَنْهُ said: 'Between you and 'Paradise and Hell', there is no destination. (i.e., either you will be thrown into Hell or made to enter into Paradise.)' When Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ heard this, he رَضِيَ اللَّهُ عَنْهُ fell to the ground unconscious.

(Ihya-ul-'Uloom, vol. 4, pp. 229)

47. Two Paradise

During the blessed reign of Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ, there lived a young man who was very ascetic and pious. Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ would express his amazement towards his acts of worship and devotion. After performing Isha Salah in the Masjid, this young

man would go to his elderly father for taking caring of him. On his way, a beautiful woman would seduce him and call him to her side and but the young man, lowering his head, would pass by her without paying attention to her.

After all, one day he got trapped by Satan and followed the woman with evil intention but when he reached the door of her house, he remembered the blessed saying of Allah عَزَّوَجَلَّ:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

Translation from Kanz-ul-Iman: *Indeed, those who fear (Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open-up.*

(Part 9, Surah Al-A'raaf, Ayah 201)

As soon as he remembered this blessed verse, he was deeply overwhelmed by the fear of Allah عَزَّوَجَلَّ and he fell down unconscious. When he could not reach home till a long time, his elderly father reached there searching around and brought him back to home with the help of [few] people. When he regained his consciousness, his blessed father inquired him about his faintness. The young man related the whole story and when he mentioned the blessed verse, he again overcame by the deep fear of Allah عَزَّوَجَلَّ and this time he let out a loud scream and passed away. He was given ritual bath and shrouding in the same night.

When Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ was informed all about it in the morning, he went to his father to express his condolences. He رَضِيَ اللَّهُ عَنْهُ said to him: 'Why did you not inform me last night? If you had informed me, I would have also joined funeral procession.' He humbly said: 'O Ameer-ul-Mu'mineen! We did not feel it appropriate to

disturb you [in the night].’ He رَضِيَ اللَّهُ عَنْهُ said: ‘Take me to his grave.’ After reaching there, he رَضِيَ اللَّهُ عَنْهُ recited this blessed verse:

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

Translation from Kanz-ul-Iman: And for the one who fears standing in the Majestic Court of his Lord are two Paradises (i.e. Jannah 'Adn and Jannah Na'eem).

(Part 27, Surah Ar-Rahman, Ayah 46)

Upon this, that young man said in a loud voice from the grave: ‘O Ameer-ul-Mu`mineen! No doubt my Rab عَزَّوَجَلَّ has blessed me with two Paradise.’ *(Sharah-us-Sudoor, pp. 213)*

48. Gouged out eye

Sayyiduna Ka'b-ul-Ahbar رَضِيَ اللَّهُ عَنْهُ narrated, during the blessed era of Sayyiduna Musa عَلَيْهِ السَّلَام, once a famine struck. People requested him to make Du'a for rain. Sayyiduna Musa عَلَيْهِ السَّلَام said: ‘Accompany me to the mountain’. So, all followed him. Thereafter, he عَلَيْهِ السَّلَام made an announcement: ‘No such person will accompany me who has committed any sin.’ Having listened to this, all the people returned except one person who had one eye. Sayyiduna Musa عَلَيْهِ السَّلَام asked him: ‘Did you not hear what I have said?’ He humbly said: ‘Yes, I did.’ Sayyiduna Musa عَلَيْهِ السَّلَام said: ‘Are you absolutely sinless?’ He humbly said: ‘[O the Prophet of Allah عَلَيْهِ السَّلَام]! I don't remember any of my sin but let me mention a sin here, I want you to decide whether it is forgiven or not.’ He عَلَيْهِ السَّلَام asked: ‘What is that?’ He humbly said: ‘Once while passing by a house, I peeped into the house with one of my eyes. I later regretted too much for this act and I trembled with fear of Allah عَزَّوَجَلَّ. Overwhelmed by deep remorseful and regret, I gouged out that eye

through which I had committed that sin. Kindly tell me now should I accompany you or return?’

Sayyiduna Musa عَلَيْهِ السَّلَام became glad after listening to this and said: ‘Let’s go for making Du’a’. Then he عَلَيْهِ السَّلَام made Du’a: ‘O Allah! Your treasure is endless, and miserliness is not Your attribute. By Your mercy and grace, bless us with rain.’ The moment he said these blessed words, it rained at once, and both of them returned from the mountain, drenched in rain. (*Kitab-ut-Tawabeen*, pp. 80)

49. A weeping stone

Sayyiduna Isa عَلَيْهِ السَّلَام once passed by a stone placed at such point that water was flowing from both sides of it. No one knew as to where the water was coming from and where it was flowing to. Sayyiduna Isa عَلَيْهِ السَّلَام inquired the stone: ‘O stone! Where is this water coming from and where is it going?’ It humbly said: ‘The water on my left side is the tears of my left eye and the water on right side is the tears of my right eye.’ He عَلَيْهِ السَّلَام asked: ‘Why are you shedding these tears?’ The stone humbly said: ‘Out of the fear of my Rab عَزَّوَجَلَّ, lest He make me fuel of Hell.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 528, *Raqm-ul-Hadees* 932)

50. A rock removed

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘In a previous era, three men were travelling [somewhere] and they had to stay [one night] in a cave. When they entered the cave, [suddenly] a [slab of] rock broke away from the mountain and collapsed, blocking the cave entrance. They mutually agreed that the only way to make the rock move away from here was to make Du’a to Allah عَزَّوَجَلَّ presenting their righteous deeds as a Waseela. One of them made Du’a presenting

his services rendered to serve his parents as Waseelah and the rock slid slightly, but not enough for them to exit the cave.

Next person said, 'O Allah عَزَّوَجَلَّ! I was in love with my uncle's daughter. I expressed my evil desire to her many times but she refused. One day, being a famine-stricken helpless individual, she approached for help. I gave her 100 dinar on condition that she would give me company in seclusion. She got agreed out of compulsion. When we reached at a lonely place and I was about to satisfy my desire, she said: 'Fear Allah عَزَّوَجَلَّ and do not commit this sin.' On hearing this, I abstained from that evil act, instead I helped her. O Allah عَزَّوَجَلَّ! If my deed was solely to please You, remove this trouble from us.' The rock slid a bit more but still not enough for them to exit it.

The third one made Du'a making his act of returning a trust to a labour as a Waseelah and humbly said, O Allah عَزَّوَجَلَّ! If this deed carried out by me was solely to please You then grant us salvation from this difficulty.' Upon this, the rock slid completely and they exited the cave. (Summarised) (*Sahih Muslim, pp. 1155, Raqm-ul-Hadees 2443*)

51. Burn me

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, there was a man in Bani Israel who had never carried out any virtuous act in his entire life. He left a will for his family members: 'When I die, burn me and blow away half of my ashes in jungle and cast the rest into the river. By Allah عَزَّوَجَلَّ! If Allah عَزَّوَجَلَّ seizes me, He عَزَّوَجَلَّ will cause me such a torment which [He] would not have caused to anybody in the entire world.'

When he passed away, his family members fulfilled his will. Allah عَزَّوَجَلَّ commanded the river to collect his ashes, the river gathered all

the ashes exist in it. Then Allah عَزَّوَجَلَّ commanded the jungle to do the same. Thereafter Allah عَزَّوَجَلَّ questioned that person: 'Now tell me why you did so?' He humbly said: 'O my Rab عَزَّوَجَلَّ! You know that I did all this just because I fear You.' Listening to this, Allah عَزَّوَجَلَّ granted him forgiveness. (*Shu'ab-ul-Iman*, vol. 1, pp. 19, *Raqm-ul-Hadees 1037*)

52. Face would turn pale

Sayyiduna Fazal Bin Wakeel رَضِيَ اللهُ عَنْهُ said: 'I have not seen anybody from Tabi'een performing Salah with great Khushu [fear and humility] like Imam-e-A'zam Abu Hanifah رَضِيَ اللهُ عَنْهُ. While making Du'a, his face would turn pale out of the fear of Allah عَزَّوَجَلَّ, and due to extensive acts of worship, his body had faded like a old Musk. Once, during the night, he رَضِيَ اللهُ عَنْهُ recited the following blessed Quranic verse:

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ ﴿٢٦﴾

Translation from Kanz-ul-Iman: 'Rather, the Day of Judgement is their promised time, and the Day of Judgement is very dreadful and very bitter.'

(Part 27, Surah Al-Qamar, Ayah 46)

Then he kept repeating this blessed verse until the Mu'azzin called out Azan of morning [Fajr Salah]. (*Tazkira-tul-Muhaddiseen*, pp. 57)

53. Lost conscienceness

Once someone recited the following blessed Quranic verse in front of Imam Shafi'i:

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٢٨﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٢٩﴾

Translation from Kanz-ul-Iman: This is a Day in which they will not be able to speak. Nor will they be given permission to present excuses. (Part 29, Surah Al-Mursilaat, Ayah 35 - 36)

After listening to the blessed verse, the colour of Imam Shafi'i رَضِيَ اللهُ عَنْهُ was changed and he was overcome by the state of shaking and shivering. Gradually he started losing his consciousness and went into Sujood. When he regained his senses, he said:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ مَّقَامِ الْكَذَّابِيْنَ وَ مِنْ اِعْرَاضِ الْجَاهِلِيْنَ هَبْ لِيْ مِنْ رَّحْمَتِكَ وَ جَلِّدْنِىْ بِسِتْرِكَ وَ اَعْفُ عَنِّىْ بِكَرَمِكَ وَ لَا تَكْلِفْنِىْ اِلَى غَيْرِكَ وَ لَا تَقْنَطْنِىْ مِنْ خَيْرِكَ۔

O Allah! I seek refuge with You from the station of liars and the heedlessness of ignorant people. Grant me Your mercy, cover up my faults, forgive me for the sake of Your Grace, let me not hand over to anyone else and let me not disappoint from Your Mercy. (Tazkira-tul-Muhaddiseen, vol. 1, pp. 21)

54. Lost appetite

Sayyiduna Imam Ahmad Bin Hanbal رَضِيَ اللهُ عَنْهُ has said: 'The fear of Allah عَزَّوَجَلَّ is preventing me from eating and drinking and I do not feel appetite [anymore].' (Mukashafa-tul-Quloob, pp. 197)

55. Beauty of eye

Sayyiduna Yazeed Bin Haroon Wasti رَضِيَ اللهُ عَنْهُ was a Hafiz of Hadees. He had incredibly beautiful eyes but he used to weep so much out of the fear of Allah عَزَّوَجَلَّ during day and night that he permanently suffered from ophthalmia (inflammation of eyes) even he kept losing the beauty and vision of his eyes. (Awliya-e-Rijaal-ul-Hadees, pp. 263)

56. Deep fear of Allah عَزَّوَجَلَّ

Sayyiduna Yahya Bin Abdul Malik رَضِيَ اللهُ عَنْهُ was a renowned and awe-inspiring Shaykh-ul-Hadees. He had the deep fear of Allah عَزَّوَجَلَّ. He used to weep day and night even his eyes had developed a permanent redness like the disease of inflammation of eyes. Having seen this situation, some people humbly said: ‘O the respected Shaykh! Only cure of your eyes is that you stopweeping.’ Upon this, he رَضِيَ اللهُ عَنْهُ said: ‘What goodness will remain with theseeyes if they do not shed tears out of the fear of Allah?’ (Awliya-e-Rijaal-ul-Hadees, pp. 257)

57. The time of repentance has arrived now

Sayyiduna Fuzayl Bin Ayyaz رَضِيَ اللهُ عَنْهُ was a very renowned Muhaddis and ranked amongst famous saints رَضِيَ اللهُ عَنْهُ. He was a dangerous robber previously; once he broke into a house with the purpose of robbing. By chance, the owner of the house was reciting glorious Quran. He recited the following blessed Quranic verse:

الْمَيَّانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Translation from Kanz-ul-Iman: ‘Has the time not come for the believers to humble their hearts to Allah’s remembrance.’

(Part 28, Surah Al-Hadeed, Ayah 16)

The moment Sayyiduna Fuzayl Bin ‘Iyyaz رَضِيَ اللهُ عَنْهُ heard this blessed verse, it worked wonder and he was overwhelmed by shivering out of the fear of Allah عَزَّوَجَلَّ, and spontaneously said: ‘Why not O my Rab عَزَّوَجَلَّ! That time has arrived now!’ So, with tearful eyes, he descended the wall of the house and sat in a desolate and dilapidated house. After a short while, a caravan reached there and caravan travellers began to say one another: ‘Don’t travel during the night, stay here, a robber namely ‘Fuzayl Bin Ayazlives in the

surrounding of this area.’ When he رَضِيَ اللَّهُ عَنْهُ heard all this discussion, he broke into tears: ‘Alas! How sinful I am! The caravans of the Ummah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ don’t travel during the night out of my fear, and women scare their children by using my name.’ He رَضِيَ اللَّهُ عَنْهُ kept weeping continuously until it dawned and he made true repentance with the intention of serving Ka’ba and worshipping Allah عَزَّوَجَلَّ rest of his life. So, first of all, he رَضِيَ اللَّهُ عَنْهُ started learning the Ilm of Hadis, and within a little span of time he became an honourable Muhaddis and also started delivering Dars of Hadees. (*Awliya-e-Rijaal-ul-Hadees*, pp. 196)

58. Kept weeping day and night

Sayyiduna Ali Bin Bukkar Basri رَحِمَهُ اللَّهُ عَلَيْهِ was a great Muhaddis and pious person. He used to weep all day and night out of the deep fear of Allah عَزَّوَجَلَّ even he gradually lost his sight. (*Awliya-e-Rijaal-ul-Hadees*, pp. 196)

59. Became unconscious with the name of Hell

Sayyiduna Abdullah Bin Wahb Fahri رَحِمَهُ اللَّهُ عَلَيْهِ learnt 100000 Ahadees by heart. He had the deep fear of Allah عَزَّوَجَلَّ. One day he entered bathroom; in the meantime, someone recited the following blessed Quranic verse:

وَاذْيَتَّاجُونَ فِي النَّارِ

Translation from Kanz-ul-Iman: ‘And when they will fight amongst themselves in the Fire.’ (Part. 24, Surah Al-Mu’min, Ayah 47)

When he رَحِمَهُ اللَّهُ عَلَيْهِ heard the word ‘Hell’, he lost his consciousness and fell down in the bathroom. He رَحِمَهُ اللَّهُ عَلَيْهِ regained his consciousness after a long time. Similarly, a student read aloud the

happening of ‘Judgement day’ from the book ‘Jami-e-Ibn-e-Dhab’, authored by Sayyiduna Abdullah Bin Wahb Fahri رَحِمَهُ اللهُ عَلَيْهِ himself, but he رَحِمَهُ اللهُ عَلَيْهِ, out of fear, became unconscious and then people took him to his home. Whenever he would regain his consciousness, he would tremble and fall unconscious again, and he departed this life in the very state. (Awliya-e-Rijaal-ul-Hadees, pp. 191)

60. How do I say ‘كَيْتِكَ’?

Sayyiduna Imam Ali Bin Husayn Zayn-ul-Aabideen رَضِيَ اللهُ عَنْهُ inherited the knowledge of Hadees from his blessed father Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and other blessed companions رَضِيَ اللهُ عَنْهُمْ. He was very kind and merciful. He had deep fear of Allah عَزَّوَجَلَّ in his heart. Once when he wore Ihraam, he did not recite Talbiyah ‘i.e., كَيْتِكَ’. People humbly said: ‘O honourable Imam! Why don’t you recite كَيْتِكَ?’ He said in tears: ‘I fear, I say كَيْتِكَ, and I might hear ‘كَيْتِكَ’ from Allah عَزَّوَجَلَّ.’ It means I say [from here]: ‘O my Rab عَزَّوَجَلَّ! Here I am again and again in Your court’ but lest I might hear from there: ‘No no! Your presence is not accepted.’ People said: ‘O honourable Imam! How can your Ihraam be accepted without saying ‘كَيْتِكَ’?’ When he رَضِيَ اللهُ عَنْهُ listened to this, he recited loudly: ‘كَيْتِكَ اَللّٰهُمَّ كَيْتِكَ كَيْتِكَ لَا’ سَمِعْتُكَ لَكَ كَيْتِكَ اِنَّ الْخَضِرَ وَالْبَيْضَةَ لَكَ وَالْمَلِكَ لَا سَمِعْتُكَ لَكَ’ But, he, at once trembled out of the deep fear of Allah عَزَّوَجَلَّ, and fell to the ground from camel’s back and became unconscious. When he would regain his consciousness, he would recite كَيْتِكَ and would become unconscious again, he performed his Hajj in this very state.

(Awliya-e-Rijaal-ul-Hadees, pp. 164)

61. Roasted head of a she-goat

Sayyiduna Ta'ous Bin Kaysaan رَحْمَةُ اللَّهِ عَلَيْهِ was a great Muhaddis and Taba'ie. With respect to his great knowledge and deeds, he was the leading scholar of his time. Apart from being very kind-hearted and merciful, he had the deep fear of Allah عَزَّوَجَلَّ. When he would see a blazing fire, he would lose his senses. Once when the chef took out roasted head of a she-goat from Tanoor (clay-oven) in front of him, he fell down unconscious after seeing it. (*Awliya-e-Rijaal-ul-Hadees*, pp. 156)

62. No cure

Sayyiduna Abu Usman Ismail Sabuni رَحْمَةُ اللَّهِ عَلَيْهِ was a great sermoniser and incredible commentator of glorious Quran. One day, during a sermon, someone handed him a book containing topics related to the fear of Allah عَزَّوَجَلَّ. He رَحْمَةُ اللَّهِ عَلَيْهِ read a few lines from that book and asked a Qaari to recite the following blessed Quranic verse:

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ

Translation from Kanz-ul-Iman: So, do those who plot evil matters not fear that Allah may cause them to be shoved in the earth.

(Part. 14, Surah An-Nahl, Ayah 45)

Then he kept asking Qaari to recite other verses containing warnings and kept frightening the attendees by the Divine torment. He himself was fully overwhelmed by such a state that he began to shiver out of the fear of Allah عَزَّوَجَلَّ, and he suffered from an acute stomach pain, making him restless. Some people took him to home. Physicians tried best to cure him but he had no relief; after all he departed this life in the same state. (*Awliya-e-Rijaal-ul-Hadees*, pp. 153)

63. Broke into tears

Sayyiduna Abu Bishr Saalih Murri رَحِمَهُ اللهُ عَلَيْهِ was a renowned Muhaddis. He was a motivational and mesmerising sermoniser. During his sermon, he would shiver out of the fear of Allah عَزَّوَجَلَّ and break down in tears so much like a woman weeping at the demise of her only son. Sometimes the joints of his organs would dislocate due to the intensity of weeping and trembling. Influenced and touched by the Bayan of Sayyiduna Abu Bishr Saalih Murri رَحِمَهُ اللهُ عَلَيْهِ, some people would fall unconscious and some would pass away while writhing. The state of the Divine fear of Sayyiduna Abu Bishr Saalih Murri رَحِمَهُ اللهُ عَلَيْهِ would get intensified to such a level that if he would even see the grave of someone, he would become utterly dumbfounded and shocked and would remain silent for two to three days and stop eating and drinking. (*Awliya-e-Rijaal-ul-Hadees, pp. 151*)

64. I feel shame

Sayyiduna Shaqeeq Bin Abi Salmah رَضِيَ اللهُ عَنْهُ was a chosen student of Sayyiduna Abdullah Bin Masood رَضِيَ اللهُ عَنْهُ. He had the deep fear of Allah عَزَّوَجَلَّ. When he would go to Haram-e-Ka'ba, he would say: 'How do I perform Tawaaf, I feel deep shame that the feet which have walked towards sins, how do I take these sinful feet beside the sacred house of Allah عَزَّوَجَلَّ?' Saying this he would break down in tears. When someone would mention the Divine wrath and majesty in front of him, he would writhe on the ground like a slaughtered rooster. Once someone said in front of Sayyiduna Shaqeeq Bin Abi Salmah رَضِيَ اللهُ عَنْهُ: 'So- and-so is very pious person.' He رَضِيَ اللهُ عَنْهُ said: 'Be silent! Have you ever seen any pious person? O unwise person! Rightly deserving of the status of 'pious' is such a person if the word 'Hell' is mentioned in front of him, he departs this world out of the fear of Allah عَزَّوَجَلَّ.' (*Awliya-e-Rijaal-ul-Hadees, pp. 140*)

65. Soul was departed

Sayyiduna Zurarah Bin Abi Aufo رَضِيَ اللهُ عَنْهُ was extremely pious, ascetic and a practicing scholar. He رَضِيَ اللهُ عَنْهُ had the deep fear of Allah عَزَّوَجَلَّ. During recitation of Quranic verses when he would recite the blessed Quranic verses regarding the warnings and torments, he would start shivering out of the fear of Allah عَزَّوَجَلَّ, and he would even fall unconscious at times out of the fear of Allah عَزَّوَجَلَّ. One day during Fajr Salah, as soon as he recited the following blessed verse:

فَإِذَا نُفِثَ فِي السَّاقُورِ ۖ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

Translation from Kanz-ul-Iman: So when the Trumpet will be blown. So that Day is a harsh day. (Part. 29, Surah Al-Mudassir, Ayah 8 - 9)

He رَضِيَ اللهُ عَنْهُ was deeply overwhelmed by the fear of Allah عَزَّوَجَلَّ in the state of performing Salah that he رَضِيَ اللهُ عَنْهُ fell to the ground while shivering and departed this world. (Awliya-e-Rijaal-ul-Hadees, pp. 123)

66. Scholar of Hadees had the deep fear of Allah عَزَّوَجَلَّ

Sayyiduna Sabit Bin Aslam Bunani رَضِيَ اللهُ عَنْهُ was amongst the honourable and renowned ‘scholars of Hadees’ of Taba’een of Basra. He had the deep fear of Allah عَزَّوَجَلَّ. Whenever the word ‘Hell’ would be mentioned before him, he would become so restless that he would start writhing badly, dislocating any of his organs.

(Awliya-e-Rijaal-ul-Hadees, pp. 91)

67. Lost his sight

Sayyiduna Aswad Bin Yazeed رَحِمَهُ اللهُ عَلَيْهِ was a glorious Taba’ie and had a high position in worshipping and devotion. He used to weep

so much that he kept losing the sight of his one eye and became so weak and thin that he had left nothing on his body except his skin and bones. (*Awliya-e-Rijaal-ul-Hadees, pp. 37*)

68. Passed away out of the fear of Allah عَزَّوَجَلَّ

Sayyiduna Mansoor Bin Ammar رَضِيَ اللهُ عَنْهُ said: One night, I was passing through a street in Kufa, at once I heard a sad voice. This voice was so penetrating that I could not move ahead and started hearing the voice attentively coming from a house. It was a servant of Allah عَزَّوَجَلَّ making Du'a in the court of Rab عَزَّوَجَلَّ: O Allah عَزَّوَجَلَّ! You alone are my Malik (Master)! You alone are my Lord! This poor servant did not commit sins and evil acts with the intention of opposing You but rather Nafsani (lower self) desires had blinded me. Satan had misled me, and due to it, I got stuck into in the mire of sins. O Allah عَزَّوَجَلَّ! Now who will save me from Your wrath and torment?

When I heard this, I just recited the blessed Quranic verse standing outside:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٨﴾

Translation from Kanz-ul-Iman: O believers! Save yourselves and your families from the Fire; the fuel of which are humans and stones, appointed over it are extremely powerful angels, who do not refuse the command of Allah and they only do what they are commanded.

(Part. 28, Surah At-Tahreem, Ayah 6)

When he heard this blessed verse, intensity of his grief grew further and he let out screams out of extreme agony and I moved

forwarded leaving him in this condition. Next day, in the morning, I passed by that house again and saw a Janaza [of someone]. People were busy making arrangement for shrouding and burial. I inquired: 'Whose Janaza is this?' They replied: 'This is a young man who kept weeping all night long out of the fear of Allah عَزَّوَجَلَّ and passed away at Sahri time. (Shu'ab-ul-Iman, vol. 1, pp. 53, Raqm-ul-Hadees 937)

69. Great curiosity

It has been narrated about Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ عَلَيْهِ that his back was bent down in his youth. People tried to find the cause of it many times, but he رَحْمَةُ اللهِ عَلَيْهِ gave no reply. One of his students kept finding an opportunity to ask him about its reason for a long time. Finally, one day, he got an opportunity and humbly asked Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ عَلَيْهِ about it. At first, he رَحْمَةُ اللهِ عَلَيْهِ did not give any reply, but when his student continuously insisted, he رَحْمَةُ اللهِ عَلَيْهِ replied: 'One of my teachers was also a great Islamic scholar. He رَحْمَةُ اللهِ عَلَيْهِ taught me several disciplines of knowledge. When the time of his demise approached, he said to me: 'O Sufyan! Do you know what has happened to me? I have been persuading people to obey Merciful Allah عَزَّوَجَلَّ preventing them from sins for 50 years. Regretfully, today I am about to die and Allah عَزَّوَجَلَّ has driven me out of His court, saying: 'You are not eligible to come into My court.'

Having heard my teacher, my back got broken out of fear. The sound of its cracking was also heard by the people present there at that time and I kept weeping out of the fear of my Merciful Rab. Even blood started to appear in my urine and I fell ill. When I fell seriously ill, I went to a Christian Hakeem (physician). At first, he could not diagnose my illness, then he carefully examined my face and checked my pulse and said after thinking for a while: 'Currently, I think there will be no young man anywhere like him amongst

Muslims whose liver has been damaged out of Divine fear.’ (*Hikayaat-ul-Saliheen*, pp. 46)

70. Alas! What will become of me?

It is narrated that Sayyiduna Hasan Basri رَحِمَهُ اللهُ عَلَيْهِ did not laugh for 40 years. When he would be seen seated somewhere, it seemed as if he was a prisoner and had been brought to be beheaded. When he would talk to anybody, it seemed, he was speaking about the Hereafter after watching it with his eyes. When he would remain silent, it seemed as if a fire was blazing in his eyes. Upon inquiring about his extreme sorrow and fear, he رَحِمَهُ اللهُ عَلَيْهِ said: I fear due to my some disliked acts, if Allah عَزَّوَجَلَّ will incur His wrath upon me commanding, ‘Go! I don’t forgive you’, what will become of me? (*Ihya-ul-‘Uloom*, vol. 4, pp. 231)

Her khata Tu darguzar ker baykas-o-majboor ki

Ya Ilahi maghfirat ker baykas-o-majboor ki

Nama-e-badkaar mayn husn-e-‘amal koi nahin

Laaj rakhna roz-o-mahshar baykas-o-majboor ki

71. Tears of blood

Sayyiduna Fatah Mausili رَحِمَهُ اللهُ عَلَيْهِ was very pious and ascetic person. It was his normal routine to spend a Fals (i.e., a coin of ancient time) at night daily in the way of Allah عَزَّوَجَلَّ. One day, sitting on his prayer-mat, he was weeping out of the fear of Allah, a chosen student of Sayyiduna Fatah Mausili رَحِمَهُ اللهُ عَلَيْهِ came to him and noticed that Sayyiduna Fatah Mausili رَحِمَهُ اللهُ عَلَيْهِ had covered his face with his hands whereas his fingers were drenched in red tears.

He humbly asked Sayyiduna Fatah Mausili رَحِمَهُ اللهُ عَلَيْهِ for Allah’s sake: ‘How long have you been shedding tears of blood?’ He said: ‘If you

had not asked me for Allah's sake, I would never have told you about it.' Listen! I have been shedding the tears of blood for 60 years. Since my childhood, blood comes out of my eyes with tears [and it is still continued].'

After he passed away, someone saw Sayyiduna Fatah Mausili رَحِمَهُ اللهُ in his dream and asked: 'مَا فَعَلَ اللهُ بِكَ', how did Allah عَزَّوَجَلَّ treat you?' He رَحِمَهُ اللهُ said: 'My Allah عَزَّوَجَلَّ treated me with dignity befitting His glory. He عَزَّوَجَلَّ made me stand under the shade of 'Arsh [Throne] and asked: 'O My servant! Why did you use to weep so much?' I humbly said: 'O Allah عَزَّوَجَلَّ! Just out of Your fear and due to regret for my mistakes.' Allah عَزَّوَجَلَّ said: 'Your record of deeds has been presented to Me daily for 40 years [and] it contains no sin.' (Hikayaat-ul-Saliheen, pp. 47)

72. I would like to become dust

Sayyiduna Abdullah Mutarrif رَضِيَ اللهُ عَنْهُ said: 'If someone grants me authority on behalf of Allah عَزَّوَجَلَّ, I become aware as to what my [destination] will be, 'Paradise' or 'Hell' or I will become dust after being mixed into the earth, then I would like to become dust.' (Shu'ab-ul-Iman, vol. 1, pp. 520, Raqm-ul-Hadees 916)

73. Salvation from the horrors of the Day of Judgement

Once Sayyiduna Malik Bin Dinar رَضِيَ اللهُ عَنْهُ was passing by a graveyard, he saw that people were burying a dead body. Seeing this, he also approached and stood with them and glanced down the grave. Suddenly he started weeping and wept so much that he became fell down unconscious. After burying the dead body, people took him to his house. A short time later after regaining senses properly, he رَحِمَهُ اللهُ said to the people: 'If I did not have this fear that people would consider me a mad person and children of street

would make a noise, running after me, I would wear torn and tattered clothes, put dust on [my] head and say loudly to people visiting area to area: 'O people! Refrain from the Hell-fire.' After seeing my [poor] condition, people would not show disobedience to Allah عَزَّوَجَلَّ.

When the time of his demise approached, he رَحِمَهُ اللهُ عَلَيْهِ advised his students: 'Whatever I have taught you, fulfil its right, and when I die, write (without ink) on my forehead, 'This is Malik Bin Dinar who is an absconded servant of his Rab عَزَّوَجَلَّ.' Thereafter, I request you not to put my body on bier for taking my body to graveyard but rather put a rope around my neck, tie my legs and hands and take me to graveyard dragging me on my face like an absconded servant is taken to his master, and notice three things when I will be resurrected from the grave on the Day of Judgement. (1) Do I have dark complexion or white? (2) Do I receive my record of deeds in my right hand or left? (3) When I will be made to stand at Meezan of justice, observe, is the pan of my virtuous deeds heavier or the pan of sins?'

Having said this, he burst into tears and after weeping for long time, he said: 'Would that my mother had not borne me, I had not had the information about the horrific and dreadful happenings of the Day of Judgement and nor had I had to face them.' When night came, condition of Sayyiduna Malik Bin Dinar رَحِمَهُ اللهُ عَلَيْهِ got worse and an unseen voice was heard: 'Malik Bin Dinar رَحِمَهُ اللهُ عَلَيْهِ has gained salvation from the horrors and terrors of the Day of Judgement.' When a student heard this voice, he came running to him and he saw that Malik Bin Dinar رَحِمَهُ اللهُ عَلَيْهِ was in the state of Naza and he رَحِمَهُ اللهُ عَلَيْهِ was reciting Kalimah Tayyibah raising his index finger towards the sky, he رَحِمَهُ اللهُ عَلَيْهِ recited 'لا اله الا الله محمد رسول الله' last time and departed this life. (*Hikayaat-us-Saliheen*, pp. 48)

74. Single sin daily

There was a pious man, namely ‘Zaid Bin Samat (رَحْمَةُ اللَّهِ عَلَيْهِ)’ in one of the past Ummahs. He رَحْمَةُ اللَّهِ عَلَيْهِ said to his companions: ‘O my friends! Today when I have calculated my age, I learnt I have become 60 years old, and if the total years are divided into days, then total number of days are 21600. I ponder over this fact that if I have committed even a single sin daily, I will have to face very tough situation on the Day of Judgement whereas I am not able to face accountability of even any single sin.’ Having said that, he removed Imamah (Islamic turban) from his head, and started weeping bitterly, he kept weeping until he became unconscious. After sometimes, he calmed down for a while then broke down in tears again, and his tearful state intensified to such an extent that he departed this life. (*Hikayaat-us-Saliheen*, pp. 49)

75. Thunderbolt and the state of restlessness

Sayyiduna Ata Salami رَضِيَ اللَّهُ عَنْهُ did not see the sky for 40 years out of the fear of Allah, nor did anybody see him smiling. It is reported about him that when he would start weeping, he would weep continuously three days and three nights. Similarly, when clouds would appear in the sky, there would be a thunderbolt, his heart would beat faster, his body would shiver, he would sometimes stand and sometimes sit in the state of restlessness, and would say with tears in his eyes: ‘Perhaps it is due to my wrongdoings and sins, the dwellers of earth are going to be subjected to any calamity. They will have relief when I die.’

Besides, he رَحْمَةُ اللَّهِ عَلَيْهِ would say to his Nafs daily: ‘O Nafs! Keep yourself within bounds, and remember you have to go inside the grave, you have to cross over the Siraat bridge and then enemies i.e., hooks will pull you towards right and left. The Judge on that Day

will be the Supreme Being, Allah Almighty, and the Hell will be your prison whereas Sayyiduna Malik عَلَيْهِ السَّلَام will be the custodian of it. The Judge of that day will not get inclined to injustice, nor will the custodian accept any bribe (مَعَادَالله) and nor will the 'prison escape' be possible. There will be nothing for you on the Day of Judgement except doom. I do not know even this thing as to where angels will take me to, either it will be the Paradise, 'the place of honour and rest' or the Hell, 'the place of wistfulness and distress...' During his talk, tears kept flowing from his blessed eyes. After the demise of Sayyiduna Ata Salami رَضِيَ اللهُ عَنْهُ, Sayyiduna Saleh Murri رَضِيَ اللهُ عَنْهُ saw him in his dream and asked: 'مَا فَعَلَ اللهُ بِكَ' How did Allah عَزَّوَجَلَّ treat you?' He رَضِيَ اللهُ عَنْهُ replied: 'Allah عَزَّوَجَلَّ has granted me the eternal honour, and blessed me with a lot of blessings.' Having listened to it, Sayyiduna Saleh Murri رَضِيَ اللهُ عَنْهُ said: 'You were so distress and worried in the world, weeping all the time. Now tell me what is your condition?' To which, he replied: "By the grace of Allah عَزَّوَجَلَّ, now I am very happy and keep on smiling. My Rab عَزَّوَجَلَّ has said to me, 'O pious servant! Why did you use to weep a lot?' I humbly said: 'O Allah عَزَّوَجَلَّ! Because of only Your fear.' Upon this, Allah عَزَّوَجَلَّ said: 'O My servant! Did you not know that I am the most merciful and forgiving?' (And Allah عَزَّوَجَلَّ granted me forgiveness) (*Hikayaat-us-Saliheen*, pp. 50)

76. Test of the Day of Judgement

It is narrated that a young child used to sleep beside his father. One night the child was very worried and unable to sleep. His father asked him: 'Dear son! Are you suffering from any pain?' The child humbly said: 'O father! No, it is Thursday tomorrow and I have to appear in the weekly test of our lessons. I fear if I fail to read my lessons to my teacher properly, my teacher will get displeased with me and punish me.' Having listened to it, that person let out a loud

scream and said while weeping and throwing dust on his head: 'I should feel more fear comparatively as I will be accounted for my wrongdoings in the court of my Allah عَزَّوَجَلَّ. (Durr-tun-Nasiheen, pp. 295)

Dil Mayra Duniyah peh shaydah ho gaya

Ay Mayray Allah ye kiya ho gaya

Kuch mayray bachnay ki surat kijiye

Ab tu jo hona tha Maula ho gaya

(Zauq-e-Na'at)

77. Noor of the smile of Jannati Hoor

Having observed the deep fear of Allah عَزَّوَجَلَّ of Sayyiduna Sufyan Sauri رَحِمَهُ اللهُ عَلَيْهِ, his extensive acts of worship and Fikr-e-Akhirat (deep contemplation for Hereafter), the blessed students humbly said: 'O honourable Shaykh! You will attain your goal even by the efforts lesser than what you make إِنَّ شَاءَ اللهُ.' Upon this, he رَحِمَهُ اللهُ عَلَيْهِ said: 'Why should I not make more efforts when I have learnt that the dwellers of Paradise will be present at their blessed positions, suddenly a Tajjali of Noor [light] will fall on them, causing to illuminate all eight Paradise. The Paradise dwellers will assume that this is the Noor of Supreme Being, Allah عَزَّوَجَلَّ, and they will fall down in Sujood (prostration); thereafter, there will be an unseen voice for them: O people! 'Raise your heads, this is not what you have assumed but rather this is the Noor of the smile of a Jannati woman, she has smiled at her husband.'

Thereafter, Sayyiduna Sufyan Sauri رَحِمَهُ اللهُ عَلَيْهِ recited following two blessed poetic verses:

ما غر من كانت الفردوس مسكنه ماذا تحبل من يؤس واقتار

تراه ييشى كئيىبا خاتفا وچلا الى الساجد ييشى بين اطبار
يا نفس مالک من صبر على لهب قد حان ان تقبل من بعد ادبار

- Bearing hard efforts and poverty is not harmful to the one whose abode and the place of relief is Jannat-ul-Firdaus.
- Such type of person keeps fearing regarding the ‘matters of Hereafter’, and remains fearful and sorrowful in this world. Adorned with the attire of humility and humbleness, he keeps on moving towards Masjid for Salah.
- O Nafs! You do not have the ability to bear the flames of the Hell-fire, it is likely that after being disgraced and humiliated, you may bear that torment due to your wrongdoings. (*Minhaj-ul-Aabideen*, pp. 156)

78. Words of Sayyiduna Zunoon Misri رَحْمَةُ اللهِ عَلَيْهِ

While making intention of Salah, Sayyiduna Zunoon Misri رَحْمَةُ اللهِ عَلَيْهِ would humbly say in the court of Allah عَزَّوَجَلَّ: ‘O Rab عَزَّوَجَلَّ! Which foot should I enter Your court with? Which eyes should I see with towards Qiblah? Which words should I use for Your glory? Therefore, I am compelled to appear in Your blessed court without the state of shyness.’ Then he رَحْمَةُ اللهِ عَلَيْهِ would make intention of Salah. Most often he رَحْمَةُ اللهِ عَلَيْهِ would humbly say in the court of Allah عَزَّوَجَلَّ: ‘The trials and sufferings I face today, I present them in Your court but to whom will I express myself to tomorrow on the Day of Resurrection when I will receive torment due to my wrongdoings? So, O Rab عَزَّوَجَلَّ! Grant me salvation from the regret of torment.’ (*Tazkira-tul-Awliya*, pp. 119)

79. I am from criminals

Out of deep fear, Sayyiduna Miswar Bin Makhzamah رَحِمَهُ اللهُ عَلَيْهِ was not able to listen to anything from glorious Quran. Even when a single Quranic letter or any blessed verse would be recited before him, he would let out a scream and fall unconscious, and would not regain his consciousness for many days. One day a person from Khash'am tribe came to him and recited the following blessed verse:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

Translation from Kanz-ul-Iman: On the Day when We shall take the righteous people towards the Most Gracious as guests. And will drive the culprits towards Hell; thirsty. (Part 16, Surah Al-Mayram, Ayah 85 - 86)

After listening to this, Sayyiduna Miswar Bin Makhzamah رَحِمَهُ اللهُ عَلَيْهِ said: 'Regrettably! I am from criminals and I am not from pious people. O reciter! Recite again.' When the reciter recited it again, he رَحِمَهُ اللهُ عَلَيْهِ let out a scream and departed this life. (Ihya-ul-'Uloom, vol. 4, pp. 226)

80. Suffered illness for four months

Someone recited the following blessed Quranic verse before Sayyiduna Yahya Buka رَحِمَهُ اللهُ عَلَيْهِ (i.e., one who weeps profusely)

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ط

Translation from Kanz-ul-Iman: 'And if you could see when they are made to stand in the Majestic Court of their Lord.'

(Part 7, Surah Al-In'aam, Ayah 30)

When he listened to this blessed Quranic verse, he let out a scream and suffered illness for four months even the people from

surrounding areas of Basra kept visiting him to inquire after his health. (*Ihya-ul-‘Uloom*, vol. 4, pp. 226)

81. Is there not any other torment other than Hell?

Sayyiduna Malik Bin Dinar رَحِمَهُ اللهُ عَلَيْهِ said: Once I was performing Tawaf of the blessed Baytullah, I saw a pious Kaneez (female slave) who was hanging from the curtains of Kaba and pleading: ‘Pleasure of many desires has come to an end now what is left is the punishment. O my Rab عَزَّوَجَلَّ! Is there not any other torment other than Hell? She kept weeping continuously with these words until it dawned, the time of Fajr Salah. When I saw such level of state of the Kaneez, I spontaneously scream and put my hand on my head and said: ‘What will become of us?’ (*Ihya-ul-‘Uloom*, vol. 4, pp. 226)

82. Crying like a distressed mother

It is narrated that people were busy making Du’a on the blessed day of Arafah. Sayyiduna Fuzayl رَحِمَهُ اللهُ عَلَيْهِ was also crying like a distressed mother who loses her child. When the time of sunset approached, he رَحِمَهُ اللهُ عَلَيْهِ, holding his beard, saw towards the sky and said: ‘Even if You forgive me, I, still, feel shy of You.’ Then he went back along with people. (*Ihya-ul-‘Uloom*, vol. 4, pp. 226)

83. Have you crossed the Siraat bridge?

Sayyiduna Hasan Basri رَضِيَ اللهُ عَنْهُ passed by a young man who was busy laughing, sitting amongst the people. He رَضِيَ اللهُ عَنْهُ said, O young man! ‘Have you crossed the Siraat bridge?’ He humbly said, ‘No’ He رَضِيَ اللهُ عَنْهُ said, ‘Are you aware of the fact that whether you will go to Paradise or Hell?’ He said, ‘No.’ Upon this, he رَضِيَ اللهُ عَنْهُ asked: ‘Why are you laughing then?’ After this incident, no one ever saw that young man laughing. (*Ihya-ul-‘Uloom*, vol. 4, pp. 227)

84. Will we escape the Hell?

When Sayyiduna Ibn-e-Maysrah رَضِيَ اللَّهُ عَنْهُ would go to his bed, he would say: ‘If only my mother had not borne me.’ Once the blessed mother of Sayyiduna Ibn-e-Maysrah رَضِيَ اللَّهُ عَنْهُ said to him: ‘O Maysrah! Has Allah عَزَّوَجَلَّ not treat you well by blessing you with the treasure of Islam.’ He رَضِيَ اللَّهُ عَنْهُ humbly said: ‘Yes! This is true, Allah عَزَّوَجَلَّ has stated we will go to Hell (i.e., will cross the Siraat bridge) but He has not stated that whether or not we would be able to come out of it.’ (*Ihya-ul-‘Uloom, vol. 4, pp. 228*)

85. Recalled sin

Sayyiduna Ata رَضِيَ اللَّهُ عَنْهُ said: ‘Once we few people went out. Amongst this gathering, there were the young, elderly and even those young men who used to perform their Fajr Salah with ablution of Isha, and their feet had become swollen due to prolong standing and they had deep sunken eyes, they were reduced to skeleton and their veins looked like thin wires. Their condition had worsened to such an extent that their skins looked like watermelon peels and it seemed as if they were coming from graves. We were discussing that how Allah عَزَّوَجَلَّ has blessed the obedient people with great honour and caused disgrace and humiliation to the disobedient. In the meantime, one of the young men fell down unconscious, his friends sat around him with tears in their eyes. Despite the intense cold, sweat appeared on his forehead. When water was sprinkled on his face, he gained his senses back and felt better. Upon inquiring about his this condition, he said: ‘I recalled that I had disobeyed Allah عَزَّوَجَلَّ at this place.’ (*Ihya-ul-‘Uloom, vol. 4, pp. 229*)

86. Effect of a Quranic verse

While leading Fajr Salah, Sayyiduna Zurarah Bin Abi Aufi رَضِيَ اللهُ عَنْهُ, recited following blessed Quranic verse:

فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿١﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٢﴾

Translation from Kanz-ul-Iman: 'So when the Trumpet will be blown. So that Day is a harsh day.' (Part 29, Surah Al-Muddasir, Ayah 8 - 9)

And he رَحِمَهُ اللهُ عَلَيْهِ fell down unconscious and passed away. (Ihya-ul-'Uloom, vol. 4, pp. 229)

87. Penetrating words of a woman

Sayyiduna Dawood Tai رَضِيَ اللهُ عَنْهُ saw a woman who was weeping, sitting beside the grave of her child, saying: 'O my son! I do not know which of your cheeks would have been consumed first by worms?' Having listened to it, Sayyiduna Dawood Tai رَضِيَ اللهُ عَنْهُ screamed and fell down at the same spot. (Ihya-ul-'Uloom, vol. 4, pp. 229)

88. Whether it will be a door of Paradise or Hell

Sayyiduna Saroq Al-Ju' Taba'ie رَحِمَهُ اللهُ عَلَيْهِ would perform such a long Salah that his feet would swellup, even his family members would feel pity on him and weep. One day his mother said to him: 'O my son! Why do you not care for your weak body? Why do you put it into such a great trouble?' Why do not you have even a little kindness to it? You should have some rest. Did Allah عَزَّوَجَلَّ create the Hell-fire only for you? Will no one else be thrown into the Hell except you?' In response, he humbly said: 'O my dear mother! One should do Mujahidah anyway because there will be only two things on the Day of Judgement, either I will be granted forgiveness or will

be seized. If I will be forgiven, this will be the mercy and grace of Allah عَزَّوَجَلَّ. If I will be seized, this will be His justice; so, I will not take rest now, and I will keep trying my best to control my Nafs.

When the time of his blessed demise approached, Sayyiduna Saroq Al-Ju' Taba'ie رَحِمَهُ اللهُ عَلَيْهِ started weeping. People humbly asked: 'You have spent your entire life performing the acts of worship and devotion, and why are you weeping now?' He رَحِمَهُ اللهُ عَلَيْهِ replied: 'No one should weep more than me because the door I have been knocking for 70 years, will be opened today but no one knows whether it will be the door of Paradise or Hell. Would that my mother had not borne me and I had not had to go through this trouble today.' (*Hikayaat-us-Saliheen*, pp. 36)

89. Please your Rab عَزَّوَجَلَّ

It is narrated that it was the normal routine of Sayyidah Rabia Basriya رَضِيَ اللهُ عَنْهَا that when people would sleep, she would address herself: 'O Rabia! This (may be) a last night of your life, you may not be able to see the sun of tomorrow; so, get up and worship your Rab عَزَّوَجَلَّ so that you do not have to face embarrassment on the Day of Judgement, be courageous, do not sleep, stay wake up and worship your Rab عَزَّوَجَلَّ...'

Having said this, she would get up and keep performing Nawafil until dawn. After performing Fajr Salah, she would address herself again: 'O my Nafs! I congratulate you. You went through a great trouble last night but remember that this day may be the last day of your life', saying that, she would again engage herself in worshipping. When sleep would start overpowering her, she would get up and begin walking around in the house, saying: 'Rabia! Indeed this sleep is void of pleasure; quit it, and attain the pleasure of sleep in the grave for a long period of time. Today, you did not

feel sleep too much but you will feel sleep extensively in the night to come, act courageously and please your Rab عَزَّوَجَلَّ.'

Thus thinking in this way, she spent 50 years, and neither did she ever lie down on bed, nor did she ever lay her head on pillow until she departed this life. (*Hikayaat-us-Saliheen*, pp. 39)

90. A young mason

A wall of a pious person's house suddenly collapsed. He faced great difficulty due to it. He left the house in search for a mason to get it built. He reached crossroads and found different masons. There was also a young man amongst them, standing separately. He was having a bag in his one hand and a chisel in the second hand. That pious person asked the young man: 'Will you do a piece of work, it is related to making mortar?' The young man replied: 'Yes! But there are my three conditions. First condition is that you will pay me my complete wage. Second condition is that you will give me work according to my health and strength. Third condition is that at the time of Salah, you will not stop me from performing Salah.' The pious man accepted all three conditions, took him to his house and explained the work. After a while, he [pious man] went out for some other important work. When he returned in the evening, he observed that the young mason had worked twofold as compared to common mason. So, he happily paid his wage, and the young mason left.

Next day, the pious man went to the crossroads again in search for that young mason but could not find him there. He asked other masons about him; they said: 'He works only one day in a week.' Thereupon, the pious man understood that he was not any ordinary man but a great person. The pious person asked them about his whereabouts and reached there, and saw that young mason was

suffering from high fever. The pious man said to him: ‘My brother! You are a stranger here, alone and ill too. If you like, accompany me to my house and let me avail the opportunity to serve you.’ He [first] refused to join but finally agreed when the pious man insisted continuously, but the young mason laid down a condition that he would not eat anything from him. The pious man agreed to his condition and took him to his house.

The young man stayed at pious man’s home for three days but neither did he demand anything nor did he eat anything. On fourth day, when his fever intensified, he called the pious man and said:

My brother! It seems that my last moments have arrived now. So, when I die, fulfill my will. When the soul leaves my body, tie a rope around my neck and take my body out, dragging it around your house, then announce: ‘O people! Look [at him]! This happens to those who disobey their Rab عَزَّوَجَلَّ.’ May be, my Rab عَزَّوَجَلَّ forgives me in this way. When you finish giving me Ghusl, bury me in the same clothes. Thereafter, meet Khalifah Haroon Rasheed in Baghdad, give this Holy Quran and ring to him, and also give him my message: ‘Fear Allah عَزَّوَجَلَّ, lest you meet your death in the state of heedlessness and intoxication, and you have to regret afterwards; but it will not bring you any benefit.’

That young man passed away after making this will. After his demise, deeply grieved, the pious man kept on weeping for a long time. Then (unwillingly), he took a rope to act upon his will; when he intended to put it around his neck, he heard a voice from a corner of the room: ‘Do not put the rope around his neck. Are the Awliya of Allah عَزَّوَجَلَّ treated like this?’ Listening to the voice, he started trembling [with fear]. Thereafter, he kissed the feet of the young mason and went to make arrangements for his shrouding and burial.

After performing his burial, he took Holy Quran and the ring of that young man with him and left for the palace of Khalifah. After reaching the palace, he wrote [something] on a paper and tried to talk to the administrator of the palace regarding the matter but he rebuked and asked him to stay and wait outside. At last Khalifah called him in his court and said: 'Am I so cruel that instead of talking to me directly, you have used a paper [to contact me]?' The pious man humbly replied: 'May Allah عَزَّوَجَلَّ raise your status. I have not brought a complaint of any cruelty. In fact, I have brought a message.' When Khalifah asked about that message, he took out the Holy Quran and ring, and placed them in front of him. Shortly after seeing the Holy Quran and ring, Khalifah asked: 'Who has given you these things?' The pious man humbly replied: 'A mason.' The Khalifah repeated these words thrice: 'A mason, a mason, a mason', and broke into tears. After weeping for a long time, he asked me: 'Where is that mason now?' he replied: 'That mason has passed away.' Hearing it, Khalifah fell down unconscious and remained in this state till 'Asr Salah. Surprised and anxious, the pious man stayed there. When Khalifah regained his consciousness and felt better, he asked him: 'Were you with him at the time of his demise?' The pious man nodded; upon this, Khalifa asked: 'Did he also leave any will?' He told him the will of that young man and also gave him the message which the young man had left for Khalifah.

When Khalifah heard all this, he got deeply distressed and grieved. He removed the Imamah [Islamic turban] from his head, tore his clothes and said: 'O the one who has advised me! O my dearest one! My pious and ascetic...! O my affectionate...!' Khalifah called that deceased young man with many such honourable and loving titles and kept on shedding tears continuously. Seeing all this, the pious person got extremely surprised and anxious as to why Khalifah was so much distressed for an ordinary mason. When night fell, the

Khalifah expressed his desire to see the grave of that young man. Covering his face with a shawl, he started following the pious person. When they reached the graveyard, the pious person pointed towards a grave and said: ‘YourHighness! This is the grave of that young mason.’

Khalifah embraced his grave and broke into tears. After weeping for some time, he stood at the head side of the grave and said to the pious man: ‘This young man was my son. He was dearest and most beloved to me. One day, when he was enjoying music and dance party, a child reciting the Holy Quran at some near by place, recitedthis blessed Ayah:

اَلْمَيَّانِ لِلَّذِينَ اٰمَنُوْا اَنْ يَّخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ

Translation from Kanz-ul-Iman: Has the time not come for the believers to humble their hearts to Allah’s remembrance.

(Part. 27, Surah Al-Hadeed, Ayah 16)

When he listened to this blessed Ayah, he started trembling with the fear of Allah عَزَّوَجَلَّ, tears spilled from his eyes and he started saying: ‘Why not! Why not!’ While saying it, he came out of the palace. Since then, we did not receive any news about him, and today, you have given the news of his demise. *(Hikayaat-us-Saliheen, pp. 67)*

91. I fear none but Allah عَزَّوَجَلَّ

Sayyiduna Al Qama Bin Aswad رَضِيَ اللهُ عَنْهُ said, I found no one performing Salah with great concentration and Khush-o-Khuzu (humility and fear) more than Sayyiduna Amir Bin Qays رَضِيَ اللهُ عَنْهُ.

Often it happens that the accursed Satan, in guise of a large serpent, would enter the Masjid and people would disperse out of fear, some

of them even would go out of the Masjid. Serpent would creep into the Qameez (long shirt) of Sayyiduna Amir Bin Qays رَضِيَ اللهُ عَنْهُ, then it would appear [frighteningly] from his collar, he رَضِيَ اللهُ عَنْهُ would not care about it at all but he would keep performing his Salah with Khush-o-Khuzu (humility and fear). One day people humbly asked him: ‘O honourable Shaykh! Do you not fear such a large serpent?’ He رَضِيَ اللهُ عَنْهُ replied: ‘I fear none but Allah عَزَّوَجَلَّ.’ It is true that those who fear Allah عَزَّوَجَلَّ, fear no one, and those who do not fear Rab عَزَّوَجَلَّ, fear everyone. (*Hikayaat-us-Saliheen*, pp. 104)

92. Attained forgiveness due to the fear of Rab عَزَّوَجَلَّ

A person was infatuated by a woman. Once when that woman set off with a caravan for any piece of work, that man also started following her. In the Jungle, when all the people fell asleep, that man expressed his feelings to her. The woman asked him: ‘Has everyone fallen asleep?’ Upon this, he inwardly became so happy thinking: Perhaps the woman has got attracted to him. He immediately got up, walked around the caravan examining the people, and ensured that all the people had asleep. He came back to her and informed her about it. Having heard this, she asked him: ‘What do you say about Allah عَزَّوَجَلَّ? Is he also sleeping at this time?’ He said: ‘Allah عَزَّوَجَلَّ neither sleeps nor feels sleepy, and nor dozes.’ She said to him: ‘One Who has never slept, nor will sleep ever, watches us too, though, we are unable to watch Him, so, we should fear Him عَزَّوَجَلَّ more than others.’ When he heard this all, he changed his mind out of the fear of his Rab عَزَّوَجَلَّ and refrained from the intention of committing sin.

When that person passed away, someone dreamt about him and asked him: ‘مَا فَعَلَ اللهُ بِكَ’ How did Allah عَزَّوَجَلَّ treat you?’ He replied:

‘Allah عَزَّوَجَلَّ has granted me forgiveness due to ‘fearing Him’ and ‘preventing from sins’.’ (Mukashafa-tul-Quloob, pp. 11)

93. Granted forgiveness for all sins

There was an extremely pious man in Bani Israel who was living with his family. Once he experienced a very tough financial crisis and his family had to undergo starvation. Out of compulsion, he asked his wife to bring something for children. His wife approached the door of a trader and begged something from him for her children. The trader said: ‘I can help you on this condition that you surrender yourself to me.’ Listening to this, she got silent and came back home where she again witnessed her hungry children crying and demanding some food. The painful sight at home coerced her into getting back to the door of the trader who asked her whether she would fulfil his demand. She replied in affirmative.

They reached a secluded spot. When the trader wanted to fulfil his desire, she started trembling badly as if her body parts will get separated. Having observed such a terrible condition, the trader inquired her: ‘What has happened to you?’ The woman said: ‘I fear my Rab عَزَّوَجَلَّ.’ Upon this, he said: ‘When you fear Rab عَزَّوَجَلَّ under such acute poverty, I should fear Allah عَزَّوَجَلَّ more [than you].’ So, he prevented to commit the sin, instead helped her with extensive provision. When the woman returned home with plenty of provision, her children became happy.

Allah عَزَّوَجَلَّ sent revelation to Sayyiduna Musa عَلَيْهِ السَّلَام: ‘Inform the son of so-and-so that all his sins have been forgiven.’ Sayyiduna Musa عَلَيْهِ السَّلَام approached that person [the trader] with the Divine message and asked him: ‘Perhaps you have carried out a good deed which either you know or your Rab عَزَّوَجَلَّ.’

The trader related the whole story. Thereafter Sayyiduna Musa عَلَيْهِ السَّلَام told him: ‘Allah عَزَّوَجَلَّ has forgiven all your sins.’ (*Mukashafatul-Quloob*, pp. 11)

94. Fear of appearing in the court of Allah عَزَّوَجَلَّ

Sayyiduna Hasan Basri رَضِيَ اللَّهُ عَنْهُ said: ‘A prostitute was said to have one-third beauty of the world. She used to charge 100 dinars to spend time with anybody. Once a pious man had a glance at her and became restless to keep her company. He started collecting 100 dinars. When he collected the amount, he reached her and said, ‘Your majestic beauty has driven me mad, and in order to attain your closeness, I worked hard and collected these 100 dinars.’ The prostitute said: ‘Give it to my Wakeel (servant) so that he may check it.’ After checking dinars, the servant let the pious person enter the house. When the pious person approached the prostitute, he was overwhelmed by the Divine fear and started thinking about appearing in the court of Allah عَزَّوَجَلَّ. He started trembling with fear and lustful feelings were drained away. He said to prostitute: ‘Kindly let me go, I want to go back, you can keep these 100 dinars.’ Prostitute said: ‘You worked so hard in order to collect these dinars, and now when there is no obstacle in-between fulfilment of your desire, you want to go back.’ He replied: ‘I have become afraid of standing in front of my Rab عَزَّوَجَلَّ, and the fear has suppressed all my passionate desires.’

Totally inspired, the prostitute said: ‘If it is the matter then no one can become my husband except you.’ The pious person said: ‘Let me go, I want to leave this place.’ The woman said: ‘I can let you go on this condition that you would marry me.’ The pious person said: ‘This is not possible unless I leave this place.’ She said: ‘It is alright! But will you marry me when I come to you later on?’ He said:

‘Alright’. Thereafter, the pious person covered up his face and rushed off.

The prostitute also sought repentance, and reached the city of that pious person, and when she finally reached in front of the pious person, he let out a loud scream and departed this life. The woman asked the people about any of his close relatives. She was informed about a poor brother of that pious person. She reached him and said to him: ‘[Your brother is no more but] on account of having devotion to your brother, I want to marry you.’ So, they got married, and she gave birth to 7 sons, all of them grew up to be the pious and righteous individuals.’ (*Kitab-ut-Tawabeen*, pp. 74)

95. Burnt his fingers

A pious person belonging to Bani Isra’el used to remain engaged in worshipping and devotion. A group of misguided people approached a prostitute, and requested her to mislead the pious person in one way or another.’ The prostitute reached him in a dark and stormy night and knocked his door. When the pious person peeped at her, she requested him: ‘O the servant of Allah عَزَّوَجَلَّ! Give me shelter.’ But the pious person did not care for her and kept himself engaged in worshipping. The prostitute kept asking for shelter reminding him the dark and stormy night until the pious person felt pity on her and let her get in the place. She lay down at a short distance from the pious person and tried to seduce him until the pious person attracted to her. But, at the very moment, he was deeply moved by the fear of Allah عَزَّوَجَلَّ, the pious person said to himself: ‘By Allah عَزَّوَجَلَّ! It cannot be happened until you experience as to how long you can bear this fire’ Then he put his finger on the flame of fire until he burnt his finger completely and it turned to coal. Thereafter he engaged himself in worshipping and tried to concentrate on Salah but his Nafs was seduced by the prostitute

again; upon this, he again burnt his second finger too. Afterwards, his Nafs kept attracted to her and he kept burning his fingers until he ended up burning all his fingers. The woman who was observing the whole scene, screamed in fear and terror and passed away.

(Zamm-ul-Hawa, pp. 199)

96. Repentance of a butcher

Sayyiduna Shaykh Abu Bakr Bin Abdullah Hazni رَضِيَ اللهُ عَنْهُ stated: A butcher had fallen in love with the female servant of his neighbour. One day, the female servant was going to any other village for some work. Considering it to be a good chance, the butcher followed her and stopped her on the way. To which, the female servant also expressed her feelings: ‘O young man! My heart is also inclined towards you but I fear my Rab عَزَّوَجَلَّ.’ Listening to it, the butcher said: ‘When you fear Allah عَزَّوَجَلَّ, then shall I not fear Him?’ Thereupon, he made repentance and returned from that place. On the way back, his condition got worse due to intense thirst. Coincidentally, he met a person who was the herald of a Prophet ﷺ. The messenger asked him: ‘O young man! How are you?’ The butcher replied: ‘I am dying of intense thirst.’ The herald said: ‘Let’s make a Du’a to Allah عَزَّوَجَلَّ together so that Allah عَزَّوَجَلَّ sends the angel of clouds who provides us with a shade until we reach the city.’ The young man replied: ‘I haven’t performed any noteworthy worship of Allah عَزَّوَجَلَّ; how can I make Du’a? You make Du’a and I will say ‘Aameen.’’ The herald made Du’a and a piece of cloud appeared over them, bringing a shade for them.

After all, when they separated after travelling together, the cloud came over the butcher and the herald got exposed to the sunlight. The herald said: ‘O young man! You said that you did not perform any act of worship of Allah, then why did the piece of cloud come over you? Tell me about yourself.’ The young man replied: ‘I don’t

know anything but when a female servant spoke about the fear of Allah, I did make repentance.’ The herald said: ‘You have spoken the truth because, in the court of Allah عَزَّوَجَلَّ, no body holds such a lofty rank that is granted to a repentant person.’ (*Kitab-ut-Tawabeen*, pp. 75)

97. I fear my Rab عَزَّوَجَلَّ

There was a good looking young man in Kufa who used to remain engaged in the acts of worship and spiritual exercises extensively. Some people migrated to Kufa from ‘Nakha’ and started living in the neighbourhood of the young man. One day his gaze suddenly fell on a girl living in his neighbour, he lost his heart to her, and that girl also infatuated with him. When this young man sent a marriage proposal to her father, he informed him that she was already engaged with her cousin. After this refusal, both of them became extremely restless. After all, the girl sent him a message through a messenger [Qasid] saying: ‘I can understand your state of restlessness because I have also been undergoing the same condition. Now either you come to me or I come to you.’ This young man replied to that messenger: ‘Both these acts are not possible because I fear, lest I suffer torment on the Day of Judgement by committing disobedience to my Rab عَزَّوَجَلَّ. I fear that fire whose flames never extinguish.’ When the messenger went back and related the response of the young man to the girl, she said: ‘Despite his intense love for me, he fears Allah عَزَّوَجَلَّ, he also deserves to have fear, and all the people are equal in this matter.’ Thereafter that girl also turned away from the worldly activities and engaged herself in the acts of worship until she departed this life. (*Kitab-ut-Tawabeen*, pp. 267)

98. Advice of decomposed bones

A person known as ‘Dinar Ayyaar’ would commit evil acts. His mother would forbid him but he would not listen to her. One day

he passed by a graveyard and saw many decomposed bones over there. He picked up a bone which smashed into pieces in his hand. Seeing this, he wondered and uttered himself: 'Woe to you! One day you will also become like them and your bones will also decompose and your body will turn into dust; despite this fact, you are indulged in committing sins.' Thereafter he sought forgiveness and said: 'O My Rab عَزَّوَجَلَّ! I submit myself in Your court, have mercy on me and accept me.' Afterwards, the distressed young man with dejected look approached his mother and humbly said: 'O my dear mother! When a runaway slave is arrested then how is he treated? His mother said: 'He is given a coarse dress and dry Roti, and his hands and feet are tied.' He humbly said: 'It is my request to you to treat me the way a runaway slave is treated. Perhaps my Rab عَزَّوَجَلَّ forgive me after watching my humiliation.' His mother fulfilled this wish. When the night would fall, he would weep and wail and would say: 'O Dinar! May you get destroyed! Can you not control yourself? How will you save yourself from the wrath of Allah عَزَّوَجَلَّ?' He would continue lamenting until it would dawn. One night his mother said: O son! 'Take pity on yourself and do not undergo this trouble.' He humbly said: 'Let me live just in the very state, perhaps I attain a long rest after the small trouble. O my dear mother! A long list of the acts of disobedience committed by me is presented to Allah عَزَّوَجَلَّ, I do not know whether I will be ordered to go to the place of mercy or the valley of destruction. I have the fear of that critical time of trouble, after which, there is no relief. I have the fear of such punishment, after which, there is not forgiveness.' Upon listening to this, his mother said: 'Alright! Take some rest at least.' He said: 'How can I take rest? Do you guarantee that I will be forgiven? Who will guarantee of my forgiveness? Leave me in the very state! I do not want to see people heading to Paradise

tomorrow [on the day of Judgement] and I am heading towards Hell...’

Once he recited this blessed Quranic verse:

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

Translation from Kanz-ul-Iman: So, by your Lord, We shall definitely question them all. Whatever they used to do.

(Part. 14, Surah Al-Hijr, Ayah 92 - 93)

And started pondering over it until he started rolling on the floor like a snake and fell unconscious. His mother called him but there was no response from him. She said: ‘O coolness of my eyes! Where will we meet now?’ The young man replied in a faint voice: ‘If you do not find me on the Day of Judgement, then ask the custodian of Hell about me.’ Thereafter he let out a scream and departed this life.

(Kitab-ut-Tawabeen, pp. 256)

99. I was made to enter Paradise

Sayyiduna Saleh Murri رَضِيَ اللهُ عَنْهُ was delivering speech in a [religious] gathering. He said to a young man sitting in front of him: ‘Recite any Quranic verse.’ He recited the following Ayah:

وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمِينَ ﴿٨٧﴾ مَا لِلظَّالِمِينَ مِنْ حَئِيمٍ
وَلَا شَفِيعٍ يُطَاعُ ﴿٨٨﴾

Translation from Kanz-ul-Iman: And warn them of the Day of the forthcoming calamity, when hearts will rise up to the throats filled

with grief; and the disbelievers will have neither any friend nor any intercessor who may be heard. (Part. 24, Surah Al-Mu`min, Ayah 18)

Having listened to this Quranic verse, he رَضِيَ اللهُ عَنْهُ said: ‘How can someone be a friend or a helper of an oppressor because he will be in the grip of Allah عَزَّوَجَلَّ. No doubt you will see those sinners who defy [Allah Almighty]; they will be chained and dragged towards the Hell. They will be bare-footed and physically exhausted. Their faces will turn black and eyes blue out of fear. They will cry out saying: ‘We have got destroyed! We have got destroyed! Why have we been chained? Where are we being taken to and how will we be treated?’ The angels will drive them with the lashes of fire. Sometimes they will fall down on their faces and sometimes they will be dragged. They will cry until their tears will dry up and then they will start shedding the tears of blood. They will be shocked and bewildered. If someone will look at them, he will not be able to look at them steadily and nor will they be able to control their heart. Those who will see this dreadful scene will suffer from the state of shivering out of terror.’

After saying this, Sayyiduna Saleh Murri رَضِيَ اللهُ عَنْهُ wept profusely and sighed: ‘Oh! How dreadful spectacle it will be.’ After saying this, he started weeping again, and seeing him weeping, people also broke into tears.

Meanwhile a young man stood up and said: ‘O honourable Shaykh! Will this sight take place on the Day of Judgement?’ He رَضِيَ اللهُ عَنْهُ responded: ‘Yes! Moreover, this sight will not be witnessed for a long time because when they will be thrown into the Hell, their voices will no longer be heard.’ Listening to it, the young man let out a scream and said: ‘Regretfully, I have spent my life in the state of heedlessness. Regretfully, I remained negligent. I showed laziness and did not obey my Rab عَزَّوَجَلَّ. I have wasted my life.’ Thereafter,

he broke into tears. After some time, he said: ‘O my Rab عَزَّوَجَلَّ! I am present in Your court for making repentance for my sins. I need no one but You. Please forgive my faults and accept me. Forgive my sins, bestow Your mercy and favour on all of the attendees including me and bless us in abundance. O Allah عَزَّوَجَلَّ! I have placed a pile of my sins before You and I am present in front of You with the sincerity of heart. If You do not accept me, I will get destroyed.’ Saying this, the young man fell down unconscious on the ground. Thereafter, he remained ill for a few days and then passed away.

A large number of people attended his funeral and made Du’a for him in tears. Sayyiduna Saleh Murri رَضِيَ اللهُ عَنْهُ would often mention him in his sermons. Once, someone saw that young man in his dream and asked: ‘How were you treated?’ He replied: ‘I received blessings from the gathering of Sayyiduna Saleh Murri رَضِيَ اللهُ عَنْهُ and I was made to enter Paradise.’

100. Allah is watching

A person chased a Syrian woman and held her hostage threatening her with a dagger at a place. Whoever would approach to save her, he would attack him, injuring with dagger. That woman was continuously crying out for help. In the meantime, Sayyiduna Bishr Bin Haris رَضِيَ اللهُ عَنْهُ came to this way and rushed past him, shouldering him away. That person, drenched in sweat, fell down to the ground, and the woman went away after being freed from his grip. People standing around him asked the person: ‘How did you fall to the ground?’ He said: ‘I do not know! But when that pious person passed by me, he pushed me with his shoulder and said: ‘Allah is watching.’ Having listened to him, I got scared. I do not know who he was. People told him: ‘He was Sayyiduna Bishr Bin Haris رَضِيَ اللهُ عَنْهُ.’ Upon this he said regretfully: ‘After today’s incident, I will never be able to make eye contact with him.’ Thereafter that

person suffered from fever and departed this life on the 7th day [after that incident]. (*Kitab-ut-Tawabeen*, pp. 213)

101. I am of no worth

Once Sayyiduna Dawood Tai رَضِيَ اللهُ عَنْهُ came in the court of Imam Ja'far Sadiq رَضِيَ اللهُ عَنْهُ and humbly said: 'As you are from Ahl-e-Bayt, give me a piece of advice.' But Imam Jafar رَضِيَ اللهُ عَنْهُ remained silent. When Sayyiduna Dawood Tai رَضِيَ اللهُ عَنْهُ requested again: 'With respect to the supremacy and excellence you have been blessed by Allah عَزَّوَجَلَّ, it is necessary for you to give [me] a piece of advice.' Having listened to this, Imam Jafar رَضِيَ اللهُ عَنْهُ said: 'I fear myself of this thing that, on the Day of Judgement, my great ancestral grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ might ask me holding my hand: 'Why did you not follow me yourself?' Because salvation has nothing to do with Nasab [lineage] but righteous deeds do.' Listening to this, Sayyiduna Dawood Tai رَضِيَ اللهُ عَنْهُ got a lesson of warning for himself that when [the blessed people of] Ahl-e-Bayt have such a deep fear of Allah عَزَّوَجَلَّ then he is of no worth. (*Tazkira-tul-Awliya*, pp. 8)

102. Hell is being fanned

Sayyiduna Ahmad Harb رَضِيَ اللهُ عَنْهُ kept awake in the nights all over his life. Whenever people would request him repeatedly to take rest, he would say: 'The person for whom Hell is being fanned and Paradise is being adorned, and he does not know as to which his abode would be then how can he fall asleep?' (*Tazkira-tul-Awliya*, vol. 1, pp. 220)

103. I will have no answer

Sayyiduna Yahya Bin Mu'az رَضِيَ اللهُ عَنْهُ would start Munaja'at (supplication) in this way: 'O Allah! Though I am a very sinner

person, I have the hope of forgiveness from You because I am full of sins from head to toe and You are the [most] forgiving. O Allah عَزَّوَجَلَّ! Despite Pharaoh's claim to be a god, You had commanded [Sayyiduna] Musa (عَلَيْهِهِ السَّلَام) and [Sayyiduna] Haroon (عَلَيْهِهِ السَّلَام) to remain gentle.

So, when You shower Your mercy upon the one saying اَنَا رَبُّكُمْ الْاَعْلٰى عَزَّوَجَلَّ 'Translation from Kanz-ul-Iman: *I am your highest lord.*', no body can estimate Your great mercy and favour for those who say سُبْحٰنَ رَبِّىْ عَزَّوَجَلَّ 'Glory to my Most High Rab عَزَّوَجَلَّ.' O Allah عَزَّوَجَلَّ! I have nothing except for this blanket and if anyone even asks for it from me, I am ready to give it to him for Your sake. O Allah عَزَّوَجَلَّ! As this is stated by You that those who carry out virtuous deeds are given better return, I have [absolute] faith in You, no one is superior to You in the world; therefore, bless me with Your Deedar (blessed sight). O Allah عَزَّوَجَلَّ! As You are the most Forgiving and I am a sinner, I beg for forgiveness from You. O Allah عَزَّوَجَلَّ! By dint of considering Your great attribute of forgiveness and due to my weakness, I commit sins. So, for the sake of Your mercy or in view of my weakness, forgive me. O Allah عَزَّوَجَلَّ! When I will be questioned in the Plains of Resurrection as to what I have brought from the world, I will have no answer. (Tazkira-tul-Awliya)

104. Beloved son departed this life

Once while reciting the glorious Quran when the beloved son of Abu Warraq رَضِيَ اللّٰهُ عَنْهُ reached:

اِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۚ

Translation from Kanz-ul-Iman: *If you disbelieve, on a Day that will turn children old? (Surah Al-Muzammil, Ayah 17)*

He was so overwhelmed by the fear of Allah عَزَّوَجَلَّ that he departed this life. (*Tazkira-tul-Awliya*, vol. 2, pp. 78)

105. You will put him to death

When Sayyiduna Fuzayl Bin Iyaz رَحِمَهُ اللهُ عَلَيْهِ would know that his beloved son was also offering Salah behind him, he would not recite any blessed Quranic verse containing the message of fear and sadness. Once he رَحِمَهُ اللهُ عَلَيْهِ supposed that his son was not behind him, he رَحِمَهُ اللهُ عَلَيْهِ recited the following blessed verse:

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

Translation from Kanz-ul-Iman: *They will say, ‘O our Lord! Our misfortune overcame us, and we were people gone astray.’*

(Part. 18, Surah Al-Mu`minoos, Ayah 106)

Having listened to the recitation, the blessed son fell to the ground unconscious. When he رَحِمَهُ اللهُ عَلَيْهِ realized it, he shortened the recitation. When his mother learnt about this, she came over there, sprinkled water on his face and brought him back to consciousness and then humbly said to Sayyiduna Fuzayl Bin Iyaz رَحِمَهُ اللهُ عَلَيْهِ: ‘Your such action will cause him to die..’

Same incident happened once again, he رَحِمَهُ اللهُ عَلَيْهِ recited the following blessed verse:

وَبَدَأْتُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٢٤﴾

Translation from Kanz-ul-Iman: and a matter which they had never imagined appeared to them from their Lord. (Part. 24, Surah Az-Zumr, Ayah 47)

Having listened to the recitation, the blessed son again fell to the ground unconscious. All tried to make him recover from unconsciousness but he had passed away.

106. O my Rab عَزَّوَجَلَّ! Why not?

In the beginning, Sayyiduna Ja'far Bin Harb رَضِيَ اللهُ عَنْهُ was a very wealthy person and due to which he had also become a minister and started oppressing the people. He once heard someone reciting the following Ayah:

الْمَيَّانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Translation from Kanz-ul-Iman: 'Has the time not come for the believers to humble their hearts to Allah's remembrance.'

(Part. 27, Surah Al-Hadeed, Ayah 16)

Thereupon, he let out a scream and said: 'O my Rab عَزَّوَجَلَّ! Why not?' He would keep saying it repeatedly and keep weeping. Thereafter, he descended from his mount, removed his clothes and hid in the Tigrisriver. A person who knew Sayyiduna Ja'far, passed by the River Dijlah and found himstanding in the water. So, he sent clothes to him. He رَضِيَ اللهُ عَنْهُ covered his body with the clothes and came out of the water. Thereafter, he returned the wealth to people collected oppressively from them and donated the remaining wealth as Sadaqah. Thereafter, he engrossed himself in acquiring knowledge and worshipping Allah عَزَّوَجَلَّ and remained engrossed until he departed this life. (Kitab-ut-Tawabeen, pp. 163)

107. Do not shatter my hopes

Ummawi Khalifah Hasham Bin Abdul Malik was informed about a young Kaneez (slave girl) of an elderly woman living in Kufa, who, apart from being extremely beautiful and intelligent, had profound interest in poetry and literature. After listening to all these characteristics about her, Hasham Bin Abdul Malik commanded his minister to write a letter to the governor of Kufa asking him to buy this Kaneez from the elderly woman and send her to him. When the governor of Kufa received the letter, he sent a man to the elderly woman for buying the Kaneez in exchange of 200000 dirhams and an orchard of dates producing 500 Miscal (unit of mass, 1 miscal equals to around 4.25 grams) dates yearly. After buying the Kaneez, governor sent her in the court of Hasham. Hasham made separate arrangement for her, a beautiful place full of colourful and glittering curtains and clothes, precious jewellery and excellent beddings. One day when he was busy talking to her in a very pleasant mood sitting inside the fragrant room, at once he heard screams. He moved his gazes and saw a Janazah (bier), which was being followed by women weeping and wailing. One of the women was saying: My father's body is being carried to dead people on shoulders. He will be buried alone shortly in the desolate graveyard. O dear father! Have you been amongst those now who say to their Janazah carrying people: 'Walk a bit faster' or amongst those who say: 'Get me back', 'Where are you taking me to?' This made Hasham's eyes fill with tears. After forgetting his pleasure, he said: 'Death is enough as an admonition.' The Kaneez said: 'That woman has torn my heart out.' Hasham said: 'Yes! You are right.' Thereafter he called out his servant and came down the chamber whereas the Kaneez fell asleep while sitting there. She dreamt about a person who said her: 'You cause trouble to others by your beauty and make them neglectful by your graceful or charming postures. The day

when trumpet will be blown, graves will open, people will be resurrected and they will be accounted for their deeds, then what will happen?’ Kaneez woke up in the state of nervousness and embarrassment, moistened her throat by drinking water; and then performed Ghusl, wore a very simple woolen dress and even took off all jewellery items. Thereafter she took a staff and reached in the court of Hasham. When Hasham failed to recognise her, she said: ‘I am the same your most loving Kaneez whose conscience has been stirred by the advice of an adviser; since you have already fulfilled your desire from me, set me free from the slavery.’ Hasham said: ‘I have set you free for pleasing Allah عَزَّوَجَلَّ. Now where do you intend to go?’ She replied: ‘I will go towards the Khana-e-Ka’bah’ Hasham said: ‘Excellent! Now there is no obstacle in your way.’

She reached Makkah Sharif and started living there. She would make her living by spinning yarn, perform Tawaaf in the evening and make Du’a entering in Hateem with following words: ‘O my Rab عَزَّوَجَلَّ! You alone is my support, do not shatter my hopes, make me reach the position of peace and safety, and bestow your blessings upon me.’

This Kaneez remained engaged in worshipping and performing spiritual exercises day and night. Apart from it, throwing herself into a lot of hard work and exposing to the scorching sun, her skin colour got changed. Prolonged Qayam (standing position) of Salah reduced her to skeleton, eyesight became weak due to excessive weeping as well as boils also appeared on her hands due to spinning yarn. After all one day she departed this life in this very state. (*Kitab-ut-Tawabeen*, pp. 151)

108. What will become of me?

Once, Sayyiduna Ibrahim Bin Adham رَحِمَهُ اللهُ عَلَيْهِ went to a public bathroom to perform Ghusl. The owner of the bathroom stopped him and demanded dirhams as a fee. Listening to that, Sayyiduna Ibrahim Bin Adham رَحِمَهُ اللهُ عَلَيْهِ started crying. The owner got worried and requested: 'If you don't have any dirham, it's no problem, you can perform Ghusl free of cost.' Sayyiduna Ibrahim Bin Adham رَحِمَهُ اللهُ عَلَيْهِ stated, 'I didn't cry because you have stopped me, what made me weep is that today I have been stopped due to a dirham from entering into this public bathroom, in which the pious and sinners both take bath. Regretably! If I am stopped from entering Paradise, the high-residence for the pious, due to the scarcity of good deeds, what will become of me?'

109. Come in the court of Allah عَزَّوَجَلَّ

Sayyiduna Ibrahim Bin Bashir رَضِيَ اللهُ عَنْهُ said, one day, I, along with Sayyiduna Ibrahim Bin Adham رَضِيَ اللهُ عَنْهُ, was travelling in the desert. We saw a grave during our travel. Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ approached the grave and made Du'a of forgiveness for the grave-dweller. Afterwards, he started weeping. I humbly asked him: 'Whose grave is it?' He replied: 'This is Hameed Bin Ibrahim's (رَحِمَهُ اللهُ عَلَيْهِ) grave who was amongst the rich of our cities and got engrossed in worldly pleasure then Allah عَزَّوَجَلَّ saved him.' Having said this, he unveiled Hameed Bin Ibrahim's story: Hameed Bin Ibrahim رَضِيَ اللهُ عَنْهُ was so pleased to have a vast empire and the treasure of wealth. One day, he slept and dreamt about a person holding a book in his hand came and stood at the head of the bed. Hameed took the book from his hand, opened it and saw the words clearly written in it: 'Do not give preference to those things which will perish over those which will remain. Do not become neglectful by indulging yourself in your kingship affairs, vast empire, servants,

slaves, enormous pleasure and desires. No doubt, the great pleasure you are engrossed in have nothing to do with reality. Apparently, what is your belonging is nothing but [it is your] destruction indeed. What pleases you is in fact the luxury and amusement drifting you away from the real path. What that exists today has no surety to continue to exist tomorrow. Come in the court of Allah عَزَّوَجَلَّ immediately because He [Allah عَزَّوَجَلَّ] says:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

Translation from Kanz-ul-Iman: And run towards the forgiveness from your Lord, and towards such a Paradise having a width within which the heavens and the earth can be contained; (especially) kept ready for the pious. (Part. 4, Surah Aal-Imran, Ayah 133)

When he woke up, he spontaneously said: ‘This is a warning and a piece of advice from Allah عَزَّوَجَلَّ.’

Thereafter he came out of his country without informing anybody and started living in these mountains. When I learnt about him, I searched him and found him and inquired him about it. So, Hameed Bin Ibrahim (رحمته الله عليه) related the whole story; thereafter, I also related my story to him. I kept coming to meet him regularly until he departed this life and he was laid to rest at this very place.

(Kitab-ut-Tawabeen, pp. 152)

110. The strange act

A pious person رَضِيَ اللَّهُ عَنْهُ of Bani Israel had been engaged in worshipping Allah عَزَّوَجَلَّ in his chamber for a long time. Once a woman came and stood at his door. When his gaze fell on her,

Satan tried his best to lead him stray and the pious person went to the woman, but as soon as he took out his one leg out of his chamber, he was overwhelmed by the deep fear of Allah عَزَّوَجَلَّ, and said to himself: ‘No! I should not get into this evil.’ Then he determined that he will not move back his leg into the chamber that is moved out. So, he sat the very place and did not bring his that leg back into the chamber even it decomposed by the destructive effects of heat and cold seasons, resulting in separating from body. (*Kitab-ut-Tawabeen*, pp. 79)

111. Ghaus-e-A’zam رَضِيَ اللهُ عَنْهُ and fear of Allah

Sayyiduna Shaykh Sa’di Sheerazi رَضِيَ اللهُ عَنْهُ said, some people were busy worshipping near Ka’bah-tu-Allah Sharif, suddenly, I saw a person weeping bitterly holding the Deewar-e-Ka’bah (blessed wall of Ka’bah) pleading with Allah عَزَّوَجَلَّ ‘O Allah عَزَّوَجَلَّ! If my deeds are not worthy to be presented in Your court, resurrect me blind on the Judgement Day.’

When people heard such a strange Du’a, they inquired him: ‘O honourable Shaykh! We plead for safety in Hereafter whereas you are making Du’a of resurrecting blindly. What is the secret behind it?’ That person said in tears: ‘It means if my deeds are not worthy to be presented in the court of Allah عَزَّوَجَلَّ, I like to be resurrected blindly so that I do not have to feel ashamed in front of people.’ All those people were deeply inspired to listen to this ‘Arifana (spiritual) answer. They did not know who they were talking to, so, they asked him: ‘O honourable Shaykh! Who are you?’ He replied: ‘I am Abdul Qadir Jelani.’ (*Faizan-e-Sunnat, Bi-Hawala Gulistan-e-Sa’di*, pp. 733)

112. Reverence for Sawm

Describing the account of the Roza Kushai ceremony of Ala Hazrat, Imam Ahmed Raza Khan, Maulana Sayyid Ayub Ali said: It was the day of the Roza Kushai ceremony of Ala Hazrat, Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. In addition to a variety of food, wonderful sweet dish was also especially prepared on this blessed occasion. At noon, the blessed father of Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ took to him where food items were placed, and said to him while offering him sweet dish: ‘Eat it.’ Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ humbly said: ‘I am fasting, I cannot it it.’ The blessed father said: ‘You are a child, eat it. I have also closed the door. No body is watching you.’ He humbly said: ‘Atwhose command, I am fasting, is watching me.’ As soon as, the blessed father heard the words, tears flew out of his eyes, and he came out with him. (*Hayat-e-Ala Hazrat, pp. 87*)

113. Du’a in the state of unconsciousness

Ameer-e-Ahl-e-Sunnat Maulana Abu Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, the founder of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, suffered frequent urination continuously for several years. At last, in December 2002, doctors suggested a surgery, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ himself proposed ‘post-Isha Salah time’ for surgery so that he does not miss any of his Salah. After surgery, instead of screaming and groaning, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was saying following blessed words repeatedly:

O all people! Be a witness, I am a Muslim. O Allah عَزَّوَجَلَّ! I am a Muslim, I am a worthless servant of You. O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I am a lowly servant of You. اَلْحَمْدُ لِلّٰهِ! I am a servant of Ghaus-e-A’zam (رَضِيَ اللهُ عَنْهُ) O Allah! Forgive my sins. O Allah عَزَّوَجَلَّ! Grant forgiveness to my parents. Grant my siblings forgiveness. O Allah

عَزَّوَجَلَّ! Grant forgiveness to all my disciples. O Allah عَزَّوَجَلَّ! Grant forgiveness to late Haji Mushtaq (former Nigran of Majlis Shura) O Allah عَزَّوَجَلَّ! Grant forgiveness to all those (male and female) who are associated with Dawat-e-Islami. O Allah عَزَّوَجَلَّ! Grant forgiveness to the whole Ummah of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Mulakhasan, *Makhuz. Az: Ameer-e-Ahl-e-Sunnat دامت بركاته العالیه kay operation ki Iman Afroz Jhalkiyan, pp. 3*)

114. I fear my Rab عَزَّوَجَلَّ

While explaining the conditions of Tawbah in the ‘Sindh level Sunnah-inspiring Ijtima’ held from 2nd to 4th Muharram-ul-Haram 1425 Hijri, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُ الْعَالِيَةِ addressed millions of Islamic brothers present there and the Islamic sisters listening to Bayan via telephone: ‘Another conditions of Tawbah is that one should seek forgiveness from the one who has been hurt or treated unjustly by him.’ (Thereafter, showing humbleness, he added). ‘The more people are in contact with someone, there is higher probability of hurting more people. Since, I am in contact with a large number of people, surely more than everyone, I request and plead, if I have ever hurt, wronged, or scolded you or you are displeased with me upon failing to meet me, forgive me. I do not fear you but I fear Allah عَزَّوَجَلَّ; just say the words: ‘You are forgiven!’

Then while giving Du’a to those acknowledged, Ameer-e-Ahl-e-Sunnat رَحِمَهُ اللهُ عَلَيْهِ said: ‘One who has forgiven me, may Allah عَزَّوَجَلَّ bless him with the journey of Madina soon! Those who are listening to it via internet, phone etc, it is my request to them to forgive me.’

115. May the light of Iman keep illuminating

In Safar-ul-Muzaffar 1424, in an open letter written to Markazi Majlis Shura and members of other departments and other Islamic brothers, Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri رَحْمَةُ اللهِ عَلَيْهِ has stated:

Mahabbat mayn apni guma Ya Ilahi

Na pa’aon mayn apna pata Ya Ilahi

Tayray khauf say Tayray dar say hamaysha

Mayn thar thar rahon kanpta Ya Ilahi

Mayray dil say duniya ki ulfat mita day

Bana ‘Aashiq-e-Mustafa Ya Ilahi

Sad and depressed, sitting in the study room of my house, I am writing to you, stormy winds are blowing here nowadays which scare the hearts! Alas! Old age is speedily following me, giving me the message of death whereas Nafs-e-Ammarah is increasing badly in defiance. Lest a sudden gust of strong wind bring my life to an end. O Allah عَزَّوَجَلَّ! Life has surely to come to an end, may the light of my Iman keep glowing always. O Allah! Get me out of the swamp of sins. Have mercy [on me]! Have mercy [on me]! Have mercy [on me]! (Makhuz Az: Gheebat ki Tabah Kariyan, pp. 1)

116. Broke into tears

While persuading people about guarding their Iman in the international annual Sunnah-inspiring Ijtima’ held at Sehra-e-Madinah, Madinah-tul-Awliya, Multan Sharif in 2004, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami,

‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ related the following parable:

Sayyiduna ‘Abdullah Mu’azzin رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘I was busy performing Tawaaf of the Ka’bah. When my eye fell on a person who was repeatedly making this Du’a whilst holding the Ghilaaf [holy cloth] of the Ka’bah, ‘O Allah, May I die in the state of Iman.’ I asked him, ‘Why don’t you make any other Du’a besides this?’ He replied, ‘I had two brothers. My elder brother kept called out Azan in a Masjid for 40 years without getting any pay. At the time of his death, he asked for the Holy Quran. We gave him a copy of the Holy Quran so that he would gain blessings from it. Holding the Quran, he said, ‘Be witness all of you that I disbelieve all Quranic beliefs and commandments. I embrace Christian religion.’ Saying this, he died in the state of disbelief. My another brother also called out Azan in a Masjid for 30 years without getting any pay but he also died as a non-Muslim. Therefore, I am extremely concerned about the Khatimah (end of my life) and keep making Du’a for a good death (with Iman) every time.’ Sayyiduna ‘Abdullah Mu’azzin رَحْمَةُ اللهِ عَلَيْهِ asked, ‘What were the horrific sins of your brothers?’ The man replied, ‘They were interested in Na-Mahram women and used to develop friendship with Amrad (young attractive boys).’

So, after delivering this parable, Ameer-e-Ahl-e-Sunnat, out of the deep fear of Allah, could not control his tears. He broke into tears, and kept weeping for a long time and he could not continue his Bayan.

Musalman hay Attar Tayri ‘ata say

Ho Iman per khatimah Ya Ilahi

Tayray khauf say Tayray dar say hamaysha

Mayn thar thar rahon kanpta Ya Ilahi

117. Started weeping holding the wall

In the blessed month of Zul-Hijjah-tul-Haraam, 1423, on the occasion of Eid-ul-Azha, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ offered the sacrifice of a camel and a cow. Arrangements of sacrifice were made out of the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi.

Before a short while of 'Asr Salah, he also reached there. When the camel and cow were sacrificed, the people saw that he became sad and looked so gloomy. After sacrifice, he went into his room located behind the Mehrab and broke into tears, hugging the wall. In the meantime, 'Mu'azzin Islamic brother' called out the Azan of Asr and Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ came in the Masjid for leading Salah. After 'Asr Salah, he beckoned the Islamic brother to recite few verses (from the poetic verses written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ). When the Islamic brother started to recite the poetic verses, he started weeping. Having seen him weeping, the Islamic Brothers present there also started weeping and the whole atmosphere turned sad. He kept weeping continuously until the time of Maghrib Salah. Following are the few verses recited there:

Kash! Keh Mayn duniya mayn paydah na huwa hota

Qabr-o-Hashr ka sab gham khatam ho gaya hota

Ah! Salb-e-Iman ka khauf khaey jata hay

Kash! Mayri maa nay hi mujh ko na jana hota

Aa kay na phansa hota bator-e-insan kash!

Kash! Mayn Madinay ka ounth ban gaya hota

*Ounth ban gaya hota aur 'Eid-e-Qurba mayn
Kahs! Dast-e-Aqa say mayn nahr huwa hota*

*Kash! Mayn Madinay ka koi dunba hota ya
Seeng wala chitkubra Mayndha ban gaya hota*

*Aah! Kasrat-e-'Isiyan, Haey! Khauf Dozakh ka
Kash! Is jahan ka mayn na bashr bana hota*

(Armaghan-e-Madinah Az: Ameer-e-Ahl-e-Sunnat, pp. 128)

Dear Islamic brothers! All the aforementioned parables belong to our pious and blessed figures, and some of them are those who have attained the status of Nubuwwah and some of them are those whom Allah عَزَّوَجَلَّ has blessed with the crown of Wilayat (Sainthood). All these great personalities are those for whom we add the following words spontaneously: رَحِمَهُ اللهُ عَلَيْهِ، رَضِيَ اللهُ عَنْهُ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ، عَلَيْهِ السَّلَام، as well as we also lower our gaze out of respect and reverence. The worth-noticing fact is that when these pious and distinguished figures had such a deep fear of Allah عَزَّوَجَلَّ then how much more should the sinful people like us fear the 'absolute self-sufficiency of Allah عَزَّوَجَلَّ', 'Divine wrath' and the 'Divine torment'. Any sensible person can easily judge it.

Fikr-e-Madinah with self-accountability

By making self-accountability along with other aforementioned activities, it becomes rather easier to attain the position of fear of Allah. In order to develop this habit, it is extremely beneficial to do Fikr-e-Madinah daily اِنْ شَاءَ اللهُ.

The easiest meaning of Fikr-e-Madinah is that a person, in view of Hereafter, should do the self-accountability of his routine life. Afterwards, he should rectify those activities which are harmful to

his 'hereafter life' and should improve the acts which are beneficial to his Hereafter.

By the blessing of Fikr-e-Madinah, fear of Allah awakens into one's heart, causing deep inclination to perform virtuous deeds; moreover, one feels afraid of committing sins and seeks forgiveness for his previous sins. While encouraging people to observe Fikr-e-Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said:

Take benefit of five before five:

- (1) Youth before your old age (2) Health before your sickness
- (3) Wealth before poverty (4) Life before death and
- (5) Free time before preoccupation

(Al-Munabihat 'Alal- Isti'dad Li-Yaum-ul-Mi'ad, pp. 58)

Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ said: 'O people! Make accountability of your deeds before the Day of judgement occurs and you are accounted for them.' *(Hilya-tul-Awliya, vol. 1, pp. 56)*

Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ said: 'Contemplation of world fills a heart with darkness whereas the contemplation of Hereafter fills the heart with light.' *(Al-Munabihat 'Ala-Isti'dad Li-Yaum-ul-Mi'ad, pp. 4)*

Sayyiduna Yahya Bin Mu'az رَضِيَ اللهُ عَنْهُ said: 'A Kareem [kind person] never disobeys Allah عَزَّوَجَلَّ and a Hakeem [wise person] never prefers world to the Hereafter.' *(Ibid)*

Dear Islamic brothers! To take the benefits of the blessings of Fikr-e-Madinah perfectly, you should make yourself habitual of doing Fikr-e-Madinah at least 12 minutes before sleep, lowering your head, closing your eyes and sitting alone in a room. Afterwards, you

should fill up the booklet of Madani In'amaat. (Detail of which is mentioned on following page).

Read carefully the following few examples for understanding this method:

(1) Sometimes, make your self-accountability of your daily activities in this way:

How many hours have I spent since I woke up in the morning yesterday? The way I have spent my time, and during this time the acts which I have committed, does this way of spending life is good in the sight of Allah عَزَّوَجَلَّ and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or not?

Regrettably! My way of life will surely be considered disliked because the first bad act committed by me yesterday was to miss Fajr Salah, thereafter, I woke up too late in the morning, and as usual I shaved off my beard, giving up the blessed Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and threw the hair of beard into filthy drain. During changing clothes etc., I kept listening to music and songs and kept talking to non-Mahrum women for example wife of my brother etc. Upon delaying breakfast, I hurt my mother by talking to her in a rude way, and flatly refused my father when he asked me to do a piece of work. The dress I wore was also against Sunnah. When I stepped out for my office, I stained the wall of our neighbour by spitting betel leaf juice. Thereafter, in mini bus, I argued with conductor unnecessarily, using abusive language. Apart from this, I committed unlawful gazing by staring women sitting in the mini bus. During working hours in office, I wasted my time talking about futile matters; used the belongings of office colleagues despite knowing that it would irritate them; spent a long break for Zuhr Salah, gossiping with friends. Similarly, I missed Asr and Maghrib Salahs keeping myself engaged in other activities. On

return, due to overcrowding, I got in the bus pushing and shoving the people. While coming from bus stop to house, a poor man ran into me. Upon this, I beat him holding his collar despite he was not guilty of it. After coming back to home, I did not perform Isha Salah too due to sheer exhaustion. Having taken dinner, to lighten the mood, I joined the company of wayward and immoral friends. Indecent talks full of abusive language, playing cards, cracking jokes etc., were the especial features of this gathering. During this fun time, discussing someone's daughter or sister was also the favourite hobby of all my friends.

When I got back home late night, everyone was asleep. I switched on cable TV for obtaining mental peace, and kept watching obscene and unethical movie scenes until sleep overtook me. Thus I spent my whole day disobeying Allah عَزَّوَجَلَّ.

Having reached in this state, address yourself saying: O foolish! How long will you continue such disgusting routine? Will your sins keep increasing on daily basis in this way? Do you not need virtues at all? Do you have courage and strength to face the torment of Hell? Will you be able to endure the grief over being deprived of Paradise?

Remember! If you do not wake up to the fact even now, the death jolts will shake you awake. But alas! It will be too late, you will do nothing but remorse and regret. You are alive now, considering these valuable moments sufficient, be alert and spend this short life obeying Allah عَزَّوَجَلَّ and following the Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(2) Sometimes, imagine in this way:

Time of my death has approached and I have drifted into drowsiness. My relatives, friends etc, in the state of helplessness, are looking at me whereas I am on the verge of experiencing

unbearable death agonies. My tongue has become silent and I am feeling intense thirst. In the meanwhile, someone from my side, started reciting Surah Yaseen; my vision is getting blurred, I cannot see the faces of my relatives and friends clearly. I uttered 'death rattle' and soul left my body.

When I died, my relatives and friends were overwhelmed by grief and lamentation. My wife, children, siblings, parents etc., everyone was shedding tears out of sadness and some people were consoling my family members. Somebody moved forward and closed my eyes. and my toes were tied together as well as jaws were tied with a piece of cloth. Some people went to prepare my grave and some went to bring a coffin, a plank etc. After the arrangement of Ghusl, I was laid on the plank of ritual bath, thereafter my body was wrapped in white shroud and laid before family members, relative etc., for a Deedar (a practice in which relatives, friends etc., are allowed to see the face of the deceased for the last time) as now my beloved ones will not be able to see my face. An atmosphere of gloom prevailed in my entire house.

Finally! My bier was lifted and people placed it on their shoulders. Wistfully, I had a last gaze on my house; this is the same house I was born; I spent my childhood and grew into a young man in this house. I looked upon my room where somebody else will reside now. I looked at those things which were in my use, now these things will be used by somebody else. I looked at the plants planted by me, now these plants will be looked after by somebody else. People carrying my bier started walking towards a graveyard. With wistfulness and great longing, I took a last glance at my parents, wife, children, siblings, other relatives, friends and locals. I saw these streets and paths, leading me to my school and other places.

*Janazah aagay barh ker kah raha hay Ay Jahan walo!
Chalay aao mayray peechay tumhara rahnuma mayn hon*

After reaching ‘Janaza Gah’ (a place where funeral Salahs are offered), my funeral Salah was offered. Thereafter, direction of my bier was turned to the graves where I will be left abandoned in my grave for a long period. This is the same graveyard I would tremble to approach it even in daylight out of fear. This is the grave about which it has been stated: ‘It is either one of the gardens of the Paradise or a pit of Hell.’, ‘Grave is first Manzil [stage] of Hereafter, if the grave-dweller attains salvation here, the following stages (i.e., Hereafter) will be easier; if one does not attain salvation here, the following stages will be more severe.’

Those already buried in the graveyard added my grief and sorrows by saying: ‘O the one coming from the world! Did you not seek advice from us? Did you not observe how we lost our deeds? You had a good time but regrettably! You have wasted your time.’ The following words of grave terrified me: ‘O the one walking with pride on earth! Did you not learn a lesson from those who died before you? Did you not see how people take your relatives to their graves?’ This is the same place where will be two angels with horrific faces, with hair hanging from head to feet, emitting flames from their eyes. They will ask three questions in strict manner. ‘مَنْ رَبُّكَ’ (‘Who is your Rab?’) ‘مَا دِينُكَ’ (‘What is your religion?’) Thereafter a luminous face will be shown and third question will be asked: ‘مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ’ (‘What do you say about this personality?’)

My heart was sinking with this thought lest my grave turn into a pit of Hell due to the ominousness of sins. If only I had earned good deeds. If only I had refrained myself from committing sins. What will become of me now?

Thereafter open your eyes and say to yourself: 'I am still alive. I am taking breaths. Before facing such wistful moments, I will struggle to make my grave a garden of Paradise, I will carry out more and more good deeds and I will abandon sins so that I don't have to regret tomorrow.'

(3) Sometimes, imagine in this way:

Having spent a long time in the grave, I have come out of my grave like billions of other dead bodies heading in the court of Allah عَزَّوَجَلَّ. It is not just I; everyone was perspiring profusely, giving off a foul odour. Sun is at a very close distance blazing fire and there is no shelter available to save from its heat; our condition is getting worse due to heat and thirst; everyone was pushing and shoving due to a huge crowd whereas my internal condition is that my heart is sinking as I am recalling the acts of disobedience to Allah عَزَّوَجَلَّ; my heart is trembling with the thought of horrific punishments of Hell. This is the same place of test for which it has been stated that one will not be able to move his feet from there until he gives answers of 5 questions:

- (1) How did you spend your life?
- (2) How did you spend your youth?
- (3) How did you earn wealth?
- (4) How did you spend it?
- (5) How much did you act upon the knowledge you gained?

Now it is a time to face the reckoning and justifying what I did, but regrettably! I see nothing in my hands except sins. Out of utter helplessness, I am moving my gazes around but find no support or help. Sense of regret is also causing distress as I have nothing to present in the court of Allah عَزَّوَجَلَّ because I did not obey what

Shari'ah had ordered me for example I was commanded to perform Salah 5 times a day with Jama'at daily in Masjid but regrettably! I kept missing Salahs due to sleep, exhaustion, friends' gathering etc. I was commanded to observe Sawm in the blessed month of Ramadan but regrettably! Due to different false excuses and minor diseases, I kept myself deprived of having the privilege of fasting. I was commanded to perform Hajj and give Zakat based on fulfilling certain conditions but regrettably! Overwhelmed by the greed for wealth, I avoided giving Zakat and performing Hajj. I kept indulging in every sin that I was forbidden, for example, I was commanded not to hurt any Muslim without any Shar'i reason but, regrettably! I kept oppressing Muslims. I was prohibited to tease the parents but regrettably! I kept disobeying my parents, and even I had made it my habit. I was restrained from looking at non Mahram woman in either way, with and without lustful feelings, but, regrettably! I did not protect my gaze. I was instructed to keep my tongue protected from swearing, backbiting, lying, tale-telling, indecent talk etc but, regrettably, I could not do so. I was restrained from indulging in the evil of backbiting and abusive language but regrettably! I could not keep away from these evils, polluting the blessing of hearing ability. I was commanded to keep my heart cleaned from grudge, jealousy, arrogance, ill-suspicion, 'rejoicing at others' distress', unlawful greed but regrettably! I could not protect my hearts from filth.

Regrettably! After having disobeyed these commandments, how will I be able to face the reckoning in the court of Allah عَزَّوَجَلَّ, Al Jabbar (the Compeller), Al-Qahhar' (the Irresistible Subduer), under such embarrassing situation when my own body parts (hands, feet, eyes, ears, tongues etc.,) will be ready to bear witness against me; on the other hand, I am feeling deep regret for my misdeeds after seeing the favours and rewards of those who made good deeds

in the very short span of life. These obedient servants holding record of deeds in their right hands heading towards Paradise happily but Allah عَزَّوَجَلَّ knows what will be my consequence? Lest I should be given my record of deeds in my left hand and it is commanded to me to go to Hell. Lest I be dragged on my face in front of my relatives and thrown into Hell. Regrettably! I have destroyed myself! Regrettably! I have disgraced myself. (وَالْعِيَاذُ بِاللَّهِ)

After reaching this state, now open your eyes and say this addressing yourself: ‘Do not be terrified! This terrifying time has not come yet! You are still in this world! Consider this transitory valuable moments of your lifespan sufficient and make yourself busy trying to improve your ‘hereafter life’.

Then resolve firmly yourself: ‘To become an obedient servant of Allah عَزَّوَجَلَّ, I will start obeying the commandments from right now onwards so that I do not have to feel regret tomorrow in the plain of Day of Judgement.’

Dear Islamic brothers! Try to weep during Fikr-e-Madinah, if you cannot weep then have the appearance of a crying person so that this act of weeping pleases Rab عَزَّوَجَلَّ. For encouragement and motivation, read the following narrations:

One will not enter into Hell at all

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘One who weeps out of the fear of Allah عَزَّوَجَلَّ will not enter the Hell at all until milk returns to the udder (of animal).’ (*Shu’ab-ul-Iman*, vol. 1, pp. 490, *Raqm-ul-Hadees* 800)

Testimony of salvation

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrated, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Allah عَزَّوَجَلَّ will forgive the one who weeps out of the fear of Allah.’ (*Kanz-ul-Ummal*, vol. 3, pp. 63, *Raqm-ul-Hadees* 5909)

What is salvation?

Sayyiduna Uqbah Bin Amir رَضِيَ اللهُ عَنْهُ humbly asked: ‘O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is salvation?’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Hold your tongue, your house will suffice for you (i.e., do not go out unnecessarily) and shed tears over your misdeeds.’ (*Shu'ab-ul-Iman*, vol. 1, pp. 496, *Raqm-ul-Hadees* 805)

Paradise without accountability

Umm-ul-Mu'mineen Sayyidah Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا humbly asked: ‘O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will anybody go to Paradise without accountability?’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Yes! The person who recalls his sins and weeps.’ (*Ihya-ul-'Uloom*, vol. 4, pp. 200)

Fire will not touch

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ narrated, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Two eyes will not be touched by fire, one is that which cries in the darkness out of the fear of Allah عَزَّوَجَلَّ, and second is that which stays awake for guarding in the path of Allah عَزَّوَجَلَّ.’ (*Shu'ab-ul-Iman*, vol. 1, pp. 478, *Raqm-ul-Hadees* 796)

Dearest drop

No drop is more beloved to Allah عَزَّوَجَلَّ than the one which flows (from the eye) out of the fear of Him or the drop of blood which is shed in His path. (*Ihya-ul-'Uloom*, vol. 4, pp. 200)

Du'a of the Holy Prophet ﷺ

The Holy Prophet ﷺ would make Du'a in this way:

اَللّٰهُمَّ اِزْرِقْنِيْ عَيْنَيْنِ هَاطِلَتَيْنِ تُشْفِيَانِ
يَذْرُوْنَ الدَّمَعَ قَبْلَ اَنْ تَصِيْرَ الدَّمُوعَ دَمًا وَالْاَفْرَاسُ جَبْرًا

O Allah عَزَّوَجَلَّ! Grant me two such eyes which shed tears profusely and bring [me] satisfaction due to those tears before the tears become blood and molars turn into firebrand.' (*Ihya-ul-'Uloom*, 4, pp. 200)

Du'a of angels

Once when the Holy Prophet ﷺ delivered a sermon, a person started weeping. Having seen this, he ﷺ said: 'In this gathering, if each of you had sins today equal to mountain, they would be forgiven by the Sadqah of sigh and cry of this man because angels are also crying while making Dua. O Allah عَزَّوَجَلَّ! Accept the intercession of those who are wailing and weeping in the favour of those who are not weeping.' (*Shu'ab-ul-Iman*, vol. 1, pp. 494, *Raqm-ul-Hadees* 810)

Weeping out of the fear of Allah عَزَّوَجَلَّ

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated: When the following blessed Quranic verse was revealed:

اَفَیْنْ هٰذَا الْاَحْدِیْثِ تَعَجَّبُوْنَ ۚ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ۚ

Translation from Kanz-ul-Iman: So are you surprised at this fact (that the Qur'aan is revealed upon a human being)? And you laugh, and do not weep. (Part. 27, Surah An-Najm, Ayah 59 - 60)

The blessed Asha'ab-e-Suffa [Suffa Companions] wept so much that their cheeks became wet with tears. Having seen them weeping, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also moved to tears. They began to weep bitterly upon seeing the tears of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The person who has wept out of the fear of Allah عَزَّوَجَلَّ will not enter Hell.' (*Shu'ab-ul-Iman*, vol. 1, pp. 489, *raqm-ul-Hadees* 798)

The state of Sayyiduna Yahya عَلَيْهِ السَّلَام

Sayyiduna Yahya عَلَيْهِ السَّلَام, the son of Sayyiduna Zakariya عَلَيْهِ السَّلَام, once lost somewhere. After three days, when Sayyiduna Zakariya عَلَيْهِ السَّلَام went in search of him, he saw that Sayyiduna Yahya عَلَيْهِ السَّلَام was weeping standing inside a grave, dug by him. Sayyiduna Zakariya عَلَيْهِ السَّلَام said: 'O my son! I have been searching you for three days and you are weeping here standing in this grave.' Upon this, Sayyiduna Yahya عَلَيْهِ السَّلَام humbly said: 'Dear father! Have you not told me that there is a dry valley between Paradise and Hell which can only be filled by the tears of those who weep?' Sayyiduna Zakariya عَلَيْهِ السَّلَام said: 'Certainly! My dear son!' Thereafter he عَلَيْهِ السَّلَام himself break into tears with him too. (*Shu'ab-ul-Iman*, vol. 1, pp. 494, *Raqm-ul-Hadees* 8 - 9)

Have the appearance of a crying person

Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ said: 'One who can weep should weep if he is unable to do so, he should have the appearance of a crying person.' (*Ihya-ul-'Uloom*, vol. 4, pp. 201)

Do not wipe away your tears

Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtaza رَضِيَ اللهُ عَنْهُ said: 'When someone amongst you weeps, he should not wipe away his

tears with a piece of cloth but rather he should let the tears flow on his cheeks, he will appear in the court of [his] Rab عَزَّوَجَلَّ in the same state. (*Shu'ab-ul-Iman*, vol. 1, pp. 494, *Raqm-ul-Hadees* 808)

Will not be touched by fire

Sayyiduna Ka'b Al-Ahbar رَضِيَ اللهُ عَنْهُ has said: 'Shedding tears out of the fear of Allah عَزَّوَجَلَّ is dearer to me than giving gold in Sadaqah equal to my weight, it is for the reason, whoever weeps out of the fear of Allah عَزَّوَجَلَّ and even a single drop of his tears falls to the ground will not be touched by fire. (*Durr-tul-Nasiheen*, pp. 293)

Would wipe away tears by beard

When Sayyiduna Muhammad Bin Munkdir رَضِيَ اللهُ عَنْهُ would weep, he would wipe away his tears from his face and beard and would say: 'I have learnt that fire will not touch the part where tears drop.' (*Ihya-ul-'Uloom*, vol. 4, pp. 201)

If someone is unable to weep...

Sayyiduna Abdullah Bin 'Amr Bin Al-'As رَضِيَ اللهُ عَنْهُ has said: 'Keep weeping! If you cannot weep then try to weep. 'I swear by the One in Whose hand my soul is! If any of you had knowledge of it, he would wail so loudly that he would break his voice, and would offer Salah in this way that he would break his waist.' (*Ihya-ul-'Uloom*, vol. 4, pp. 230)

No torment

Sayyiduna Abu Sulayman Darani رَضِيَ اللهُ عَنْهُ has said: 'The eyes which will fill with tears will not be covered with dust and humiliation on the Day of Judgement. If one's tears flow out, Allah عَزَّوَجَلَّ will extinguish many oceans of fire by the first drop of his tears. Any

person from an Ummat weeps (out of the fear of Allah عَزَّوَجَلَّ), no torment is inflicted to that Ummat. (*Ihya-ul-'Uloom*, vol. 4, pp. 201)

Better than giving 1000 dinars as a Sadaqah

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ has said: 'In my sight, shedding a tear out of the fear of Allah عَزَّوَجَلَّ is better than giving 1000 dinars as a Sadaqah. (*Shu'ab-ul-Iman*, vol. 1, pp. 506, *Raqm-ul-Hadees* 842)

Salvation from Hell by virtue of a single drop

It is narrated that a person will be brought in the court of Allah عَزَّوَجَلَّ on the Day of Judgement and he will be given his book of deed, he will find it full of sins. He will request: 'O Allah! I have not committed these sins.' Upon this, Allah عَزَّوَجَلَّ will say: 'I have reliable witnesses for it.' That person will turn right and left to see but will not find any witness and then he will say: 'O Rab عَزَّوَجَلَّ! Where are those witnesses? Allah عَزَّوَجَلَّ will order his body parts to bear witness. The ears will say: 'Yes! We have heard (Haraam). We bear witness this'. The eyes will say: 'Yes! We have seen (Haraam).' Tongue will say: 'Yes! I have spoken (Haraam).' Similarly, hands and feet will say: 'Yes! We have moved towards (Haraam).' Private parts will say loudly: 'Yes! We have committed adultery.'

That person will become surprised to listen to all this, and when Allah عَزَّوَجَلَّ will command him to go to Hell, one hair of his right eye will seek permission and humbly say: O Allah عَزَّوَجَلَّ! Had You not said: The servant of Mine who will wet any of the hair of his eye while flowing tears out of My fear, I will forgive him.' Allah عَزَّوَجَلَّ will say: 'Why not!' Upon this, that hair will humbly say: 'I bear witness, Your this sinful servant had wept out of Your fear making me wet.' Having listened to this, Allah عَزَّوَجَلَّ will command this servant to go to Paradise. A proclaimer will announce: 'Listen! So

and so-and-so, son of so-and-so has attained salvation by virtue of a single hair of his eye.’ (*Durr-tun-Nasiheen*, pp. 294)

Bowl of tears

It is reported that a fire equal to the mountain will break out from the Hell on the Day of Judgement and move towards Ummat of the Holy Prophet ﷺ. While trying to prevent it, the Holy Prophet ﷺ will call Jibrail عَلَيْهِ السَّلَام: ‘O Jibrail عَلَيْهِ السَّلَام! Prevent this fire, it is bent on burning my Ummah.’

Sayyiduna Jibrail عَلَيْهِ السَّلَام will bring small amount of water in a bowl and will humbly say: ‘O the Beloved Rasool ﷺ! Pour this water on the fire. It will extinguish it immediately.’ The Holy Prophet ﷺ will ask Sayyiduna Jibrail عَلَيْهِ السَّلَام [later]: ‘O Jibrail! What kind of water it was that extinguished the fire immediately?’ Sayyiduna Jibrail عَلَيْهِ السَّلَام will humbly say: ‘This water is the tears of your those Ummatees who used to weep in private. Allah عَزَّوَجَلَّ had ordered me to preserve these tears so that your Ummah could be saved from the fire.’ (*Durr-tun-Nasiheen*, pp. 295)

Story of a vicious transgressor

It is narrated that a transgressor passed away somewhere in the surroundings of Basrah. His wife could not find any such person who could carry his funeral bier even no one from neighbors turned up because the deceased was a vicious transgressor; so, that woman hired two labourers who brought him to ‘Janazagah’ - a place of offering funeral Salah-but no body offered his funeral Salah. Thereafter labourers took him to the desert for burying him. There was a mountain near that desert which was also a dwelling place of a great ascetic and pious person. The woman noticed that pious person was standing there as if he was waiting for them. Upon

reaching the mountain, they greeted the pious man. The pious person expressed his desire to offer the funeral Salah of the deceased. It gladdened the wife of the deceased. The news that the pious person was going to offer the funeral Salah of the deceased spread in the city and people gathered there and offered the funeral Salah led by the pious person. Upon their utter surprise, the pious person told them: ‘In my dream, I have been commanded to go to this place where I will find this Janaza with a woman as well as I have been instructed to offer his funeral Salah. I have also been informed that He is a forgiven person.’ People were greatly surprised to hear about the dream. Thereafter this pious person inquired deceased’s wife about the character of his late husband etc. She replied: “He was notorious for his act of drinking alcohol and wondering about all day long.’

The pious person asked her again to remember anything good he did ever in his life. To which, she humbly said: Yes! There are 3 acts:

1. When he would come to his senses in the morning, he would change his clothes, make ablution and perform morning Salah with Jam’at and then he would get engrossed in the acts of transgression.
2. He would always keep one or two orphan children and take care of them more than his children.
3. He would start weeping when he would come to his senses for some time in the late night and say: ‘O my Rab عَزَّوَجَلَّ! Which corner of the Hell You have intended to throw this wicked person?’

Having listened to this, that pious person went back as the secret had been uncovered. (*Mukashafa-tul-Quloob*, 315)

Nur of the face of Hur

Sayyiduna Abu Sulayman Durrani رَضِيَ اللهُ عَنْهُ said, one night standing at the place of worship, when I was completing my Wazaif, I felt sleepy and I sat and drifted into sleep. In my dream, I saw an exquisite Hur [Heavenly maiden] whose cheeks were revealing the rays of Nur [spiritual light]. I was astonished to see such awesome beauty; in the meantime, she hit me with her foot slightly and said: ‘Sadly! You are sleeping here whereas I am sitting in Paradise having adorned myself for you.’ Having listened to this, I just vowed that I would never sleep now. Seeing this condition of mine, she smiled and her smile turned the entire room glow with Nur. Greatly surprised, I started looking at that Nur spread in the room. She observed my surprise and said: ‘Do you know why my face is so luminous?’ I replied: ‘No’ She said: ‘Remember that severely cold night, you had got up and made ablution, thereafter you had performed Salah and shed tears out of the fear of Allah عَزَّوَجَلَّ. That very time, Allah عَزَّوَجَلَّ commanded me to go down the earth from the Firdaus-e-Bareen and collect all your tears; thereafter, I rubbed one of the drops of your tears on my face, resulting in luminousness of my face.’ (*Hikayaat-us-Saliheen*, 39)

A pious person has narrated: ‘He who commits sin while laughing, Allah عَزَّوَجَلَّ will make him enter Hell in such a state that he will be weeping whereas he who carries out virtuous deed while weeping, Allah عَزَّوَجَلَّ will make him enter the Paradise in such a state that he will be laughing. (*Al-Munabihat ‘Alal Li-Yaum-ul-Mi’ad*, pp. 5)

Mayray ashk behtay rahey kash! Har dum

Tayray khauf say! Ya Khuda Ya Ilahi

Dear Islamic brothers! Remember! The fear of Allah عَزَّوَجَلَّ is not only important for the journey of Hereafter but also having the hope of

‘Divine mercy in abundance’ is a good sign of success. Understand it in this way that a human is like a bird that needs both wings, right wing for ‘hope’ and the left wing for ‘Divine fear’ for the success of the ‘hereafter journey’.

How does the Divine mercy benefit the hopeful people, judge it by reading the following narrations:

I am hopeful of Divine mercy

Upon having seen a person in the state of Naza, the Holy Prophet ﷺ asked: ‘What condition do you find yourself in?’

He humbly said: ‘I fear sins but I am also hopeful of the Divine mercy.’ To which, the Holy Prophet ﷺ said: ‘When these two things gather in one’s heart in this state, Rab عَزَّوَجَلَّ grants him salvation and fulfils his hope.’ (*Shu’ab-ul-Iman*, vol. 2, pp. 4, *Raqm-ul-Hadees* 1001)

The earthfulmercy

It is stated in a Hadees-e-Qudsi, Allah عَزَّوَجَلَّ has said: ‘If My servant happens to commit sins equal to the skyful sins and then seeks forgiveness from Me, having the hope of forgiveness, I will forgive him, and if [My] servant commits sins equal to earthful sins then yet I have mercy for him equal to theearthful mercy.’ (*Kimiya-e-Sa’adat*, vol. 2, *Fazilat-ur-Rija’*, pp. 813)

Mercy predominates wrath

The Holy Prophet ﷺ said, Allah عَزَّوَجَلَّ has stated: ‘My mercy has predominatedMywrath.’ (*Shu’ab-ul-Iman*, vol. 15, *Raqm-ul-Hadees* 1038)

Example of Divine mercy

The Holy Prophet ﷺ has said: ‘Allah ﷺ is far more merciful to His servant than a mother to her child.’ (*Muslim, pp. 1160, Raqm-ul-Hadees 2764*)

Laughing of a Bedouin

A bedouin humbly said to the Holy Prophet ﷺ: ‘Who will make the accountability of servants on the Day of Judgement?’ The Holy Prophet ﷺ said: ‘Allah ﷺ.’ He said: ‘Will He make accountability Himself?’ The Holy Prophet ﷺ said: ‘Yes.’ The bedouin laughed upon it. Upon inquiring its reason, he humbly said: When the Merciful Rab ﷺ is Ghaalib [Dominant], He ﷺ forgives the servant and makes his accountability with ease. The Holy Prophet ﷺ said: ‘The bedouin spoke the truth, no one is more merciful than the merciful Rab ﷺ. This bedouin is a great Islamic jurist and intellectual.’ (*Ihya-ul-‘Uloom, vol. 4, pp. 183*)

Day of Judgement is the day of mercy of Rab ﷺ

The Holy Prophet ﷺ has said: ‘Allah ﷺ will grant forgiveness to such an extent on the Day of Judgement that no one will have any idea about it [that it could be happen] that even Satan will also be waiting for it that perhaps he, too, might be forgiven.’ (*Kimiya-e-Sa’adat, 2*)

100 portions of Mercy of Allah ﷺ

The Holy Prophet ﷺ said, there are hundred [portions of] mercy of Allah ﷺ. He has kept ninety-nine [portions of] mercy for the Day of Judgement and has revealed only one mercy in the world. Hearts of the entire creation are merciful because of this single mercy. Mother’s ‘affection and mercy’ towards her child and

animals' affection towards their baby animals are because of this single mercy. On the Day of Judgement, this one mercy will be combined with those ninety-nine [portions of] mercy and distributed amongst the creation, and each mercy will be equal to the levels of sky and earth; and on that day, no one will face destruction except for an Azali badbakht (eternal misfortunate).

(Kanz-ul-'Ummal, vol. 4, pp. 118)

In the rows of Jannah-dwellers

Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ narrated, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Jibrail عَلَيْهِ السَّلَام has told me: O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! On the Day of Judgement, Allah عَزَّوَجَلَّ will inquire me: 'O Jibrail عَلَيْهِ السَّلَام! What is the matter, I am seeing so-and-so the son of so-and-so in the rows of the Hell-dwellers?' I will humbly say: 'O Allah! We have found no such virtue in the record of his deeds which may serve him today.'

Allah عَزَّوَجَلَّ will say: 'He had pleaded with Me in the world with the words 'يَا حَنَّان', 'يَا مَنَّان'. Is there anyone [else] 'حَنَّان', 'مَنَّان' except Me? Having said that, He عَزَّوَجَلَّ will include that person in the rows of Jannah-dwellers. *(Ad-Durr-e-Mansur, vol. 7, pp. 206)*

No major sins

Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, I know the last person to enter the Paradise and the last Hell-dwellers coming from the Hell. He will be brought on the Day of Judgement and it will be commanded that only his minor sins be presented to him, not the major sins. So, the minor sins will be presented to him. Upon this, he will not dare to deny [any of them] and will humbly say, 'Yes'. At that time, he will fear lest his major sins be presented to him. When he will be informed, 'There is a virtue for you in return for each of your sin',

he will humbly say: ‘I have also committed major sins, I do not find them here.’ Sayyiduna Abu Zar said, I saw that molars of the Holy Prophet ﷺ became shine due to [his blessed] smiling.

(Mishqat-ul-Masabih, Baab Al-Hauz Wal Shafa'at, Hadees 5587)

No cruelty!

The Holy Prophet ﷺ has stated: ‘On the Day of Judgement, a person will be brought from my Ummat who will have 99 Books of deeds with him. Each one [scroll] will go as far as the eyes can see. All his sins will be told to him, and Allah ﷻ will ask him: ‘Can you deny any of the mentioned sins? Did Angels inflict cruelty on you in writing it [anything mistakenly].’ He will humbly say: ‘O my Rab ﷻ! No.’ Then Allah ﷻ will ask: ‘Do you have any excuse?’ He will humbly say: ‘O my Rab ﷻ! No.’ Now he will assume that now he will have to go to Hell. Upon this, Rab ﷻ will say: ‘O [my] servant! I have a good deed carried out by you, I will not inflict cruelty on you.’ Thereafter a piece of paper

will be brought bearing: ‘أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ’.

After seeing this, he will humbly say surprisingly: ‘O Rab ﷻ! How can this piece of paper be equivalent to the big registers of sins?’ Allah ﷻ will say: ‘I will not inflict cruelty on you.’ Thereafter, when all the records of deeds containing sins will be placed on the one pan [of the scale] and this piece of paper will be placed on the other pan, the pan of piece of paper will become heavier than the pan of sins. *(Kimiya-e-Sa'adat, vol. 2, pp. 815)*

Unique way of love

It is narrated, in the blessed era of the Holy Prophet ﷺ, a child was also amongst the war captives. It was scorching summer season. A woman from a tent of captives saw a child and came

running to him. Other people of tent also ran after her. She picked up the child, took him in her arms and gave him shade to protect from sunshine. People were surprised to see such a unique way of love and warmth of that woman, all moved to tears. This incident was related to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Delighted with the affection of woman and the act of weeping of people, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Are you surprised at the woman’s affection. The people humbly said: ‘Yes!’ Listening to it, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Allah عَزَّوَجَلَّ loves you far more than the love that woman has for her child.’ Having listened to this good news, all the Muslims returned happily. (*Kimiya-e-Sa’adat*, vol. 2, pp. 816)

Order of going to Paradise

Sayyiduna Saeed Ibn Hilal رَضِيَ اللهُ عَنْهُ said: Two people will be brought out of the Hell. Allah عَزَّوَجَلَّ will say: ‘The torment you have seen was because of your own deeds; I do not oppress My servants.’ Thereafter, they will be commanded to enter the Hell again. One of them will go towards the Hell in hurry despite being chained, saying: ‘I have become afraid of the burden of sins so much that now I cannot show heedlessness in carrying out this commandment.’ The other one will say: ‘O Allah عَزَّوَجَلَّ! I had this good presumption and hope that when I will be taken out from the Hell once, Your mercy will not like to throw [me] into the Hell again.’ At that time, mercy of Allah عَزَّوَجَلَّ will descend and they both will be commanded to go to the Paradise. (*Tirmizi*, vol. 4, pp. 269)

Advice to son

Ameer-ul-Mu’mineen Sayyiduna Ali رَضِيَ اللهُ عَنْهُ said to his son: ‘O son! Have such [level of] fear of Allah عَزَّوَجَلَّ that you begin to develop the presumption that if you present the virtuous deeds of every person of the earth in the court of Allah, He will not accept

them; and have such [level of] hope in Allah عَزَّوَجَلَّ that you begin to develop the presumption that if you appear in His court with the evils of every person on the earth, even then He will forgive you.

(Ihya-ul-‘Uloom, vol. 4, pp. 202)

Except for one person

Ameer-ul-Mu’mineen Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ has stated: ‘If it is proclaimed, ‘everyone can go to Hell except for one person’, I have the hope that I will be that person (i.e. who will not go to Hell); and if it is proclaimed, ‘everyone can enter Paradise except for one person’, I fear, I might be that person (i.e. who will not enter Paradise). *(Hilyat-ul-Awliya, vol. 1, pp. 85)*

Small act became a means of salvation

When Sayyiduna Mansoor Bin Zaki رَضِيَ اللَّهُ عَنْهُ was in the state of Naz’a, he was in tears, and became deeply restless like a mother who becomes grieved after losing her son. People asked: ‘O Respected Shaykh! What makes you weep? You have led a very ascetic and pious life, worshipping your Rab عَزَّوَجَلَّ for 80 years.’

He رَضِيَ اللَّهُ عَنْهُ said: ‘I am shedding tears due to the ominousness of my sins which has led me away from the mercy of Allah عَزَّوَجَلَّ.’ Having said this, he started weeping again and said to his son after a while: ‘My dear son! Turn my face towards Qibla, when the beads [of perspiration] start appearing on my forehead and when tears flow from my eyes, help me by reciting Kalima Sharif, perhaps it could relieve me somewhat. After my death, when you have buried me and thrown earth [on my grave], do not make haste to leave but rather recite لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ standing at the head side of my grave. This may bring easiness for me to give answer to the questions of Munkar Nakeer; thereafter, make this Dua raising your

hands: ‘O Allah عَزَّوَجَلَّ! This is Your servant, whatever sins he has committed, [unfortunately] committed by him; if You inflict torment on him, he rightfully deserves it and if You forgive him, this is befitting to Your glory. Thereafter, you can leave.’

After the demise of Mansoor Bin Zaki رَضِيَ اللهُ عَنْهُ, the son acted upon the will strictly, and when he saw his blessed father in his dream next night, he humbly asked: ‘O dear father! How are you?’ He رَحِمَهُ اللهُ عَلَيْهِ replied: ‘O my dear son! The matter was so tough and difficult that you cannot even imagine it. When I stood in the court of my Allah عَزَّوَجَلَّ for [my] accountability. Allah عَزَّوَجَلَّ asked me: ‘O My servant! Tell me what have you brought for Me?’

I humbly said: ‘O Allah! I have brought 60 Hajj. I received answer: ‘I have not accepted any of it.’ It made me shudder when I listened to it. Allah عَزَّوَجَلَّ asked me again: ‘Tell me! What are other things which you have brought?’ I humbly said: ‘Sadaqah and charity of 1000 dirhams.’ He said! ‘I accept no single dirham out of it.’ I humbly said: ‘O Allah عَزَّوَجَلَّ! It means I have destroyed myself. Now there is nothing for me except destruction.’ Upon this, Allah عَزَّوَجَلَّ said: ‘Do you remember, once you were going somewhere, you saw a thorn on your path and removed it with the intention of protecting others from trouble; I have accepted your that act and granted you forgiveness due to it.’ (*Hikayaat-un-Nasiheen*, pp. 51)

Company of the people with great traits

Having the blessed company of Allah-fearing people also help awakening the fear of Allah in one’s heart. Focussing on the very matter, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The example of a good and bad companion is like that of a musk-carrying person and a furnace-stoking person. The musk-carrying person will either give a gift to you or you will buy [it] from him or you will have nice

fragrance from him, whereas the furnace-stoking person will either burn your clothes or you will have foul smell from him.’ (*Sahih Muslim*, pp. 1116, *Raqm-ul-Hadees* 2628)

Truly! Every kind of company carries its effect for example if you have ever happened to visit a house where someone has passed away, the sad atmosphere of that place will make you sad for some time and if you have attended any marriage ceremony, happy and joyful environment will delight you for some time; similarly, after becoming heedless, if any person, adopts the company of those who commit sins fearlessly, most probably soon he will also borrow the bad habits of wicked individuals. So, if any person joins the company of those whose hearts are full of the fear of Allah عَزَّوَجَلَّ and they weep out of the fear of Allah عَزَّوَجَلَّ, he will surely develop the same states in his heart اِنْ شَاءَ اللّٰهُ.

As far as the question is concerned where to find such blessed company at present, it is requested to you to act upon the following points in order to acquire the answer of this question:

Have the privilege of attending weekly Sunnah-inspiring Ijtimas of Dawateislami, held on each Thursday in your city. (Islamic sisters should attend weekly Sunnah-inspiring Ijtimas of Islamic sisters on every Sunday commencing in the afternoon in their cities). The blessed activities of Ijtimas such as recitation of glorious Quran, constructive Bayanaat, collective Fikr-e-Madina, Zikr of Allah عَزَّوَجَلَّ, tearful Duas, sending Salaat and Salam upon the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘Halqaas’ conducted for learning Sunnahs and memorising Duas, etc., will bring about a transformation in your life.

Apart from all this, in this chaotic time, you will find thousands of such Islamic brothers in Ijtimas, the practical example of acting upon the blessed Sunnah of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. You will

find them dressed in white clothes according to Sunnah, lowering gaze out of modesty, having Sunnah-conforming hair style, wearing Imamah (Islamic turban), having a beautiful fist-length beard according to Shariah and their impeccable moral conduct conversing with good manners and their good moral conduct and excellent character will compel you to think that you are at the right place and you need the same Madani environment for the successful journey of Hereafter. There is a strong probability that anybody out of them approached you and greet you, making you more convinced of the blessings and benefits of the environment of Dawateislami. As a result of this pleasant visit, you may return to your house with this Madani aim: 'I must strive to reform myself and people of the entire world, إِنَّ شَاءَ اللَّهُ.'

Dear Islamic brothers! The best means of fulfilling the Madani aim you had attained by the blessing of attending Ijtima' for your reform is to act upon the Madani In'amaat bestowed by the Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Shaykh-e-Tareeqat, Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. You can buy Madani Inamat booklet easily from any branch of Maktabatul Madina. After reading it carefully, you will conclude that this is in fact itself a comprehensive and precise system of self-accountability which, by the grace of Allah عَزَّوَجَلَّ, gradually eliminates the hurdles in the path of becoming pious. By virtue of its blessing, you will make up your mind-set to act upon the Sunnah of the Holy Prohet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, have aversion to sins and to have yearning to protect your Iman (faith). For the required detail in connection with Madani Inamat, you are requested to buy a booklet, namely 'Madani Tohfa'. Along with acting upon the Madani In'amaat, fill in the boxes given in this booklet daily. (This is also a Madani In'aam), and make it a regular

habit of submitting it within first 10 days of each Madani month (lunar calendar) to the responsible Islamic brother of your locality.

To reform the people of the entire world, it is extremely necessary to travel with Madani Qafilahs of Dawat-e-Islami for seeking Tarbiyat of 'Shari'ah and Sunnah'. When you will travel with Madani Qafilahs, giving up all your useless worldly activities and the company of the bad friends who make you heedless of 'Fikr-e-Akhir'at', you will have a good opportunity to contemplate your lifestyle honestly and have eagerness for a better life of Hereafter; resultantly, you will feel regret for your sins committed until now. It will send a hair-raising shudder in your body when you will imagine the punishments for your sins; on the other hand, you will also deeply ponder over your helplessness and weakness in the face of severe punishment. If you have a spiritual liveliness, tears will come out of your eyes spontaneously out of the Divine fear.

Dear Islamic brothers! As an outcome of continuous travelling with Madani Qafilahs, 'foul language and idle talks' previously done will be replaced by blessed Salat; one will become habitual of reciting Quran, Hamd-e-Ilahi (glorifying Allah عَزَّوَجَلَّ) and Na'at (Poetry in praise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). One, previously lost in worldly pleasures, will become eager for improving his hereafter life now. One with the feelings of pride in his physical appearance attracted by non-Muslims will become the Sunnah practising Muslim; having abandoned the lifestyle of non-Muslims, one will be eager to follow in the footsteps of pious predecessors رَحِمَهُمُ اللهُ. One will lose his interest in visiting European countries and have aspiration for seeing blessed Makkah and Madinah as well as one will have the privilege of having awareness about spending his time in serving Islam and improving his hereafter life اِنْ شَاءَ اللهُ.

Let's make Dua:

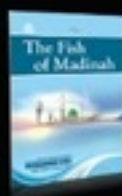
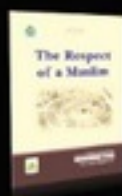
O Allah عَزَّوَجَلَّ! Grant us Your fear and the Ishq (devotion) to Your Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and make them a source of salvation for us.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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'amaat 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, وہی خدائے مازع.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, وہی خدائے مازع.



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