

خوفناک جانور

Khofnak Janwar

The Terrifying animal

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

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

The Terrifying animal

The English translation of 'Khofnak Janwar'



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Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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 door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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This content has been taken from page no. 21 to page no. 36 of the book ‘Call to Righteousness’.

The Terrifying animal

Du’a of ‘Attar

O Allah, whoever reads or listens to the 25 pages of the booklet ‘*The Terrifying Animal*’, empty the fear of the world from his heart, fill his heart with Your fear, and forgive him without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Virtue of Salat upon the Prophet

It is stated by the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Indeed, the closest person to me on the Day of Judgement will be the one who sent the most Salat upon me.’ (*Tirmizi, vol. 2, p. 27, Hadees 484*)

Give servants food and clothing like your own

Given below is a slightly amended passage taken from page 156 to 160 of the 246-page book ‘*Muntakhab Hadeesayn*’ published

by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, regarding the usage of inappropriate words and feeling ashamed of having done so. Listen to it and pick out many faith-refreshing Madani pearls.

It is stated in *Sahih Bukhari*: Sayyiduna Ma'roor رَضِيَ اللَّهُ عَنْهُ states: I met Sayyiduna Abu Zar Ghifaari رَضِيَ اللَّهُ عَنْهُ in Rabazah (the name of a place which is at a distance of 3 days from Madinah Munawwarah). He and his slave were wearing exactly the same kind of clothing. I asked about this, to which he رَضِيَ اللَّهُ عَنْهُ replied, 'I once quarreled with a person and I spoke ill of his mother. So, the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, "O Abu Zar! You have spoken offensive words about his mother; hence, you are such a person who [still] has an attribute of [the pre-Islamic era of] ignorance. Your slaves and servants are your (religious) brothers. Allah عَزَّوَجَلَّ has made them subordinate to you. So, the one who has his brother under him should give him to eat what he eats himself and he should give him to wear what he wears himself. Don't trouble those servants with such tasks that would make them helpless, and if you cause any such trouble (i.e. giving them some laborious work), then help them yourself in the work as well."

(Sahih Bukhari, vol. 1, p. 23, Hadees 30)

Great remorse and a unique expiation

Dear Islamic brothers! The person whom Sayyiduna Abu Zar رَضِيَ اللَّهُ عَنْهُ had said improper words to was Sayyiduna Bilal

Habashi رَضِيَ اللهُ عَنْهُ. Those words مَعَاذَ اللهِ were not a common indecent swear, he had only said, ‘O son of a black mother.’ When Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ complained in the blessed court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about it, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rebuked and advised Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ عَنْهُ. The way that Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ then responded after this is an utterly heart-rending story. Listen to it and tremble with the fear of Allah عَزَّوَجَلَّ.

After hearing the rebuke in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ عَنْهُ immediately came to Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ with remorse, and placing his handsome cheek on the ground, he very humbly and tearfully said in a pleading manner, ‘O Bilal! Unless you trample over my cheek, I will never ever lift this face of mine from the ground.’ Feeling extremely compelled by Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ عَنْهُ, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ unwillingly placed his foot on the cheek of Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ, removing it immediately afterwards, and he forgave Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ عَنْهُ. (*Irshad-us-Saari, vol. 1, p. 197*)

Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ عَنْهُ was an embodiment of piety

Commenting on this account, Sayyiduna ‘Allamah Qastalaani رَحِمَهُ اللهُ عَلَيْهِ has also stated that Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ عَنْهُ had said these inappropriate words to Sayyiduna Bilal

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Habashi رَضِيَ اللَّهُ عَنْهُ when Sayyiduna Abu Zar Ghifaari رَضِيَ اللَّهُ عَنْهُ had not been aware of these kinds of words being Haraam. Otherwise, one cannot even think of a pious and God- fearing person such as the likes of Sayyiduna Abu Zar Ghifaari رَضِيَ اللَّهُ عَنْهُ doing so. This is why the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rebuked him only by saying, ‘You [still] have an attribute of [the pre-Islamic era of] ignorance.’ And this rebuke and reprimand also [only] occurred due to his high ranks, that such a small and lowly matter should not have been uttered by such a lofty person. *(Ibid)*

The Steadfastness of Sayyiduna Abu Zar Ghifaari رَضِيَ اللَّهُ عَنْهُ

Sayyiduna Abu Zar Ghifaari رَضِيَ اللَّهُ عَنْهُ is among those Companions who embraced Islam in its very early period, to the extent that some noble scholars رَحِمَهُمُ اللَّهُ have even said that he رَضِيَ اللَّهُ عَنْهُ was the fifth amongst the non-Hijazi Companions رَضِيَ اللَّهُ عَنْهُمْ to embrace Islam. The entire incident of how he رَضِيَ اللَّهُ عَنْهُ embraced Islam is mentioned in detail in the book *Sahih Bukhari*. He رَضِيَ اللَّهُ عَنْهُ was so faithfully enthusiastic about Islam that he رَضِيَ اللَّهُ عَنْهُ would fearlessly announce his Islam every single day in the crowd of the non-believers. The angry non-believers would rush to him and he رَضِيَ اللَّهُ عَنْهُ, covered in blood, would become unconscious. As soon as he رَضِيَ اللَّهُ عَنْهُ recovered from unconsciousness, he رَضِيَ اللَّهُ عَنْهُ would announce the same thing. This continued for some days.

(Muntakhab Hadeesayn, p. 157)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Khudaaya ba-haq-e-Bilal-o-Abu Zar

Mujhay Deen per istiqamat 'ata ker

Ilaahi na kuch poochhna rauz-e-Mahshar

Mujhay bakhsh bahr-e-Bilal-o-Abu Zar

Ilaahi Baraee Bilal-o-Abu Zar

Mujhay Khuld mayn day jawaar-e-Payamber

Translation: O Lord Almighty! Bless me with steadfastness in Islam, forgive me without accountability on the Day of Judgement and grant me the neighbourhood of Your Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise for the sake of Sayyiduna Bilal and Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُمَا.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A terrifying animal would emerge near the Day of Judgement

Please try to understand the importance of the call to righteousness. Near the Day of Judgement, people will give up calling others towards righteousness, and there will be no hope

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left of them being reformed. Read verse 82 of Surah An-Naml with its translation from page 712 of the sacred Quran *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has stated in Part 20 of the Holy Quran:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِّنَ الْأَرْضِ تُكَلِّمُهُمْ ۗ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

And when the Word (i.e. the promise of punishment) will fall upon them, We shall bring forth for them a creature from the earth that will speak to people, because the people did not used to believe in Our verses.

[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah An-Naml, Verse 82)

A strange-looking talking animal near the Day of Judgement

Commenting on this verse, a renowned commentator of the Quran, Sayyiduna Sadr-ul-Afaadil Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: That is, they will suffer Divine wrath, Divine punishment will become Wajib [necessary] for them, and no excuse of theirs will be accepted. People will neither convey the call towards righteousness nor prevent evils, and there will be no hope of them being reformed.

He further states: That creature is known as Daabba-tul-Ard. It will be a strange-looking animal which will emerge from mount Safa (situated in Makkah Mukarramah **زَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا**) and will quickly roam across all cities. It will be speak eloquently and make a mark on the forehead of every person. It will draw a bright mark on the foreheads of the believers with the sacred staff of Sayyiduna Musa **عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام** and will set a black seal on the foreheads of the non-believers with the ring of Sayyiduna Sulayman **عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام**. He further states: It will say in clear words **﴿هَذَا مُؤْمِنٌ وَ هَذَا كَافِرٌ﴾** i.e. *he is a Mu'min (believer) and he is a Kafir (non-believer)*. He further states: They did not believe in the Holy Quran, in which resurrection, accountability, punishment, and the emerging of Daabba-tul-Ard is mentioned.

Whosoever cries will enter Paradise

The Prophet of Rahmah, the Intercessor of the Ummah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once conveyed the call to righteousness regarding reciting Surah At-Takasur to his Companions **رَضِيَ اللَّهُ عَنْهُمْ** in an extremely heart-touching way, weeping with Divine fear. Sayyiduna Jareer Bin 'Abdullah **رَضِيَ اللَّهُ عَنْهُ** has narrated that the Renowned and Revered Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to us, 'I am going to recite Surah At-Takasur in front of you. Whoever cries among you will enter Paradise.' Therefore, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** recited it. Some of us cried but some did not. Those who could not cry said, 'O Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! We tried to

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cry but could not.’ The Beloved and Blessed Prophet ﷺ said, ‘I will recite it again before you. Whosoever cries, for him is Paradise, and the one unable to cry should at least make himself look as if he is crying.’

(Nawadir-ul-Usool, vol. 1, p. 611, Hadees 862)

An impressive and fortunate child

Dear Islamic brothers! The above Hadees contains a heartfelt description of the call to righteousness given by our Beloved and Blessed Prophet ﷺ in a unique way. It also shows that the Greatest Prophet ﷺ can give anything to anyone with Divinely-bestowed authority, which is why he ﷺ said, ‘Whoever cries will enter Paradise.’ It also refers to the 8 verses containing Surah At-Takasur stated in the last part of the Holy Quran. Whoever recites it earns the reward of reciting one thousand verses. This Surah consists of a heart-trembling description of the grave, the Hereafter, and Hell. If only we would learn its translation from *Kanz-ul-Iman* by heart and would weep whenever we recite or listen to it. Let’s listen to a heart-rending account of a child who surprised everyone by practically conveying the call to righteousness that was full of Divine fear! A righteous man once saw a weeping child standing outside a Madrasah. When asked about the reason of weeping, the child replied, ‘Today our teacher has made us write some verses on slates as our

lesson, which has made me weep.’ Saying this, he showed the slate which had the following verses written on it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah’s Name to commence with, the Most Gracious, the Most Merciful.

أَلْهَكُمُ الشَّكَاوَةُ ۖ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ كَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ
كَلَّا سَوْفَ تَعْلَمُونَ ۖ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۖ

The desire to seek more wealth has kept you neglectful (from the remembrance of Allah). Until you (died and) confronted the graves. Yes, certainly! You will soon come to know. Again, yes, certainly! You will soon come to know. Yes, certainly! If you had known with knowledge of certainty, so you would not have loved wealth.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah At-Takasur, Verses 1-5)

The child continued to weep. Highly impressed by the child, the righteous man said: Son! The lesson from this Surah has not finished yet. There are some other verses which will perhaps be given to you tomorrow as a lesson. After he said this, he recited the remaining verses of Surah At-Takasur which are as follows:

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لَتَرُونَ الْجَحِيمَ ۖ ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ۖ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۗ

Indeed you will definitely see Hell. Again, indeed you will definitely see it with the sight of certainty. Then indeed, on that Day, you will surely be questioned regarding the bounties (of Allah).

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah At-Takasur, Verses 6-8)

Extremely terrified by listening to the description of Hell, the child fell on the ground trembling and writhing, and passed away. The teacher rushed and caught the righteous man. People gathered around, and the parents of the deceased child also came. Charged with murder, the righteous man was prosecuted before the Qadi [judge]. The Qadi asked the righteous man if he wanted to give any explanation in his defence. The righteous man related the whole story. Listening to it, the Qadi finally ruled that the child was very pious and had been martyred by the sword of Divine fear. The righteous man was then respectfully released.

(Nuzhat-ul-Majalis, vol. 2, p. 94, summarised)

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

اُمَيِّن بِجَاهِ النَّبِيِّ الْاُمَيِّن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani munnay kay khauf-e-Khuda per fida

Suntay hi aayatayn dhayr jo ho gaya

Kash! Mil jaye mujh ko bhi aysi wila

Mayray mernay ka baa'is ho khauf-e-Khuda

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Holy Prophet ﷺ conveyed the call to righteousness whilst weeping

Dear Islamic brothers! Listen to a heart-rending Hadees containing the call to righteousness conveyed by the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst weeping with Divine fear. Related in *Ibn-e-Majah* is a Hadees narrated by Sayyiduna Bara Bin 'Aazib رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ said: We participated in a funeral along with the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sitting beside the grave, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wept so much that the earth became wet by the tears coming out from his blessed eyes. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'Make preparation for it (i.e. the grave).' (*Sunan Ibn-e-Majah, vol. 4, p. 466, Hadees 4195*)

Sayyiduna 'Usman-e-Ghani wept seeing a grave

Dear Islamic brothers! Despite being certainly and definitely protected from every sort of torment of the grave and the

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Judgement Day, our Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wept with Divine fear when mentioning the grave due to being fully aware of its matters. Likewise, in spite of being a definitive dweller of Paradise, the leader of the believers, Zun-Noorayn [the possessor of two lights], the compiler of the Quran Sayyiduna ‘Usman Ibn ‘Affaan رَضِيَ اللهُ عَنْهُ was also unable to hold back tears when visiting graves.

It is stated on page 139 of the 695-page book ‘Allah Walon ki Baatayn’ (volume 1) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: (Sayyiduna) Haani (رَضِيَ اللهُ عَنْهُ), a slave of Sayyiduna ‘Usman Ghani رَضِيَ اللهُ عَنْهُ, has stated that Sayyiduna ‘Usman Ghani رَضِيَ اللهُ عَنْهُ when standing beside a grave would weep so much that his blessed beard would get wet.’ (*Sunan-ut-Tirmizi, vol. 4, p. 138, Hadees 2315*)

In the book *Al-Mawa’iz-ul-‘Asfooriyah*, this account is stated in some detail. Therefore, when asked about the reason of weeping too much on seeing the grave, he رَضِيَ اللهُ عَنْهُ replied, ‘I think about my loneliness; no one will stay with me in my grave.’ (Then, conveying the call to righteousness) he رَضِيَ اللهُ عَنْهُ said: The one for whom the world is like a prison, will find his grave to be a paradise, and the one for whom the world is like a paradise will find his grave to be a prison. Death is the message of release for the one whose worldly life was like imprisonment. The one who refrained from the desires of the Nafs [baser-self] in the world will find its full reward in the

Hereafter. A better person is the one who leaves the world before the world leaves him and who is pleased with his Creator (عَزَّوَجَلَّ) before meeting Him. Everyone will be treated in his grave as per his worldly life. That is, if he spends his life performing good deeds, he will find comfort in his grave but if he meets his death committing evils, he will face torment and punishment. (*Maw'izah Hasanah, pp. 61-62*)

Some people's graves are gardens and some people's graves are pits of fire

Dear Islamic brothers! The pious bondmen of Allah would deeply ponder over the inner state of the grave. On the other hand, alas, we often see graves but learn no lesson. If only we would also seriously think about our grave. Remember! Graves appearing similar to each other from the outside are not actually same from the inside. The grave of one person is a beautiful garden while grave of another is full of fire, snakes and scorpions. Also remember that the sensing ability of the deceased will remain intact in the grave. Therefore, the pious bondmen of Allah departing this life in the state of Iman meet the Mercy of Allah عَزَّوَجَلَّ, enjoying immeasurably great pleasures in the grave. But those who displease Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by leading a sinful life face unimaginable troubles when buried in the grave. Since the sensing ability and intellect are intact in the grave, the deceased feels and understands everything. The power of seeing and

hearing increase to a great extent and the deceased is able enough to see and hear different things. He clearly sees his relatives and friends returning home having buried him and he even hears their footsteps.

Loneliness in grave

Just think! Even if no punishment is given to a sinner; and he is only buried alone in a dark grave, by Allah عَزَّوَجَلَّ, even this serves as a great lesson to learn. Think how he would pass the time. What will be his condition in the frightening, horrific and dark grave? Every wise person can realise it at least to some extent. This is just to make us realise the crucial situation of the grave, otherwise a sinner may suffer extremely severe punishments. Sayyiduna Masrooq رَحْمَةُ اللهِ عَلَيْهِ has narrated, 'When a thief or drinker or fornicator [or adulterer] dies [without repentance], he is inflicted with two snakes that continue to claw his flesh and eat it.' (*Kitab Zikr-ul-Maut ma' Mawsu'ah Imam Ibn Abid Dunya, vol. 5, p. 476, no. 257*)

Just think! If a person is closed alive in the dark, frightening, and horrific grave as a punishment of missing Salah only once or lying once or committing unlawful gazing once or listening to a song once or watching a film once or calling anyone names once or scolding someone angrily once without Shar'i permission or shaving his beard once, what will be his condition? Indeed individuals who fear Allah tremble even to think about it. If Allah عَزَّوَجَلَّ is displeased, who can bear the

punishment in the grave? It is stated in the book *Hilyat-ul-Awliya*, ‘When a bondsman is buried in the grave, all such things come to frighten him, which he feared in the world, but did not fear Allah عَزَّوَجَلَّ.’ (*Hilyat-ul-Awliya*, vol. 10, p. 12, Raqm 14318)

We seek refuge of Allah عَزَّوَجَلَّ from the punishment of the grave and Hell.

Ker lay taubah Rab ki rahmat hay bari

Qabr mayn wernah saza hogi kari

*Repent as the mercy of Allah is immense
Or else punishment in grave will be intense*

(Wasail-e-Bakhshish, p. 667)

Do not be deceived by your youth

Making individual efforts and conveying the call to righteousness, Sayyiduna Mansoor Bin ‘Ammar رَحْمَةُ اللَّهِ عَلَيْهِ who was a famous Wali [Saint] once advised a young man in these words: O young man! You must not be deceived by your youth. Many young people indulged in long hopes, forgot their death and delayed and ignored repentance, saying that ‘I will repent tomorrow or the day after tomorrow’. At last, they were buried in their graves and were not benefited by their wealth, slaves, parents, and offspring. It is stated in Verses 88 and 89 of Surah Ash-Shu’ara, Part 19:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

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'The Day when neither wealth will benefit nor sons.' 'Except the one who wholeheartedly presented himself with a pure heart in the Majestic Court of Allah.'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Shu'ara, Verse 88-89)

Milay khak mayn ahl-e-shan kaysay kaysay

Makeen ho gaye la-makaan kaysay kaysay

Huway naamwar bay-nishan kaysay kaysay

Zameen kha gayi nojawan kaysay kaysay

Jagah jee laganay ki dunya nahin hay

Yeh 'ibrat ki ja hay tamashah nahin hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What is 'Qalb-e-Saleem'?

Dear Islamic brothers! 'Qalb-e-Saleem', i.e. *the pure heart* refers to the purity of the heart from evil beliefs. Commenting on the above verse, a renowned commentator of the Quran 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The one who is free from polytheism, disbelief and hypocrisy will be benefited by his wealth spent in the Divine path and by his pious offspring. It is stated in a Hadees, 'When a person dies, his deeds are

discontinued except for three things – continuous reward, the money benefitting people and pious offspring who make Du'a [i.e. supplicate] for him.' (*Sahih Muslim, p. 886, Hadees 1631; Khaza'in-ul-'Irfan, p. 593*)

Meezan pay sab kharay hayn a'maal tul rahay hayn

Rakh lo bharam khudara 'Attar Qaadiri ka

(Wasail-e-Bakhshish, p. 195)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Love for five and heedlessness from five

Here are five Madani pearls based on conveying the call to righteousness which will awaken one from heedlessness. The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

﴿سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمْسًا وَ يَنْسَوْنَ خَمْسًا﴾ An era will soon come upon my nation when they will love five and will forget five:

1. ﴿يُحِبُّونَ الدُّنْيَا وَ يَنْسَوْنَ الْآخِرَةَ﴾: They will love the world and will forget the Hereafter.
2. ﴿وَ يُحِبُّونَ الْمَالَ وَ يَنْسَوْنَ الْحِسَابَ﴾: They will love wealth and will forget accountability.

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3. ﴿وَيُحِبُّونَ الْخَلْقَ وَ يَنْسَوْنَ الْخَالِقَ﴾: They will love creation and will forget the Creator.
4. ﴿وَيُحِبُّونَ الذُّنُوبَ وَ يَنْسَوْنَ التَّوْبَةَ﴾: They will love sins and will forget repentance.
5. ﴿وَيُحِبُّونَ الْقُصُورَ وَ يَنْسَوْنَ الْمَقْبَرَةَ﴾: They will love palaces and will forget the graveyard.’ (*Mukashafa-tul-Quloob*, p. 34)

*Woh hay ‘aysh-o-‘ishrat ka koi mahal bhi
Jahan taak mayn her ghari ho ajal bhi
Bas ab apnay is jahl say tu nikal bhi
Yeh jeenay ka andaz apna badal bhi
Jagah jee laganay ki dunya nahin hay
Yeh ‘ibrat ki ja hay tamashah nahin hay*

Translation: Should a person make merry at the place where he is vulnerable to death all times? You must now come out of the darkness of ignorance and change your life style because the world is not a place to enjoy but to learn lessons.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Blessed with repentance from songs and music

Dear Islamic brothers! In order to gain Divine pleasure, to develop Divine fear in the heart, to increase the passion for the

protection of faith, to ponder over death, to feel fear from the punishment of the grave and Hell, to remove the habit of sins, to act steadfastly upon the Sunnah, to light a candle of love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the heart and to enhance your enthusiasm for the neighbourhood of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannah al-Firdaus, always stay affiliated with Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. Travel every month at least for three days with the Sunnah-inspiring Madani Qafilahs in the company of the devotees of the Prophet, fill in the Madani In'amaat booklet daily performing Fikr-e-Madinah and hand it over to the relevant responsible person on the first date of every Madani month.

Here is a summary of a Madani account for your encouragement. An Islamic brother from Hyderabad Bab-ul-Islam (Sindh) has stated: I was a stylish young man enjoying the charms and attractions of the world. Engulfed in evil and immoral deeds like songs, music, films and dramas etc. I was far away from Salah and Sunnah. Fortunately, Madani Channel was launched in Ramadan Mubarak 1429 AH (2008). By the Grace of Allah عَزَّوَجَلَّ, I watched the series broadcast on Madani Channel. Very impressed, I started watching most of its series. I was once privileged to watch the Sunnah-inspiring speech 'Black Scorpions'. Overcome with Divine fear, I immediately made the intention of growing a beard on my face. When the

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speech ‘35 Blasphemous Couplets of Songs’ was telecast on Madani Channel, I fearfully repented of songs instantly.

When Bay’at was conducted on Madani Channel, **اَلْحَمْدُ لِلّٰه**, I became a disciple of Sayyiduna Ghaus e A’zam Sayyiduna Shaykh ‘Abdul Qaadir Jilani **رَحْمَةُ اللّٰهِ عَلَيْهِ**, becoming Qaadiri. By the grace of Allah **عَزَّوَجَلَّ**, I have started offering five times Salah regularly. At the time of giving this piece of writing, I am further blessed and privileged to perform 30-day I’tikaf held in Ramadan Mubarak under the supervision of Dawat-e-Islami at Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami.

*Madani Channel Sunnataun ki laye ga ghar ghar bahaar
Madani Channel say hamayn kyun walihanah ho na piyar*

Ay gunahaun kay mareezon! Chahtay ho ger shifa

On kertay hi raho tum Madani Channel ko sada

Is mayn ‘isyan say hifazat ka bahut saaman hay

اِنْ شَاءَ اللّٰه Khuld mayn bhi dakhilah aasan hay

(Wasail-e-Bakhshish, pp. 605-606)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Crying with the fear of Allah when conveying the call to righteousness

Our pious predecessors **رَحْمَةُ اللّٰهِ عَلَيْهِمْ** would not miss any

opportunity of calling people towards righteousness. Even when walking or travelling, they would convey the call to righteousness. Sayyiduna Ibraheem Bin Bashshaar رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Fasawi رَحْمَةُ اللَّهِ عَلَيْهِ and I were going to Syria when a person suddenly came and said having said Salaam to [i.e. greeted] us, ‘O Abu Yusuf! Give me some advice.’ Listening to this, he رَحْمَةُ اللَّهِ عَلَيْهِ wept and then said conveying the call to righteousness, ‘O brother! The frequent coming and going of days and nights indicate that your body is weakening, your age is ending and your death is fast approaching. O my brother! You must not be satisfied unless you have known for sure that you would have a good end. Never get heedless because you do not know whether you would enter Paradise or Hell, and whether Allah عَزَّوَجَلَّ is pleased with you because of His Mercy and Bounty or is displeased with you because of your sins and heedlessness. O feeble man! Do not forget what you actually are. You were an impure droplet in the beginning and would be a rotten corpse in the end. If you are unable to realise the depth of my advice now, you would soon realise when buried in your grave where you would feel shame, but it will be of no use.’

Saying this, he رَحْمَةُ اللَّهِ عَلَيْهِ became silent and began to weep. Overcome with emotion, the person seeking advice also began to cry. The narrator goes on to say that both of them wept so much that they became unconscious. Seeing this, the narrator also wept. (*Zamm-ul-Hawa, p. 437, summarised*)

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Mujhay sachchi taubah ki taufeeq day day

Pa`ay Tajdar-e-Haram Ya Ilahi

Jo naraz Tu ho gaya to kaheen ka

Rahun ga na Tayri qasam Ya Ilahi

Translation: O Almighty Lord! Bless me with sincere repentance for the sake of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If You become displeased with me, I will be doomed.

(Wasail-e-Bakhshish, p. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Weep when you see anyone weep

Dear Islamic brothers! Have you noticed the Divine fear of our pious predecessors رَحِمَهُمُ اللهُ? When conveying the call to righteousness, they would sometimes cry with Divine fear. If anyone even today cries with Divine fear when conveying the call to righteousness or delivering a speech or making Du'a [supplicating] or reciting Quran or Na'at, this is indeed a great privilege for him. To form a negative opinion about him considering him an ostentatious person is a Haraam act leading to Hell. Therefore, no one should form a negative opinion. Those burning in the fire of anger because of forming negative opinions about others will find nothing but their own doom.

Sayyiduna Makhool Dimashqi رَحْمَةُ اللَّهِ عَلَيْهِ once said, ‘When you see someone weep, you should also weep with him. Don’t form the negative opinion that he is weeping ostentatiously. Once I formed a negative opinion about a crying Muslim, so I could not cry for one year as punishment.’ (*Tanbih-ul-Mughtarrin*, p. 107)

*Yaad-e-Nabi mayn ronay wala ham deewaano ko
Laakh paraaya ho woh phir bhi apna lagta hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A show-off is the biggest fool

To assume without any accurate indication that the person weeping in Du’a etc. is ostentatious [i.e. a show-off] is no doubt a sin leading to Hell, but the weeping person should seriously ponder why he is weeping. If he suspects even an inkling of ostentation, he should avoid weeping. Certainly, an ostentatious person is a silly fool as he endangers the Divinely-bestowed great rewards just for the temporary pleasure of being admired, praised and considered pious by people. Even worse, this disgusting ostentatious person does not often come to know whether the person he wanted to impress by his apparent piety was actually impressed with him or not. Even if that person gets impressed by him, and praises him behind his back, one rarely hears words in his praise. Even if someone praises him in his presence, this will cause further

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destructiveness to him. Believe me! If people become aware that so-and-so person is weeping or expressing his acts of worship for ostentation, they will hate him. This ostentatious person should now ponder how much Allah عَزَّوَجَلَّ Who is aware of everything would be displeased with him!

*Aaj banta hoon mu'azziz jo khulay Hashr mayn 'ayb
Haye ruswa`ee ki aafat mayn phansoon ga Ya Rab*

(Wasail-e-Bakhshish, p. 91)

Deeds will go to waste

Here are some verses and narrations, conveying the call to righteousness, with the intention of enhancing enthusiasm for avoiding ostentation and making others avoid it. Certainly, the deeds performed by unwise ostentatious people, preferring worldly life to the Hereafter, will not benefit them at all. Quoted below, in this context, is the 15th Verse of Surah Hood with its translation from pages 418 and 419 of the sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in Part 12 of the Holy Quran:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرَبَّتَهَا
نُوفٍ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

Whoever desires the life of the world and its luxuries, We will give them the full compensation for their deeds in it, and will not make any reduction in it.

[Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Hood, Verse 15)

Commenting on the above verse, Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا has stated, ‘The ostentatious are given the reward of their virtuous deeds within their worldly life, and are not oppressed at all.’ (*Tafseer Tabari, vol. 7, p. 13*)

*Riya-kariyaun say bacha Ya Ilahi
Bana mujh ko mukhlis bana Ya Ilahi*

An ostentatious deed is not accepted

It is stated on page 16 of the 166-page book ‘*Riya Kari*’, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ does not accept the deed that has ostentation in it equal to even a mustard seed.’

(Attargheeb Wattarheeb, vol. 1, p. 36, Hadees 27)

*Dikhaaway say mujh ko Ilaahi bachaana
Mujhay Apni rahmat say mukhlis banaana*