



DEFINING THE CONTEMPTABLE WORLD



Translated into English by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
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Attar Qadiri Razavi



کونسی دُنیا بُری ہے؟

Konsi dunya burri hay?

Defining the Contemtable World

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 Qaadiri 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].

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Defining the Contemtable World

An English translation of 'Konsi dunya burri hay?'



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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 Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

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

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The content of this booklet was extracted from pages 259 to
271 of *Call to Righteousness*.

Defining the Contemtable World

Du'a of the successor of Ameer of Ahl ul-Sunnah

‘O Lord of Mustafa! Whoever reads or listens to the 18 page
booklet *Defining the Contemtable World*, remove love of the
world from their hearts, grant them love of Your final Prophet
ﷺ and forgive them without accountability.’

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Sending Salaat upon the Prophet ﷺ

The Messenger of Allah ﷺ has stated, “The closest
of people to me on the Day of Judgement, will be the one who
recited the most Salat upon me.”¹

صَلُّوا عَلَى الْحَبِيبِ ﷺ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Tirmizi, vol. 2, p. 27, Hadith 484

Reason why the awe of Islam has left the hearts

Regretfully! Today, much of the *ummah* is deprived of loving Islam truly because of attaching too much importance to the world. Here is a blessed Hadith in this context, highlighting the devastating consequences of this. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has narrated, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “When my *ummah* considers the world to be something great, they will lose the awe of Islam. When they give up commanding good and preventing evil, they will be deprived of the blessings of revelation. When they make use of abusive language towards one another, they it will lose esteem in the court of Allah عَزَّ وَجَلَّ.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Madani pearls of knowledge regarding the world

The world is play and amusement

Dear Islamic brothers! As mentioned in the above Hadith, the *ummah* will lose true awe and respect of Islam when they begin giving importance to the world. Considering the world to be something great, is actually something very bad. Let me have the privilege of presenting some Madani pearls containing exclusive information about the world, with the intention of

¹ Nawadir al-Usool, vol. 1, p. 679, Hadith 933

earning reward in the Hereafter. Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, has published a translation and tafsir of the Holy Quran entitled *Kanz al-Iman with Khaza'in al-'Irfan*. On page 252 of this work, we can find the translation and tafsir of the 32nd verse of Surah Al-An'aam, in which Allah Almighty says,

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ط

وَلِلْآخِرَةِ الْخَيْرُ لِلَّذِينَ يُتَّقُونَ ط أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

*The life of this world is nothing except an amusement and game; and undoubtedly the house of the Hereafter is better for those who fear; so do you not have sense?*¹

Commenting on this verse, a renowned commentator of the Quran and a great scholar of Islam, 'Allamah Sayyid Muhammad Na'im al-Din Muradabadi رَحِمَهُ اللهُ عَلَيْهِ has stated in his commentary *Khaza'in-ul-'Irfan*: "Pious deeds and acts of worship, though performed by Muslims in the world, are considered to be the acts of the Hereafter. This also shows that everything in the world is play and amusement except for the deeds of the pious."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ [Kanz al-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 32)

Meaning of the world

It is stated on page 128 and 129 of the book *Islah-i-A'mal* (Rectification of Deeds): “The word دُنْيَا (the world) literally means ‘closeness’. That is to say, it is called this because it is closer to human beings compared to the Hereafter, or alternatively, it is closer to the heart because of its desires and pleasures.”¹

Another meaning of the world

Sayyiduna ‘Allamah Badr al-Din al-‘Ayni رَحِمَهُ اللّٰهُ عَلَيْهِ has stated on page 52 of the first volume of his book *‘Umdah al-Qaari*, a commentary on the Hadith book *Sahih Bukhari*: “Before the abode of the afterlife, all creation is referred to as the world.”² “Therefore, gold, silver and everything, whether essential or inessential, are included in this definition of the world.”³

Good and bad world

There are three categories of worldly things:

1. First are those worldly things that remain with a person in the Hereafter and benefit him even after his death. Only two things fall under this category: knowledge and deeds. The latter entails worshipping Allah عَزَّوَجَلَّ with sincerity.

¹ *Al-Hadiqah al-Nadiyyah*, vol. 1, p. 17

² *‘Umdah al-Qaari*, vol. 1, p. 52

³ *Al-Hadiqah al-Nadiyyah*, vol. 1, p. 17

This category of the world is praiseworthy and most excellent.

2. The second category, entails that whose effect or benefit is limited to this world and offers no aid in the Hereafter. For example, attaining pleasure from sins, or gaining benefit from permissible things like land, property, gold, silver, good clothing and delicious foods, to an extent which surpasses ones needs. This is a disliked and condemnable form of the world.
3. The third category consists of things which assist in performing good deeds, such as essential food, clothing etc. This is also an excellent category, but will become disliked if it is aimed at deriving immediate benefit and pleasure from the world.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Which worldly deeds can be done for Allah ﷺ?

Adding onto the previous discussion regarding categories of worldly things, there are also three categories of worldly deeds:

1. Some are deeds that one cannot even think of for Allah ﷺ. For example, impermissible and Haram deeds.
2. Some are deeds that may or may not be performed for the

¹ *Ihya al-'Uloom*, vol. 3, pp. 270-271

pleasure of Allah عَزَّوَجَلَّ. For example, contemplation and staying away from desires. If anyone contemplates over anything aiming for popularity or respect amongst people, or gives up desires to save money or to remain healthy, these deeds will not be considered to have been performed for the pleasure of Allah عَزَّوَجَلَّ.

3. Some deeds, although outwardly appearing that they were done for the carnal self (nafs), but are actually done with the intention of gaining the pleasure of Allah عَزَّوَجَلَّ, such as eating food and getting married. etc.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Definition of a worldly person

When a person uses anything from the world for the betterment of his afterlife, he will not be called a worldly person, but rather, the world will serve as a farm for his afterlife. However, if he earns worldly things to satisfy his desires and indulge in pleasure, he will then be considered a worldly person.²

The astonishing reality of worldly things

Nothing in the world contains real pleasure. Commonly, people attribute delight and pleasure to whatever brings an end to

¹ *Ihya al-'Uloom*, vol. 3, p. 273

² *Ihya al-'Uloom*, vol. 3, p. 272

troubles. For example, food is considered to be a means of deriving pleasure, because it removes the trouble of hunger. This is why the eating person does not find pleasure after his appetite has been satisfied. Similarly, water is considered pleasing, as it quenches one's thirst. A person drinking water no longer feels its delight after his thirst is quenched. Ultimately, real pleasure, delight and satisfaction will be gained in Paradise, because Paradise-dwellers will not have any trouble. When there is no trouble in Paradise, there will also be nothing which serves to remove it. For example, foods and beverages will be given to Paradise-dwellers to give them true pleasure, not to remove trouble, because there will be no trouble in Paradise.¹

Daughter of Iblis

Sayyiduna 'Ali Khawwaas رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The world is a daughter of Iblis the accursed (Satan). Anyone who loves the world is the husband of Satan's daughter. Satan continues to come and meet the worldly person because of this relation with his daughter. O my brother! If you want to remain safe from Satan, do not establish a relation with his daughter (i.e. the world).²

Blue-eyed ugly old woman

Sayyiduna Fudayl bin 'Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ has stated, Sayyiduna

¹ *Al-Hadiqah al-Nadiyyah*, vol. 1, p. 19, summarised

² *Al-Hadiqat al-Nadiyyah*, vol. 1, p. 19, summarised

‘Abdullah ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا said: On the Day of Judgement, an extremely ugly blue-eyed old woman will appear in front of people, with her teeth protruding forward. They will be asked, “Do you know her?” The people will reply, “We seek refuge of Allah عَزَّوَجَلَّ from recognizing her.’ They will be told, “This is the very same world you were proud of. You broke off ties of kinship due to it. You harboured jealousy and enmity towards one another because of it.’ Then (the world in the form of the old woman) will be thrown into Hell. She will call out, “O my Creator! Where are my followers and my congregation?” Allah عَزَّوَجَلَّ will say, “Bring them together with her.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The world is sweet and beautiful

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The world is sweet and lush. Whoever earns wealth within it in a halal fashion and spends it upon that which is rightful, Allah عَزَّوَجَلَّ will grant him reward and will make him enter Paradise. Whoever earns wealth within it in a haram fashion and spends it upon the unlawful, Allah عَزَّوَجَلَّ will make him enter ‘دَارُ الْهَوَانِ’ (the home of humiliation).²

Commenting on the above Hadith, ‘Allamah ‘Abd al-Rauf Munawi رَحِمَهُ اللَّهُ عَلَيْهِ has written in *Fayd al-Qadīr*: “This

¹ Zamm al-Dunya ma’ Mawsu’ah al-Imam ibn Abi al-Dunya, vol. 5, p. 72, Raqm 123

² Shu’ab al-Iman, vol. 4, p. 396, Hadith 5527

highlights the fact that the world is not intrinsically bad, as it is a farm for the Hereafter. Anyone who attains something worldly with permission from Shari'ah, will be helped by that thing in his afterlife.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Three excellent deeds in the world

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “The world and everything in it is cursed, except for enjoining good, preventing evil or making dhikr of Allah عَزَّوَجَلَّ.”²

‘Allamah ‘Abd al-Ra’uf Munawi رَحِمَهُ اللَّهُ عَلَيْهِ has commented on this blessed Hadith in *Fayd al-Qadir*: These deeds (i.e. enjoining good, preventing evil and remembering Allah عَزَّوَجَلَّ) are indeed performed in the world, but are not considered to be the deeds of the world. In fact, these are the deeds of the afterlife and a means of gaining the blessings of Paradise. Therefore, everything aimed at gaining Divine pleasure is exempt from this curse.³

The world is cursed except four things

The master of Madinah, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has

¹ *Fayd al-Qadir*, vol. 3, p. 728, Hadith 4273

² *Al-Jami’ al-Saghir*, p. 260, Hadith 4282

³ *Fayd al-Qadir*, vol. 3, p. 735, Hadith 4282

stated, “Take heed! The world and everything in it is accursed, except for the dhikr of Allah, that which draws (a servant) close to his Lord عَزَّوَجَلَّ, the scholar and seeker of knowledge.”¹

A renowned commentator of the Holy Quran and a great intellectual figure, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ comments on this Hadith by saying: Anything which causes a person to become heedless of Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is included when defining the world in this regard. Alternatively, anything which leads to the displeasure of Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described as the world. Raising children, consuming food, attire, having a home etc, are the Sunnah of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. These acts are not included in this definition.²

The world is more insignificant than the wing of a mosquito

Dear Islamic brothers! The world is extremely lowly and inferior. Assuming it to be important is not wise, as it is more insignificant than the wing of a mosquito. It can be found on pages 464 and 465 of ‘*Malfuzaat A’la Hadrat*’ (The statements of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ):

It is mentioned in a blessed Hadith: “If the value of the world were equal to a mosquito’s wing in the court of Allah عَزَّوَجَلَّ, He

¹ Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2329

² Mirat al-Manajih, vol. 7, p. 17

would not give a sip (of water) to the disbelievers.”¹ The world is disgraced and hence has been given to the disgraced. Allah ﷻ has not mercifully looked at it ever since He created it. The world is suspended between the sky and the earth, crying and saying, “O my Lord! Why are You displeased with me?” After a long period of time, Allah ﷻ says, “Silence, vile one!”

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further said: Gold and silver are the enemies of God. Whoever loved gold and silver will be addressed in the following way on the Day of Judgement: “Where are those who loved the enemy of God?” Allah ﷻ keeps His beloved bondsmen away from the world just as, without comparison, a mother keeps her ill child away from harmful things.

Allah ﷻ has said in the 11th verse of Surah Bani Israil:

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

*And man supplicates for evil like the way he seeks goodness; and man is very hasty.*²

Man asks for evil as if he is asking for good. Allah ﷻ knows (how much harm is in) what he asks for. A person may make du’a, but Allah ﷻ does not give to him what he asks (in order to save him from harm).

¹ Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2327

² [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, verse 11)

Allah عَزَّوَجَلَّ has said in verses 196 and 197 of Surah Aal Imran:

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاءٌ قَلِيلٌ ثُمَّ مَا
وَهُمْ جَهَنَّمُ ۖ وَبُئْسَ الْبِهَادُ ﴿١٩٧﴾

O listener! Do not let the (free) movements of the disbelievers in the cities deceive you. It is a brief enjoyment (for the disbelievers); their abode is Hell, and what an evil abode.^{1,2}

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Prosperity of non-Muslims is only temporary

Dear Islamic brothers! Repel this evil thought from your mind that we have been deprived of worldly luxuries because of being Muslim, whereas the non-Muslims are enjoying prosperity and affluence in the world. Have firm belief that there are eternal blessings in Paradise for Muslims, while there is no comfort for the non-Muslims after death. For them is blazing fire in the Hereafter and never-ceasing torment in Hell. Here are verses 33, 34 and 35 of Surah al-Zukhruf, with their translation and tafsir from page 904 of *Kanz-ul-Iman with Khaza'in-ul-'Irfan*. Allah عَزَّوَجَلَّ has said:

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal 'Imran, verse 196-197)

² Malfuzaat-e-A'la Hadrat, pp. 464-465

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ
لِبُيُوتِهِمْ سُقْفًا مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَبُيُوتِهِمْ
أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَكَيَّنُونَ ﴿٣٤﴾ وَزُخْرَفًا ۚ وَإِنَّ كُلَّ ذِيكَ لَنَّا مَتَّاءُ
الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

And if it was not so that all mankind would be on one religion (of disbelievers and desiring worldly life only), We would have surely made for the disbelievers the roofs of silver and stairs whereon they go up. And doors of silver for their houses and couches of silver upon which they would recline. And various adornments; and all this is provision only of the life of this world; and the Hereafter with your Lord, is for the pious ones.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dead goat

Commenting on the word مُتَّقِينَ [i.e. *the pious*] mentioned in the above verses, ‘Allamah Sayyid Muhammad Na’im al-Din Muradabadi رَحِمَهُ اللَّهُ عَلَيْهِ has stated: (The pious are) those who have no desire for the world. It is stated in a Hadith found in *Sunan al-Tirmizi*, “If the importance of the world were equal to (even) a mosquito’s wing in the court of Allah عَزَّوَجَلَّ,

¹ [Kanz al-Iman (Translation of Quran)] (Part 25, Surah al-Zukhruf, verses 33-35)

He ﷺ would not give (even) a sip (of water) to the disbelievers.¹

Another blessed Hadith details how the final Prophet ﷺ was once with his Companions, when he came across a dead goat on the way. He then explained, “Can you see? Its owners have thrown it away without a care. To Allah ﷻ, the world is not even as important as this dead goat is to its owners.”²

In another Hadith, the Messenger of Allah ﷺ has said, “When Allah ﷻ bestows grace upon any of His servants, He protects them from the world as you protect your ill from water.”³

Hadith: “The world is a prison for the Muslim and paradise for the disbeliever.”⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The story of two fishermen

The great jurist, Sayyiduna Faqeeh Abu al-Layth Samarqandi رحمه الله عليه narrates:

In a previous era, a Muslim and a non-Muslim once went to

¹ Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2327

² Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2328

³ Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2044

⁴ Sunan al-Tirmizi, vol. 4, p. 145, Hadith 2331, Khaza'in-ul-'Irfan, p. 904

catch fish. Mentioning the names of his false gods, the non-Muslim continued to catch fish until there was a heap of them. The Muslim cast his fishing net many times mentioning the name of Allah عَزَّوَجَلَّ but remained empty-handed. By evening, he had only caught a small fish, but that too had jumped back into the water. The Muslim returned empty-handed, but the non-Muslim returned with his basket full of fish. An angel appointed to the Muslim began to feel pity for him. When Allah عَزَّوَجَلَّ showed him the palace (and grand status) of the Muslim in Paradise, ‘By Allah عَزَّوَجَلَّ!’, the angel spontaneously proclaimed, ‘after this Muslim fisherman enters this splendid palace, he will not care at all about the trouble of not catching fish.’ When Allah عَزَّوَجَلَّ showed the angel the abode of the non-Muslim in Hell, the angel said, ‘By Allah عَزَّوَجَلَّ! After this non-Muslim reaches this place of torment, he will not be benefitted at all by the (temporary) worldly happiness of gaining heaps of fish.’¹

Alarm bells should ring if you are disobedient, yet still gain what you want

Dear Islamic brothers! One can learn from the previously mentioned story, that the advancement of the non-Muslims in the world and attainment of wealth in abundance are not worth envying. The poor, destitute and distressed Muslims will be overjoyed on the Day of Resurrection. Therefore, if a pious Muslim is unable to gain what he desires, he should not lose heart, because the satisfaction of every desire of those who do

¹ *Tanbih al-Ghafilin*, p. 136

not offer Salah and are engulfed in sins is not proof of goodness. Instead, it is an alarm bell ringing for them. Sayyiduna ‘Uqbah bin ‘Amir رَضِيَ اللهُ عَنْهُ has narrated that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “When you see that Allah عَزَّوَجَلَّ gives those things to the sinful bondman that he likes, then this is respite from Him.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Wisdom in immediate punishment

Dear Islamic brothers! Every act of Allah عَزَّوَجَلَّ has *hikmah* (wisdom). One can earn great reward by having patience with poverty and with any other type of worldly difficulty, because difficulties and adversities are a means of sins being removed, blessing the suffering person with high ranks. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “When Allah عَزَّوَجَلَّ intends goodness for a servant, He immediately punishes them for their sin in the world.”²

Maulana Rūm رَحِمَهُ اللهُ عَلَيْهِ has said:

ہم خدا خوابی و ہم دنیاے دُوں این خیال است و محال است و جنوں

Translation: You want the Almighty as well as the humiliated world; this idea of yours is nothing but insanity and impossibility.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Musnad Imam Ahmad, vol. 6, p. 122, Hadith 17313

² Musnad Imam Ahmad, vol. 5, p. 630, Hadith 16806

Preacher also forgiven

Sayyiduna Sulaym bin Mansur رَحِمَهُ اللّٰهُ عَلَيْهِ has stated: Seeing my deceased father in a dream, I asked him, مَا فَعَلَ اللّٰهُ بِكَ؟ “How did Allah عَزَّوَجَلَّ treat you?’ He replied that Allah عَزَّوَجَلَّ bestowed grace upon him and said, “O non-practicing old man! Do you know why I have forgiven you?’ I humbly replied, “O my Creator عَزَّوَجَلَّ! No.’ Allah عَزَّوَجَلَّ then said, “Once you delivered a heartfelt speech in a gathering, making the attendees cry. One such servant of Mine who had never wept in My fear was also present during the speech. Listening to your speech, he also began to weep. Having mercy on that weeping man, I forgave him and all other attendees of the gathering. This is why you have also been forgiven.”¹

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

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّیْنَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

The crying one attains his goal

Dear Islamic brothers! Undoubtedly, there is a very high rank of those preachers who deliver heartfelt speeches, bringing such people to the court of Allah عَزَّوَجَلَّ who had moved away from it.

¹ Sharh al-Sudoor, p. 283

Indeed, the fortunate Islamic brothers promoting the call to righteousness sincerely with good intentions, are successful in the worldly life as well as in the afterlife. The previous account also shows that the one who cries in fear of Allah, ultimately attains his goal. Shedding tears and remaining fearful of Allah is a great honour. Those who shed these valuable tears are a cause of blessings for those who do not. There are countless blessings of attending a Sunnah-inspiring gathering and participating in the heartfelt du'a made during such gatherings. Who knows, perhaps everyone will be forgiven for the sake of one person's tears.

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Whoever loves his Dunya has harmed his Hereafter, and whoever loves the Hereafter has harmed his Dunya. So, give priority to the eternal Hereafter over this mortal Dunya. (Musnad Imām Aḥmad, Vol: 7, Page: 165, Hadith No: 19717)



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