



A portion of Ameer-e-Ahl-e-Sunnat's book Call to Righteousness,
with additions and adjustments, entitled:

THE EXCELLENCE OF CRYING IN FEAR OF ALLAH



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

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The excellence of crying in fear of Allah

The excellence of crying in fear of Allah

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The excellence of crying in fear of Allah

An English translation of '*Khauf-i-Khuda Mein Rone Ki Fazeelat*'



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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 this 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 **Almighty**! 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, p. 40*)

Note:

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

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The excellence of crying in the fear of Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Supplication of the Amir of Ahl al-Sunnah:

“O Lord of Mustafa! Whoever reads or hears the 24 page booklet, *The excellence of crying in fear of Allah*, grant them the ability to cry in fear of You with sincerity, and grant them forgiveness without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *salat* upon the Prophet ﷺ

The master of Madinah, the final Prophet ﷺ said whilst addressing those who praise Allah Almighty and recite *salat* upon Prophet after salah: “Supplicate, it will be accepted. Ask, it will be given.”¹

Dear Islamic brothers, crying in fear of Allah Almighty and out of love for the Prophet ﷺ is a blessing of great magnitude. Intending to gain reward, the merits of crying to this

¹ *Ṣaḥīḥ Muslim*, p. 172, Hadith 912

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end are presented hereupon for the reader as an invitation towards goodness and form of encouragement. If only we become those of solemn disposition, who cry in fear of Allah Almighty and out of love for the Prophet ﷺ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Those not crying were forgiven for the sake of those who did

Sunnah-inspired gatherings, Madani circles of knowledge, and congregations of na't hold untold degrees of greatness. A person should attend them from beginning to end, as he does not know when his heart shall be opened. Becoming overwhelmed with emotion in the process, his eyes may well up with tears due to the sincerity of his heart. He may then be sheltered by divine mercy, and every Muslim present there may be forgiven due to the blessing of a single person's sincere tears. Let us observe a hadith, which details how a large amount of individuals may be forgiven due to those who shed tears in virtuous gatherings:

The Messenger of Allah ﷺ was once delivering a sermon, when an attendee began to cry. Seeing this, he explained:

If all such Muslims whose sins are equal to mountains were present amongst you today, they would be

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forgiven due to the crying of this single person. This is because angels were also crying with him and supplicating: **اللَّهُمَّ شَفِّعِ الْبَكَائِينَ فِيْمَنْ لَمْ يَبْكْ** - ‘O Allah Almighty! Accept the intercession of the crying in favour of those not crying.’¹

Mawlana Rumi **رَحْمَةُ اللَّهِ عَلَيْهِ** poetically says:

بر کُجا اشکِ رَوانِ رَحمتِ بُود بر کُجا آبِ رَوانِ غُنجِ بُود

Translation: *When it rains from the sky, buds and flowers blossom. When someone sheds tears in fear of Allah, flowers of mercy blossom instead.*

Tear equal to the head of a fly

The final Prophet of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: “Whichever Muslim has tears flow from his eyes in fear of Allah, despite them being equal to (just) the head of a fly and with said tears coming upon the visible part of his face; Allah will ordain him haram upon Hellfire.”²

Sound from the chest could be heard a mile away

Hujjat al-Islam, Imam Abu Hamid Muhammad bin Muhammad bin Muhammad Ghazali **رَحْمَةُ اللَّهِ عَلَيْهِ** reports: “When

¹ *Shu'ab al-Īmān*, vol. 1, p. 494, Hadith 810

² *Shu'ab al-Īmān*, vol. 1, p. 491, Hadith 802

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Sayyiduna Ibrahim عليه السلام would stand in prayer, the sound of his chest rumbling as he shed tears in fear of Allah could be heard from a mile away.”¹

Who is the greatest personage after the Prophet ﷺ?

سُبْحَانَ اللَّهِ! The greater fear someone has of Allah, the higher their rank. We have just heard about the intense fear of Allah possessed by Sayyiduna Ibrahim عليه السلام. Words cannot express how great a rank he has. After our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ibrahim عليه السلام is the greatest of all creation.

‘Allamah Mufti Jalaluddin Amjadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated on pages 194-195 of his work *Islami Ta’lim*:

After the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Prophet Ibrahim عليه السلام has the greatest rank. After him, Prophets Musa, ‘Isa and Nuh عليهم الصلوة والسلام have the highest ranks respectively. These holy personages are referred to as Mursalin-i-‘Ulul-‘Azm (مُرْسَلِينَ أُولُو الْعِزْمِ).²

¹ *Ihyā al-‘Ulūm*, vol. 4, p. 224

² *Islami Ta’lim*, p. 195

Crying trees and stones

As found on page 45 of the book *Khauf-i-Khuda*, published by Maktabah al-Madinah, the publishing department of Dawat-e-Islami:

When Prophet Yahya عَلَيْهِ السَّلَام stood to offer salah, he would weep extensively (in fear of Allah), such that trees and parts of the earth itself would cry with him. Seeing his son shed tears in this fashion, Prophet Zakariyyah عَلَيْهِ السَّلَام would also weep until becoming unconscious. Due to constantly shedding tears, wounds had appeared on the blessed cheeks of Prophet Yahya عَلَيْهِ السَّلَام. His respected mother رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهَا would affix woolen bandages to his blessed cheeks for this reason.

He cried every time he stood to offer salah. As a result, the woolen bandages would become soaked in his blessed tears. When his respected mother squeezed them out to dry them and he saw his tears falling onto the arm of his mother, he would beseech Allah Almighty in these words, ‘O Allah Almighty! These are my tears; she is my mother, and I am Your bondsman, whereas You are اَرْحَمُ الرَّاحِمِينَ - the most Merciful.’¹

¹ Ihya al-‘Ulūm, vol. 4, p. 225

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A valley between Paradise and Hellfire

Prophet Yahya عَلَيْهِ السَّلَام once went missing. His respected father, Prophet Zakariyyah عَلَيْهِ السَّلَام spent three days in search of him. He was eventually found standing in an open grave, weeping. “O my beloved son!”, Zakariyyah عَلَيْهِ السَّلَام exclaimed, “I have spent three days looking for you. Why do you stand crying in this grave?” In reply, he explained, “Dear father! Have you not told me there is a valley between Paradise and Hell, and only he who cries abundantly may cross it?” Listening to this, his father said, “My son! Weep!” Saying this, he himself also began to shed tears.¹

Birth of an angel from every tear

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once beautifully mentioned, “There are some angels of Allah Almighty whose sides constantly tremble in fear of Him. An angel is born from every droplet of tears emanating from their eyes, who then stands and begins glorifying his Lord.”²

He who cries will never enter Hellfire

‘He who cries in fear of Allah will never enter Hellfire, until milk returns to the udder.’³

¹ *Shu'ab al-Īmān*, vol. 1, p. 493, Hadith 809

² *Shu'ab al-Īmān*, vol. 1, p. 521, Hadith 914

³ *Shu'ab al-Īmān*, vol. 1, p. 490, Hadith 800

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- The Messenger of Allah ﷺ

Explaining this, the renowned Qur’anic exegete, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ added:

As it is impossible for the milk taken from a cow to be returned to an udder, it is also impossible for such a person (who cries in fear of Allah) to enter Hellfire. Allah Almighty says:

حَتَّى يَلْجَأَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ط

“Until the camel goes through the eye of needle.”¹

Shedding tears and crying in fear of God harbours many excellences. May Allah Almighty bless us with them.²

Forgiveness for he who cries in fear of Allah

As narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ, the Messenger of Allah ﷺ, said, “Whoever weeps in fear of Allah Almighty will be forgiven by Him.”³

¹ [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A’raaf, verse 40)

² Mirāt al-Manājīh, vol. 5, p. 436

³ Ibn ‘Adi, vol. 5, p. 396

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If you wish to attain salvation

Sayyiduna ‘Uqbah Ibn ‘Amir رَضِيَ اللَّهُ عَنْهُ once humbly asked, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is salvation?” In reply, it was explained, “To withhold your tongue (speak when this will cause benefit and not harm), have your home suffice for you (do not leave the home unnecessarily) and weep upon transgressions.”¹

Heavy rain began

Very fortunate are those who cry in fear of Allah Almighty and love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In order to attain the honour of shedding tears for Allah and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, adopting the company of those who cry to this end will prove beneficial. You will find a large number of people who weep in the Islamic environment of Dawat-e-Islami – a global, non-political movement working to spread teachings of the Qur’an and Sunnah. Devotees of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be your first port of call when looking for good company, and you should also travel in Madani qafilahs alongside them. You too will begin to shed tears for Allah and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even if you did not use to weep beforehand, إِنْ شَاءَ اللَّهُ. Correlating to this topic, here is a unique incident that took place on a Madani qafilah.

¹ *Jāmi’ al-Tirmidhi*, vol. 4, p. 182, *Hadith* 2414

A 12-day Sunnah-inspired Madani qafilah once travelled to a village situated in the Tharparkar district of Bab al-Islam, Sindh. It had not rained there for many years, leaving people deeply distressed. After salah was offered, locals requested the participants of the Madani qafilah to make du'a for rain. They proceeded to raise their hands, as did all other worshippers in attendance. The du'a was still in progress when rain-laden clouds of mercy began to appear in the sky from all directions. It began to rain heavily, whereas the sky was clear a short while ago and the sun was also shining brightly. This blessing of the Madani qafilah was widely proclaimed throughout the village. Scholars and imams of the village declared the downpour as being the outcome of the du'a made by the devotees of the Messenger during the Madani qafilah of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Treatment of diseases with rainwater

سُجِّنَ اللَّهُ! Rain is a bounty from Allah. It has been described in the Quran as:

مَاءٌ مُبَارَكًا

*"blessed water"*¹

¹ [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Qaaf, verse 9)

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As found on page 30 of *Rah-i-Khuda mein kharch karne ke fazail*, a work published by Maktabat al-Madinah:

Sayyiduna ‘Ali رَضِيَ اللَّهُ عَنْهُ once said, ‘When anyone of you seeks cure, write any verse of the Qur’ān on a plate, and drink rainwater from it. He should then take one dirham from the dowry of his wife with her consent. Purchase honey with the dirham and consume this, for indeed this is a cure.’¹

A doctor has remarked, “I have prescribed honey and rainwater to many patients. This was found to be more effective than other treatments.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Weeping in Divine fear is a Sunnah

As relayed by Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ :

When this verse was revealed:

أَفَإِنْ هَذَا الْحَدِيثُ تَعْجَبُونَ ﴿١٦٦﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿١٦٧﴾

“So, are you surprised at this fact (that the Qur’aan is revealed upon a human being)? And you laugh and do not weep.”²

¹ Al-Mawahib al-Ladunniyyah, vol. 3, p. 48; Fatāwā Razawiyyah, vol. 23, p. 155

² [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Najm, verses 59,60)

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The Companions of Suffah رَضِيَ اللَّهُ عَنْهُمْ wept until their faces were covered in tears. Seeing this, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also began to cry. The weeping of the Companions increased manifold as a result. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘He who wept in fear of Allah will not enter Hellfire.’¹

Allah! Kya Jahannam ab bhi na sard ho ga?

*Ro ro ke Mustafa ne darya baha diye hain*²

In this couplet, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has made a humble request to Allah Almighty by saying:

O Allah! Has the fire of Hell not yet become cool for the servants of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Your beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has wept so profusely whilst praying for the forgiveness of his *ummah*, it is as if he has shed a river of tears.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Adopt the appearance of crying

“Whoever can cry should do so. If you cannot cry, form an expression which makes it seem as though you are.”³

¹ *Shu'ab al-Īmān*, vol. 1, p. 489, Hadith 798

² *Hadaiq-i-Bakhshish*

³ *Ihyā al-'Ulūm*, vol. 4, p. 201

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- Amir al-Mu'minin, Sayyiduna Abu Bakr Siddiq
رَضِيَ اللَّهُ عَنْهُ

Dear Islamic brothers, imitating the righteous is also a righteous deed. As found on page 81 of *Fadaail-i-Du'a* published by Maktaba-tul-Madinah, certain etiquettes needed for the acceptance of du'a are mentioned. From this list, etiquette number 33 entails, "The asker should strive to shed tears (during du'a), even if just a droplet. This is a sign of acceptance. If unable to weep, then he should adopt the appearance of weeping, as imitating the pious is also a pious deed."

Explaining the above etiquette of supplication, Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ has explained, "This act of adopting the appearance of weeping with the intention of imitating the pious is done in the court of Allah Almighty, without intending to impress people. If it is done to impress others this is considered ostentation and haram. This point must be kept in mind."

Unique parable about sprinkling flour over the head and beard

Let us proceed towards a unique and slightly redacted story concerning imitation of the pious, extracted from page 54 of *Ma'dan-i-Akhlaq's* (مَعْدَنُ أَخْلَاقِ) first volume:

A comedian on his deathbed forwarded a dying wish to his friend, asking for flour to be sprinkled upon his

beard and head at the time of burial. Surprised, his friend said, “You have been joking throughout your life and are doing so even in your dying moments. Refrain from it now.” ‘If you are really a well-wisher of mine’, the comedian said, ‘then do what I say.’ His friend smiled and agreed.

At the time of burial, the friend sprinkled flour over the beard and head of the now deceased comedian. The latter was seen in a dream by his friend later, and asked, مَا فَعَلَ اللَّهُ بِكَ؟ - “How did Allah Almighty treat you?” The deceased replied, “I was asked why I had asked for flour to be cast upon me. I humbly said, ‘O Allah Almighty! I heard the saying of Your Messenger Muhammad ﷺ - إِنَّ اللَّهَ يَسْتَحْيِي عَنْ ذِي الشَّيْبَةِ الْمُسْلِمِ, صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ” - “Without doubt, Allah Almighty does not punish the aged Muslim.”¹ I did not have control over becoming old, so I thought that I should at least make my appearance like that of an old person. Allah Almighty then said, ‘Go! I have forgiven you.’”

رحمتِ حقِ بہانہ سے جوید رحمتِ حقِ بہا، نہ سے جوید

Translation: The mercy of Allah Almighty does not seek a price. The mercy of Allah Almighty merely seeks a reason.

¹ Al-Mu'jam al-Awsat, vol. 4, p. 82, Hadith 5286

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White hair will be light on the Day of Judgement

These days, ageing Islamic brothers become shy of white hair, whereas for a Muslim, the appearance of white hair in old age is a great blessing. The final Prophet ﷺ explained their importance by saying, “Do not pull out white hairs, as they shall be light on the Day of Judgement. Whomsoever has one hair become white, Allah Almighty will record one virtue, forgive one sin and raise him one rank.”¹

Excellence of not wiping tears

Amir al-Mu'minin, the lion of Allah, Sayyiduna 'Ali al-Murtada, رضى الله عنه has said, “When any of you cry in fear of Allah, do not wipe the resultant tears with a piece of cloth. Allow them to flow down onto your face, as you shall come before Allah in the same state.”²

Crying in privacy at home is better

Dear Islamic brothers, No doubt, one should not wipe tears he has shed in fear of Allah Almighty and love of the Prophet ﷺ. Having said this, when crying in the company of others, consider the following: ‘By not wiping my tears, am I seeking to have others consider me pious and virtuous?’ معاذ الله, this crying would now be considered ostentation and showing off. Such a person shall not gain the excellences attached with

¹ Attargheeb Wattarheeb, vol. 3, p. 86, Hadith 6

² Shu'ab al-Imān, vol. 1, p. 493, Hadith 808

not wiping tears now, as the intention is not right. Instead, he fall into sin and potential punishment in Hellfire. One who fears ostentation when shedding tears in the presence of others, can learn a great deal from an incident narrated on page 30 of *Akhlaq al-Salihin* (أَخْلَاقُ الصَّالِحِينَ): Sayyiduna Abu Umamah رَضِيَ اللَّهُ عَنْهُ once saw a person crying in prostration, and said, يَغْمُ هَذَا - لَوْ كَانَ فِي بَيْتِكَ حَيْثُ لَا يَرَاكَ النَّاسُ “This crying is good, but only if you did it at home, whereupon none could witness it.”¹

Wiping tears onto the beard

Whenever Sayyiduna Muhammad ibn Munkadir رَحِمَهُ اللَّهُ عَلَيْهِ cried, he would wipe the tears over his face and beard, saying, “I have learnt that fire will not touch parts of the body that have come into contact with tears shed in fear of Allah.”²

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

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Tanbih al-Mughtarrin*, p. 32

² *Ihyā al-'Ulūm*, vol. 4, p. 201

The excellence of crying in the fear of Allah

If you cannot cry, try hard to do so

Cry, and strive hard to do so if you cannot. I swear by He Who has power over my soul, if anyone of you truly knew, you would scream until you lose your voice and offer salah in such a way that your back would break.¹

- Sayyiduna ‘Abd Allah bin ‘Amr ibn ‘Ās رَضِيَ اللَّهُ عَنْهُمَا

Quoting this, Imam Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ adds the following on page 230 of the 4th volume of his *Ihya al-‘Ulum*: “It is as if he is gesturing towards this hadith of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘If you knew what I knew, you would laugh less and weep more.’”²

Allah will extinguish many seas of fire with a single teardrop

The face of the person whose eyes fill with tears (in fear of Allah) will not be blackened and disgraced on the Day of Judgement. If tears flow from those eyes, Allah will extinguish many seas of fire with the very first droplet. If anyone from amongst a nation cries (in fear of Allah), mercy is granted to them.”³

- Sayyiduna Abu Sulayman Darani رَحِمَهُ اللَّهُ عَلَيْهِ

¹ *Az-zuhd li ibn al-Mubarak*, p. 356, raqm 1007

² *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 243, Hadith 6485

³ *Iḥyā al-‘Ulūm*, vol. 4, p. 201

One teardrop is better than giving one thousand dinars in charity

“To me, shedding a tear in Divine fear is better than giving one thousand dinars in charity.”¹

- Sayyiduna ‘Abd Allah bin ‘Amr ibn ‘Ās رَضِيَ اللَّهُ عَنْهُمَا

Excellence of every drop of tear falling on the ground

Shedding tears in fear of Allah is more dearer to me than giving gold equivalent to my weight in charity. If a person weeps in fear of Allah, and even a single drop of his tears falls onto the ground, fire will not touch him.²

- Sayyiduna Ka’b al-Ahbar رَضِيَ اللَّهُ عَنْهُ

When a *hūr* rubbed tears onto her face

In my dream, I saw a bright-faced *hūr* (heavenly maiden). “What caused your face to be of such brightness?”, I inquired. “Do you remember the night in which you cried?”, she asked, to which I replied in the affirmative. She explained, “Your tears were brought to me, and I rubbed them onto my face. Your tears are what caused my face to shine with this brightness.”³

¹ *Shu’ab al-Īmān*, vol. 1, p. 502, *Hadith* 842

² *Durrat al-Nasihin*, p. 253

³ *Risalah Qushayriyyah*, p. 422

The excellence of crying in the fear of Allah

- Sayyiduna Ahmad bin Abu al-Hawari رَحِمَهُ اللهُ عَلَيْهِ

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

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Remaining happy despite committing sins may cause the sinner to fall into Hell

A devout worshipper has said:

If someone commits a sin and then laughs, know with certainty that Allah will make this reckless person enter Hellfire, whereupon he shall weep. If someone cries in fear of Allah, despite remaining dutiful and enacting servitude, Allah shall certainly make him enter Heaven, whereupon he will dwell happily.¹

Committing sins recklessly is something very severe

Dear Islamic brothers, Every sin is an evil deed that leads to Hellfire, but committing sins laughingly and fearlessly is extremely destructive. Those committing sins openly should fear the anger and wrath of Allah, as nobody will be able to

¹ *Al-Munabbihat 'ala al-Isti'dad li Yaum al-Ma'ad*, p. 5

The excellence of crying in the fear of Allah

endure the heat of Hellfire. In verses 81 and 82 of Surah Al-Taubah, Allah mentions it in the following manner:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۖ لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا ۖ

*"Say you (O Beloved), 'The Fire of Hell is the hottest.' Had they somehow understood. They should therefore laugh little and cry much."*¹

They would have laughed less and wept more

Commenting on the above verses, Sayyid Muhammad Na'imuddin Muradabadi رحمه الله عليه added:

Felicity and enjoyment in this world – no matter for how lengthy a time period – is comparatively small when paralleled to crying in the Hereafter. This is due to the world being temporal, whereas the Hereafter is everlasting. This crying in the Hereafter is in return for laughing and doing evil deeds (sin) in the world. The Messenger of Allah صلى الله عليه وآله وسلم has said, "If you knew what I knew, you would laugh less and weep more."²

¹ [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, verses 81,82)

² Şaḥīḥ al-Bukhārī, vol. 4, p. 243, Hadīth 6485

The excellence of crying in the fear of Allah

O those committing sins, laughing! Repent!

O you who laughingly commit sins! Before death comes and puts an end to your heedlessness, repent sincerely! In order to understand the gravity of this situation, bring fear of Allah in your heart, adopt seriousness in working towards the Hereafter. To protect yourself from tearfully entering Hellfire, ponder over this beautiful statement of the Prophet ﷺ:

O people! Shed tears! Implement effort to do so if you cannot, as residents in the Hellfire shall cry until tears flow like a pipe onto their faces. When they exhaust their tears, blood will begin to flow in place and their eyes shall become injured. Boats would sail in them (the sheer amount of tears and blood they shall shed) if placed therein.¹

Commenting on this hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ highlights an important point of contemplation:

Cry as much as you can as of now in consternation regarding punishment for your transgressions, out of fear of Allah, in hope for His mercy and love for His Prophet ﷺ. This weeping will bring happiness and pleasure إِنَّ شَاءَ اللهُ.²

¹ *Tafsīr al-Baghawī*, vol. 7, p. 565, *Hadīth 4314*

² *Mirāt al-Manājīh*, vol. 7, p. 545

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Heart-rending du'a changed the life of a sinner

Dear Islamic brothers, in order to drive Satan away, bring a revolutionary change in your life, shed more tears in fear of Allah and love of His Prophet ﷺ, repent sincerely and turn your heart into a garden of Madinah ever-affiliated with the Islamic environment of Dawat-e-Islami. Always remain in steadfast protection of your faith. Continue offering salah regularly and acting upon the Sunnah. Adding to this, the Pious Deeds booklet is a fantastic blueprint to follow in becoming pious. Whilst filling this in, take account of your daily actions and submit it to the relevant representative of Dawat-e-Islami of your locality on the first date of each month. For the accomplishment of our Madani aim, 'I must strive to reform myself and the people of the entire world', travel every month with at least a 3-day Sunnah-inspiring Madani qafilah, accompanying other devotees of the Messenger ﷺ.

Summarised hereupon is a piece of writing received from an Islamic brother hailing from Tandlianwala (Sardarabad district, Punjab, Pakistan):

إِلَّا الْحَمْدُ لِلَّهِ! In 1426 AH (2005), I managed to attend a 3-day Sunnah-inspired gathering held in Multan (Pakistan), conducted under the supervision of Dawat-e-Islami. Attendees had gathered from all over the

world. This led me to becoming affiliated with Dawat-e-Islami's Islamic environment. This left an indelibly positive effect on me. With the blessings of attending this gathering, I proceeded to travel to Karachi, where I was admitted into Jami'at al-Madinah to study *dars-i-Nizami* (formal scholar course).

اَلْحَمْدُ لِلّٰهِ! At the time of writing, I am undertaking studies in hadith. I came to know a friend of mine had started hanging around with alcoholics and left this Islamic environment. He had even given up offering salah, مَعَآذَ اللّٰهِ. I was very anxious for him. Whenever I used to go to my village, Masreerah Chak, Tandlianwala, I would meet and try my best to advise him, but he would turn a deaf ear. I did not give up, however. اَلْحَمْدُ لِلّٰهِ! In 1427 (2006), I invited him to attend the 3-day Sunnah-inspired gathering held in Multan. Attending myself, I did not manage to find him there. Sometime then passed. On the day of Eid, I happened to look out of my home and see a short-bearded Islamic brother wearing an 'imamah coming. I could not recognize him at first, but as he drew closer, I leapt with joy to see it was the very same friend I had invited to the gathering. Rushing towards him, I embraced him with great affection and congratulated him on rejoining the Islamic environment.

When I inquired as to what led to this, he said:

Responding positively to your invitation, I attended the 3-day Sunnah-inspired gathering in Multan. The closing supplications awoke something in my heart. Left and right, people were crying in fear of Allah. My conscience said to me, “Look! These devotees of the Messenger ﷺ are beseeching their Lord, shedding tears in fear of Him and repenting from their sins. You are drenched in sins from head to toe; why do you not yet realise this? Why do you not do the same?” My brother, I could not contain myself afterwards. Tears began to stream down my face. I tearfully repented of my previous sins and made firm intention to grow a beard, as well as begin wearing an ‘*imamah*’.

(The original writer of this article goes on to say:)

!الْحَمْدُ لِلّٰهِ! My friend began to perform and promote the Islamic activities of Dawat-e-Islami with great enthusiasm. Moreover, he came to Bab al-Madinah (Karachi), completed a Madani Qafilah course, and progressed to a position of responsibility within the short period of eight to nine months.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Hair-raising true story

This incident teaches us not to be carefree regarding the misdeeds of our friends and acquaintances. We should harbour concern for them and strive to offer help and advise, as we do not know when their hearts shall open to counsel. We should also constantly avoid bad company, as this can turn even a pious person into Satan's plaything. This Islamic brother was indeed fortunate to have his friend help him, as bad company can cause unparalleled harm if left unchecked. Let us now move onto another true story, which highlights the dangers of bad company.

In Punjab (Pakistan), a strange smell arose in a neighbourhood. After investigating it, the locals were able to locate its source. It was emanating from a locked house. Police were informed, and after they broke the lock of said house to enter within, the corpse of a young man was found on a bedstead. Some of his body parts had decayed, and insects were crawling in them. Many people fainted after seeing this, including some children. The young man was a labourer, who lived in the house on rent. He had become friends with some gamblers. One day, the young man won a lot of money from them during gambling. In order to re-acquire the money they had gambled away, the losing friends fastened a noose around his neck and murdered him with electric shocks. They then locked the house and ran away with the snatched money, leaving his body behind.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The smile of the Prophet

The laugh of the final Prophet

(صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was a smile.

His blessed teeth would shine
like hailstones.



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