



A chapter from the Amir of Ahl al-Sunnah's Call
towards Righteousness, entitled:

WEEKLY BOOKLET: 286

GREATEST SERVICE TO HUMANITY

27 Pages



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انسانیت کی سب سے بڑی خدمت
Greatest Service to Humanity

Greatest Service to Humanity

This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ 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 (*thawāb*).

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Greatest Service to Humanity

An English translation of 'Insaniyat Ki Sab Se Bari Khidmat'



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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‘ ā for reading this book

Read the following *du‘ ā* (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 *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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Greatest Service to Humanity

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Greatest Service to Humanity¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

A person passed away, and a pious elder saw him in his dream. مَا فَعَلَ اللَّهُ بِكَ - “How did Allah deal with you?”, the latter asked. “Allah forgave me”, the person replied. “For what reason?” the elder inquired, to which the person said:

I used to write hadith with a *muḥaddith* (expert in hadith sciences). He recited *ṣalāt* upon the Prophet ﷺ. I also recited it in a loud voice, which was heard by those in attendance. They then recited *ṣalāt* themselves. With the blessings of this, Allah forgave us all.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This subject has been extracted from pp 302 - 310, 312 - 314 and 332 - 340 of ‘Neki Ki Dawat.’

² Al-Qawl al-Badee’, p. 254

People dislike the disobedient

Dear Islamic brothers! Committing sins causes loss and detriment in this world and the Hereafter. Sinners are afforded no respect in the hearts of people.

In relation to this, six narrations are presented hereupon. These were extracted from pages 66-67 of *Jahannam Mein Le Jane Wale A'māl's* first volume, a work published by Dawat-e-Islami's Maktaba-tul-Madinah.

1. *Umm al-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah* رَضِيَ اللَّهُ عَنْهَا sent a letter to Amīr Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ:

أَمَّا بَعْدُ (After praising Allah and sending *ṣalāt* upon the Prophet) - "When a person physically disobeys Allah, he will be condemned by those who once acclaimed him."¹

2. Fear that the hearts of the Muslims begin to despise you whilst you remain unknowing of this.²

- The Companion Abū Dardā رَضِيَ اللَّهُ عَنْهُ

3. Allah creates His displeasure in the hearts of believers towards whoever disobeys Him in private; He does so in a manner in which the person remains unaware of this.

- *Sayyidunā Fuḍayl* رَحِمَهُ اللَّهُ عَلَيْهِ

¹ *Kitab al-Zuhd lil-Imam Ahmad*, p. 186, *hadith*: 917

² *Kitab al-Zuhd li-Abī Dāwūd*, p. 205, *hadith*: 229

4. When Imam Muḥammad b. Sīrīn رَحْمَةُ اللَّهِ عَلَيْهِ was in debt and became intensely upset by this, he said, “I consider a sin I have committed forty years ago as the cause of this grief.”¹
5. A man commits a sin secretly and disgrace afflicts him due to it.²

- The *Tābi‘i* Sulaymān Taymī رَحْمَةُ اللَّهِ عَلَيْهِ

6. The famous mystic, Yaḥyā b. Mu‘ādh رَضِيَ اللَّهُ عَنْهُ declared, “I am very surprised to see an intelligent person who supplicates, ‘O Allah! Do not please my enemies by allowing calamities to overcome me’, whereas he himself brings about causes that lead to his enemies’ happiness.” When asked how this happens, he replied, “Said person disobeys Allah, and will thus make his enemies happy on the Day of Judgement.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What is the greatest service to humanity?

Dear Islamic brothers! Calling people towards righteousness and protecting them from sin is a deed which brings great benefit. Tending to the needs of the grief-stricken *ummah* of the

¹ *Ḥilyat-ul-Awliyā*: 2,334

² *Kitab al-Tawbah Ma’a Mawsu’at Ibn Abi al-Dunya*, vol. 3, p. 424, *hadith*:95

³ *Al-Zawajir ‘an Iqtiraf al-Kaba’ir*, vol. 1, pp. 29,30

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Prophet ﷺ in matters of sickness, unemployment and debt is indeed beneficence. Doing this renders a person eligible to enter Paradise. The greatest service to humanity and benefit offered to them, however, is taking steps to protect them from Hell.

Two attributes are narrated to be superior to all others: believing in Allah and benefitting Muslims. In contrast, there are two attributes considered worse than any other: associating partners with Allah and causing harm to Muslims.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Better than the entire world

The Messenger of Allah ﷺ once said to the fourth caliph of Islam, Sayyidunā ‘Ali رَضِيَ اللَّهُ عَنْهُ, “O ‘Ali! For Allah to guide a single person through you is better for you than everything over which the sun rises.” (This is better than everything in the entire world.)²

Better than red camels

Dear Islamic brothers! Promote the call to righteousness eagerly. By doing so, even if a single person develops love for the Prophet ﷺ, comes onto the path of guidance, joins the religious environment of Dawat-e-Islami, adopts the

¹ Al-Munabbihat, p. 3

² Al-Mu’jam al-Kabir: 994

sunnah, begins finding delight in their salah and associates with righteous people, then **إِنْ شَاءَ اللَّهُ** you will also gain success in the hereafter.

The final Prophet of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “If Allah grants a single person guidance through you, this is better than possessing red camels.”¹

What do red camels mean in this context?

Commenting on this hadith, the renowned scholar Yaḥyā b. Sharaf al-Nawawī **رَحِمَهُ اللَّهُ عَلَيْهِ** writes:

Red camels used to be considered a valuable asset by the Arabs, and that is why they were mentioned here proverbially. The purpose behind comparing something related to the hereafter with this worldly life is only for explanation. In reality, even an iota of (the bounty of) the eternal hereafter is better than the world and however many similar worlds that can be envisioned.²

Mufti Aḥmad Yār Khān **رَحِمَهُ اللَّهُ عَلَيْهِ** also penned commentary upon this:

To bring a disbeliever to Islam is better than the greatest wealth of the world. Encouraging him to become

¹ *Ṣaḥīḥ Muslim*: 2,406

² *Sharḥ Muslim li al-Nawawī*, vol. 15, p. 178

Greatest Service to Humanity

Muslim is better than ending his life, as his descendants will also become Muslims (if Allah wills).¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Cancer was cured by the blessings of intending to travel with 12-month Madani qāfilah

Dear Islamic brothers! To develop the passion of calling to righteousness, act upon the sunnah, reap the reward of good deeds and foster more love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in your heart, remain affiliated with the religious environment of Dawat-e-Islami.

Strive wholeheartedly to protect your faith. Offer salah on time, practically implement the sunnah and carry out your life affairs in accordance with the Pious Deeds booklet. In order to remain steadfast upon the latter, hold yourself to account and fill in the Pious Deeds booklet daily. This can then be submitted to the relevant responsible person of Dawat-e-Islami in your respective locality on the first date of each month.

For the accomplishment of our religious aim, ‘I must strive to reform myself and the people of the entire world,’ travel every month with a 3-day Sunnah-inspired Madani qafilah at the very

¹ *Mirāt al-Manājiḥ*, vol. 8, p. 416

least. Here you will find yourself in the company of those who love the Messenger of Allah ﷺ.

To encourage the reader further, the following incident has been enclosed:

The mother of an Islamic brother from Lahore was suffering from cancer for almost three years. Her medical tests would be performed every two months. The Islamic brother was very upset about the intensifying illness of his mother and her repeated visits to doctors. The blessed month of Ramadan (1430 AH) then arrived. This Islamic brother had the privilege of performing *i'tikāf* alongside other devotees of the Messenger ﷺ. During this, he supplicated profusely for the recovery of his mother. With the blessings of Dawat-e-Islami's religious environment, he made intention to travel with a 12-month Madani qafilah.

On the 21st of Ramadan, his mother had medical tests carried out yet again. When her test reports returned after two days, there was no end to their happiness. They returned completely normal. This Islamic brother's mother was afflicted by cancer for three long years, but **الْحَمْدُ لِلَّهِ**, he harboured good opinion that this was cured by the blessings of intending to travel with a 12-month Madani qafilah.

Madani prescription for cancer and other diseases

Dear Islamic brothers! Cancer is considered an incurable ailment by medical experts, yet it was cured in the religious environment of Dawat-e-Islami by the grace of Allah. Let us now learn a spiritual cure for cancer, diabetes, tuberculosis, heart and kidney diseases, in fact any type of illness.

In one of his books, the *Tābi‘i* author Wahb b. Munabbih رحمته الله عليه describes how a person afflicted by magic should take seven green leaves from a jujube tree and crush them between two stones (with a stone pestle on a stone slab, for example). After mixing this into water, one should blow upon it after reciting *āyat al-Kursi* and the four sūrahs starting with the word قُلْ. One should drink three sips of this water and take a bath with what remains. إن شاء الله His disease will be cured. This treatment is also very beneficial for the person who has been prevented (by magic) from his wife.¹

*Qismat mein lakh peych houn sau bal hazar kaj
Yeh sari gutthi ik teri seedhi nazar ki hai*

Explaining this couplet of Imam Aḥmad Razā Khān:

O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! No matter how many complications and tribulations are predestined for me, I ask you for but a direct glance of benevolence

¹ Musannaf Abd. Al-Razzaq: 19,933

and grace. All complications and tribulations will be resolved إِنْ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Six cures for sins

Our pious elders رَحْمَةُ اللَّهِ عَلَيْهِمْ would call others to righteousness in their own unique way. A man once came to the saint Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ and said, “I commit many sins. Kindly suggest a cure for this.”

Sayyidunā Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ first declared, “When you firmly intend to commit a sin, give up consuming the sustenance of Allah.” Amazed, the man said, “What kind of advice are you giving me? How is this possible? Only Allah is the provider of sustenance. If I did not eat His sustenance, what would I then eat?” “Behold”, the saint exclaimed, “how abhorrent is it to disobey the Creator Whose sustenance you consume!”

Explaining his second piece of advice, *Sayyidunā* Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ said, “After you have made intention to sin, leave the kingdom of Allah.” “How is this possible?”, the man replied, “North, South, East, West, right, left, up, down; wherever I go, I will find the kingdom of Allah. It is impossible to leave it.” “Behold!”, the saint exclaimed again, “how wretched is it to disobey Allah whilst you live in His kingdom!”

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The saint's third advice: "When you have made firm intention to sin, hide yourself where Allah may not see you." "How is it possible for Allah not to see me", the man replied, "when He is even aware of the inner condition of our hearts!" "Behold! How bad it is for you to disobey Allah when you accept Him to be **بصير** and **سميع** (All-Hearing and All-Seeing)! You also say with certainty He is watching you all the time, and even then, you still sin!"

The fourth piece of advice: "When 'Izrā'īl **عَلَيْهِ السَّلَامُ** comes to remove your soul, tell him to give you some time for you to repent." "Who am I to ask this?", the man replied. "Who will listen to me? The time of death is already fixed, and I will not receive even a second's grace. My soul will instantly be removed from my body."

"If you know this is not in your control and cannot acquire any extra time to repent", the saint explained, "why do you not value the time you now have and repent before the angel of death **عَلَيْهِ السَّلَامُ** arrives?"

The fifth advice: "When Munkar and Nakīr enter your grave after you die, turn them away." The man responded, "I do not know what you mean. How can I turn them away? What strength do I have?" In another amazing explanation, the saint said, "If you cannot turn the angels away, why do you not prepare to answer their questions?"

The sixth and final piece of advice began with, “If you are ordered to enter Hell on the Day of Judgement, then say, ‘I refuse to go.’” The man said, “But sinners will be dragged and thrown into there!”

Sayyidunā Ibrāhīm b. Adham رَحِمَهُ اللّٰهُ عَلَيْهِ summarised:

When you cannot give up consuming the sustenance of Allah, nor can you leave His kingdom, nor hide yourself from Him, nor attain extra time to repent, nor turn away Munkar and Nakīr, nor save yourself from the punishment of Hell if you are ordered to enter it; then why do you not give up sins?

These six cures for sins in the form of six pieces of advice issued by *Sayyidunā* Ibrāhīm b. Adham رَحِمَهُ اللّٰهُ عَلَيْهِ, had an indelibly strong effect on the heart of the man. The latter then wept bitterly, repented sincerely from all of his sins and remained steadfast upon this until his death.¹

Allah is watching

Dear Islamic brothers! The six cures for sins described in the aforementioned narration are very effective. If a person intending to commit sin contemplates over them, he has a highly effective remedy to restrain himself. Certainly, if just the thought that Allah is watching becomes firmly rooted in a person’s mind, he would not go near sin at all. The following can be found on

¹ *Tazkirah al-Awliya*, p. 100

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pages 12 to 14 of the booklet *Gunahoun ka Ilaj*, published by Dawat-e-Islami's Maktaba-tul-Madinah:

Indeed! If a person realises his Lord is watching him while he is committing any sin [he will not do so]. If one intends to tell a lie, he may think he can fool the other person into believing him to be truthful, but the reality remains that Allah is watching, and He is aware of everyone's intentions.

In *Kanz al-Īmān ma'a Khazāin al-'Irfān*, a translation of the Quran published by Dawat-e-Islami's Maktaba-tul-Madinah, the following translation is found for verse 19 of Sūrat al-Mu'min:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

Translation from *Kanz al-Īmān*: Allah knows the secret (i.e. immoral) glance and all what is hidden in the hearts.¹

Commenting on this verse, 'Allāmah Sayyid Muḥammad Na'im al-Dīn al-Murādābādī رَحِمَهُ اللهُ عَلَيْهِ writes, "The treachery of the eyes, secretly looking at a non-maḥram and glancing at forbidden things; these are all known by Allah."²

Psychological effect

Dear Islamic brothers! If one reflects, he realises man fears other humans very much. For example, one fears swearing at others

¹ Al-Quran, 40:19

² *Tafsīr Khazāin al-'Irfān*, p. 866

in the presence of his parents or teachers, but regretfully, he does not fear Allah as he should do (by fulfilling the right of fearing Him).

If an awe-inspiring person is present, we feel fearful to the extent of not being able to speak. We attempt to display humility in our conduct with them. If only our hearts would be brimful with the fear of Allah! May we always remain overwhelmed with His fear, refraining from evil deeds even in seclusion as we refrain in front of people. If only it remained deep-rooted in our minds that Allah is watching us, and we become successful in correcting ourselves.

*Chup ke logon se kiye Jis ke gunah
Woh Khabardaar hai kya hona hai
Arey o mujrim-e-be parwah dekh
Sar pe talwar hai kya hona hai*

Explanation of this couplet of Imam Aḥmad Razā Khān: The Reviver of Islam and Imam of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, has conveyed the call to righteousness in a unique way through these couplets, the first of which means: “O sinner! You have covered your sins from people, but you have forgotten the Creator you have disobeyed is aware of your wrongdoings. Now think what will become of you on the Day of Judgement!”

The second couplet means: “O heedless sinner! Come to your senses! Death is always hanging over your head like a sword. Fear

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Allah! Refrain from sins! If you lead a sinful and heedless life and meet your death in the same state, what will become of you!”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Five Madani pearls about calling to righteousness

As explained in a lengthy hadith, the Companion Abū Dhar Ghifārī رَضِيَ اللَّهُ عَنْهُ asked, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! What did the scriptures revealed to Prophet Mūsā عَلَيْهِ السَّلَامُ contain?”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

“They all contained words of admonition (such as): It is strange for one to remain happy despite believing in the certainty of death. It is strange that one laughs despite believing in Hell. It is strange that one exhausts himself (for the sake of the world) despite believing in destiny. It is strange one observes the world and how it changes yet remains satisfied with it. It is strange one believes in accountability on the Day of Judgement, yet even then does not perform (good) deeds.”¹

Individual effort is the essence of the call to righteousness

Dear Islamic brothers! The essence of the call to righteousness is to make individual effort. Prepare yourself for individual

¹ Al-Ihsan bi tarteeb Ṣaḥīḥ ibn Ḥibbān, vol. 1, p. 288, hadith: 362

effort in this manner before you meet any Muslim: the person I am going to meet is a Muslim. No matter how severe a sinner he may be, he still has a distinct status due to possessing the treasure of faith. I have to meet him in order to promote the religion of Allah and to better my afterlife. Meeting him with this intention will be considered as an act of worship.

If you meet others with these intentions, mercies and blessings will descend. There is also another Madani pearl to keep in mind: do not find faults with whom you meet, do not speak of something above their level of intellect and do not discuss complicated issues.

15 intentions for making individual effort

Countless intentions may be made when carrying out individual effort depending upon the situation. Here are 15 of them:

1. I will make individual effort to convey the call to righteousness for the pleasure of Allah.
2. After I have said and replied to salaam, I will shake hands warmly.
3. Saying صَلُّوْا عَلَيَّ الْحَبِيبُ, I will make others recite ṣalāt upon the Prophet and do so myself.
4. As talking to someone whilst keeping your gaze affixed upon their face is not sunnah, I will talk to others with my eyes lowered as much as possible. (The benefit of conveying

the call to righteousness will multiply manifold if individual effort is made with lowered eyes (إِنْ شَاءَ اللَّهُ)

5. Intending to act upon the sunnah, I will speak with a smile.
6. I will avoid taunting and frivolous speech.
7. I will speak according to the psyche of whomever is front of me.
8. I will not confuse them by discussing complicated issues.
9. I will not talk about current politics, terrorism, etc.

10-12.

I will attempt to develop in him the mindset of attending the sunnah-inspired ijtimā', travelling with Madani qafilahs and acting upon the Pious Deeds booklet.

13. Instead of forcing a new Islamic brother into growing a beard or wearing an 'imāmah at once, I will explain to him the excellence of offering salah, etc. If the person you are talking with is clean-shaven and there is strong opinion that he will begin growing a beard if motivated to do so, then it will be *wājib* to prevent him from shaving the beard. But it is usually difficult to form a preponderant opinion about a new Islamic brother. Non-observance of religion is widespread these days. If you pressurise a new Islamic brother into growing a beard, he may even avoid you next time.

14. If the other person talks to me in a harsh or taunting tone, I shall not show signs of being upset at all. I shall instead remain patient, soft and kind in my speech.
15. If the individual effort bears fruit, I will consider it to be the grace of Allah and will express gratitude to Him. If something unpleasant occurs, I will consider it the result of me not being sincere enough instead of calling the other person hard-hearted, etc.

An important Madani pearl for *muballighs*

A *muballigh* should have great courage and perseverance. There is no cause of failure, as he who makes individual effort and conveys the call to righteousness with good intentions is eligible for reward of the Hereafter. *Hujjat al-Islam* Imam Muḥammad Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ relates:

Bestowing advice upon his son, a pious elder said, “The conveyor of the call to righteousness should develop habitual patience. He should have certainty in being granted the reward of this by Allah. Whoever is absolutely sure about reward feels no pain in carrying out this blessed deed.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Iḥyā al-‘Ulūm*, vol. 2, p. 410

Outcome of continued individual effort

The state of an Islamic brother from Sialkot (Punjab, Pakistan) was unspeakably bad before he began walking the path of piety. Covered in sins from head to toe, he had organised a gang to fight people, etc. Fellow students, his teachers and the headteacher were all tired of his obscene and offensive language. Unlawful gazing whilst out and about was his routine. Not only was he embroiled in unlawful love, but in such inappropriate acts that cannot be described. His ignorance of Islamic knowledge was so much that he did not even know how to perform *ghusl* correctly.

During the sacred month of Ramadan, even big sinners give up sins and engage themselves in worship. Regretfully he used to stay in the marketplace, improperly satisfying his blackened heart with unlawful gazing. He used to spend Eid in parks, and the sacred date of 12th Rabī‘ al-Awwal would be spent in markets and sightseeing locations. When the Basant spring festival came, he would dress in yellow like others who celebrated this false custom and dance with them. He was so negligent in remembering Allah, he would not go to the masjid for months.

His father would offer salah punctually and was a pious person. He would often advise his son, but the latter always turned a deaf ear and was so sinful to the extent anyone keeping his company would also become a sinner. He had become detestable in the eyes of people due to these evil deeds.

At last, a turning point came in his life. Whilst passing by a masjid, he came across a devotee of Allah's Messenger ﷺ, who requested him to come inside and offer salah. He initially refused, but the devotee affectionately insisted, even taking him to the masjid by the hand. After they had offered salah, an Islamic brother started delivering a *dars*. Sitting down to listen, he began hearing incidents discussing Allah's mercy and forgiveness. This brought comfort to this heart. When the *dars* ended, Islamic brothers conveyed the call to righteousness to him in an extremely affectionate manner, producing a profound effect on his heart.

As far as he remembered, it was the first time in his life anyone had met him so affectionately despite him being held in low esteem by most. He told the tale of his sins to the *muballigh* who had made individual effort on him and was of the same age. The *muballigh* told him about the mercy of Allah Almighty and consoled him in a way that soothed his heart. Encouraged and enlightened, he realised that the door of repentance had not closed for him; Allah is Merciful and Forgiving.

The Islamic brother went on to repent from all of his previous sins and offered all five salah in a day for the first time in his life. After his yearly examinations ended and annual holidays had commenced, he began going to the masjid in the morning with that devotee of the Messenger, where he would learn rulings of salah and the sunnah until almost midday.

After some period of time, Satan tricked him into keeping the company of some unwise people, who provoked him into having a negative opinion towards that *muballigh* of Dawat-e-Islami. Alas, he began to see his kind well-wisher to be his enemy. Paying attention to the backbiting he heard, he gave up good company and remained with wicked people for about a year, adopting his old bad habits again.

But he was destined to be a spiritual follower of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. Fortune smiled on him once again! One day, as he returned from his job, casting his eyes here and there, committing the misdeed of unlawful gazing and teasing pedestrians, he saw a devotee of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ coming towards him. He was dressed in white clothing, a green ‘*imāmah* and had his eyes down.

Seeing the brightness of piety on his face, he felt remorseful for his sins. Coming forward to meet him, the devotee responded with a very friendly greeting. They exchanged introductions, and he gradually started remaining in his company. The Islamic brother was impressed by the devotee’s steadfastness in salah and began to think positively about Dawat-e-Islami once again. The latter also took him to the international sunnah-inspired *ijtima’*. When the Islamic brother returned, he was wearing a white hat. Later on, he adorned his head with an ‘*imāmah*. At the time of writing, he is undertaking a Madani qafilah course at the global Madani markaz of Faizan-e-Madinah in Bab-ul-Madinah (Karachi).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see how a habitual sinner was eventually led to the right path by the blessing of the religious environment of Dawat-e-Islami. Certainly, one should refrain from all sins, as there is no good in them at all. Here is a Quranic call towards righteousness, containing encouragement to refrain from sins and advice to avoid self-praise for acts of worship. It is mentioned in the 32nd verse of Sūrat al-Najm:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۖ هُوَ
أَعْلَمُ بِكُمْ إِذَا أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذَا أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوْا
أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

Translation from Kanz al-Īmān: Those who avoid the major sins and indecencies, except that they approached sin and refrained. Indeed, the forgiveness of your Lord is very vast; He knows you well; He has created you from clay and when you were foetuses in your mother's wombs. Therefore, do not make the claim of yourselves to be pure. He knows well who are the pious.¹

Commentary of this verse

‘Allāmah Sayyid Muḥammad Na‘īm al-Dīn al-Murādābādī رَحِمَهُ اللَّهُ عَلَيْهِ comments:

¹ Al-Quran, 53:32

A sin is a deed which renders its doer eligible for punishment. There are two types of sin: major and minor. The former involves severe punishment. Some scholars have explained a minor sin to be that which carries no specific warning, whereas a major sin is that which does. *Fawāḥish* are sins that involve the imposition of shari‘ah-fixed punishments (*ḥadd*).

Commenting on ‘except that they approached sin and refrained’, he writes, “These are forgiven by the blessings of refraining from major sins.”

Elucidating upon ‘Indeed, the forgiveness of your Lord is very vast; He knows you well’, he adds: “In terms of this verse’s cause of revelation, it refers to those who used to perform good deeds and praise them, saying, ‘We offer prayer, keep fast and perform ḥajj.’”

Commenting on, ‘therefore, do not make the claim of yourselves to be pure’, he continues by saying:

Do not praise your good deeds with pride, as Allah Himself is knowing of what state His servants are in. He knows everything from their creation to their final days. This verse contains prohibition of *riyā* (ostentation) and self-praise. It is permissible to mention one’s good deeds for the purpose of acknowledging Allah’s bounties, rejoicing at acts of obedience and worship, as well as expressing thankfulness for them.

Commenting on, ‘He knows well who are the pious’, he states, “The fact that He knows is sufficient. It is He Who gives reward. What is the benefit of expressing good deeds to others and showing off?”¹

The most beloved of deeds

A man from the Khath‘am tribe came to the Prophet ﷺ and asked, “Are you he who claims to be the Messenger of Allah?”

“Yes”, the Prophet ﷺ replied. The man further asked, “What deed is most beloved to Allah?” “Believing in Him”, it was said in reply. The man then asked, “Which deed after this?” “Treating relatives with kindness.” The man requested again, “The next best deed?” The Prophet ﷺ explained, “Enjoining good and preventing evil.”²

When the Prophet ﷺ addressed the Ka‘bah

Dear Islamic brothers! Without doubt, the best and most important deed is to believe. The benefits of all good deeds in the hereafter are also dependent upon dying with faith. It is related in Ṣaḥīḥ al-Bukhārī: **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** – “Deeds are according to endings.”³

¹ Khazāin al-ʿIrḡān, p. 973

² Majma‘ al-Zawaid, vol. 8, p. 277, hadith: 13,454, Musnad Abi Ya‘la: 6,804

³ Ṣaḥīḥ al-Bukhārī: 6,607

Greatest Service to Humanity

Bearing this in mind, Muslims are the most fortunate of people. How can their virtues be described, when the final Prophet ﷺ himself once addressed the Ka‘bah and said:

How pure are you and your fragrance! How great are you and your sanctity! By He in Whose power lays the life of Muḥammad! Indeed, in the court of Allah, the sacredness of a believer’s life, wealth and harbouring good opinion of him is greater than your sanctity.¹

The unfortunate person deprived of faith will have no goodness and comfort in the Hereafter. He will be punished forever in Hell. Let us now go onto a description of these matters.

Terrifying description of Hell

As found on pages 97 and 98 of *Jahannam Mein Le Jaane Wale Amaal* (Deeds Leading to Jahannam), volume 1, published by Dawat-e-Islami’s Maktaba-tul-Madinah:

The second caliph of the Muslims, *Sayyidunā* ‘Umar b. al-Khaṭṭāb رضى الله عنه said to the famous *Tābi‘i* Ka‘b al-Aḥbār رضى الله عنه, “O Ka‘b! Relate to us some fear-inspiring matters.”

Acting upon this request, *Sayyidunā* Ka‘b al-Aḥbār رضى الله عنه said, “O leader of the believers! After seeing what is occurring on the Day of Judgement, even if you come with the deeds of seventy Prophets عَلَيْهِمُ السَّلَامَةُ, you

¹ *Sunan Ibn Mājah*: 3,932

will consider these deeds to be less.” Hearing this, *Sayyidunā* ‘Umar رَضِيَ اللَّهُ عَنْهُ bowed his head for some time.

When he regained his composure from his state of tearfulness, he said, “O Ka‘b! Tell us more.”

“O leader of the believers! If a part of Hell equal to the size of a bull’s nostril is opened in the East, the brain of a person present in the West would boil and flow out due to its heat.” Upon hearing this, *Sayyidunā* ‘Umar رَضِيَ اللَّهُ عَنْهُ bowed his head again

When he regained his composure, he exclaimed, “O Ka‘b! Tell us more.”

“O leader of the believers! On the Day of Judgement, Hell will thunder in a way that every angel of close proximity or sent Messenger will kneel down and say رَبِّ! نَفْسِي! نَفْسِي! (‘O my Lord! I ask You for my own protection.’)” He further said, “On the Day of Judgement, Allah will gather all people—the first and the last—on a single plain. Then, angels will descend and stand in rows. After this, Allah will say, ‘O Jibrīl! Bring Hell forth.’

The Archangel Jibrīl عَلَيْهِ السَّلَام will bring Hell forth whilst it is being pulled by seventy thousand reins. When Hell is at a distance of a hundred years away, it will thunder so ferociously that the hearts of listeners will tremble with fear. When it thunders again, every angel of close

proximity and sent Messenger will kneel down. When it thunders for the third time, the hearts of people will move up to their throats, and their minds will be overcome with fear.

Thereafter, Prophet Ibrāhīm عَلَيْهِ السَّلَامُ will humbly say, ‘O my Lord! For the sake of me being Your Khalīl, I ask You for myself only.’ Prophet Mūsā عَلَيْهِ السَّلَامُ will humbly say, ‘O my Lord! For the sake of my supplications, I ask You for myself only.’ Sayyidunā ‘Isā عَلَيْهِ السَّلَامُ will humbly say, ‘O my Lord! For the sake of the honour You have bestowed upon me, I ask You for myself only. I do not even ask You regarding Maryam رَحِمَی اللّٰهُ عَنْهَا who has given birth to me.’”¹

Dear Islamic brothers! A semblance of the horrors of Hell can be clearly sensed from the above narration. Although this narration also contains a description about the level of fear of the Prophets عَلَيْهِمُ السَّلَامُ, it should be remembered that these Prophets عَلَيْهِمُ السَّلَامُ are *ma‘ṣūm* (infallible). The situation described in the narration will exist during some periods of the Day of Judgement. Otherwise, they will not suffer any discomfort on that Day. In fact, by the grace of Allah, they will themselves enjoy high statuses and intercede for people.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Zawajir ‘an Iqtiraf al-Kabair, vol. 1, p. 49

Better than everything in this world

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the fourth caliph of Islam, sayyidunā ‘Ali b. Abi Ṭālīb رَضِيَ اللَّهُ عَنْهُ, “O ‘Ali! That Allah Almighty guide one person through you, is better for you than everything the sun rises over.” (Meaning it is better than everything in this world)

Al-Mu’jam al-Kabīr: 994



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