



Extracted from the book *Call to Righteousness*, written by the Amir of Ahl al-Sunnah **امام بروكليم العلي**, with additions and adjustments.

FIVE WORLDLY HARMS OF SINS

25 Pages

Proof of intercession in the Quran

Eight types of intercession

Supplication will not be accepted

The Causes of Punishment

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

The Amir of Ahl al-Sunnah and Founder
of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi **عبدالله بن محمد**

گناہوں کے 5 دنیاوی نقصانات

Five Worldly Harms of Sins

Five Worldly Harms of Sins

This booklet was written in Urdu by the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri دامت برکاتہم العالیہ. **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*).

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

Five Worldly Harms of Sins

An English translation of ‘Gunahon Kay 5 Dunyavee Nuqsanat’



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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‘ā before reading an Islamic book

Read the following before you study an Islamic book or lesson. You will remember whatever you study - *بِسْمِ اللَّهِ*

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah! Open the doors of knowledge and wisdom for us, and have mercy on us! O You Who is most Glorious and Honourable!

(Al-Mustatraf, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the beloved Prophet ﷺ once before and after.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Five Worldly Harms of Sins¹

Du‘ā of Attar

O Lord of Mustafā! Whosoever reads or listens to the 25-page booklet ‘Five Worldly Harms of Sins’, allow him to always do good deeds and avoid bad deeds, and grant him the intercession of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *ṣalāt* upon the Prophet ﷺ

Sayyiduna Abū al-Mawāhib al-Shādhilī رَحِمَهُ الْمَلِكُ عَلَيْهِ states:

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed me with his vision in my dream and said, “You will intercede for 100,000 members of my nation on the Day of Judgement.” I asked, “O my master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How was I granted such an honour and blessing?” He

¹ This content has been extracted from the book *Call to Righteousness*, pages 311 to 328.

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صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ replied, “Due to your continuous sending of salat on me.”¹

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Some points in relation to intercession

The noble scholars will intercede

Dear Islamic brothers! **سُبْحٰنَ اللّٰهِ**! What immense blessings there are in sending ṣalāt on the beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**! We learn from this account that the righteous people of Allah Almighty will intercede for the sinners on the Day of Judgement. Remember! Rejecting intercession altogether is to deny a Quranic injunction, and it is disbelief. Here are some points of invitation towards righteousness regarding intercession, so please accept them. **اِنَّ شَاءَ اللّٰهُ** Alongside refreshing your faith, they will put an end to many doubts. The meaning of intercession is mediating for the forgiveness of (a believer's) sins.

Let us first listen to a faith-refreshing account regarding the intercession of the noble scholars. Sayyiduna Jābir b. Abdullāh **رَضِيَ اللّٰهُ عَنْهُ** narrates that the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said, “A scholar and a worshipper will be brought forth (on the Day of

¹ *Ṭabaqāt al-Kubrā li al-Sha'rānī, part 2, p. 101*

Judgement). It will be said to the worshipper, ‘Enter Paradise.’ And it will be said to the scholar, ‘Wait, so that you can intercede for the people as a reward for teaching them etiquette.’”¹

Clarification of those verses which deny intercession

Those Quranic verses which negate intercession mean that nobody can forcibly intercede before Allah Almighty, or that there is no intercession of a non-Muslim, or that an idol cannot intercede. For example, it is mentioned in verse 254 of Surah al-Baqarah:

يَوْمَ لَا بَيْعٌ فِيهِ وَلَا حُلَّةٌ وَلَا شَفَاعَةٌ^ط

*“That Day in which there is no trading, and for the disbelievers no friendship nor intercession.”*²

It is stated in verse 48 of Surah al-Muddathir:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ^ط

*“So, the intercession of the intercessors will not benefit them.”*³

Proof of intercession in the Quran

Where there is proof of intercession in the Quran, it is in reference to the intercession of Allah’s beloved servants on

¹ Shu‘ab al-Īmān: 1717

² Al-Quran, 2:254, Translation from Kanz al-Īmān

³ Al-Quran, 74:48, Translation from Kanz al-Īmān

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behalf of the believers, with permission, i.e. on account of their rank and honour, they will seek forgiveness for the believers with the permission of Allah Almighty. Just as it is mentioned in verse 255 of Surah al-Baqarah:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط

“Who is the one who can intercede in His Domain without His permission?”¹

It is stated in verse 87 of Surah Maryam:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

“People are not the owners of intercession except those who have made a covenant with the Most Gracious.”²

Who will intercede?

Regarding intercession amidst the scenes on the Day of Judgement, it is written in detail on pages 139 to 141 of Bahār-e-Sharī‘at (vol.1), a publication of Maktaba-tul-Madinah:

All the prophets will now intercede for their followers, and so will the saints, martyrs, scholars, memorisers of

¹ Al-Quran, 2:255, Translation from Kanz al-Īmān

² Al-Quran, 19:87, Translation from Kanz al-Īmān

the noble Quran and Hajj pilgrims. In fact, every person who has been granted a religious status will intercede for their associates. Those who passed away in childhood will intercede for their parents. Some people will come to the scholars and say, “We provided ablution water for you at such and such time.” Another will say, “I gave you a clay clod for *istinjā*.” The scholars will even intercede for them too.

Hirz-e-Jaan Zikr-e-Shafa'at Ki jiye

Naar Say Bachnay Ki Surat Ki jiye

Explanation of Raza's poetry

In this line of poetry, the Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Razā Khan رَحْمَةُ اللّٰهِ عَلَيْهِ states: O devotees of the Prophet! Continue to make abundant mention of the beloved Prophet's intercession, taking it as a refuge, so that remembering the intercession becomes a means of goodness in the Hereafter and salvation from the punishment of Hell.

Tujh Sa Siyah Kar Kon Un Sa Shafi' Hai kahan

Phir Wo Tujhi Ko Bhool Jain Dil Ye Tera Ghuman Hai

Explanation of Raza's poetry

Here, Imām Ahmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْهِ is humbly saying to himself: Although you are the gravest sinner, there is no greater

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intercessor than the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whose servant you are. So, have hope, my aggrieved heart! The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will not forget you on the Day of Judgement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Eight types of intercession

Shaykh ‘Abd al-Ḥaqq Muḥaddith al-Diḥlawī رَحْمَةُ اللهِ عَلَيْهِ mentions the following types of intercession:

1. The first type of intercession is the greatest intercession (*al-Shafā‘ah al-‘Uzmā*), which all of creation will benefit by. This is specific to our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, meaning, none of the other noble Prophets عَلَيْهِمُ السَّلَامُ will step forward to undertake this. This intercession will be for the purpose of bringing respite to the people, relief from standing on the plains of resurrection for such a lengthy time, to hasten the judgement and accounting of Allah Almighty, and to take the people out from the severity and hardship of the Day of Judgement.
2. The second type will be to admit a group of people into Paradise without accountability, and this is also established for our noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

According to some scholars, this is exclusive to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

3. The third type of intercession will be for those whose good deeds and evil deeds will be equal, and they will enter Paradise by means of intercession.
4. The fourth kind will be for those who will be deserving of Hell, so the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for them and take them to Paradise.
5. The fifth type will be for an increase in ranks.
6. The sixth type will be for those sinners who will have reached Hell, and they will be taken out from it through intercession. This type of intercession will be carried out by the other noble Prophets عَلَيْهِمُ السَّلَامُ, angels, scholars and martyrs.
7. The seventh kind will be in relation to opening Paradise.
8. The eighth type will be exclusively for the residents of al-Madinah al-Munawwarah and those who visit the resting place of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this will take place in a unique manner.¹

¹ *Ashi'at al-Lam'at*, vol. 4, p. 404

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*Hashr Main Hum Bi Seyr Dekhain Ghe
Munkir Aaj Un Say Iltija Na Karay*

Explanation of Raza's poetry

Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ mentions here: Those people who consider the beloved servants of Allah Almighty to be without authority in the world today, we will see their spectacle on the Day of Judgement as they restlessly go to each of the noble Prophets عَلَيْهِ السَّلَامُ, seeking their intercession. However, they will be met with disappointment. This is why it is said:

*Aaj lay Un Ki Pana Aaj Madad Mangh Un Say
Phir Na Manain Ghe Qiyamat Main Agar Maan Gya*

Explanation of Raza's poetry

Meaning, acknowledge the authority of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ today, and enter the refuge of his graceful court, seeking his aid. If you have adopted the mindset that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cannot help even with the permission of Allah Almighty, then remember when the grand status of Allah's beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be revealed on Judgement Day, and you will accept his authority, seeking his help in the form of intercession. At that time, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will not accept, for the world was the abode of action, so if you had accepted then, you would have succeeded. Accepting at that

time will be of no benefit, for the Hereafter is not the abode of action, it is the abode of recompense.

Sinning with the hope of receiving intercession

Committing sins with the hope of receiving intercession is like consuming poison with the hope of finding a good doctor, or like throwing yourself under a car and breaking all of your bones with the hope that you will find an expert orthopaedic surgeon. Nobody would do this. Therefore, it is necessary to avoid sin at all times. It is a perilous matter for us to disobey Allah Almighty and His Messenger, and thereby making ourselves worthy of punishment in Hell with the hope that intercession will save us. We must always fear the hidden plan of Allah Almighty.

If our faith is ruined due to sins, then intercession will not avail us! By Allah! We will have to face the blazing fire of Hell and terrifying punishments for eternity. وَالْعِيَاذُ بِاللَّهِ (Allah's refuge is sought)! Yes, despite striving their utmost to avoid it, at times a person might unwillingly fall into sin. Such a person should continue seeking forgiveness, as well as seeking intercession from the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Ay Shafi'-e-Umam Shahe Zi Jaah lay Khabar

Lillah Lay Khabar Meri Lillah Lay Khabar

Mujrim Ko Bargah-e-'Adalat Mein Lai Hain

Takta Hai Bay Kasi Main Teri Rah Lay Khabar

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*Ahl-e-Amal Ko Un Kay Amal Kaam Aein Gye
Mera Hai Kon Teray Siwa Ah! Lay Khabar*

Explanation of Imam Ahmad Raza's poetry

O noble king who will intercede for all nations **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**!
For the sake of Allah, take note of this sinner! O beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**, this criminal has been presented in court. In a state of total helplessness, this sinful servant awaits your arrival, hoping for your intercession. O Messenger of Allah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**! Indeed, the good deeds of the righteous will benefit them. Ah! This servant who possesses no good deeds and is covered in sins has nobody who can intercede for him and save him from the punishment of the Fire except you.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

Travellers on a ship

Sayyiduna Nu'man b. Bashir **رَضِيَ اللّٰهُ عَنْهُ** narrates that the beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said:

The example of those who adhere to the limits of Allah Almighty and those who violate them is like those who drew lots in a ship, so some of them received a place in its bottom portion and others in its upper portion. Thus, those at the bottom had to go to those at the top for water. This troubled those at the bottom, so a person

from below took an axe and began to make a hole in the lower part of the ship.

Those from the top came to him and asked, “What is the matter with you?” He replied, “You were made to face difficulty on my account, and I cannot survive without water.” Thus, if they take hold of his hand, they will save him and themselves, but if they leave him, they will destroy him and themselves.¹

The misfortune of sins affects others too

It is stated in *Mir'āt al-Manājih* under this hadith:

This hadith uses a similitude to explain the importance of forbidding evil and commanding good. It has been mentioned that if the obligation of commanding good and forbidding evil is left with the understanding that the one committing wrong is only harming himself and it does not affect us, then this is a wrong interpretation. This is because the effects of that sin impact the entire society, just as the one who damages the ship does not drown alone, rather all of those on the ship drown. Similarly, the crime of a few individuals who do wrong

¹ *Ṣaḥīḥ al-Bukhārī*: 2686

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becomes a menace that spreads across the whole society.¹

O Shaykh! Observe yourself!

Dear Islamic brothers! Instead of only being focussed on our own rectification, we should have concern for rectifying others. This is because there are many sins whose harms afflict others too. For example, if a person commits the sin of stealing, it will also result in loss for the one whose thing is stolen. The same applies to being treacherous in the matters of trusts, cursing, slandering, backbiting, taletelling, exposing the faults of others, unjustly taking the wealth of others, shedding blood, causing harm to another without a reason validated by Islamic law, not repaying a debt, using a person's possession without permission despite knowing that he dislikes it, upsetting parents, and taking unlawful gazes.

If every person was given full authority to commit these sins, then neither will anybody's wealth remain safe nor their honour. Rather, it will be said that our society appears to be a jungle full of wild animals. There are some sins which affect a person's honour too, for example, when a person becomes known as a talebearer, an adulterer or an alcoholic, then everyone is aware of the status such a person holds in society.

¹ *Mir'at al-Manājīh*, vol. 6, p. 504

There are other sins which cause loss in a person's wealth, such as becoming involved in gambling, taking out interest-based loans, watching films and dramas instead of doing one's work. It is not hidden from anyone who possesses intelligence that those occupied in the above-mentioned matters are in a state of regression. Alongside all of these worldly harms, such a person will also face loss in the Hereafter, which could be in the form of terrifying punishment in Hell. **وَالْعِيَادُ بِاللَّهِ**

Five worldly harms of sins

In relation to the worldly harms of sins, it is mentioned on page 51 of *Naikiyon ki Jazayen aur Gunahon ki Sazayen*, a publication of Maktaba-tul-Madina:

The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, "O people! Avoid five things in order to protect yourself from five others: 1. The nation which weighs less, Allah Almighty afflicts them with high prices and scarcity in fruits. 2. The nation which breaks its promises, Allah Almighty imposes their enemies upon them. 3. The nation which does not give zakat, Allah Almighty withholds rain from them, and if it were not for the quadrupeds, they would not be given even a drop of water. 4. The nation in which indecency and immodesty spreads, Allah

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Almighty afflicts them with the plague.¹ 5. The nation which makes decisions without the Holy Quran, Allah Almighty causes them to experience the wrongdoing of their action, and He makes them have fear of one another.”²

Supplication will not be accepted

It is unfortunate that the mindset to perform good deeds has decreased among the Muslims and sins are witnessed everywhere. There is no particular interest in the call towards righteousness. Let us listen to a frightening narration and instil the fear of divine punishment within ourselves. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “By the One in Whose power lies my life! You will either command good and forbid evil, or Allah Almighty will swiftly send his punishment upon you, then you will supplicate, and your supplication will not be accepted.”³

It is mentioned in *Mirāt al-Manājih* under this hadith:

This hadith clearly mentions how great of a crime it is to make excuses for undertaking the responsibility of

أَمْرًا بِالْمَعْرُوفِ وَنَهْيًا عَنِ الْمُنْكَرِ (meaning, commanding good and

¹ طاعو is called plague in English. It is a fatal disease which originates from the biting of fleas found on rats, resulting in lumps appearing on the chest, under the armpits or beneath the scrotum, and a severe fever sets in.

² *Qūrrat al-Uyūn*, p. 392

³ *Jāmi‘ al-Tirmidhi*: 2176

forbidding evil). The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said you must fulfil this obligation, or you will face the punishment of Allah Almighty, and supplication will not be accepted after this; this is a major warning. That is to say, until you do not rectify your transgression and seek forgiveness from Allah Almighty, none of your supplications will be accepted.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

I was lost in the darkness of sins

Dear Islamic brothers! In this day and age, the religious environment of Dawat-e-Islami is nothing short of an amazing blessing which facilitates one to become righteous, grants protection against sins and safeguards a person's faith. اَلْحَمْدُ لِلّٰهِ Major wrongdoers who were raised in today's environment of sin became exemplars of the sunnah after becoming affiliated with this religious environment. Let us hear an inspirational account in this regard.

The following is a summary of a statement given by an Islamic brother from Gujarat (Punjab, Pakistan):

Before becoming affiliated with the religious environment of Dawat-e-Islami, he was lost in the

¹ *Mir'at al-Manājiḥ*, vol. 6, p. 505

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darkness of sins. Heedlessness had distanced him so much from Islam that he had no concern whatsoever for prayer or fasting. One day, as per usual, when the qari came to his home in order to teach him the Quran, he was watching a drama on TV. He said to the qari, “Sit down. I will join you shortly after watching the drama. It’s about to finish.”

The honourable qari was very patient. Instead of scolding him, he made individual efforts with utmost compassion and read to him Maktaba-tul-Madinah’s booklet entitled, ‘The Destructions of TV’. After listening to the booklet, he was overcome with uncontrollable regret and shame, and was overwhelmed by the fear of Allah Almighty. Acting upon the advice of the qari, when he reflected upon his life, his heart was torn and he said to himself, “How regretful that such a large part of my life was wasted in useless activities, and I did not even realise!”

اَلْحَمْدُ لِلّٰهِ He repented with a sincere heart and made a firm intention to avoid sins in the future and to strive to live his life in accordance to the Sunnah whilst being consistent in salah. He also pledged to refrain from disobeying Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, as well as from lying, backbiting, taletelling, breaking promises, and other sins. اَلْحَمْدُ لِلّٰهِ

The fragrant environment of Dawat-e-Islami completely transformed him, and even a wayward individual such as him began to work towards his rectification.

We supplicate to Allah Almighty that He grants us steadfastness in the religious environment.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Making individual effort is sunnah

Dear Islamic brothers! This account mentions the blessings of making individual effort and reading out the booklet of Maktaba-tul-Madinah entitled, ‘The Destructions of TV’. We should all strive to spread the call to righteousness by making individual effort whenever the opportunity arises. There is no doubt that inviting towards righteousness through making individual effort is a blessed sunnah of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and countless *Aḥādīth* serve as proof of this.

Distribution of booklets

The above-mentioned account also refers to the booklet, ‘The Destructions of TV’, and how the honourable Qari read this

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booklet to his student, which caused him to repent, to start offering his prayer and to become affiliated with Dawat-e-Islami's religious environment. Those Islamic brothers and sisters who are able to do so, should purchase a bag and place inside it the booklets and CDs of Sunnah-inspired speeches published by Maktaba-tul-Madinah, etc. They should keep this bag on their person whenever possible throughout the day and gift these booklets to others.

If the situation permits, it is also possible that a booklet be given to a certain person just for reading, and when they return it, another booklet can be given to them. This can also be done with CDs and larger books. You can gain untold reward by doing this, but it should all be funded with your own money, not by collecting donations from others.

Additionally, on the occasion of the beloved Prophet's noble birth, you can distribute booklets on behalf of your loved ones who have left the world. You can also gain the reward of spreading the call to righteousness by distributing booklets in *dars*, *ijtimas*, meetings and gatherings of transmitting reward (*iṣāl al-thawāb*).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Causes of Punishment

It is stated on page 339 of Maktaba-tul-Madinah's translation of the holy Quran entitled 'Kanz al-Īmān ma'a Khāzā'in al-'Irfān', under verse 25 of Surah al-Anfāl:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

And fear the fitnah (affliction and trial) which will not only reach a few selected unjust people among you, (but it will also reach those who willingly did not stop oppression,) and know that the punishment of Allah is severe.¹

‘Allāmah Sayyid Muhammad Na‘īm al-Dīn Murādābādī رَحِمَهُ اللهُ عَلَيْهِ writes under this:

Rather, if you do not fear it and do not abandon its causes, i.e. prohibited matters, and this trial descends, then it will not be the case that it will only afflict the oppressors and wrongdoers; it will reach both the pious and the sinful. Sayyidunā ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا stated that Allah Almighty has commanded the believers to not allow prohibited matters to take place in their presence, meaning, they should prevent evil in accordance with their ability and stop the sinful from

¹ Al-Quran, 8:25, Translation from Kanz al-Īmān

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committing sins; if they do not do this, then punishment will befall all of them, be they sinful or not.¹

It is mentioned in a hadith that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Allah Almighty does not send down general punishment due to the actions of a specific group until the people as a whole observe wrongdoing taking place in their presence and, despite having the ability to do so, do not prevent or prohibit it. When this occurs, Allah Almighty subjects all of them to punishment.”²

It is stated in a hadith of *Abū Dāwūd* that when an individual from a particular group is involved in sins and, whilst having the means to do so, the people do not stop him, Allah Almighty will afflict them with punishment before their deaths.³ Thus, we come to know that the nation which leaves the forbidding of evil and does not prevent people from sins, will be subjected to punishment due to abandoning this obligation.

The righteous person also faces punishment

Dear Islamic brothers! Nowadays, there is a large group of Muslims who are afflicted by spiritual, physical, social and

¹ *Tafsīr al-Ṭabarī*, vol. 6, p. 217, raqm: 15923

² *Sharḥ al-Sunnah li al-Baghawī*: 4050

³ *Sunan Abī Dāwūd*: 4339

economic issues; is this the case due to the abandonment of calling towards righteousness? You may be pious yourself, but you do not extend the call to righteousness towards others and do not prevent sins despite having the ability to do so. If you do not bat an eyelid when observing other Muslims and your own family members involved in sin, then read and listen to the following hadith repeatedly, thereby instilling within yourself the fear of divine punishment and becoming occupied in inviting towards righteousness.

The beloved Prophet ﷺ stated:

Allah Almighty commanded Sayyiduna Jibril (عليه السلام), “Destroy such and such city along with its residents.” Sayyiduna Jibril (عليه السلام) replied, “O Merciful Lord! Among them is a righteous slave of Yours who did not disobey You even for the blinking of an eye.” Allah Almighty said:

أَقْلِبْهَا عَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَغَيَّرْ مِنْ سَاعَةٍ قَطُّ

“Overturn the city on them, for his face never changed for a moment [upon seeing disobedience to Me].”¹

¹ *Shu'ab al-Īmān*: 7595

Becoming concerned due to societal ills is a requirement of faith

It is stated in *Mir'āt al-Manājīh* below this hadith:

It becomes clear from this hadith that just as having an attachment with virtuous deeds and abstaining from evils is necessary, it is also a requirement of faith to feel concerned due to plots made against the religion, oppression against Muslims and societal ills. Those who do not remain engaged in putting an end to societal problems for the sake of Allah Almighty, and in the case of not having the ability, do not have any concern to this end, then what use is their piety!

Alongside our personal rectification and occupation in worshipping Allah Almighty, it is a duty upon all of us to better the dire state of Muslims and their religious matters around the world, and to rid society of anything that opposes Islamic principles.¹

Cause of the righteous being ruined

Dear Islamic brothers! Those who are desirous of performing good deeds and even offer their salah with consistency in the congregation, but do not avoid the company of bad people merely for the satisfaction of their carnal-self (*nafs*), and who

¹ *Mir'āt al-Manājīh*, vol. 6, p. 516

remain silent during their inappropriate and sinful conversations, despite covertly taking delight in their words, and it is obvious that they enjoy the company of such people otherwise they would not befriend them, such people should take heed from the following narration:

It is narrated:

Allah Almighty sent a revelation to Sayyiduna Yūsha‘ b. Nūn عَلَيْهِ السَّلَامُ, “One hundred thousand people from your nation will be destroyed due to punishment; among them will be forty thousand righteous individuals and sixty thousand wrongdoers.” He عَلَيْهِ السَّلَامُ asked, “O Merciful Lord! The reason for the destruction of the wrongdoers is apparent, but why will the pious be destroyed?” Allah Almighty replied, “These pious people sit and eat with the sinners. When observing sins and disobedience to Me, signs of disapproval have never appeared on their faces.”¹

Consider it evil in your heart

It is mentioned on page 595 of Maktaba-tul-Madinah’s book entitled ‘Jannat Mein Lay Jaanay Waalay Amaal’:

Sayyiduna Abū Sa‘īd al-Khudri رَضِيَ اللَّهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When anyone

¹ *Shu‘ab al-Īmān*: 9428

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from among you sees evil, he should change it with his hand, and the one who does not have the ability to change it with his hand, should change it with his tongue, and the one who does not have the ability to change it with his tongue, should consider it evil in his heart, and this is the weakest sign of faith.”¹

Do we consider it evil in our hearts?

Dear Islamic brothers! Let us ask ourselves: upon seeing someone commit a sin and being unable to stop it with our hand or tongue, did we at least consider it bad in our heart? How unfortunate is it that when the mother of our children cooks dinner late, if the food is too salty or if our child misses a day of school, we show immense disapproval, but if our family members are missing their five daily prayers every day, we have no problem with it at all. We do not even try to advise them, even though if a child reaches the age of ten and does not offer prayer, it is *wājib* upon the father to instruct the child in this matter. Otherwise, he will be sinful and worthy of punishment in Hell.

Is this behaviour of yours correct? For example, when the leader (father) sees his child committing sins, he should change it with his hand, the scholar with his tongue, and the one who does not have the ability to do this should at least consider it bad in his heart. But who has this mindset nowadays? Ponder for a

¹ *Ṣaḥīḥ Muslim: 49; Sunan al-Nasā'i: 2018*

moment! Music is blasting, and you may not have the ability to stop it, but does it cause uneasiness in your heart? Do you consider it wrong? No, because you have musical tunes on your own mobile phone!

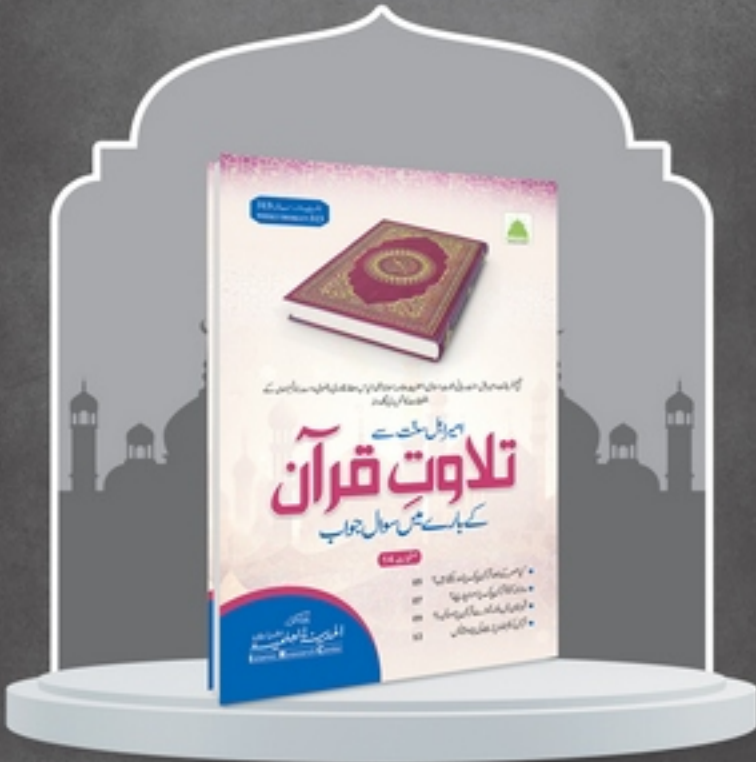
If two individuals are cursing in the street, do we find it wrong? No, because we sometimes swear ourselves, **مَعَاذَ اللَّهِ**. When so and so lied, did we find it offensive? Yes, because it affected us personally, but how can we consider it evil for the sake of Allah Almighty, because we too sometimes utter lies.

These examples were only given to give us a sense of the severity of the problem, as there are many whose phones do not have musical tunes. Others may not have the habit of swearing or lying, but they also do not have the mindset of considering it evil in their hearts. If we, for the sake of Allah Almighty, truly developed the mindset of considering evil as evil, society would become rectified very quickly. This is because when we genuinely begin to view bad as bad, we will start to advise others too, and then the Sunnah and call to righteousness will spread in every direction, **إِنْ شَاءَ اللَّهُ**.

May Allah Almighty have mercy upon our state and grant us sound intellect so that we also become from among those who invite towards righteousness and spread the Sunnah of the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** far and wide.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next Week Booklet



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

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com