



The Grave's Stark Horrors

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi



Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

قبر کی ہولناکیاں

The Grave's Stark Horrors

The Grave's Stark Horrors

This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

Translation Department (Dawat-e-Islami)

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

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

Email: ✉ translation@dawateislami.net

The Grave's Stark Horrors

An English translation of 'Qabr ki Holnakiyan'



ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Rabī' al-Ākhir 1445 AH – (Nov 2023)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet to send reward to your deceased family members.

Maktaba-tul-Madinah

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

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

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Recite the following du‘ ā (supplication) before you read a religious book or an Islamic lesson. You will remember whatever you study إِنْ شَاءَ اللَّهُ.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! 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-Mustaṭraf, vol. 1, pp. 40*)

Note:

Recite ṣalāt upon the Prophet ﷺ once before and after this.

Table of Contents

The Grave's Stark Horrors.....	1
Attar's prayer.....	1
The excellences of reciting ṣalāt upon the Prophet	1
Black dot upon the heart.....	8
The grave's announcement	9
What leads to flames in the grave?.....	9
Be fearful, O Muslims!	11
When a person shouted from his grave.....	11
Three punishments for those who do not pray	13
There is death in the end	17
Purpose of life.....	18
Thoughts of the Hereafter	19
I am from the wrongdoers.....	20

The Grave's Stark Horrors

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

The Grave's Stark Horrors¹

Attar's prayer

O Lord of the Prophet! Whoever reads or listens to the 21-page booklet *The Grave's Stark Horrors*, grant them and their children true love for the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his Companions and family. I ask You to also bless them with forgiveness without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting ṣalāt upon the Prophet

A poor person once came to non-Muslims asking for help. Attempting to be facetious, they sent him to the fourth Caliph

¹ The Islamic Research Centre's Department for the Speeches of Amir Ahl al-Sunnah has presented various audio lectures delivered by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَحِمَهُ اللهُ تَعَالَى, during the early days of Dawat-e-Islami in written book form, after adjustments and additions, under the title *Faizan-e-Bayaanat-e-Attar*. The Department of the Weekly Booklet is presenting one of those lectures 'Qabar ki Holnakiyan', delivered on 25th February 1988 at Gulzar-e-Habib Masjid (Soldier Bazar, Karachi, Pakistan), as a separate booklet for wider benefit.

The Grave's Stark Horrors

of Islam, 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, who was nearby. The person presented himself and forwarded his request. In reply, our master 'Alī recited ṣalāt upon the Prophet ten times and blew upon the poor person's palm. "Now close your hand. Go and open it in front of those who sent you," he explained.

(The non-Muslims laughed and wondered what this could do) When the poor person opened his hand before them, it was full of dinars. Many disbelievers became Muslim after beholding this miracle.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our lives are flying by. If you were to look back, you will remember your childhood days; the games you played and the fun you had. They seem like yesterday. Yet, does it not feel like our lives have just flashed past instantly? Very soon, what remaining time we have left will pass, and our lives will come to an end.

Just as we left our grandfather and father in the graveyard, a day will come in which we are left there too. Once buried, we will not leave our graves until the Day of Judgement begins.

¹ *Rāḥat al-Qulūb*, p. 72

Good deeds alone are what shall help us in the grave. The money we spent day and night working for will all be left here. Eventually, it will all be given to others.

Considering these realities, common sense tells us to concentrate on preparing for our graves and the Hereafter instead of focusing all our efforts on amassing wealth. If we ignore this and expend our energy in chasing the world, we may face severe consequences in our grave.

The grave holds a host of terrors. Let us now move onto an especially emotional and fear-inducing incident of Sayyiduna ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ, which took place during his final days. Do not simply pass your gaze over it, instead focus upon what you read. Allow this to help prepare you for the grave and what it contains.

Sayyiduna ‘Umar b. ‘Abd al-‘Azīz accompanied a funeral. Others advanced ahead whilst he went elsewhere. Arriving at their destination, people placed the funeral bier down and waited. “O Amīr al-Mu’minīn!”, they exclaimed when he arrived, “You are the next of kin of this deceased individual. Why did you leave us and go somewhere else?”

He explained, “A grave just called out to me. It said, ‘Why do you not ask me how I treat those who enter me?’ So, I asked for it to explain further.

The Grave's Stark Horrors

It revealed, 'I tear apart his funeral shroud, shatter his body, drain his blood, and devour his flesh. Will you not ask me what I do with his joints?'

So, I asked for it to explain further, yet again. It said, 'I separate palms from wrists, wrists from arms, arms from shoulders, hips from thighs, thighs from knees, knees from shins, and shins from feet.'"

Sayyiduna 'Umar b. 'Abd al-'Azīz then tearfully declared:

The life of this world is very brief. In the Hereafter, the sinner who was respected in the world will be humiliated, the wealthy will be poor, the youthful will become old, and the living will die.

Do not be tricked by the world advancing towards you, as you know it shall abandon you soon. The truly deceived are those deceived by it.

Where have those who lived in this world gone? Those who built cities, made ways for rivers, and planted trees? They remained here only for a moment. Health deceived them and their strength made them conceited, so they fell into sin.

By Allah! I feel regretful for them regarding the wealth they gathered through selfishness, and which led to them being envied.

What has soil and sand done to their bodies? What state have the grave's insects left them in? They were happy and relaxed in the world; they slept on soft beds, servants tended to their every need, their families honoured them, and their neighbours supported their every endeavour.

If you can call them as you pass or summon them to you, ensure to do so. When you pass by the armies of the dead, look where they once lived in ease and luxury.

Ask the once-wealthy person how much money they now have. Ask those who struggled financially if they are still poor. Enquire from them regarding their tongues with which they used to speak, and their eyes with which they used to cast evil glances. Quiz them about what insects have done to their soft skin, beautiful faces, and delicate bodies. These insects have obliterated their beauty, devoured their flesh, sullied their faces, broken their spines, cut their bodies apart, and disintegrated their joints.

Ask them where their homes, families, friends, servants, and treasures have gone? By Allah! They did not prepare for the grave. They did not plant the seeds of righteous deeds or send anything forward that would help bring serenity to them.

The Grave's Stark Horrors

Are they now not wandering in loneliness? Has day and night not become the same for them? Are they not in solitude and darkness now? A barrier has been raised between them and their actions, and they have parted from their relatives and loved ones.

How many men and women were once joyous, but no longer? Their faces no longer remain the same. Their bodies have now separated from their heads. Their eyes have spilled onto their cheeks. Their mouths are full of blood and pus, and insects run freely through what is left of their bodies.

By Allah! After just a short while, their bones have become dust. They are now constricted, having once enjoyed freedom. Their widows have remarried, their children wander the streets, and their relatives have divided their estates amongst themselves.

By Allah! There are some fortunate individuals amongst them, whose graves are wide, illuminated, and fresh, and who found delight within them. O you who shall enter the grave tomorrow! Which matter of the world has deceived you? Do you think you will live forever, or this world will last for you? Where is your spacious home and your flowing rivers? Where have your ripe fruits gone? Where is your fine clothing, perfume and incense?

What happened to your summer and winter apparel? Have you not seen a dying person? When death approaches, he cannot dispel his anxiety and is drenched perspiration. He is restless due to thirst and convulses due to the pangs of death. Allah's command has come, and an unavoidable decree has taken place. You cannot save yourself from what will come.

(Now addressing himself, he said) How unfortunate! O you who closed the eyes of his father, brother, and son before washing them for the grave! O you who shrouded the deceased and placed them in the earth! O you who left them alone in their graves and returned!

Do you know what state you will be in within this unwelcoming ground? If only you knew which side of your face would disintegrate first! O grave sinner, soon, you will dwell amongst the dead. If only you knew how the Angel of Death عَلَيْهِ السَّلَام will come to take your soul, and what message he will bring from your Lord.

He then recited select couplets of Arabic poetry, which can be summarised as:

- 1) You are happy with temporal things and engrossed in amusement, the way the joy of a dream deceives a sleeping person.
- 2) O deceived one! Your day passes in heedlessness and your night in sleep; you have necessitated your own destruction.

The Grave's Stark Horrors

3) You find yourself involved in things you would never like to end; such a life is also lived by animals in this world.

After this, Sayyiduna 'Umar b. 'Abd al-'Azīz left the people and returned. He passed away just a week later.¹

Dear Islamic brothers, every word of this incident shakes us awake to reality. Sadly, our ears have become deaf to such matters. Our hard hearts are not willing to take these words on board, as darkness has overcome them. It is entirely possible our hearts have become completely covered in darkness due to our rampant sinning. Perhaps this is why we are not ready to take any advice on board. When a heart becomes totally dark, it does not heed positive words or advice.

Black dot upon the heart

يُذِئِبُ الذَّنْبُ فَيُنْقِضُ مِنْهُ ثُمَّ يُذِئِبُ الذَّنْبُ فَيُنْقِضُ مِنْهُ حَتَّى يُخْتَمَ عَلَيْهِ فَيَسْمَعُ الْغَيْرَ فَلَا يَجِدُ لَهُ مَسَافًا

When a person sins, a dark spot forms on his heart. When he sins again, another dark spot forms, until his heart becomes dark entirely, ultimately leading to words of goodness having no effect upon him.²

¹ *Hilyat al-Awliyā'*, vol. 5, p. 295, number 7180

² *Tafsīr Durr al-Manthūr, Sūrat al-Mutaffifin*, verse no 14, vol. 8, p. 446

The grave's announcement

The grave makes the following announcement five times daily:

O man, you walk upon my back carefree today, yet tomorrow you shall be in my stomach. You eat luxurious food today, but tomorrow you will eat insects within me. You laugh upon my back in heedlessness, but when you die, you will be forced to cry within me. You are happy now, yet you shall be sad when I am your place of stay. You sin without a care in the world today, but when you are inside me, you will be punished for what you did.¹

What leads to flames in the grave?

Dear Islamic brothers! There are many things which cause a person to face the terrors of the grave. Two of them are a person not protecting himself from urine droplets and backbiting.

The Companion Abū Umāmah رضي الله عنه narrates:

The final Prophet صلى الله عليه وآله وسلم entered Jannat al-Baqī' and stood by two graves. "Did you bury so-and-so, and so-and-so?" he asked. (He referred to a male and a female, or two males)

¹ *Tanbih al-Ghāfilīn*, p. 23

The Grave's Stark Horrors

The Companions replied, “Yes, O Messenger of Allah ﷺ.”

“Just now, so-and-so has been sat up and hit in his grave,” he declared. He then said, “I take an oath by He Who has power over my soul! He has been struck so severely that every limb of his body has separated. A fire has been lit in his grave, and he has let out a shriek heard by all of creation besides jinn and man. If your hearts were not unsettled and you did not speak in great amounts, you would hear what I hear.”

He continued, “Now, the second is being struck. I take an oath by He Who has power over my soul! They too have been struck severely to the extent every bone of theirs has separated. Fire has also been lit in their grave, and they too have let out a shriek heard by all of creation besides jinn and man. If your hearts were not unsettled and you did not speak in great amounts, you would hear what I hear.”

The Companions asked, “O Messenger of Allah ﷺ, what sin did they commit?”

He explained, “The first did not save himself from urine, and the second ate people’s flesh (backbit).”¹

¹ *Al-Khaṣā’iṣ al-Kubrā*, vol. 2, p. 89

Be fearful, O Muslims!

Dear Islamic brothers! This hadith contains many points regarding those who backbite or do not stop urine droplets falling on their bodies. The latter relieve themselves but take no steps to maintain their purity.

The Messenger of Allah ﷺ said, “Save yourselves from urine, as the cause for punishment in the grave is usually this.”¹

When a person shouted from his grave

The Companion, Sayyiduna ‘Abdullāh b. ‘Umar رضى الله عنهما states,

During a journey, I passed a graveyard from the Days of Ignorance. A dead person emerged from his grave with a chain of fire encircling his neck. I had water with me, and seeing this, he cried, “O ‘Abdullāh! Give me some water to drink.” I thought, “He called me by name. He must know who I am or used this name per Arabic custom.”

Another person then burst out from the same grave. “Do not give this disobedient person water,” he said, “He is a disbeliever.” The second person then dragged the first back into the grave.

I spent that night hosted in the home of an old woman. A grave lay near her home, and I heard a voice from it

¹ *Dār Quṭnī, vol. 1, p. 184, Hadith: 453*

The Grave's Stark Horrors

saying, "Urine! What is urine? Waterskin! What is a waterskin?" I questioned the old woman about this, and she revealed, "This is the grave of my husband."

"He is being punished for two sins. While urinating, he did not save himself from urine droplets. I would say, 'How misfortunate you are! Even a camel widens its legs when answering the call of nature to stop filth splashing onto its body. Yet, you do not pay any attention to this.' My husband ignored me completely. After he died, these sounds have come from his grave daily."

I asked, "Then what is the reason I hear him speaking of a waterskin?"

She responded, "A thirsty person approached him asking for water. (In mockery, he pointed to an empty water skin) He said, 'Go and drink from that.' The thirsty person moved eagerly towards the waterskin, but upon inspection, found it to be empty. Due to the severity of his thirst, he fell unconscious and died. Since the death of my husband, the words, 'Waterskin! What is a waterskin?' come from his grave every day."

Sayyiduna ‘Abdullāh b. ‘Umar finalises by saying, “I came to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mentioned the whole incident. He then forbade travelling alone at night.”¹

Three punishments for those who do not pray

Dear Islamic brothers, abandoning salah leads to a person being punished in the grave. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

Whoever abandons salah due to laziness, Allah Almighty will afflict him with three punishments in the grave. It shall be tightened until his ribs interlock. Fire shall be ignited therein, and he will roll on embers day and night.

A large snake named *الشَّجَاعُ الْأَقْرَعُ* (bald serpent) will set upon him. Its eyes will be of fire and scales of iron. Each scale will be as long as the distance covered in a day’s journey. Speaking to the dead, it will declare, “I am *الشَّجَاعُ الْأَقْرَعُ*.” Its voice will crack like thunder.

It will say, “My Lord commanded me to strike you until sunrise for leaving fajr salah, until ‘aṣr for leaving zuhr, until maghrib for leaving ‘aṣr, until ‘ishā’ for leaving maghrib, and until fajr for leaving ‘ishā’.”

¹ *Uyūn al-Hikāyāt*, p. 307; translated edition, vol. 2, p. 187

The Grave's Stark Horrors

Whenever it strikes him, the person will sink seventy handspans into the earth, and this punishment shall continue until the Day of Judgement.”^{1 2}

O those who abandon salah! If you do not offer salah today, you will be subjected to torment in your grave. By Allah Almighty! You will not be able to endure the strike of the bald serpent in the grave. Not only this, but there are even more punishments administered to those who leave salah. Repent sincerely today. Resolve to offer all your five daily salah, in congregation too if possible, and strive to never miss one again.

Dear Islamic brothers, turning away from the dhikr of Allah Almighty leads to one being punished the grave. A person who does so shall be raised blind on the Day of Judgement.

Allah Almighty declares:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

*And the one who turned his face away from My remembrance; indeed, for him is a life of hardship, and We shall raise him blind on the Day of Resurrection.*³

¹ Numerous hadith masters have analysed this narration's chain of transmission. Yet, many scholars mention it in books of guidance and counsel.

² Qurrat al-'Uyūn ma'a al-Rawḍ al-Fā'iq, p. 384

³ Al-Quran, 20:124, translation from Kanz al-Imān

A “life of hardship” is explained in *Khazā'in al-'Irfān*:

A life of hardship in the world, grave, Hereafter, in Islamic matters, or all of these, means a person carries out bad deeds and haram actions. This is due to him not adhering to guidance. It also means he is deprived of contentment and succumbs to selfishness. Despite money and means, his heart finds no peace and remains in pursuit of everything.

A life of hardship connotes darkness in one's intrinsic condition, continued tough times, and not attaining peace and comfort like a contented believer, which is known as *حَيَاتٍ طَيِّبَةٍ*. Ahadith describe hardship in the grave being 99 serpents cast into the grave of a disbeliever.

Discussing the contextual background behind this verse being revealed, the Companion, Sayyiduna ‘Abdullāh b. ‘Abbās *رَضِيَ اللهُ عَنْهُمَا*, said, “This was revealed regarding Aswad b. ‘Abd al-‘Uzzā al-Makhzūmī. A life of hardship in the grave refers to it tightening until a person's ribs interlock. Referring to the Hereafter, it refers to the punishments of Hell, where Zaqqūm, boiling water, and the blood and pus of Hell dwellers will be given as ‘food’ and ‘drink’.

The Grave's Stark Horrors

A life of hardship in religion is when pathways of good close upon a person, and they become involved in haram. Whether a person receives a lot or a little, if he does not fear Allah Almighty, there is no good in any of it, and this is a life of hardship.”¹

Dear Islamic brothers, there is a great lesson to be learnt from the terrors of the grave, but Satan has overpowered us. He has seized our minds and hearts to such an extent that we are not prepared to move away from sins and adopt the beautiful sunnahs of the beloved Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

We are invited to attend the Sunnah-inspired gatherings of Dawat-e-Islami and travel in Madani qafilahs, but we are not willing to. Satan is full of tricks; he does not want us to become affiliated with the religious environment of Dawat-e-Islami, attend these sunnah-inspired gatherings and travel in Madani qafilahs.

He knows if we do this, we will begin offering salah consistently and go to the masjid instead of cinemas. He knows those who swear, sing immoral songs, and watch films, will all become pious and begin to remember Allah Almighty. He knows those who shave will then grow a beard according to the sunnah.

This is why despite repeated invitations from preachers of Dawat-e-Islami, Satan prevents us from participating in

¹ *Tafsīr Khazā`in al-`Irfān, Sūrah Ṭāhā, verse no 124, p. 598*

sunnah-inspired gatherings. Sometimes, he even appears as a barrier in the form of friends.

There is death in the end

No matter how long you live, death will eventually come. Women of previous times would say, “May Allah Almighty allow you to live 150 years.” Even if someone does reach that age, he will eventually die. Even if someone lived this long, they may pray to pass away, as a host of issues accompany a person the more they age. They become more dependent on others as time goes on.

For example, a person is confined to his bed, is compelled to answer the call of nature there, and is unable to stand or change which side he lays on. Due to this, sores develop on his body. Remember, 150 is merely a number to satisfy the heart. Those who reach this age can be counted on one hand.

Death can be seen everywhere in today's day and age. Just reflect on the members of your community, and you will realise how there are few elderly people. There are daily road traffic accidents and deaths due to confrontations between people. Dying has become a frequent reality. Fighting amongst Muslims on a daily basis is punishment for their sins, as early Muslims were protectors of one another. The example of the Muhājirīn and Anṣār is before us. The latter gave the former half their wealth, whereas Muslims today cannot tolerate one another.

The Grave's Stark Horrors

Suffering is increasing because Muslims are contravening the rulings of Allah Almighty and turning away from the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Bear in mind that it is impermissible to pray for death due to worldly difficulties and hardships.¹

Purpose of life

Remember, honour and excellence in the court of Allah Almighty is not based on lineage, but according to piety. It is stated in the Quran:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ط

Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you.²

Being born to a person of worldly repute does not mean anything. It is not a source of superiority. This world is a place of action and an open field. Each person must act for themselves. A person will excel in righteousness as much as he resolutely strives for it.

¹ *Fazāil-e-Du'ā*, p. 180

² *Al-Quran*, 49:13, translation from *Kanz al-Īmān*

Earning worldly status, eating, and trivial enjoyment is not the purpose of life. So, why did Allah Almighty grant us life? Why did he create us? Let us look at the Quran, Allah's truthful Book, to answer this question. It declares:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^ط

*He who created death and life in order that you may be tested,
(as to) whose deed is best amongst you.¹*

Khazā'in al-'Irfān explains this verse, "This means death and life were made to test who is most obedient to Allah Almighty and sincere with Him."²

Thoughts of the Hereafter

Dear Islamic brothers, wake up to reality! Ponder why we are in this world. We do not reflect upon our Hereafter at all. If a verse of the Quran or a hadith is read regarding what will happen after we die, fear of Allah Almighty does not overcome us at all. However, our pious elders and predecessors would fall unconscious or even pass away at its mention.

The second Caliph of Islam, Sayyiduna 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, said:

¹ Al-Quran, 67:2, translation from *Kanz al-Īmān*

² *Tafsīr Khazā'in al-'Irfān, Sūrat al-Mulk, verse no 2, p. 1040*

The Grave's Stark Horrors

Whoever fears Allah Almighty does not display anger. Whoever becomes pious before Allah Almighty does not carry out personal desires. If there was no Day of Judgement, we would see a different set of affairs.

He then recited this verse:

إِذَا الشَّمْسُ كُوِّرَتْ ۝

*When the sunlight is rolled up.*¹

He then recited until:

وَإِذَا الصُّحُفُ نُشِرتْ ۝

*And when the books of deeds are opened.*²

Reciting this, he fell unconscious.³

I am from the wrongdoers

Sayyiduna Miswar b. Makhramah رَحْمَةُ اللَّهِ عَلَيْهِ did not have the ability to hear anything from the Quran without shouting in fear and falling unconscious. He would not awaken for some days at a time. One day, a man from the Khath'am tribe came and recited the following verse:

¹ Al-Quran, 81:1, translation from Kanz al-Īmān

² Ibid, verse 10

³ Iḥyā' al-'Ulūm, vol. 4, p. 226

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا ﴿٥٦﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِذَا ﴿٥٧﴾

On the Day when we shall take the righteous people towards the Most Gracious as guests and will drive the culprits towards Hell, thirsty.¹

He heard this and lamented, “I am from the wrongdoers and not from the righteous. O reciter! Recite again!” The person did so, and Sayyiduna Miswar b. Makhramah passed away on the spot.²

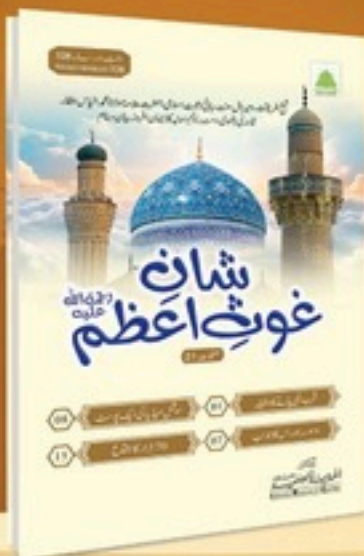
Dear Islamic brothers, did you hear of the intense fear our pious predecessors had before Allah Almighty! Sadly, we are not like this. Reflect over how short life is, and how soon we shall be lowered into our graves. Bearing the grave and Hereafter in mind, strive to perform an abundance of good deeds. If your heart ever desires to sin, think, “Allah Almighty is watching me, and I am in His Kingdom.” ان شاء الله You will be saved from sin.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, 19:85-86, translation from Kanz al-Īmān

² Iḥyā' al-'Ulūm, vol. 4, p. 227

Next Week's 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