

WEEKLY BOOKLET:351



An excerpt from Blessings of Ramadan a book
written by Ameer Ahl al-Sunnah فاتت بركاتهم العارضة

WHAT IS HELL?

ENGLISH

How to save one's family
from punishment

Love for the world is the root
of all sins

From stealing a pencil to
death by hanging

Jibril's terrifying story of Hell

Shaykh-e-Tariqat Ameer Ahl-e-Sunnah Founder of Dawat-e-Islami

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مؤسس
الدعوة الإسلامية

جہنم کیا ہے؟

What is Hell?

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What is Hell?



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dua for reading this book

Recite the following dua before you read a religious book or begin 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 He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite *shalāt* upon the Prophet once before and after.

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Attar's dua

O Lord of the Prophet! Protect from the punishment of Hell whosoever reads or listens to the 25-page booklet entitled *What is Hell?* and grant them and their parents entry into Jannat al-Firdaws without accountability.

اٰوِيْنُ بِجَاةِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of sending *ṣalāt* upon the Prophet

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the Day of Judgement, there will be no shade besides the shade of Allah’s ‘Arsh. Three people shall be in it.”

It was asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will those people be?”

He replied, “He who takes a worry away from a member of my ummah, he who revives my sunnah, and he who sends abundant *ṣalāt* upon me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Budūr al-Sāfirah, p. 131, hadith 366

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Are new fashions the only way to earn respect?

Dear Islamic brothers! We need to reflect on the following: is the world not considered the most important thing nowadays? Why do many Muslims not have due reverence for Islam anymore? Have we not stopped inviting to goodness and forbidding evil? Is swearing and abuse not prevalent in every conversation we have?

Sadly, the way many of us live indicate we give priority to this world over the Hereafter. We move further from Islamic law and the sunnah day by day. This distance from the sunnah and following of immoral fashion trends will ultimately lead this community to ruin.

Love for the world is the root of all sins

Dear Islamic brothers! We must wake up before death arrives. All this chaos stems from love for this world, which is also pushing people away from the sunnah ever further.

The Messenger of Allah ﷺ said:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Love for the world is the root of all sin.¹

Even to attain the everlasting blessings of Paradise, we are unable to leave even the smallest of our domestic luxuries to

¹ Mawsū'at Imām Ibn Abī Dunyā, vol. 5, p. 22, hadith 9

travel for a few days in the path of Allah and learn the sunnah. Yet, when it comes to earning the fleeting wealth of this temporary world, we are ready to leave our families for years and travel thousands of miles away.

The religious degradation of Muslims and disbelievers overpowering them, masjids being empty whilst cinemas and other places of entertainment are jam-packed, the incursion of European customs, the prevalence of immoral Western fashion, television and the internet airing shows in every home, sin everywhere you look, many Muslims with lowly characters and bad manners; are these not causing us to reflect?

Are these not telling us to travel in Madani qafilahs, so we can try to reform ourselves and others? It appears impossible for us to travel in them for a year, one month out of a year, or three days in a month. If we all remain stuck in our excuses, who will call the people of this world to righteousness? Who shall look out for the ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Who will guide naïve Muslims towards the sunnah, who have instead taken on the ways of others? Who will encourage them to act upon, “I must strive to reform myself and the people of the entire world إِنْ شَاءَ اللهُ”?

Islamic brothers reading this are exhorted to travelled in Madani qafilahs for a year, one month in a year, or three days every month إِنْ شَاءَ اللهُ. Here is a story describing the immense

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blessings of this.

How the hated became loved

An Islamic brother from Karachi (Pakistan) was once a lost person. Alongside being addicted to television, his nights were spent wandering with uncouth friends. Due to his misconduct, not only did his relatives avoid him, but even his own parents. They feared the moment he came home and would even advise others to avoid him. It reached a point where his father was ready to throw him out of the home entirely.

His sinful habits were reformed when a preacher of Dawat-e-Islami lovingly invited him to a two-day sunnah-inspired gathering to be held in Quetta. He said he would attend if his father agreed. Filled with passion to spread the call to righteousness, the preacher was overjoyed to hear this, as the Islamic brother's father had great love for Dawat-e-Islami.

When opportunity arose, the preacher encouraged the father to allow his son to attend. He happily did so and even covered for some expenses, as he saw this being a means of his son mending his ways.

The day eventually came, and the Islamic brother attended the gathering. Being around those who love Allah's Messenger, the sunnah-inspired speeches, echoes of dhikr, and heartfelt duas, his heart was moved like never before.

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He was invited to travel in a Madani qafilah, which he readily accepted. **أَلْحَمْدُ لِلَّهِ** During this, he yet again found himself around those who love Allah's Messenger. His heart was touched even further, causing him to repent from his sins, dress in accordance with the sunnah, and apologise to his parents for infringing their rights. He even made intention to act upon the sunnahs of keeping a beard and wearing an 'imāmah.

Returning home, he cried in front of his father and asked for his bad behaviour to be forgiven. He then began working to spread the sunnah. The same family members who were once revulsed at the sight of him now welcomed him with open arms **أَلْحَمْدُ لِلَّهِ**. With the blessings of Dawat-e-Islami, he went from being the most hated to the most loved.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Calling one's family to righteousness

Dear Islamic brothers! The efforts of just one Islamic brother led to a universally despised individual becoming loved by all. If we collectively begin encouraging others to offer salah, attend sunnah-inspired gatherings, and travel in Madani qafilahs, a positive change will occur right before our very eyes. Especially, we should focus on saving our families from sin and encouraging them to do good.

The Companion Zayd b. Aslam **رضي الله عنه** narrates of how the final

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Prophet ﷺ once recited this verse:

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Save yourselves and your families from the Fire.¹

The Companions عليهم الرضوان asked, “O Messenger of Allah ﷺ, how can we save our families from the Fire?”

The Prophet ﷺ replied, “Order them to do that which pleases Allah, and forbid them from what He is displeased with.”²

An inspiring story of fearing Allah

Dear Islamic brothers! In this hadith, our beloved Prophet ﷺ recited a part of Al-Taḥrīm’s sixth verse. Before discussing this Quranic verse in detail, let us mention an inspirational story regarding fear of Allah.

The Companion Ibn ‘Abbās رضي الله عنهما describes what happened when Allah revealed this verse to the Prophet ﷺ:

يَأْتِيهَا الَّذِينَ أَمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ
الْحِجَارَةُ

¹ Al-Quran, part 28, Al-Taḥrīm, verse 6; translation from Kanz al-‘Irfān

² Tafṣīr Durr Manthūr, vol. 8, p. 225

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O you who believe! Save yourselves and your families from the Fire whose fuel is humans and stones.¹

The Prophet ﷺ recited it before his Companions, causing a youngster to fall unconscious. Placing his sacred hand upon the latter's chest, the Prophet ﷺ found his heart was still beating, upon which he declared, "O young man! Say **لَا إِلَهَ إِلَّا اللَّهُ**." He did as such, to which the Prophet ﷺ issued him glad tidings of Paradise.

The Companions asked, "O Messenger of Allah ﷺ! And from any of us?" ("What if any of us experience what the youngster did?")

The Prophet ﷺ responded, "Did you not hear these words of Allah?"

ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ

This is for the one who fears standing in My Court and fears My warning.^{2 3}

How to save one's family from punishment

In *Khazā' in al-'Irfān*, Sayyid Na'im al-Dīn Murādābādī رَحْمَةُ اللَّهِ عَلَيْهِ

¹ Al-Quran, part 28, Al-Taḥrīm, verse 6; translation from Kanz al-'Irfān

² Al-Quran, part 13, Ibrāhīm, verse 14; translation from Kanz al-'Irfān

³ Mustadrak, vol. 3, p. 93, hadith 3390; Al-Zawājir, vol. 2, p. 471

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comments on this verse:

By obeying Allah and His Messenger ﷺ, carrying out acts of worship, avoiding sins, guiding family towards righteousness whilst forbidding them from evil, and by teaching them knowledge and manners (they will be saved from being punished).

Tell your family about good matters

The fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رضى الله عنه, said regarding the above-mentioned verse, “Learn of goodness yourself. Convey this to your family and teach them virtuous conduct.”¹

Imam Aḥmad Razā Khān’s fatwa

The following is a simplified version of a fatwa found in *Fatāwā Razawiyyah*:

Question: Is it *farḍ* or *wājib* for parents to ordain their pubescent children to do good and refrain from evil?

Answer: The legal ruling on parents rectifying them varies in accordance with the classification of the specific action. For example, it is *farḍ* when the action is *farḍ*. The same applies when the action is *wājib*,

¹ Jama‘ al-Jawāmi‘, vol. 13, p. 244, hadith 6776

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sunnah, or mustahabb. Yet, this is conditioned with their ability and the amount of benefit this will lead to. Otherwise (the Quranic injunction is clear):

عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط

Be vigilant concerning your lives. The misguided one will do you no harm when you are upon guidance.^{1 2}

Describing Hell

Dear Islamic brothers! We must give special attention to rectifying ourselves and our families.

We must strive to save ourselves and them from the dark and terrifying fire of Hell. By Allah, the fire of Hell is most severe! Nobody will be capable of enduring it!

This is a moment of reflection for those who fall short in offering their obligatory salah, keeping fasts, giving zakat, and performing hajj. The same applies to those who harm their parents, those who do not raise their children according to Islamic law and the sunnah, those who stop their sons from growing a beard, shave their own beards, or cut it shorter than

¹ Al-Quran, part 7, Al-Mā'idah, verse 105; translation from Kanz al-'Irfān

² Fatāwā Riḍāwīyah, vol. 24, p. 370

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fist-length.

Some deceptively sell substandard products to their customers, use threats to sell their items, steal, watch films and dramas on TV and the internet, listen to songs, facilitate this for others, and commit all types of sin. This is a time to pause to reflect. Be assured, you will be unable to endure the dark fire of Hell.

The Companion Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah صلى الله عليه واله وسلم said:

The fire of Hell was kindled for a thousand years until it became red. It was then inflamed for a thousand more years until it became white, and another thousand until it was rendered dark. As of now, it is extremely dark.”¹

Jibrīl’s terrifying story of Hell

By Allah, the punishment of Hell cannot be withstood by anybody. Imam Abū al-Qāsim Sulaymān al-Ṭabarānī رحمته الله عليه relates of how Angel Jibrīl عليه السلام once came to the Prophet صلى الله عليه واله وسلم and said:

O Messenger of Allah صلى الله عليه واله وسلم! I take oath by He Who sent you as a true Prophet! If Hell were to be opened to the amount equalling the eye of a needle, all on Earth would perish from its heat. If one piece of

¹ Sunan Tirmidhī, vol. 4, p. 266, hadith 2600

clothing of the people of Hell were to be hung between the skies and the Earth, all on Earth would die.

I take oath by He Who sent you with the truth! If an angel appointed upon Hell were to become visible, all on Earth would die. I take oath by He Who sent you as a true Messenger! If one link from the chains of Hell, which has been mentioned in the Quran, were to be placed upon a mountain of this world, it would become dust and fall down to Taḥt al-Tharā."

The Prophet ﷺ said, "O Jibrīl! You have described enough. Stop, lest my heart bursts and I pass away." Upon inspection, the Prophet ﷺ saw the angel was crying. "O Jibrīl!", he asked, "Why are you crying? You possess special rank with Allah."

The angel replied:

O Messenger of Allah ﷺ! I cannot stop my tears, as I do not know if my current rank with Allah will remain the same. Perhaps I will be tested the way Iblīs was, or trialled as Hārūt and Mārūt were.

The Messenger of Allah ﷺ also began to cry. As these two illustrious personalities shed tears, a voice exclaimed, "O Jibrīl! O Muhammad! Allah has protected both of you from disobeying Him!"

Angel Jibrīl then rose towards the heavens, whilst the Prophet ﷺ came outside. He passed by some Anṣārī

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Companions **عَنْبِهِمُ الرِّضْوَان** who were laughing and playing. He declared:

You laugh whilst Hell is behind you. If you knew what I knew, you would laugh little and weep much. You would stop eating and head to the mountains, enduring great difficulty to perform worship.

A voice was heard, “O Muhammad! Do not let My slaves despair! I have sent you as a conveyer of glad tidings. You do not cause difficulties.” The Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** then said to his Companions, “Stay on the upright path and take the middle way.”¹

Our hearts remain unmoved

Dear Islamic brothers! Our Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is infallible (*ma‘ṣūm*) and the leader of the infallible. Angel Jibrīl **عَلَيْهِ السَّلَام** is infallible and the leader of the infallible angels. Despite this reality, they both cried out of fear of Allah when Hell was mentioned.

We on the other hand commit sin after sin, yet terrifying descriptions of Hell cause us no effect. Its frightening punishment does not make us feel shame, concern, or remorse.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Mu‘jam al-Awsat, vol. 2, p. 78, hadith 2583

Death in the solitude of the night

When our pious elders would hear mention of Hell or Quranic verses describing it, they would fall unconscious or even pass away. Manşūr b. ‘Umāmah رحمته اللّٰه عليه explains how during his ḥajj journey, he stopped in an alleyway of Kufa. During the night, he went to attend to a need, when he heard somebody making this dua from a nearby house:

O my Lord, by Your might and honour! I did not intend to oppose you in my disobedience, and I was not unaware of You whilst sinning. Yet I did sin, and I took Your respite-giving veil for granted.

I became audacious in sin and my misfortunate pushed me further into this. I transgressed against you due to my foolishness. Yet, I have hope in Your grace that You will accept my repentance. If you do not accept this and have mercy upon me, my sadness will last forever as I am subject to punishment!

When the man fell silent, Manşūr b. ‘Umāmah recited the 6th verse of Al-Taḥrīm:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ

مَا يُؤْمَرُونَ ﴿٦﴾

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O you who believe! Save yourselves and your families from the Fire whose fuel is humans and stones; severe, powerful angels are appointed over it; they do not disobey Allah in what He commands them, and they do what they are commanded to do.¹

After reciting this verse, there was a loud scream, a thud, and then complete silence. Manṣūr b. ‘Umāmah tended to his need and returned to his place of stay.

When he passed by the same place in the morning, he saw people gathered to give condolences and heard sounds of intense crying. A teary old woman was saying, “May Allah not reward my son’s killer, who recited a verse describing punishment my son could not bear, causing him to die out of fear of Him.”

Manṣūr b. ‘Umāmah **رَحِمَهُ اللهُ عَلَيْهِ** further mentions:

That night, I had a dream in which I saw an individual saying to me, “I am the same person who heard you recite the 6th verse of Al-Taḥrīm, causing me to die out of fear of Alah.”

I asked, **مَا فَعَلَ اللهُ بِكَ** – “How did Allah deal with you?”

He replied: “Allah dealt with me in the same way He did with the martyrs of Badr.”

¹ Al-Quran, part 28, Al-Taḥrīm, verse 6; translation from Kanz al-‘Irfān

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When I asked him to describe this, he explained, “Allah caused them to be martyred by the swords of disbelievers. He caused me to be martyred with the sword of His love.”¹

أَمِيرٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Help your family better themselves Islamically

Dear Islamic brothers! Such is the greatness of those who fear Allah. The verse which caused this God-fearing person to pass away, also contains a command to save oneself and one’s family from the fire of Hell. Each person should perform good deeds, avoid sins, and rectify their family too.

The scholar Al-Qurtūbī رَحِمَهُ اللَّهُ عَلَيْهِ relates the following statement of Imam Alkiyā رَحِمَهُ اللَّهُ عَلَيْهِ:

It is compulsory upon us to educate our children and families about Islam, teach them of goodness, and instruct them regarding manners and skills one cannot do without.²

Teach children about Islam first

The Ḥanafī jurist, Muftī Amjad ‘Alī al-A‘ẓamī رَحِمَهُ اللَّهُ عَلَيْهِ states:

¹ Maw‘īẓah Ḥasanah, pp. 42-43, with changes

² Tafsīr Qurtūbī, vol. 9, p. 148

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Foremost priority is to teach children the Quran and essential matters of Islam. They should be educated about fasting, salah, purification, buying/selling, money-related issues, other matters a person deals with daily, and regarding things that cause one to oppose Islamic law if he is unaware of them.

If you observe a child has a particular interest in academia and he is mature, what could be greater than steering them towards Islamic knowledge? If one does not have the means, then upon teaching them correct beliefs and essential rulings, you may place them in any permissible field of work.¹

After teaching a female child regarding Islamic beliefs and essential rulings, have a woman instruct her regarding sewing, embroidery, and other skills women commonly use. Also, she should be taught in relation to household matters, as a woman who is skilful can live a much easier life than the one who is not.²

Teaching children about generosity

Imam Abū Manṣūr al-Mātūrīdī رحمته اللہ علیہ said:

It is wājib upon a believer to teach his children about generosity and kindness, just as it is wājib to teach them about tawḥīd and faith. Generosity and kindness remove

¹ Bahār-i-Sharī'at, vol. 2, p. 256, part 8

² Ibid, p. 257

love of the world, which is the root of every sin.¹

When the childless was given a child

A wealthy individual did not have any children. He tried many things to this end but was unsuccessful. Someone advised him to go to Makkah **زادها الله شرفا وتعظيما** and make dua close to Maqām Ibrāhīm, in Masjid al-Ḥarām. He did this and was granted a beautiful son.

The wealthy man began to spoil this child, showering him with excessive love and paying no attention to raising him properly. The boy grew up to become an immoral spendthrift. The father realised this and stopped giving his son allowance, resulting in the latter hating him. This wicked son went to the very place where his father had made dua for him in Masjid al-Ḥarām, and began to make dua for his father's death, so he could inherit all his wealth.

A good message for those who want children

Dear Islamic brothers! Those who complain of having no children should take heed from this story. We should not only ask Allah for children, but we should ask Him to grant us children with well-being, who are a source of ease for us.

Let's say the child is born with a disease or disability, delivered

¹ Durr al-Mukhtār, vol. 8, p. 568; Bahār-i-Sharīat, vol. 3, p. 68

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via C-section, or leads to the mother losing her life. This is sometimes the case, especially with women giving birth for the first time.

Sometimes, the child grows up to miss salah, cause harm to their parents, become an addict due to bad company, steal things and become a menace in society or take on misguided beliefs.

مَعَاذَ اللَّهِ Some even become apostates due to disrespecting the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** or saying words of disbelief. In other words, a person being born into this world means they will face countless tests in this world and the Hereafter.

Take note of the following:

Hadith encourage us to increase the ummah in size. On the Day of Judgement, the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** will be happy upon the vastness of this ummah and express this happiness in front of other nations.

When wishing to have children, one should make good intentions to attain goodness in this world and the Hereafter. He who feels anguish due to not having children and makes every effort to have a child, should reflect deeply over whether their primary reason is to gain worldly or personal benefit.

If his desire for having children has no higher purpose, such as intending betterment in the Hereafter, then it is

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as though he is unwittingly wishing for someone to be born into this world and then be subjected to major tests.

These words of mine can perhaps only be understood by those who worry about how they shall die. In summary, the saint Fuḍayl b. ‘Iyād رحمته الله عليه said, “I do not envy even the most righteous of people, as they will witness the terrors of the Day of Judgement. I only envy the one who is nothing (i.e. who does not exist).”¹

The second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رضي الله عنه once exclaimed out of fear of Allah, “If only my mother had not given birth to me!”²⁻³

May Allah have mercy upon them and forgive us without accountability for their sake.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The terrifying end of a scholarly father

Children can become a blessing for their parents, but sometimes due to not being given a proper Islamic upbringing, they become a major test. This can be understood from the following story narrated by Malik b. Dīnār رحمته الله عليه:

¹ Ḥilyat al-Awliyā', vol. 8, p. 93, number 11470, summarized

² Ṭabaqāt al-Kubrā, vol. 3, p. 274

³ Kufriya Kalimāt Kē Bārē Mēin Suwāl Jawāb, pp. 5-6

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A scholar from the Banī Isrā'īl held gatherings in his home, in which he delivered speeches.

One day, his son indicated with his eyes towards a beautiful girl, which the scholar saw. He said, "My son, have patience." Saying this, the scholar fell face first from the stage and broke some bones. His wife then suffered a miscarriage whilst his son was killed in battle.

Allah sent a revelation to the prophet of the time, instructing him to inform the scholar that no *ṣiddīq* would be born to his lineage. Allah said, "For My sake, did he only have enough displeasure to tell his son to simply be patient?"¹

The scholar was not quick to stop his son from this and did not rebuke him enough to ensure he did not indulge in any wrong. The narration also makes mention of a *ṣiddīq*, which is the highest rank of sainthood. **أَلْحَبْدُ لِلَّهِ** The Crown of the Saints, Shaykh 'Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** was one of these.

From stealing a pencil to death by hanging

Dear Islamic brothers! We should raise our children in such a manner that even in childhood they have love for good and dislike for bad. If this is not done, it could lead to the child becoming corrupt and committing wrongdoings when they

¹ Ḥilyat al-Awliyā', vol. 2, p. 422, number 2823

grow older.

It is said that a thief was once imprisoned and charged with robbery and murder, leading him to be sentenced with death by hanging. When his final moments neared, he was asked regarding his last wish. He said he wanted to meet his mother.

As soon as he saw his mother, he began to attack, bite, and strike her. Officials managed to save the mother from the merciless son, and when asked about this deplorable action of his, he explained:

It is this mother of mine who made me reach this point. During my childhood, I stole a pencil from another student in school and showed it to her at home. She should have taught me this was bad, but she just smiled. I was young and naïve at the time, so I assumed I had done something good. I then began to steal books and more pencils. By the time I had grown up, I had become accustomed to stealing and saw no issue with it.

I then began performing robberies, during which I committed murders, leading me to become known as a dangerous person. In the end, police arrested me, and due to the incorrect upbringing of this mother, a rope will be wrapped around my neck very soon.

Punishment in the world pales in comparison

Dear Islamic brothers! Look at what wrong upbringing can result in. You may rightfully think you are not teaching your

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children how to be thieves. Yes, it is true parents do not generally instruct their children to steal others' property, but stealing is not the only evil in the world. There are many others, and parents sometimes even teach these to their children.

For example, selling something to someone through lying, deception, or not giving the full measure, etc. Is it not a sin to deal in usury-based transactions, advertise substandard products as high-quality ones, prevent your son from growing a beard, or stop your daughter from covering herself correctly?

Can such people not be labelled 'civilised thieves' and 'white collar criminals' in society? Do such people who appear 'respectable' in this world hope to receive honour in the Hereafter? By Allah! The punishment those who raise their children upon sin will experience is unimaginably more severe in comparison to the worldly punishment of that robber and the momentary pain experienced by his mother. **الآمان والْحَفِيطِ**

When a son went to burn his father

Here is a shocking incident regarding the consequences of not giving our children an Islamic upbringing. The following is a summary of a statement given by an Islamic brother from Hyderabad (Pakistan):

In 2001, a rich person passed away in our locality. People were gathered in his expensive home, when his

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19-year-old son – who used to study in a modern school – got up to leave. When asked where he was going, he replied, “My father had great love for me, so I thought I will help him with my own hands for the final time. I am going to get some wood to burn his body.”

Everybody was stunned to hear this. The deceased was Muslim, and they wondered why the son needed wood to burn his father’s body. After some deliberation, they realised the foolish son had probably seen scenes of bodies being burned in the films of non-Muslims and assumed everyone must be burned after they die. He did not even know Muslims are buried, not burned. In any case, the father was buried in the end.

When the people from that area came to know of these negative outcomes of watching films, they took heed from this, and many young individuals cut their TV connections. It remained like this for some time, but gradually, Satan and the *nafs* overcame them once again, and they reconnected their TVs.

سرورِ دیں! لیجے اپنے ناتوانوں کی خبر
نفس و شیطان سید اکب تک دباتے جائیں گے

Explanation of Imam Aḥmad Razā Khān’s poetry

In this couplet, Imam Aḥmad Razā Khān says:

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O Messenger of Allah ﷺ! Protect us weak devotees from sin! O our master! We have been plunged in sin for too long. Satan and the nafs have ensnared us in transgression for an age.

An excellent way of protecting yourself from the evil of Satan and the nafs is to pledge allegiance to a qualified shaykh. When the attacks of Satan and the nafs are ineffective against the shaykh, his murīds will also be protected by the blessings of this.

Waiting for reward to be transmitted

Dear Islamic brothers! The above-mentioned account contains many lessons for us. We are alive today, but a day will come in which we die. Let's say we only provided our son with worldly education, taught him how to earn money, played music for him, showed him films, did not give him any Islamic education, did not show him the way to the masjid, did not enlighten his heart with love for the Prophet, did not instruct him to grow his beard, and instead encouraged him to adopt the latest fashions. If we do this, then remember he will neither know how to offer your funeral prayer nor transmit reward to your soul after you die.

You will need reward after your death. The final Prophet of Allah ﷺ said:

The deceased in the grave is like a drowning person. He eagerly waits for the dua of his father, mother, brother

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or friend to reach him. When it does, it appears better in his sight than the world and all it contains.

The rewards gifted to the deceased by their living relatives is granted by Allah as though they are mountains, whilst the gift of the living is to pray for the forgiveness of the deceased.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Shu‘ab al-Īmān, vol. 6, p. 203, hadith 7905

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