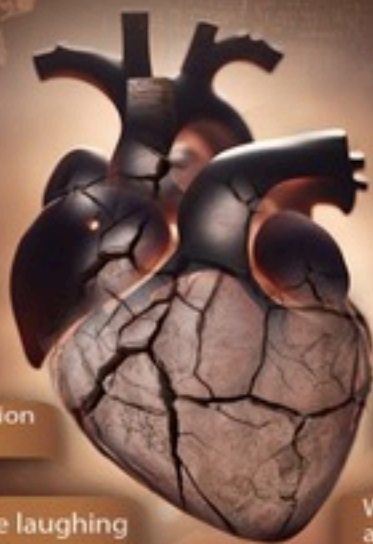


Weekly Booklet



Some Causes of Hard-heartedness



Aim of the creation of the heart

Excessive laughing

Attire of the pious but ...

Wise action (Saying and Parable)

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Some Causes of Hard-heartedness

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Some Causes of Hard-heartedness



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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 before you read a religious book or begin an Islamic lesson; you will remember whatever you study **ان شاء الله**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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Some Causes of Hard-heartedness

Dua of Attar

O Allah Almighty, whosoever reads or listens to the 20-page booklet *Some Causes of Hard-Heartedness*, make his heart soft and his conduct gentle, and forgive him and his parents without accountability.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending *ṣalāt* upon the Prophet ﷺ

The Beloved Prophet ﷺ said, “Adorn your gatherings by sending *ṣalāt* upon me, for your sending of *ṣalāt* upon me will be a light for you on the Day of Judgement.”¹

Four duas made by the Beloved Prophet ﷺ

Dear Islamic brothers! *khushū'* originates from the heart and its effects appear in the limbs. The attainment of *khushū'* is an immense favour from Allah Almighty. At first, Satan tries to prevent a person from offering salah. If the person begins to

¹ Al-Jam'i Saghir, p. 280, Hadith 4580

offer salah, Satan makes him remember different things related to the world, attempting to make him lose *khushū'* and *khudū'* which are actually the essence of salah. Our pious predecessors would offer salah with *khushū'* and *khudū'*. We should also try our utmost to attain this and make duas beseechingly for it. Our Beloved Prophet ﷺ would make dua like this:

(1) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ¹

O Allah! I seek Your refuge from the heart which does not adopt khushū'.

(2) رَبِّ اجْعَلْنِي لَكَ شَاكِرًا، لَكَ ذَكَّارًا، لَكَ زَاهِبًا، لَكَ مَطْوَعًا، لَكَ مُخْبِتًا، إِنَّكَ أَوَّاهٌ مُنِيبٌ²

O my Lord! Make me one who expresses thanks to You in abundance, remembers You much, fears You much, obeys You much, adopts khushū' for You, sheds tears profusely in Your court and repents to You.

(3) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ³ وَمِنْ قَلْبٍ لَا يَخْشَعُ³، وَمِنْ نَفْسٍ لَا تَشْبَعُ³، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا³

O Allah! I seek Your refuge from knowledge that does not benefit; from the heart that does not adopt khushū' and from the Nafs that does not get satiated and from the dua that is not answered.

¹ Tirmizi, vol. 5, p. 293, Hadith 3493, summarised

² Tirmizi, vol. 5, p. 323, Hadith 3562, summarised

³ Sahih Muslim, p. 1118, Hadith 6906

(4) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلَاةٍ لَا تَنْفَعُ¹

O Allah! I seek Your refuge from the salah that does not benefit.

Beneficial knowledge creates khushū^c in the heart

Commenting on the third dua of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Allāmah ‘Abd al-Ra’ūf Munāwī رَحْمَةُ اللهِ عَلَيْهِ has stated: “Mentioning the words ‘refuge from the knowledge that does not benefit’ and ‘from the heart that does not adopt khushū^c together in the Divine court hints that beneficial knowledge creates khushū^c in the heart.”²

Which knowledge is beneficial?

That knowledge is beneficial which makes an impact on the heart, instilling the Ma^crifah³ and Greatness of Allah Almighty in it along with His reverence and affection. When these qualities become engraved on the heart, khushū^c is created in it. Then, following the heart, all other body parts also adopt khushū^c.⁴

¹ Sunan Abi Dawood, vol. 2, p. 131, Hadith 1549

² Fayz-ul-Qadeer, vol. 2, p. 194

³ Knowledge about the Being and Attributes of Allah Almighty

⁴ Majmu’ Rasa’il Ibn-e-Rajab, vol. 1, p. 16

Some Causes of Hard-heartedness

Satan does not come near

Imam Sahl b. ‘Abdullāh Tustarī رَحْمَةُ اللَّهِ عَلَيْهِ mentions: “Satan does not come near the person who has *khushū‘* in his heart.”¹

Sins are a major hurdle in the attainment of *khushū‘*

If you want to offer salah with *khushū‘* and *khudū‘*, then the first thing you must do is to refrain from sins. Sins are a major obstacle in the attainment of *khushū‘*. One cannot *khushū‘* whilst remaining persistent upon sins.

Deeds that soften hearts

If you wish to have softness and *khushū‘* in your heart, perform good deeds in abundance. One of the greatest good deeds is the recitation of the Holy Quran, which softens the heart. Moreover, treating people with kindness is a means of soft-heartedness. A person once complained to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about hard-heartedness, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised, “If you want your heart to become soft, feed the destitute and stroke the head of the orphan.”²

Virtue of stroking the head of the orphan

On pages 12 and 13 of the Urdu booklet *‘Ihtiram-e-Muslim*, i.e.

¹ Basa`ir zawi Al-Tamyeez, vol. 2, p. 542

² Shu`ab-ul-Iman, vol. 7, p. 472, Hadith 11034

Respect for Muslim’ published by Maktaba-tul-Madinah, it is written:

The boy or the girl whose father has passed away is called an orphan. When the boy or the girl reaches the age of puberty, rulings of orphanhood will no longer apply to them. Treating orphans with kindness is an act of great reward. The Holy Prophet ﷺ has said, “The person who strokes the head of an orphan only for the sake of Allah Almighty, for him are virtues in return for every hair that his hand passes over. And the person who does an orphan girl or boy a favour, he and I will be together in Paradise like this (i.e. he then joined his two fingers together).”¹

The Beloved Prophet ﷺ said, “If a boy is orphan, stroke his head, bringing the hand to the front; and if the father of the child is alive, stroke his head bringing the hand towards the neck”²

How to eliminate hardheartedness (Account)

A woman once complained to the mother of believers, Sayyidatunā ‘Ā’isha Ṣiddīqah رَضِيَ اللهُ عَنْهَا about hard-heartedness, so she رَضِيَ اللهُ عَنْهَا advised her, “Remember death in abundance, your heart will soften.” The woman did as was advised, and her

¹ Musnad Imam Ahmad bin Hambal, vol. 8, p. 272, Hadith 22215

² Mu’jam Awsat, vol. 1, p. 351, Hadith 1279

Some Causes of Hard-heartedness

heart became soft. She then expressed her gratitude to Sayyidatunā ‘Ā’isha Şiddīqah رَضِيَ اللهُ عَنْهَا¹.

Aim of the creation of the heart

Imam Sharaf al-Dīn Husain b. Muhammad Ṭībī رَحِمَهُ اللهُ عَلَيْهِ has mentioned that the sole aim of the creation of the heart is that it should adopt *khushū‘* for Allah Almighty so that his chest is [spiritually] expanded and his heart becomes worthy of being instilled with light. If there is no *khushū‘* in the heart, it will be known as a ‘hard heart’ and it is necessary to seek refuge from hard-heartedness. (In verse 22 of Surah Zumar, part 23) Allah Almighty has said:²

فَوَيْلٌ لِلْقَسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ط

*So woe to those whose hearts are hardened against the remembrance of Allah.*³

Sign of hardheartedness

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ writes, “A humble heart is like a fertile piece of land which produces a vast quantity of crops, and a hard heart is like a stony soil where seeds, if spread,

¹ Al-Roz-ul-Fa`iq, p. 23

² Sharh-ul-Teebi, vol. 5, p. 210

³ [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Zumar, Verse 22)

go to waste.”¹

(In another place, he has stated that:) “The heart that gains neither solace from the remembrance of Allah Almighty nor fear from the mention of punishment nor fondness from the mention of Paradise nor spiritual pleasure from the mention of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a hard heart. May Allah Almighty protect us from this!”²

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Whose face will be brighter than the sun in the court of Allah?

In a Hadith Qudsi, Allah Almighty states:

I do not accept the salah of every worshipper but I accept the salah of the one who adopts humility due to My Majesty, prevents his desires from the things I have declared haram, does not disobey Me persistently, feeds a hungry person, clothes an unclothed person, shows mercy to a troubled person, provides a dwelling to a traveller, and does all of this for My sake. By My Honour and Majesty! The light of his face will be brighter than the sun in My court. Furthermore, I will change his ignorance into forbearance and his darkness into light. He will invoke Me

¹ Mirat-ul-Manajih, vol. 4, p. 60

² Mirat-ul-Manajih, vol. 4, p. 59

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and I will say Labbayk. He will ask Me [for something] and I will bestow upon him. He will take an oath by Me and I will make his oath come true. Moreover, blessing him with My closeness, I will look after him and will have him protected by My angels.¹

Sins blacken the heart

The one whose heart hardens loses *khushū'*. There are many causes of hard-heartedness, one of which is to commit sins. Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When a servant commits a sin, a black spot gets appears on his heart. When he refrains from the sin and repents and forgiveness, his heart becomes clean, and if he commits the sin again, the spot expands until the entire heart becomes dark. And this is the rust which Allah Almighty has referred to in the following way:²

كَلَابِئِلٌ رَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

*Certainly not, rather that which they had earned has covered their hearts with rust.*³

¹ Kanz-ul-Ummal, vol. 4, p. 214, Hadith 20100

² Tirmizi, vol. 5, p. 220, Hadith 3345

³ [Kanz-ul-Iman (Translation of Quran)] (Part. 30, Surah Al-Mutaffifeen, verse 14)

Meeting an oppressor darkens the heart

It is not appropriate to meet rulers and officials without any purpose. This may cause many negative effects. Imam al-Aṣḥiyā', Sayyidunā Dāwūd Tā'ī رَحْمَةُ اللَّهِ عَلَيْهِ was a great saint. The king of the time wanted to meet him but he refused and mentioned a narration reported by Imam Abū Yūsuf رَحْمَةُ اللَّهِ عَلَيْهِ:

رُؤْيَةُ وَجْهِ الظَّالِمِ تُسَوِّدُ الْقُلُوبَ

*To see the face of an oppressor darkens the heart.*¹

Sins are the messengers of disbelief

The pious predecessors have warned: 'Sins are the messengers (causes) of disbelief.' In other words, sins blacken the heart and engulf it in such a way that it does not accept anyone's advice. At that time, the heart becomes hard and is devoid of mercy, benevolence and fear. Then such a person does what he wants and follows his desires. Also, he makes Satan his friend rather than Allah Almighty. So, Satan leads him astray, deceiving him and making him have false hopes. As long as possible, Satan is not satisfied with him until he commits disbelief.²

A sealed heart will deprive a person of good deeds

Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ mentions, "Between Allah

¹ Sab'a Sanabil, p. 95, summarised

² Jahannam mayn lay Janay walay a'maal, vol. 1, p. 63

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Almighty and a servant is a set limit to sins. When the servant reaches this limit, Allah Almighty seals his heart. After that, he is not granted the ability to perform good deeds.”¹

O Allah Almighty! Have mercy on me. Remove the darkness of sins from my heart and fill it with the light of good deeds. O my Lord! Bestow this grace upon me, or I will lose everything.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Idle chit-chat is a cause of hard-heartedness

Advising his disciples, Prophet ﷺ said, “O people! Continue refraining from idle talk. Never utter any word except for the Zikr of Allah Almighty; otherwise, your hearts will harden, whereas hearts are soft (but useless conversation hardens them.) And a hard heart is deprived of the mercy of Allah Almighty (i.e. if you hope to be blessed with the mercy of Allah Almighty, you should protect your hearts from hardness.)”²

To keep eating delicious things is a cause of hard-heartedness

The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

The saints رَحْمَتُهُمُ اللَّهُ treading the path to the Hereafter had the

¹ Ihya-ul-‘Uloom, vol. 4, p. 65) (Ihya-ul-‘Uloom (Urdu) vol. 4, p. 157

² Uyoon-ul-Hikayaat, p. 119

blessed habit of eating curry very rarely. They would not eat it on a regular basis and would refrain from the fulfilment of their desires. Because, if a person continuously eats different delicious things to satisfy his desires, his carnal-self (*nafs*) will become arrogant and defiant and his heart will become hard. Further, he will become so habitual of delicious worldly things that love for worldly joys will become deep-rooted permanently in his heart and he will forget that he will have to meet the Lord of the universe and will have to stand in the Divine court.

The world is like Paradise and death is like a prison for such a person. On the contrary, if he treats his carnal-self strictly and deprives it of worldly pleasures; the world becomes like a prison for him; he feels uncomfortable in the world and his carnal-self desires to be freed from this imprisonment and deprivation, and it is only death that will set him free. Referring to the same point, Imam Yaḥyā b. Mu‘ādh Rāzī رَحْمَةُ اللهِ عَلَيْهِ mentions, “O group of *Ṣiddīqīn*! In order to eat from the feast of Paradise, keep yourself hungry because desire for food intensifies as much as the carnal-self is kept hungry.”¹

Advice from the saints of the Lebanon mountains

One of the harms of eating food until you become full causes the solace and sweetness of worship to be lost. The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ stated, “Ever

¹ Ihya-ul-‘Uloom, vol. 3, p. 113

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since I have become a Muslim, I have not eaten food to the extent of filling my stomach, so that I can be blessed with the sweetness of worship.”

Sayyidunā Ibrāhīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ has stated: “I remained in the company of many blessed saints in a mountain of Lebanon; all of them gave me the same four pieces of advice to convey to people. One of them was, “The one who eats in excess will not be blessed with pleasure in worship”¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Excessive laughing is a cause of hard-heartedness

O devotees of the Prophet! Although laughing is permissible, excessive laughing is not appropriate, it causes heedlessness and it leads to the [spiritual] death of the heart. Refraining from unnecessary laughing will enhance spirituality, إِنَّ شَاءَ اللَّهُ. Therefore, some sayings have been quoted here so that we become serious about pondering over the Hereafter. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “Do not laugh excessively because laughing in excess causes the heart to die.”²

Laughing is a sign of heedlessness

Laughing excessively is a sign of being heedless from the

¹ Minhaj-ul-‘Aabideen, pp. 84-98

² Ibn-e-Majah, vol. 4, p. 465, Hadith 4193

Hereafter. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَبَكَيْتُمْ كَثِيرًا

“If you knew what I know, you would laugh little and weep more.”¹

Did blessed companions use to laugh?

Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا was asked, “Did the companions of the Noble Prophet used to laugh?”

He رَضِيَ اللهُ عَنْهُ replied, “Yes, and faith in their hearts was stronger than a mountain.”²

Regarding the above blessed Hadith, Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ comments:

Perhaps the questioner heard the Hadith, “Excessive laughter causes the heart to die”, and he may have assumed that the blessed companions (رَضِيَ اللهُ عَنْهُمْ) would never have laughed because the hearts of those great individuals were ‘alive’ and they had nothing to do with laughing (but Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا replied “yes”, which) shows that laughing is halal, not haram. Those (blessed companions رَضِيَ اللهُ عَنْهُمْ) would not laugh in a way that would cause the heart die, i.e. laughing all the time;

¹ Bukhari, vol. 3, p. 218, Hadith 4621

² Sharh-ul-Sunnah, vol. 6, p. 375, Hadith 3244

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instead, they would laugh in a way that would gladden hearts and uplift others.¹

Cause of the “death” of the heart

The second Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ has stated:

“The one who laughs excessively loses his awe and one who jokes loses dignity in the eyes of people, and a person is known by what he often does. The one who speaks excessively commits more mistakes, and the one who commits more mistakes loses his modesty, and the one who loses his modesty also loses piety, and the one who loses piety, his heart dies.”²

Is it the trait of those who fear Allah Almighty?

(Parable)

On the day of Eid-ul-Fitr, Sayyidunā Wuhayb b. Ward رَضِيَ اللهُ عَلَيْهِ saw some people who were laughing. So he رَضِيَ اللهُ عَلَيْهِ remarked, “If these people have been forgiven, is this how they should express thankfulness? If they have not been forgiven, is this the trait of those who fear Allah Almighty?”³ Maybe this narration refers to heedless laughing; otherwise, one should

¹ Mirat, vol. 6, p. 404

² Ihya-ul-‘Uloom (translated) vol. 3, p. 389

³ Ihya-ul-‘Uloom (Urdu) vol. 3, p. 390

express happiness on the day of Eid.

Some attributes of those who fear Allah Almighty

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُ was asked, “What are the attributes of those people who fear Allah Almighty?” He رَضِيَ اللهُ عَنْهُ replied, “The hearts of those people are wounded by Divine fear and they shed tears. They say, ‘How can we rejoice? Death is behind us and our grave is in front of us and the Day of Judgement has been promised to us. We have to cross [the path over] Hell and we must stand in the court of Allah Almighty.’”¹

He will enter into Hell, crying

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا stated: “The one who commits sins laughingly will enter Hell, crying.”²

The *tābi’ī* saint, Sayyidunā ‘Āmir b. Qays رَحِمَهُ اللهُ عَلَيْهِ said: “The person who laughs excessively in the world will weep much on the Day of Judgement.”³

He was not seen laughing again (Account)

The esteemed *tābi’ī* saint, Imam Ḥasan al-Baṣrī رَحِمَهُ اللهُ عَلَيْهِ once saw a person who was laughing, so he رَحِمَهُ اللهُ عَلَيْهِ asked,

¹ Ihya-ul-‘Uloom, vol. 4, p. 227

² Ihya-ul-‘Uloom (Urdu), vol. 3, p. 391

³ Tambih-ul-Mugtarrin, p. 42

Some Causes of Hard-heartedness

” يَا قَتِيلُ هَلْ مَرَرْتَ بِالصِّرَاطِ؟“ i.e. *O young man! Have you crossed the bridge of Sirāt?*” He replied, “No.”

Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ then asked, ” هَلْ تَدْرِي إِلَى الْجَنَّةِ تَصِيرُ أَمْ إِلَى النَّارِ؟“ i.e. *do you know whether you will go to Paradise or Hell?*” The young man replied, “No.”

Then he رَحْمَةُ اللَّهِ عَلَيْهِ commented, ” فَمَا هَذَا الضَّحْكُ؟“ so then what is this laughing?”¹

In other words, “You are yet to face these great difficulties and you do not know whether you will gain salvation or not, so why are you laughing?” After that, the young man was not seen laughing with anyone.²

Weeping in Paradise is something astonishing

Imam Muhammad b. Wāsi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: “If you see someone crying in Paradise, will you not be astonished?” The people replied, “Yes, of course.” He رَحْمَةُ اللَّهِ عَلَيْهِ explained, “It is even more astonishing when a person who is unaware of his abode (i.e. he does not know whether he will go to Paradise or Hell) laughs in the world.”³

¹ Ihya-ul-‘Uloom, vol. 4, p. 227

² Ikhlāq-ul-Saleheen, p. 49

³ Ihya-ul-‘Uloom (Urdu) vol. 3, p. 391

How can the person laugh who is sure of his death?

A Hadith Qudsī states that (Allah Almighty has said):

عَجَبًا لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ

“It is strange that a person is certain of his death but still laughs!”¹

He did not laugh for forty years

Sayyidunā Sa‘īd b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ did not laugh for forty years until he passed away. Similarly, Sayyidunā Ghazwān Raqāshī رَحْمَةُ اللهِ عَلَيْهِ would not laugh.²

He was not seen laughing for fifty years

Sayyidunā ‘Awn b. Abū Zayd رَحْمَةُ اللهِ عَلَيْهِ has stated: “I spent fifty years of my life with Sayyidunā ‘Aṭā’ Sulamī رَحْمَةُ اللهِ عَلَيْهِ and I never saw him laughing.”³

Attire of the pious but character of the heedless

One day, Sayyidatunā Mu‘ādhah ‘Adawiyah رَحْمَةُ اللهِ عَلَيْهَا passed by some young men who were laughing and dressed in woollen clothes, i.e. the attire of Sufis. She رَحْمَةُ اللهِ عَلَيْهَا remarked:

¹ Shu‘ab-ul-Iman, vol. 1, p. 223, Hadith 212

² Tambih-ul-Mugtarrin, p. 42

³ Tambih-ul-Mugtarrin, p. 42

سُبْحَانَ اللَّهِ، لِبَاسِ الصَّالِحِينَ وَضِحْكِ الْغَافِلِينَ

“سُبْحَانَ اللَّهِ! Clothes of the pious and laughter of the heedless.”¹

Rulings on laughing during salah

1. If a *bāligh* [one who has reached puberty] is offering a salah containing bowing and prostrations and laughs so loudly during the salah that the people around him hear his laughing, his wudu and salah both will become invalid. If he laughs in such a voice that only he hears his laughing, his salah will become invalid but wudu will remain valid. Smiling will neither invalidate salah nor wudu. Smiling means only revealing your teeth without making any sound at all.
2. If a *bāligh* laughs during funeral salah, his salah will become invalid but his wudu will remain valid.
3. Although laughing out aloud outside of salah will not invalidate wudu; it is *mustahabb* (recommended) to renew it.² Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never laughed loudly; hence, we should also try not to laugh loudly.

O Lord of Mustafa! Remove hardness from our hearts and fill

¹ Tambih-ul-Mughtarrin, p. 42

² Maraqi al-Falah, p. 84-91

them with Your remembrance. Protect us from useless talking and laughing and from following the desires of our carnal-self. Protect us from every type of sin and grant us the ability to engage in making Zikr and reciting *ṣalāt* upon the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at all times.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Music centre closed down

O those who have a yearning for the betterment of your afterlife! In order to break the habit of pointless laughter, to refrain from hurting the feelings of others and to become serious in the matter of the Hereafter; stay in the company of the Prophetic devotees. Mentioned below is an inspirational account for your persuasion:

There was an Islamic brother from Sui (Baluchistan) who was a class 8 student at the time. His bad friends began to influence him. After finishing school education, when he was granted admission to a college, it was as if he was free to do anything evil that he wished, and Satan pushed him into the pit of destruction. He indulged in drinking, fighting, gambling and many other wrongdoings.

At times, he spent the whole night in gambling and drinking

until the Azans of Fajr took place but, regretfully, he used to make merry along with his friends. If his mother ever advised him, he answered her back and even swore at her, **مَعَاذَ اللَّهِ**. All four walls of his room displayed the pictures of film actors and, behind those pictures, there was a secret place where there was a bottle of wine all the time.

When the year 1998 started, he started his own music centre. One day, he was sitting in his shop when an Islamic brother whose head was adorned with a turban gave him a Sunnah-inspiring speech audio-cassette released by Maktaba-tul-Madinah and requested him to listen to it. As soon as he played it, the voice of some religious speaker was heard. Upset, he turned it off and, returning it to the Islamic brother, he said, “I am allergic to these things and cannot play this cassette.” The Islamic brother did not get angry at all. Instead, with a weeping look on his face, he implored, “If you cannot play it here, please take it to your home and listen to it there.”

Just to get rid of the Islamic brother, he took the cassette from him and put it into his jacket pocket. At night, when he reached his home, the thought of the cassette occurred to him and he thought to himself, “I should listen to it. If the Islamic brother asks me about it in the morning, I will be ashamed.” As he played the cassette and listened to it, he was taken aback. After the speech ended, he listened to it again, crying. He repented of his sins and went to the masjid to offer Fajr salah in the morning.

The other worshippers looked at him with amazement, thinking of how he had come to masjid to offer Fajr salah. He also closed down his music centre and, within a short period of time, he adorned his face with a blessed beard. In 2003, he was also honoured to do the Madani Qafilah Course at the global Madani Markaz, Faizan-e-Madinah, Karachi.

السَّحْدُ إِلَيْهِ, he also travelled with a 12-month Madani Qafilah and had the privilege of performing the religious activities of Dawat-e-Islami as a responsible individual for Madani Qafilah of two “cabinets” in Baluchistan.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Deal with any matters that distract you

Before you begin salah, deal with any matters that might distract you from salah and make you heedless of Divine remembrance. Offer salah in a peaceful atmosphere away from noises. There should be no designs, embroidery, decoration, creases etc., on the curtains hanging in front of you or on the prayer-mat, as these may distract your attention and affect your *khushūʿ* and *khudūʿ*. If the weather is extremely cold or hot, make some arrangements in advance to protect yourself. Similarly, if you need to eat food or relieve yourself, etc. you should deal with that first.

Wise action (Saying and Parable)

Sayyidunā Abū Dardā' رَضِيَ اللهُ عَنْهُ would say, “It is from the understanding of a person that he deals with any important affairs beforehand, so that his heart is free from those thoughts at the time of starting salah.”¹

The *tābiʿī* saint, Sayyidunā Masrūq رَحِمَهُ اللهُ عَلَيْهِ would say to his family members, “Before I start salah, tell me all of such needs of yours (which I have to meet).”²

Obsession with food is an obstacle in *khushūʿ*

The erudite Hanafi jurist, Mufti Amjad ‘Alī al-A‘zamī رَحِمَهُ اللهُ عَلَيْهِ has stated:

If the attention of a person is distracted by something which he can get rid of - such as a strong need to pass stool or urine or to break wind - it is *makrūh* to start offering any salah in this case unless he gets rid of that thing. However, if time is running out, he must offer salah and repeat it later on (he must offer it again with the intention of ‘*Wājib al-I‘ādah*’ because the salah he offered was *makrūh taḥrīmī*). Similar is the case when food has been served to you and you wish to eat it. In short, if you have to deal with a matter which distracts your attention and affects your *khushūʿ*, it is *makrūh* to offer salah at that time.³

¹ Qoot-ul-Quloob, vol. 2, p. 169

² Hilya-tul-Awliya`, vol. 2, p. 112, number 1611

³ Bahar-e-Shari’at, vol. 1, p. 457

Salah and food

The commentator of ‘*Bukhārī*’, Mufti Sharīf al-Ḥaqq Amjadī رَحْمَةُ اللهِ عَلَيْهِ writes:

If food has been served to a person or he is already eating it and, meanwhile, congregational salah starts, it is not *wājib* (necessary) for him to go to offer salah with congregation, leaving the food. Moreover, if one is extremely hungry and food is ready, the same ruling applies. Imam Abū Ḥanīfa رَحْمَةُ اللهِ عَلَيْهِ has said, “It is better for me to eat food before salah because, in this way, my heart will be engrossed in salah at the time of eating; otherwise, my heart will be engrossed in food at the time of salah.” This applies when the time of salah is not going to end. If it is suspected that the time of salah will end or *makrūh* time will start because of eating, he must offer salah first in this case.¹

Running to attain congregational salah is not good

It is forbidden to run to attain the first *takbīr* or congregational salah. If a person becomes out of breath as a result of running, how can he attain *khushū*? On pages 31 and 32 of the 168-page book ‘*Jald Bazi Kay Nuqsanat*, i.e. Disadvantages of Rushing’ published by Maktaba-tul-Madinah, it is stated:

Indeed, it is a great privilege to offer congregational salah with the first *takbīr*, just as is reported by Sayyidunā Anas b. Mālīk

¹ Nuzhat-ul-Qari, vol. 2, pp. 338-339

Some Causes of Hard-heartedness

رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who offers congregational salah with the first *tabbīr* for forty days for the sake of Allah Almighty, two types of salvation are written for him; one salvation from fire and the other from hypocrisy.”¹

In their hurry to gain the opening *tabbīr*, some Islamic brothers start running, producing the sound of footsteps. This is contrary to the etiquette of a mosque.

Do not come running

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrated that he heard the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “Do not come running when the *tabbīr* of salah is called out. Instead, come walking calmly. Offer what you have attained and complete what you have missed.”²

Benefits of not running for salah

Commenting on the above blessed Hadith, Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ mentions:

Do not come running in anxiety to get congregational salah as it involves the risk of falling and getting injured. This has also made some rulings clear: First, it is *mustaḥabb* to come to join

¹ Tirmizi, vol. 1, p. 274, Hadith 241

² Muslim, p. 239, Hadith 1360

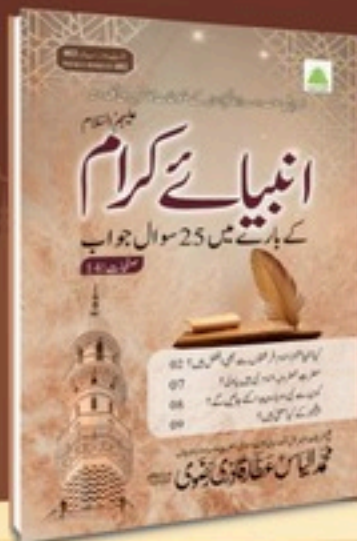
congregational salah calmly. Although contrary to *mustahabb*, running is not haram. Second, the attainment of the last part (of Salah) is the attainment of congregational salah. Therefore, if anyone joins Friday salah in the final sitting position, his Friday salah will be valid. Third, the unit of salah that a follower joins congregational salah in is the first unit [for him] in terms of number but the last one in terms of recitation.

The honourable Mufti has further written):

The person who leaves his home with the intention of offering salah, he starts earning reward from the time of leaving. So, what is the hurry and why does he [risk a] fall and injury? He should come calmly and offer what he gains. Remember! If a person comes quickly in order to gain the first *takbīr* or bowing but not so quickly that it involves the risk of falling and getting injured, there is no harm in this.¹

¹ Mirat-ul-Manajih, vol. 1, p. 425

Next Weekly Booklet



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