

Weekly Booklet



The speech delivered by
Ameer Ahl al-Sunnah امير اهل السنة والجماعة
approximately 37 years ago:

A Strange Trial

- Patience Is at the First Shock
- Selling Religion for Wealth
- Human's Three Types of Wealth
- Accountability for Correcting a Son with Gentleness

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عجیب آزمائش

A Strange Trial

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Strange Trial¹

Attar's Du'ā'

O Allah! Whoever reads or listens to the booklet *A Strange Trial*, protect them from ungratefulness and from forgetting Your favours, and forgive them, along with their parents and family, without accountability.

أَمِيرِن بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Virtue of Sending Salutations upon the Merciful Prophet ﷺ

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَوَّلَى النَّاسِ يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

“The closest of people to me on the Day of Judgment will be the one who sends the most blessings upon me.”²

Mufti Aḥmad Yār Khān رَحِمَهُ اللَّهُ عَلَيْهِ explains:

¹ This speech was delivered by Amir Ahl al-Sunnah, the founder of Dawat-e-Islami, Mawlānā Muhammad Ilyas Attar Qadiri رَحِمَهُمُ الْعَالَمِينَ، on 15 Dhū al-Qa'dah 1408 AH (30 June 1988), at the first Madani Markaz of Dawat-e-Islami, Jami Masjid Gulzar-e-Habib, Karachi, during the weekly Sunnah inspired gathering. It has been compiled by the “Speeches of Amir Ahl al-Sunnah” department of Al-Madinat-ul-Ilmiyyah.

² Tirmidhi, p. 144, Hadīth 484

On the Day of Judgment, the one in the greatest comfort will be the one who remains close to the Beloved Prophet ﷺ. The way to attain his companionship is by sending abundant salutations upon him.

From this, we learn that sending salutations is among the greatest of good deeds, as all good deeds lead to Paradise, but through this, one attains closeness to the Merciful Prophet ﷺ in Paradise.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A Strange Trial

It is narrated from Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ that the Noble Prophet ﷺ said:

Allah Almighty tested three men from the Banī Isrā'īl. One of them was a leper, the second was bald, and the third was blind. Allah Almighty sent an angel to them in the form of a human. The angel first came to the leper and asked, “What do you desire most?” He replied, “I want a beautiful complexion and healthy skin, because people dislike me due to my disease.” The angel passed his hand over him, and his illness disappeared instantly, and he was granted beautiful, radiant skin. Then the angel asked, “What kind of wealth do you like most?” He replied, “Camels” (or cattle).² So he was given a pregnant she-camel, and the angel supplicated for him, “May Allah grant you blessings in it.”

Then the angel went to the bald man and asked him, “What do you desire most?” He replied, “Beautiful hair, and that this baldness be removed from me, because people dislike me due to it.” The angel passed his hand over his head, and his baldness disappeared immediately, and he was given beautiful hair. Then the angel asked him, “What kind of wealth do you prefer?” He replied, “Cattle.” So, he was given a pregnant cow, and the angel said, “May Allah grant you blessings in it.”

¹ Mir'at al-Manajih, vol. 2, p. 100

² The narrator had some doubt, but one of the two—the leper and the bald man- said “camels,” while the other said “cattle”.

Then the angel came to the blind man in human form and asked, "What do you desire most?" He replied, "That Allah grant me sight so I may see people." The angel passed his hand over his face, and Allah Almighty immediately restored his eyesight. Then the angel asked, "What kind of wealth do you prefer?" He replied, "Sheep." So, he was given a pregnant sheep, and the angel prayed for blessings for him and departed.

After some time, all three saw a significant increase in their wealth. Their animals multiplied until each of them became very wealthy. The former leper had a valley full of camels, the former bald man had a valley full of cattle, and the former blind man had a valley full of sheep.

Then the same angel came to the former leper, this time in the form of a leper, as a test. He said, "I am a poor traveller and I have run out of resources to continue my journey. There is no way for me to reach my destination today except with the help of Allah, and then with your help. I ask you, in the name of the One who granted you a beautiful appearance, healthy skin, and abundant wealth, to give me a camel so I may continue my journey." The man replied, "I have many responsibilities." The angel said, "I recognize you. Were you not the one who had leprosy, whom people disliked and avoided? Were you not poor and in need? Then Allah granted you beauty and wealth." He replied, "No, I inherited this wealth from my forefathers." The angel said, "If you are lying, may Allah return you to your former condition."

Then the angel went to the bald man, appearing as a bald person, and asked him the same question. He gave the same response as the former leper. The angel said the same words to him, "If you are lying, may Allah return you to your former condition."

Then the angel went to the former blind man, appearing as a blind person, and said, "I am a poor, blind traveller and I have lost the means to continue my journey. There is no way for me to reach my destination except with the help of Allah, and then with your help. I ask you, in the name of the One who restored your sight, to give me a sheep so I may complete my journey."

The man replied, "Indeed, I was blind, and Allah, by His grace and mercy, restored my sight. So, take as many sheep as you wish and leave as many as you wish. By Allah, whatever you take in His name, I will not object." The angel said, "Keep your wealth. You have all been tested. Allah is pleased with you and is displeased with your two

companions, the former leper and the former bald man.”¹

Dear Islamic brothers! From this blessed Hadith, we learn that ingratitude and forgetting the favours of Allah is a very serious sin. The one who is ungrateful is disgraced in this world and humiliated in the Hereafter. Reflect! The bald man and the leper were once facing severe hardship. But when they were given relief, they forgot Allah, refused to spend in His path, and even resorted to lies. As a result, they were left humiliated.

Even today, unfortunately, when people are asked to help for a good cause, they make various excuses and tell lies, such as “I don’t have the means,” or “I have my own problems,” and so on. Why do they not realize that when Allah Almighty has given them wealth, they should spend from it in His path and earn immense reward?

Yes, if someone is not satisfied with the one asking and believes that the money may be misused, then it is permissible not to give. However, even in that situation, lying is not allowed. If you do not wish to give, then simply refuse without lying. In reality, ingratitude has become widespread in our society, and why would it not be? When Satan was expelled from the court of Allah, he said: “I will come to them from their front, from behind them, from their right and from their left, and You will not find most of them grateful.” Allah Almighty mentions this statement in the Quran:

ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ
شُكْرِينَ

شُكْرِينَ

Then I will most definitely come to them from in front of them and behind them, and from their right and their left, and you shall not find most of them to be grateful.”²

¹ Bukhari, vol. 2, p. 463, Hadith 3464, summarized

² Al-Quran, Al-A’raf, verse 17; translation from Kanz al-Irfan

Few People are Grateful

Allah Almighty states in the Noble Quran that only a few of His servants are grateful. As mentioned in Juz' 22, Surah Sabā, verse 13:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿١٣﴾

*And few among My people are grateful.*¹

O lovers of the Prophet! Truly, those who are genuinely grateful and patient are very few, whereas verbal claims are plenty. Understand it like this: many people complain to others about their hardships, constantly sharing their pain and struggles. For example, they say, “I am drowning in debt,” or “I have this illness and the doctor is recommending surgery,” and so on. But when such people are comforted and told to be patient, they respond, “I am being patient.” If someone vents all their frustration and says, “I am being patient,” this is not patience. Similarly, when someone is pickpocketed, they tell everyone, curse the thief, and claim they are being patient. This is not patience; it is foolishness, and considering it patience is delusion.

Patience is at the First Stroke of a Calamity

Dear Islamic brothers! A Hadith states, “Patience is at the first stroke of a calamity.”² After that, patience comes naturally. For example, when someone passes away, the family cries intensely. Some people, may Allah protect us, start wailing, hitting themselves, pulling their hair, and tearing their clothes. These actions are forbidden.³ But with time, they slowly return to normal.

There is a saying: “The remedy for grief is time,” meaning that as days pass, pain gradually heals. Crying without raising the voice is allowed, but wailing is not.⁴

¹ Al-Quran, Saba, verse 13; translation from Kanz al-'Irfān

² Bukhari, vol. 1, p. 441, Hadīth 1302

³ Fatawa Hindiyah, vol. 1, p. 167

⁴ Al-Jawhara al-Niyarah, p. 139

Remember! The reward of patience is only given when a person remains patient at the first moment of hardship and does not utter any words of impatience.

At times of grief, a person must control themselves and avoid all expressions of impatience. That is true patience, because with time, patience comes anyway. Real patience is when one is in genuine distress, and if asked, says: “All praise is for Allah.” Along with these words, the heart is in the same state, and no words of impatience are spoken.

The Virtue of Patience

O lovers of the Prophet! Patience is a means of great reward. On the Day of Judgment, those who were patient will be gathered in a large group, and Allah Almighty will admit them into Paradise without accountability.¹

The Truly Patient and Grateful Are Rare

Sadly, where are such patient and grateful people today? If they exist, they are in their graves. Today, even minor pain can cause people to panic, but our pious predecessors were not like this. They practiced patience themselves and taught others to do the same.

In this regard, here is an event involving the righteous servant of Allah, Sayyidatunā Rābi‘ah al-Bašriyyah رَحِيمَةُ اللَّهِ عَلَيْهَا, from which we can learn a great deal. She once saw a man with a bandage on his head and asked him the reason for it. He said, “I have a headache, so I wrapped this bandage.” She replied: “You never tied a bandage of gratitude during your days of health, but for one day of pain, you have tied a bandage of complaint.”²

The Pious Hid Their Hardships

Dear Islamic brothers! The practice of the pious was that if any difficulty befell them, they would not unnecessarily reveal it to others. In fact, some of them did

¹ Al-Zuhd li Ibn Mubarak, p. 226, Hadīth 643 selected

² Tadhkirat al-Awliya, vol. 1, p. 72 summarised

not allow people to visit them when they were sick, so that no one would know of their condition.¹

Man Is Extremely Ungrateful

In any case, this was a subtle point of Sufism that has been presented. Sufism is not separate from religion; anything that is outside religion is incorrect. Ignorant people say, “We are *faqīrs*; Shariah is one thing and *ṭarīqah* is another.” This is foolishness. There is no such *ṭarīqah* that is detached from Shariah. They cannot be separated, and whoever says so is gravely mistaken.

Whoever you see says, “The *faqīr* did this, the *faqīr* said this, it is written,” etc. However, being a *faqīr* is a great matter. *Faqīrs* like you and me are found wandering in every street. The true definition of *faqīr* is to be extremely elevated.

The word *faqīr* has four letters: “ف”, “ق”, “ى”, and “ر”. The letter “ف” refers to **فاته** (remaining hungry). You eat to your fill four times a day; how can you be a *faqīr*? You have never fulfilled the right of the letter “ف”, and you cannot observe a single fast. Since when have you become a *faqīr* or Sufi? A *faqīr* does not call himself a *faqīr* with his own tongue; rather, people call him this because of his actions and character. Perhaps no one in your family has ever experienced hunger, yet you claim to be a *faqīr*.

The “ق” refers to “**قناعت**” (contentment), meaning to be satisfied with whatever one receives. For example, if someone is asked, “What is your salary?” he replies, “1,500,” but it is not enough, so he says, “Pray that it becomes 2,000.” If it becomes 2,000, he says, “May it become 2,500.”

My master, Shaykh Sa’dī رَحْمَةُ اللهِ عَلَيْهِ said a beautiful statement: “Richness is of the heart, not of wealth.” True richness lies in the heart, not in wealth. Pharaoh, Nimrod, Qārūn, and Abū Jahl were also wealthy. Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ quotes the saying of the righteous:

¹ Ihya al-‘Ulum, vol. 4, p. 362 derived

“Wealth, money, dirhams, and dinars are like snakes and scorpions; only the one who knows the antidote to their venom should handle them.” Some asked, “What is their antidote?” He replied, “Their antidote is to earn it through lawful means and spend it at the right place and time.”¹

In earlier times, people earned wealth through lawful means. As for who does so today, we do not know. Today, many wealthy people are involved in theft, bribery, interest, and who knows what else. May Allah have mercy upon our condition.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

You may have the desire to win 500,000 overnight through a prize bond, or you may be caught up in the thought of becoming rich overnight. Nevertheless, no one knows such a formula, so the less one possesses of this stock of snakes and scorpions (wealth and riches), the better it is.

Sayyidunā Shaykh Sa‘dī رَحِمَهُ اللَّهُ عَلَيْهِ also said: “Greatness is achieved through intellect, not age.” In other words, greatness is attained through wisdom, not merely by age. It is not the case that whoever is elderly is automatically noble. Someone may have white hair or a crooked back but still uses foul language; such a person is not a respectable elder.

In this day and age, it is very difficult to find a truly grateful person. As Allah Almighty states in the noble Quran:

وَالْعَدِيدِ ضَبْحًا ۖ فَانْمُورِي قَدْحًا ۖ فَالْمُغِيرَاتِ صُبْحًا ۖ فَأَنْزِلُنَّ بِهِ نَفْعًا ۖ فَوَسَطْنَ بِهِ جَمْعًا ۗ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۖ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝

By the galloping horses, panting. Then by those who raise sparks by striking their hooves. Then by the raiders at dawn. So at that time, they raise clouds of dust. Then at that time, they charge into the heart of the opposing army. Man is indeed most

¹ Muakashafat al-Qulub, p. 143 derived

ungrateful to His Lord, he himself is a witness to that, and he is most extreme in his love for wealth.¹

Man is a Witness Against His Own Ingratitude

Dear Islamic brothers! Allah Almighty has not only mentioned that man is ungrateful, but also that man is a witness to his own ingratitude. This means that through his actions and behaviour, a person testifies against himself regarding their lack of gratitude.

We say with our tongues, “All praise is for Allah,” but due to hardships, we also vent the frustration that fills our heart; this is the extent of our gratitude. If we were truly grateful servants, we would not have to run around and struggle excessively in pursuit of wealth as we do. In reality, we neither truly thank Allah Almighty nor do we exercise patience.

Extreme Love for Wealth

Man is not only ungrateful, but also extreme in his love for wealth. Allah Almighty says:

وَأَنَّهُ بِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝

and he is most extreme in his love for wealth.

In the explanation of this verse, the scholars of tafsir state that a person is weak with regards to worship, but strong in the love of wealth.²

Dear Islamic brothers! This is a reality: when it comes to good deeds, a person is lazy, but when it comes to wealth, he is active. Understand it through the following example: if someone is told that by reciting *salāt* once, ten mercies descend, ten sins are forgiven, ten ranks are raised, and the reward of freeing ten slaves is granted, and that he should recite it a thousand times, perhaps he will not do so.

¹ Al-Quran, Al-‘Ādiyāt, verses 1-8; translation from Kanz al-‘Irfān

² Tafseer Kabir, part 30, Al-‘Ādiyāt, under verse 8, vol. 11, p. 262

But if it were published in a newspaper that whoever sits in a corner of their home on a blessed Friday night, in a state of ablution, with their head bowed, and recites *salawāt* one thousand times will win a prize bond of 500,000 in the next draw, then even if someone has a back problem or suffers from diabetes, heart disease, or asthma, they will certainly do it, even if they have to be taken to the hospital later, because it concerns money.

Similarly, many people obtain amulets and perform long recitations to increase their income, but they hesitate to recite *salawāt* one thousand times purely with the intention of earning reward.

Remember! For some people, their wealth becomes the cause of their death. Every day, newspapers publish articles such as: “Thieves shot and robbed prize bond sellers,” “Bank staff were attacked and money was looted,” and so on. Poor people rarely become targets of such violence.

Compromising Religion for Wealth

Dear Islamic brothers! Reflect carefully! For the sake of acquiring wealth, a person is even willing to put his religion at stake; he lies, takes bribes, and deals in interest. Yet one day, he will leave all this wealth behind and depart from this world.

How long will you live? 60 years? 70? 80? 100? At most, perhaps 125 years. Then, in the final part of your life, you will become blind, deaf, and weak, confined to a bed. Recently, it was reported in the news that a 132-year-old man or woman passed away; perhaps the oldest person in the world. With due respect, you are unlikely to live that long. The one who lived 132 years must have consumed pure provisions, whereas you are already wearing glasses in your youth.

Today, we have progressed greatly, but constantly looking at screens has affected our eyesight. Similarly, loud vehicle horns continuously strike our ears, gradually weakening our hearing. This is because the ear has a limit to the level of sound it can bear; if louder sounds continue to hit the eardrum, it becomes damaged. Music is played in every home, and listening to it is also a sin; and sin also affects a person’s

health. Looking at unlawful things and prying weakens the eyesight, and listening to music affects hearing.¹

Remember! Just as unlawful gazing weakens eyesight in this world, after death, nails will be driven into the eyes as a punishment for this sin.² In another narration, it is mentioned that whoever fills their eyes with the unlawful, Allah Almighty will fill their eyes with the fire of Hell on the Day of Judgment.³ Likewise, those who listen to music will have nails driven into their ears.⁴ Reflect! If a small splinter enters your ear, it is unbearable; so how will you bear nails being driven into your ears on the Day of Judgment?

Dear Islamic brothers! You have heard an explanation regarding a few verses of Surah Al-ʿĀdiyāt. It is stated in the same Surah:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۗ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ ﴿١١﴾

*Does he not know that when those who are in the grave are resurrected; and that which is 'concealed' in the chests will be revealed; indeed, their Lord on that Day is fully aware of them.*⁵

O lovers of the Prophet! In order to improve your daily actions, take account of your lives. For example, at most, we will live for about 60 years in this world. Now consider that, on average, a person sleeps about eight hours a day. If we calculate eight hours of sleep daily for sixty years, twenty are spent sleeping, and only forty remain for everything else.

What will we do in those forty years? Also think about how long we will remain in the grave. Try to consider that as well. Think about those who have been in their graves for thousands of years, and not a single one of them has returned. Now make the mindset that one day, death will come to us too, and we do not know how long

¹ Hilyat al-Awliya, vol. 7, p. 385 derived

² Mu'jam Kabir, vol. 8, p. 156, Hadith 7666 selected

³ Mukashafat al-Qulub, p. 10

⁴ Mu'jam Kabir, vol. 8, p. 156, Hadith 7666 selected

⁵ Al-Quran, Al-ʿĀdiyāt, verses 9-11; translation from Kanz al-ʿIrfān

we will remain in the grave. Moreover, we will be given the same shroud that is given to an abandoned body lying on the street. The wealth we earned, for which we struggled so much, will remain for our children and will not benefit us at all.

Three Types of Wealth

O lovers of the Prophet! Our true wealth is only that which we have eaten, worn, or spent in the path of Allah Almighty.

As mentioned in a Hadith: “A person says, ‘My wealth, my wealth,’ but he only has three types of wealth: the wealth he consumed and finished, the wealth he wore and wore out, and the wealth he gave in the way of Allah Almighty, thereby sending it forward.”¹ These three types of wealth truly belong to a person. The rest will go to his heirs, who will enjoy it after him.

If only we would leave this world after teaching our children the noble Quran and raising them to be practicing Muslims and callers to the religion, so that they may pray for us and convey good deeds to us. Remember! A righteous child becomes a source of ongoing reward. But today, who leaves behind righteous children, and who even tries to make their children virtuous?

Today, everyone prays for children and even obtains amulets for this purpose, but hardly anyone prays for righteous children. People pray for employment and income, but only some ask for lawful sustenance. Satan has placed a bitter restraint upon the tongue and locked the mind; no one thinks to ask for lawful sustenance.

Remember, whenever you ask for provision, ask for lawful provision; and whenever you ask for children, ask for righteous children. Unfortunately, nowadays, very few people are concerned about their children being pious. Generally, parents only think of having children who will earn wealth and keep up with modern trends.

If a child tries to become religious, it is as though a crisis has occurred. Parents worry that he might become a scholar and start telling them to pray five times a day and wake up for the Fajr prayer.

¹ Muslim, p. 1210, Hadith 7422

When we say, “Send your child to a Dawat-e-Islami gathering; we will make him righteous,” people respond, “No, we do not want our child to be a *maulvi*.” If they are asked what *kalimah* they recite, they say: “لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ” Then they are told, “We, the people of Dawat-e-Islami, will teach your children the Sunnahs of the one whose *kalimah* you recite.”

But people know that then we tell their children to pray five times a day and to wake up for Fajr. They say, “Our child works from morning till night; if he wakes up early, he will not get enough sleep and may fall ill,” and so on. “No! We will not send our child, and we will not allow him to wake up for Fajr.”

In our society, there are some people who prevent their children from practicing Islam. They do not allow them to keep the blessed beard, a beloved Sunnah of the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and if they do keep a beard, they subject them to hardship and harassment.

On the Day of Judgment, Allah Almighty will command that the people of Paradise and Hell be separated. It will be asked, “How many should be separated?” Allah Almighty will say, “From every thousand, take nine hundred ninety-nine for Hell”.¹

Dear Islamic brothers! Look at how far people have drifted away from religion today. A person does not pray, does not keep a beard, lies, takes bribes, commits every sin imaginable, yet remains in self-deception and considers himself pious.

Parents see their children entangled in watching movies, dramas, and in other sins, but do not stop them. They should fear that if Allah Almighty becomes displeased due to not preventing their children from evil, His punishment is severe.

Punishment for Advising One’s Son Gently

A scholar from Banī Isrā’īl was delivering a sermon, and his son was also present in the gathering. The son stared at a woman, so the scholar said, “My son, be patient.” At that moment, the scholar fell from the pulpit, and his bones broke. A voice was

¹ Tirmidhi, vol. 5, pp. 113-114, Hadīth 3179 summarized

heard: “Was this a sufficient warning for your son’s sin? Why did you not stop him firmly? No *ṣiddīq* will ever come from your lineage until the Day of Judgment.”¹

Unfortunately, children are made partners in sin; a father makes his family sit with him to watch movies.

Dear Islamic brothers! Ponder! The son looked at a woman with desire, and although his father advised him, it was not with the required firmness. He was punished so severely that no *ṣiddīq* will be born from his lineage until the Day of Judgment. Now imagine the fate of the father who shows films and dramas to his children. May Allah Almighty protect us from His wrath.

Dear Islamic brothers! There is still time; death has not arrived yet. Repent sincerely from sins, and reflect upon your state in the Hereafter like so:

My age is now 36 or 37; a third of my life has passed. Death is near. Soon I will be wrapped in a shroud, carried on shoulders, taken to the cemetery, and buried in a dark grave. Who knows if anyone will visit my grave again. If a person suffers any difficulty in life, many people gather out of sympathy. They may also attend the funeral, but after a short time, everyone forgets.

After that, you will remain in the grave for hundreds or thousands of years, and the Day of Judgment will be equal to fifty thousand years.² Remember! Preparation for the grave must be done in this world. So, make this verse your guiding principle, and **إِن شَاءَ اللَّهُ** you will be successful in both worlds. Allah Almighty states:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ^ط

*Indeed the most honourable of you in the Court of Allah is the most pious one among you.*³

It does not matter what language or lineage a person has; the one who has piety is honoured in the court of Allah Almighty.

¹ Hilyat Al-Awliya, vol. 2, p. 422 Hadīth 2823 selected; Ihya Al’Ulum, vol. 2, p. 383

² Tafseer Durr-e-Manthur, part 29, Al- Ma’arij, under verse 4, vol. 8, p. 279

³ Al-Quran, Al-Hujurat, verse 13; translation from Kanz al-’Irfān

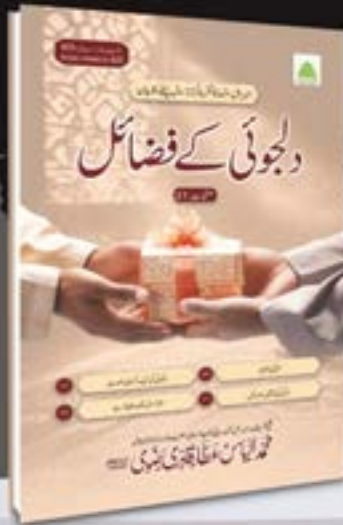
O Allah! Have mercy upon us so we leave our sinful habits and become Your grateful servants.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَی الْحَبِيْبِ

Next Weekly Booklet



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