

Some Causes of the Torment of the

Grave

23 April 2026



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

أَلْحَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى خَاتَمِ النَّبِيِّينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Some Causes of the Torment of the Grave

وَعَلَى إِلَهِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلَهِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ
 أَلصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suhūr or ifṭār, and not even to drink Zamzam water or the water on which prayers have been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allāh.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allāh for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

The Excellence of Reciting Ṣalāt upon the Holy Prophet ﷺ

The Greatest Prophet ﷺ has said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

“Whoever recites *ṣalāt* upon me one thousand (1,000) times in a day will not die until he sees his place in Paradise.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet ﷺ said:

أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ

A truthful intention is the best action.²

O those who love Allāh’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Tarhib wa al-Tarhib, vol. 2, p. 326, Hadith: 2590

² Al-Jāmī‘ al-Ṣaḡhīr: Hadīth 1284

The Holy Prophet ﷺ Observed the Torment of the Grave

Sayyidunā Abū Umāmah al-Bāhilī رَضِيَ اللهُ عَنْهُ, a companion of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, narrates the following:

Once, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came near two graves and asked, “Has so-and-so person and so-and-so person been buried here?”

The noble companions رَضِيَ اللهُ عَنْهُمْ replied, “Yes, O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!”

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “So-and-so person has been made to sit up now and is being beaten. By the One in Whose hand is my life! He was hit so hard that every single joint in his body has broken. Indeed, his grave has been filled with fire and he gave such a loud scream that every creature except humans and jinns heard it.”

The noble companions رَضِيَ اللهُ عَنْهُمْ asked: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What was their crime?”

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “One of them did not save himself from the splashes of urine, and the other used to eat the flesh of people (meaning, he used to commit backbiting).”¹

The Torment of the Grave is True

Dear Islamic brothers! We seek refuge with Allah Almighty from the torment of the grave. May Allah Almighty protect us from the torment of the grave by His mercy! Remember, the torment of the grave is true. It is a fact that this nation (Ummah) will be tested in the grave. This has been mentioned in many places in the Holy Quran. Allah Almighty says:

¹ Ahwal al-Quboor, al-Bab al-Sadis, Fasl Anwa' 'Adhab al-Qabr, p. 94

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا

They were drowned because of their sins. Then they were cast into the Fire,¹

In the explanation of this verse, it is written: This fire refers to the fire of *Barzakh* (meaning the torment of the grave). This means that because of their sins and disobedience, they were thrown into the fire inside the grave.²

What is Barzakh?

The famous commentator of the Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ writes:

By 'grave' is meant the world of Barzakh. It starts from the death of every person and ends on the Day of Judgement. Therefore, a dead person who was not buried, but rather was burnt, or drowned, or was eaten by a lion, still has to face the accountability and torment of the grave.³

This Ummah Will Be Tested in Its Graves

Sayyidunā Zaid b. Thābit رَضِيَ اللهُ عَنْهُ narrates:

Once, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was riding a mule and went into a garden. Suddenly, the mule became scared and started jumping. It was seen that there were four or five graves there. The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: “Who knows the people of these graves?”

A person replied, “I know them.”

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: “When did they die?”

¹ Al-Quran, Al-Nuh, verse 25; translation from Kanz al-ʿIrfān

² Ruh al-Maʿāni, Para 29, Surah Nuh, under verse 25, vol. 15, p. 125

³ Mirʿat al-Manājih, vol. 1, p. 125

The person replied, “They died in the state of Shirk (associating partners with Allah) and disbelief.”

Upon this, the Holy Prophet ﷺ said: “Indeed, this Ummah will be tested in its graves. If I did not fear that you would stop burying your dead, I would have prayed to Allah Almighty to let you hear the torment of the grave that I am hearing.”¹

Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrates:

I was on a journey with the Beloved Prophet ﷺ and he was on his ride. Suddenly, the animal started jumping. I asked, “O Messenger of Allah ﷺ! What happened to it?” He ﷺ replied: “It has heard the voice of the man who is being tormented in the grave.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Glimpses of the Torment of the Grave

Dear Islamic brothers! The grave is a frightful place! The grave is very narrow, then there is extreme darkness and loneliness. There is the grief of being away from loved ones, friends, and worldly possessions. This is enough to make a person’s heart tremble.

But sadly, for those who are sinners, who disobey Allah Almighty and His Messenger, who miss their prayers (Salah), who do not pay Zakat despite it being obligatory, who deal in interest, who drink wine, who shave their beards, who keep their beards less than a handful, who hurt their parents, who commit backbiting and gossiping, who listen to music, who watch films and dramas, who trouble Muslims without reason, who oppress the poor, and who violate the rights of others. If those who are disobedient and busy in sins are caught in the grave because they were deprived of Allah's mercy, then along with loneliness and darkness, they may also face torment!

¹ Muslim, Kitab al-Jannah, p. 1099, Hadith: 2867

² Mu‘jam al-Awsat, vol. 2, p. 304, Hadith: 3366

Yes! The torment of the grave is very severe. When a sinner enters the grave, the grave scolds him in a very harsh tone. Then the walls of the grave start closing in. They keep coming closer until the dead person is crushed between the walls and his ribs lock into each other. A fire may also break out in the grave. Snakes and scorpions might also sting him. The angels of torment may also beat him very severely with iron hammers.

Some sinners are given a blind and deaf beast as a torment; it has a big iron hammer. It hits the dead body with that hammer. Some are beaten so badly that their bodies melt away, then they are returned to their original state and beaten again. In some people's graves, terrifying and large snakes are set upon them. Some are bound with chains of fire, and others are made to wear clothes of fire.

O devotees of the Holy Prophet! Just imagine! Will we be able to bear such torments? Ah! The pain of death is on one side, the shock of leaving the world is on another, the loneliness of the grave, the darkness—all these are distresses on their own. On top of that, if we are subjected to punishment, then just think what will happen! Where will we go? Whom will we call? From whom will we ask for help? How will we get freedom from these severe torments?

May Allah Almighty show mercy! If only we receive His mercy! May the Beloved Prophet ﷺ show grace to us, and may we be granted freedom from the torment through this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Seek Refuge from the Torment of the Grave

Dear Islamic brothers! These punishments are very severe; if we become trapped in them, it will be very difficult. Today we are alive and have a chance. We should seek refuge from the torment of the grave. It is narrated from Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ that Noble Prophet ﷺ once visited a garden. There were some graves of people who died in the era of ignorance (*Jāhiliyyah*). When the Merciful Prophet ﷺ heard the sounds of torment coming from those graves, he came out feeling restless and said:

اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ

“Seek refuge in Allah from the torment of the grave.”¹

Following the command of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, let us all seek refuge as well:

نُعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ

(We seek refuge in Allah from the torment of the grave.)

Dear Islamic brothers! We should always ask for safety from the torment of the grave. Along with this, we must stay away from those sins which cause this torment. Let us hear about a few such sins:

Two Dangerous Sins

Dear Islamic brothers! From the Hadith mentioned at the start, we learned that backbiting and not saving oneself from the splashes of urine are dangerous sins. These sins were the reason those dead people were being tormented. The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said about them:

مَا يُعَذِّبَانِي كَبِيرٍ

It means they are not being tormented for something that was difficult to avoid.²

It means that backbiting and saving oneself from urine splashes are not such things that a person cannot avoid. But sadly, the situation is dire today. In this age, doing pious deeds is considered difficult, while committing sins has become very easy. Our society is trapped in these sins. Take backbiting for example! To speak ill of someone behind their back is called backbiting. Backbiting is an unlawful and haram act that leads to Hell. But sadly, our condition is such that if when two people sit together, they start backbiting.

¹ Musnad Imam Ahmad, vol. 11, p. 171, Hadith: 27803

² Musnad Imam Ahmad, vol. 11, p. 171, Hadith: 27803

There is backbiting in homes, shops, and gatherings of friends. In short, these sins have become so common that we seek refuge in Allah!

Today, it is very hard to avoid these. To think before speaking is almost non-existent. Therefore, even many educated people are careless in their speech. Backbiting, gossiping, and lying continue, but they do not even realise how serious a crime they are committing. People just keep talking and the pile of sins keeps growing.

Similarly, there is the matter of not saving oneself from the splashes of urine. Some people urinate in streets or in front of walls. Besides being a shameless act, it is also very difficult to save oneself from urine splashes in this way. Usually, those who do this do not care about keeping themselves clean from impure splashes. Sometimes, the seats in Western-style toilets (W.C.) are made in a way that splashes are bound to happen. In this situation, it is very difficult to stay clean, especially for those who do not know the rules of purity and impurity.

Those who do not pray regularly usually do not even pay attention to this. After using the washroom, they might wash their hands, but their feet remain impure. Furthermore, the trend of urinating while standing is increasing. Especially at airports and other places, special arrangements are made for urinating while standing. In this case, it is very hard to keep the body and clothes safe from impure splashes. Remember! Not saving oneself from urine splashes is a severe sin. The Noble Prophet ﷺ said: “Save yourselves from urine! Usually, the torment of the grave happens because of it.”¹

Three Basic Causes of the Torment of the Grave

Sayyidunā Qatādah رَضِيَ اللهُ عَنْهُ narrates: “We have been told that the torment of the grave is divided into three parts: (1) One-third of the torment is because of backbiting, (2) One-third is because of gossiping, and (3) One-third is because of (not saving oneself from) urine splashes.”²

¹ Sunan al-Daraqutni, Kitab al-Taharah, vol. 1, p. 98, Hadith: 458

² Mawsu'ah Ibn Abi al-Dunya, vol. 4, p. 355, Hadith: 52

Nails of Fire

Once, a man who used to steal shrouds came to Caliph ‘Abd al-Malik. He described the condition of five graves that made him repent. Describing one grave, he said: “Once, I dug up a grave and saw a terrifying sight. The dead person had his tongue pulled out towards his chest, and nails of fire were driven into his body.” A voice from the unseen said: “He used to engage in backbiting, gossip, and make people fight with each other.”¹

Purity, Cleanliness, and Tidiness

Dear Islamic brothers! It is necessary for us to avoid backbiting and gossip to save ourselves from the torment of the grave. Along with this, another reason for the torment of the grave was mentioned: not saving oneself from urine splashes. It is essential to stay away from this bad habit. Keeping oneself clean and tidy is a requirement of human nature and a command of Shariah. The person who stays clean is praiseworthy in the sight of Allah Almighty.

Whether rich or poor, cleanliness is the dignity of a human in every state. It is an Islamic sign for every Muslim to take care of the purity and cleanliness of their body, home, belongings, and surroundings at all times. Dirt is the worst enemy of human dignity. Therefore, every man and woman should always make cleanliness a habit. Health increases with cleanliness, and hundreds—even thousands—of diseases are avoided.

The Holy Prophet ﷺ said: “Allah is Pure, He loves purity; He is Clean, He loves cleanliness.”²

In a Hadith, it is stated:

الطُّهُورُ شَطْرُ الْإِيمَانِ

“Purity is half of faith.”³

¹ Kafan Chor kay Inkishafat, p. 5

² Tirmidhi, Kitab al-Adab, Bab ma ja’a fi al-Nadhafah, p. 654, Hadith: 2799

³ Muslim, Kitab al-Taharah, p. 106, Hadith: 223

One Hadith mentions that:

النَّظَافَةُ تَدْعُو إِلَى الْإِيمَانِ

Cleanliness calls towards faith.

The Beloved Prophet ﷺ said:

يُنَى الدِّينُ عَلَى النِّظَافَةِ

“The foundation of religion is upon cleanliness.”¹

May Allah Almighty grant us the ability to keep ourselves clean and pure.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Burden of Praying Without Wudu

Sayyidunā ‘Amr b. Shurayḥbīl رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

A person passed away, and the people thought he was a pious man. But when he reached his grave, the angels said: “We will hit you with 100 lashes of torment.”

He asked, “Why will you hit me? Was I not a pious person?”

They said, “Okay, we will strike you with 50 lashes.” He again asked if he was not a pious man. This conversation continued until they agreed on one lash. As soon as they hit him with that one lash, the grave filled with fire and the dead person was burnt to ashes. Then he was returned to his original state.

He asked, “Why did you hit me with this lash?” The angels replied: “You offered one prayer (Salah) without wudu, and one day an oppressed person asked you for help, but you did not help him (despite having the power).”²

¹ Al-Shifa, vol. 1, p. 56

² Musannaf Ibn Abi Shaybah, vol. 8, p. 215, Hadith: 13

الله أكبر! Dear Islamic brothers! Look at how serious this is! That person used to pray, he performed pious deeds, stayed away from sins, and was considered pious. But he made a mistake; one day he prayed without wudu. Therefore, he faced such a severe torment. The angels hit him with only one lash, which caused the grave to burst into flames and the dead person to turn into ashes.

الْأَمَانِ وَالْحَفِيفِ!

May Allah Almighty protect us from the torment of the grave! We should correct our wudu. Unfortunately, today we are far from religious knowledge. We possess a lot worldly knowledge, but we do not find time to learn about Islam. Perhaps there are millions of Muslims who do not even know how to perform wudu correctly. There are probably millions of Muslims who do not even know the obligatory acts of Wudu. Furthermore, the habit of performing wudu very quickly is also common.

Firstly, people rarely find the time to come to the Masjid, and those who do come, many of them perform wudu in a hurry. Someone's elbows remain dry, or water does not reach the heels. Another thinks that just splashing water on the face is enough, while a part of the forehead or the area under the chin remains dry. In this way, they start the prayer with incomplete wudu. Remember! Wudu is the key to prayer. If wudu is not done properly, the prayer will not count at all. But sadly, we do not find time to learn how to perform wudu. We just keep praying with incomplete wudu and have no concern that this is a serious mistake.

Dear Islamic brothers! To correct your wudu and to learn the excellence of wudu, please read the booklet "Method of Wudu" by the Ameer of Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ. Similarly, بِئْتِهِ, in the religious environment of Dawat-e-Islami, "Taharat Course" (Purity Course) and "Faizan-e-Namaz Course" (Blessings of Prayer Course) are also conducted. These are short courses. Please complete these courses! رَبِّ سَاءَ إِلَهَهُ, you will be able to learn Islamic knowledge of obligatory acts related to wudu, salah, and purity.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Burden of Missing Prayers

Sayyidunā ‘Amr b. Dīnār رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

A person’s sister died. After she was buried, the man remembered that his bag of money had fallen into the grave. He took a man with him to the graveyard and dug up his sister's grave to get the bag. He found the bag, but then he said to his companion: "Step aside for a moment so I can see my sister's condition." He moved a brick and saw a sight that would make the heart tremble; her grave was full of leaping flames of fire!

He immediately covered the grave with soil and came to his mother crying with grief. He asked: "My dear mother! How were my sister's deeds?"

She asked: "Son, why do you ask?"

He replied: "I have seen flames leaping in her grave."

Hearing this, his mother also started crying and said: "Alas! Your sister was lazy in her salah, and she used to offer it after its time had passed. And in my opinion, she would sometimes pray without wudu, and she would also place her ears against the neighbours' doors to listen to their secrets."¹

The Ending of the One Who Does Not Pray

اللَّهُ أَكْبَرُ! Dear Islamic brothers! Think about this account! If this is the punishment for offering salah after its time has passed, then imagine how terrifying the outcome will be for those who do not pray at all. A man who used to steal shrouds came to Sayyidunā Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ and repented.

While telling his story, he said:

Once, when I dug a grave to steal a shroud, I saw a dead person whose tongue was hanging out! Fire was leaping around him, and

¹ Mawsu’ah Ibn Abi al-Dunya, Kitab al-Quboor, vol. 7, p. 75, Number: 97

angels were standing there with chains around his neck. As soon as he saw me, he called out: 'Brother! I am very thirsty, give me a little water.' The angels said to me: 'Beware! Do not give water to this person who did not pray.' Then I mustered up some courage and asked that dead person: 'Who were you and what was your crime?' He replied: 'I was a Muslim, but unfortunately, I committed many disobediences to Allah Almighty, and there are many sinners like me who are trapped in torment.'¹

The Terrifying Outcome of the One Who Does Not Pray

الله! الله! O devotees of the Holy Prophet! Have concern regarding your prayers!

Indeed, Allah Almighty is displeased with the one who does not pray. For the one who leaves a prayer intentionally, his name is written on the door of Hell. Being lazy in prayer will cause the grave to squeeze a person so hard that his ribs will break and interlock with each other. His grave will be filled with fire, a bald snake will be set upon him, and on the Day of Judgement, his accountability will be taken with severity.

The Outcome of Insulting the Sahaba رَضِيَ اللهُ عَنْهُمْ

Dear Islamic brothers! A major cause of the torment of the grave is insulting the noble companions رَضِيَ اللهُ عَنْهُمْ and pious people. Sayyidunā Abū Ishāq رَضِيَ اللهُ عَنْهُ says: "I was called to give ghusl (ritual bath) to a dead body. When I removed the cloth from his face, I saw a snake wrapped around his neck." The people informed me that this person used to insult the noble companions رَضِيَ اللهُ عَنْهُمْ. In one narration, it is mentioned that this man used to insult the pious predecessors.²

The Outcome of Dishonouring a Companion's Grave

Imam A'mash رَضِيَ اللهُ عَنْهُ narrates: "A person urinated on the blessed grave of Sayyidunā Imam Ḥasan b. 'Alī رَضِيَ اللهُ عَنْهُمَا. After this, he became mad and

¹ Kafan Choron kay Inkishafat, p. 2-3

² Sharh al-Sudoor, al-Bab al-Rabi' wa al-Thalathun, p. 125

started barking like a dog. Then he died, and the sound of screaming and barking was heard from his grave."¹

The Companions رَضِيَ اللهُ عَنْهُمْ are the Stars of Guidance

Dear Islamic brothers! We seek refuge in Allah! Insulting the noble companions رَضِيَ اللهُ عَنْهُمْ is a very severe sin. It makes one's grave a pit of Hell and leads one to Hell. The companions are superior to all Muslims of the world. These are the blessed personalities about whom our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمْ أَقْتَدَيْتُمْ أَهْتَدَيْتُمْ

"My companions are like stars; whichever of them you follow, you will find guidance."²

Curse upon the One Who Insults the Companions رَضِيَ اللهُ عَنْهُمْ

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "May the curse of Allah, the angels, and all humans be upon the one who insults any of my companions." It is mentioned in another Hadith: "When you see those who speak ill of my companions, say: May the curse of Allah be upon your evil."³

This means the noble companions رَضِيَ اللهُ عَنْهُمْ are nothing but goodness. So, when you speak ill of them, that evil returns to you, and its burden falls upon you.⁴

One Religious Activity Among the 12 Religious Activities: Madani Courses

It is stated in a Hadith: "Be a scholar, or a student, or one who loves the scholars! Do not become the fourth one, or you will be destroyed."⁵

¹ Sharh al-Sudoor, p. 126

² Kashf al-Khafa, vol. 1, p. 118, Hadith: 381

³ Tirmidhi, Abwab al-Manaqib, p. 870, Hadith: 3870

⁴ Mir'at al-Manajih, vol. 8, p. 344

⁵ Dalami, al-Muqaddimah, p. 96, Hadith: 254

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami is a religious movement that spreads Islamic knowledge. At the very least, every Muslim should learn obligatory (*farḍ*) knowledge like the necessary rulings regarding wudu, ghusl, salah, funeral salah, fasting, zakat, etc. Dawat-e-Islami aims for this. Under this aim, Dawat-e-Islami conducts many short Madani courses, such as:

- 7-day Faizan-e-Namaz Course.
- 7-day 12 Religious Activities Course.
- 7-day Islah-e-A'maal Course (Reformation of Actions).
- And many other courses.

You should also do these short courses! **اِنْ شَاءَ اللّٰهُ**, you will receive many blessings.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Pearls of Wisdom for Creating a Religious Environment at Home

Dear Islamic brothers! Let us gain the privilege of hearing some pearls of wisdom for creating a religious environment at home. First, let us look at two blessed sayings of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ:

1. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ said: "Do not make your homes graveyards. Indeed, Satan runs away from the house in which Surah al-Baqarah is recited."¹
2. The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ said: "The example of the house in which Allah is remembered and the house in which Allah is not remembered is like that of the living and the dead."²

¹ Muslim, p. 306

² Bukhari, vol. 4, p. 220, Hadith: 6407

- Greet everyone with Salam in a loud voice when entering or leaving the house.
- Stand up out of respect when you see your father or mother.
- At least once a day, an Islamic brother should kiss his father's hands and feet, and an Islamic sister should kiss her mother's hands and feet.
- Keep your voice low in front of your parents and never look them in the eyes (out of disrespect).
- If they ask you to do something, so long as it does not oppose Shariah, do it at once.
- Address your mother and even a one-day-old child respectfully both inside and outside the house.
- Make a habit of sleeping within two hours after the Isha congregation in your local Masjid.
- If only we could wake up for Tahajjud! Otherwise, at the very least, the Fajr prayer should be offered with the first row of the congregation in the Masjid.
- If salah is being missed, or if there is immodesty, or if films, dramas, and music are being played in the house, do not scold family members repeatedly. **Instead, use kindness and have them watch Madani Muzakirah and Sunnah-inspired speeches on Madani Channel** **إِنْ شَاءَ اللَّهُ**, positive results will follow.
- No matter how much you are scolded or even beaten at home, show only patience. If you start answering back, there will be no hope of creating a "religious environment," but rather things might become worse.

Announcement

The remaining pearls of wisdom for creating a religious environment at home will be explained in the study circles. Therefore, to know them, please attend the study circles.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The six ṣalawāt and two du‘ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands. ¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللَّهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in

¹ Ibid, p. 65

² Al-Qawl al-Badī’, p. 277

³ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

these words.”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْمُفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”³

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”⁴

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allāh Who is Ḥalīm and Karīm. Allāh is pure, Lord of the seven skies and the magnificent ‘Arsh.

¹ Al-Qawl al-Badī’, p. 125

² Al-Targhīb wa al-Tarhīb: Hadīth 31

³ Majma‘ al-Zawā‘id: Hadīth 17305

⁴ Tārīkh Ibn ‘Asākir: Hadīth 4415

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 23rd April 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorisation: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

Remaining Pearls of Wisdom for Creating a Religious Environment at Home

- Sometimes, unnecessary harshness makes people stubborn due to Satan. Therefore, put an end to the habit of anger, irritability, and scolding.
- Daily, either deliver or listen to a Dars from the book *Faizan-e-Sunnat* at home.
- Continue making duas with a sincere heart for the betterment of your family in this world and the Hereafter, because dua is the weapon of a believer.
- In houses where daughters-in-law live, just as their parents are mentioned, they should also show good character to their mother-in-law and father-in-law, provided it is not against Shariah.¹
- Save your family from channels full of sins and make an arrangement to watch only Madani Channel.²
- Adopt seriousness at home! End habits like talking back, disrespectful language, sarcasm, getting angry over small things, finding faults in food, scolding younger siblings, beating them, and arguing with

¹ Jannat ki Tayyari, p. 116-118

² Faizan-e-Data Ali Hajwari, p. 7

elders. Change your behaviour completely and ask everyone for forgiveness.¹

صَلِّ اللّٰهَ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dua for Removing Whispers

According to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, the "Dua for Removing Whispers" will be memorised. That Dua is:

اللّٰهُ اَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Translation: Allah is One. Allah is Independent. He has no children, and He is not the child of anyone. And there is no one equal to Him. I seek refuge in Allah from Satan, the rejected.²

صَلِّ اللّٰهَ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ has said, "Pondering over the Hereafter for a moment is better than 60 years of worship."³

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allāh, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allāh Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.

¹ Faizan-e-Shams al-Aarifeen, p. 27

² Khazeena-e-Rahmat, p. 54

³ Al-Jāmi' al-Ṣaghīr: Hadīth 5897

4. Allāh Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allāh and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allāh, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?

20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?

36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?

51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an *'imāmah*?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allāh! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

أَمِيرُنْ بِجَاةِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ