
PUNISHMENTS OF
HELL
30 July 2026
(For Islamic Brothers)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Punishments of Hell

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or iftār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

> If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in the dhikr of Allah 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 Sending Salat Upon the Prophet ﷺ

The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ صَلّٰى عَلَيَّ صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا بِهَا مَلَكٌ مُوَكَّلٌ بِهَا حَتّٰى يُبَلِّغَنِيْهَا

Meaning: Whoever sends Salat upon me once, Allah Almighty sends ten mercies

upon him, and an angel has been appointed to convey that Salat to me.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[2]

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

I will listen to the entire speech to gain Islamic knowledge.

I will sit in a respectful manner.

I will not be lazy or inattentive during the speech.

I will listen with the intention of self-improvement.

I will try to convey what I learn to others.

صَلُّوْا عَلَى الْحَبِيْب! صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! In today's gathering, we will first listen about Hell: what Hell is. After that, we will listen to some parables regarding the fear of the Hereafter and the fear of Hell possessed by the pious predecessors. Finally, we will listen to the punishments that will be given in Hell for various sins. Ah! If only we are blessed with the opportunity to listen attentively to the complete bayan from beginning to end. Come! Let us listen to an instructive account related to Hell. It is written on page 97 of Volume 1 of *Jahannam me le Janay waley aamaal*: Once, the Leader of the Believers, Umar ibn al-Khattab رَضِیَ اللّٰہُ عَنْہُ, said to Ka'b al-Ahbar رَحْمَۃُ اللّٰہِ عَلَیْہ: “O Ka'b! Tell us something that will instil fear.” Ka'b al-Ahbar رَحْمَۃُ اللّٰہِ عَلَیْہ submitted: “O Leader of the Believers! If on the Day of Judgment you were to come with the deeds of seventy Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام,

[1] Al-Mu'jam al-Kabir, vol. 8, p. 134, Narration 7611

[2] Al-Jāmiʿ al-Ṣaghīr: Hadith 1284

upon witnessing the conditions of the Day of Judgment, you would begin to regard those deeds as insignificant."

Upon hearing this, the Leader of the Believers رَضِیَ اللّٰہُ عَنْہُ lowered his head for a while and then said: "O Ka'b! Tell us more." He submitted: "O Leader of the Believers! If an opening the size of a bull's nostril were made in Hell towards the east, the brain of a person in the west would boil and flow out because of its heat." Upon hearing this, the Leader of the Believers رَضِیَ اللّٰہُ عَنْہُ again lowered his head for a while. Then, when he recovered, he said: "O Ka'b! Tell us more."

He submitted again: "O Leader of the Believers! On the Day of Judgment, Hell will blaze so fiercely that there will not be a single close angel or sent Prophet who will not fall to his knees and say: رَبِّ! نَفْسِیْ! نَفْسِیْ! (Meaning: O my Lord! Today, apart from my own forgiveness, I ask You for nothing else.)

Ka'b al-Ahbar رَحْمَۃُ اللّٰہِ عَلَیْہ further said: "When the Day of Judgment arrives, Allah Almighty will gather the earlier and later generations upon a mound. Then the angels will descend and form rows. After this, Allah Almighty will command: 'O Jibril! Bring Hell.' Then **Jibril** عَلَیْہِ السَّلَام will bring Hell in such a manner that its seventy thousand (70,000) reins will be pulled. When Hell reaches a distance of one hundred years from creation, it will flare up with such intensity that the hearts of creation will tremble. Then, when it flares up a second time, every close angel and every sent Prophet will fall to his knees. Then, when it flares up a third time, people's hearts will rise to their throats, and minds will become overwhelmed with fear. At that moment, Ibrahim عَلَیْہِ السَّلَام will submit: 'By virtue of being Your Khalil, I ask only for myself.' Musa عَلَیْہِ السَّلَام will submit: 'O Allah! By virtue of my supplication, I ask only for myself.' Isa عَلَیْہِ السَّلَام will submit: 'O Allah! By virtue of the honour You granted me, I ask only for myself. I do not even ask for Maryam رَضِیَ اللّٰہُ عَنْہَا who gave birth to me.'"[1]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

The Terrifying Scene of the Day of Judgment

Dear Islamic brothers! Reflect for a moment. When Hell is brought forth on the Day of Judgment, what a soul-melting scene it will be! Just imagine! At present,

[1] Jahannam me le Janay waley aamaal, pp. 97–98

the sun is approximately four thousand (4,000) years away from us and its back is towards us. However, on the Day of Judgment, the sun will be only about a mile and a quarter above the people, with its face turned towards them. People's brains will boil, and they will sweat so profusely that the sweat will soak seventy yards into the earth.

Then, whatever sweat the earth can no longer absorb will begin to rise. For some, it will reach their ankles; for others, their knees. Some will be submerged up to their waists, others up to their chests, and for some it will reach their throats. Can you imagine what the thirst will be like in such unbearable heat? People's tongues will become so dry that they will resemble thorns. Some people's tongues will even hang out of their mouths. Hearts will boil and rise into the throats. Everyone will suffer according to their sins. No one will ask about anyone else's condition. Even the strongest and closest relationships will lose all value on that Day. Family ties and worldly relationships will be of no benefit. Even close relatives, who once lived for one another in this world, will flee from each other. A brother will run from his brother, a sister from her sister, a mother will distance herself from her children, and children will turn away from their mother. A father will be weary of his children, and children will flee from their father. A wife will run from her husband, and a husband will flee from his wife. In short, no one will be willing to help anyone else. Every soul will cry: نَفْسِیْ! نَفْسِیْ!

Everyone will be concerned only about themselves. Each person will worry only about their own fate, اِلَّا مَا شَآءَ اللہ.

While all of this is taking place, Hell will be brought forth. Its raging flames will strike such terror into the hearts of creation that even the close angels and the noble Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام will seek protection from it, and every one of them will beg Allah Almighty for safety. It will truly be a scene of "نَفْسِیْ! نَفْسِیْ!"

Ah! If only we are granted freedom from Hell on that Day. Ah! If only we are delivered from the punishments of Hell. Ah! If only we are saved from the terrors of the Bridge of Sirat. Ah! If only we could become among those who are spared the reckoning.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Come! Now brace your hearts as we listen to an introduction to Hell.

An Introduction to Hell

Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْه introduces Hell by saying: *Hell is a place that manifests the Majesty and Wrath of Allah, the Most Powerful and Almighty. Just as there is no limit to the mercy and blessings of Allah Almighty, there is likewise no limit to His wrath and punishment. Every pain and suffering that can be imagined or conceived is but an insignificant portion of the limitless punishment of our Merciful Lord.*[1]

Dear Islamic brothers! To warn us, Allah Almighty has mentioned the punishments prepared for the people of Hell at many places in the Holy Qur'an. For example, in Surah al-Kahf, verse 29, Allah Almighty states:

اِنَّاۤ اَعْتَدْنَا لِلظّٰلِمِیْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَ اِنْ یَّسْتَغِیْثُوْا یُغَاثُوْا بِمَآءٍ كَالْمُهْلِ

یَشْوِی الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَ سَآءَتْ مُرْتَفَقًا ﴿۲۹﴾

Translation from Kanz al-Irfan: Surely We have prepared for the oppressors the Fire whose walls will surround them; and if they cry (for water), their cry will be answered with water like molten copper which will sear their faces. What a terrible drink it is—and what an evil abode it is![2]

Under this blessed verse, *Sirat al-Jinan* states that the drink which will be given to the people of Hell will be thick like the dregs of olive oil. A narration recorded in Tirmidhi states that when it is brought near their mouths, their faces will burn and peel. It is also mentioned in the commentary of this verse that it serves as a great admonition for every Muslim who is occupied with oppression and sin. Such a person should feel remorse for their sins, repent sincerely, seek forgiveness, and become occupied with righteous deeds. Otherwise, remember that the journey after death is extremely long. The heat

[1] Bahar-e-Shari'at, Part 1, vol. 1, p. 163, selected and summarized

[2] Al-Quran, Surah Al-Kahf, verse 29; translation from Kanz al-ʿIrfān

of Hell is unimaginably severe. The drink of the people of Hell will be like molten brass, and the discharge of the people of Hell, and the imprisonment of Hell is exceedingly harsh.[1]

Dear Islamic brothers! Without a doubt, there is no place more terrifying than Hell. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ عَنْہُ narrates: We were in the blessed court of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم when we heard the sound of something crashing down. The Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked: *"Do you know what that was?"* We submitted: *"Allah Almighty and His Messenger* صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم *know best."* The Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: *"That was a stone which Allah Almighty cast into Hell seventy years ago, and only now has it reached its bottom."*[2]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

The Punishments Given to the People of Hell

(The angels will cast the people of Hell into Hell and) imprison them in a dwelling whose passages will be narrow, whose pathways will be dark, and within which the causes of destruction will be hidden. They will remain imprisoned there forever. The Fire will be kindled around them. Their drink will be boiling water, and Hell itself will be their abode. The angels of punishment will strike them with iron hammers, and the Fire will surround them from every side. All hope will vanish from their hearts, and they will never be granted freedom from Hell. Their feet will be tied to the hair of their heads, and because of their sins, their faces will become blackened. The people of Hell will call out from the edges of Hell, crying out from every direction: "O Malik (the angel appointed over Hell)! The promise of punishment made to us has come true. O Malik! These chains have become unbearably heavy upon us. O Malik! Our skins have been burnt away. O Malik! Take us out of here; we will never again commit evil deeds." The angels of Hell will reply: "The time for safety has passed. There is now no way out of this Hell for you. Remain here in disgrace, and do not speak. Even if you were to be taken out once, you would return to the very deeds from which you were forbidden." Then they will lose all hope

[1] Sirat al-Jinan, vol. 5, pp. 561–562, summarized

[2] Sahih Muslim, Book of Paradise, Hadith: 7167, p. 1172

and regret exceeding the limits set by Allah Almighty. But their remorse will not rescue them, nor will their regret benefit them in the least.

Instead, they will be thrown upon their faces with collars around their necks. Above them will be Fire, beneath them will be Fire, on their right will be Fire, and on their left will be Fire. In short, they will be surrounded by Fire from every direction. They will remain submerged in the Fire until their food is Fire, their drink is Fire, their clothing is Fire, and even their bedding is Fire. They will remain among blazing masses of Fire. They will be dressed in garments of tar, struck with iron hammers, and shackled with heavy chains. The people of Hell will scream in the narrow valleys of Hell and wander through its deepest layers bound in chains. Fire will be poured over them as though it were boiling in a cooking pot.

They will wail, cry, and scream in agony. Whenever they beg for death, boiling water will instead be poured over their heads, melting their skin and everything inside their stomachs. Iron hammers will crush their foreheads to pieces, and blood mixed with pus will flow from their mouths. Their livers will burst because of their intense thirst. Their eyeballs will melt onto their cheeks, and the flesh of their cheeks will fall away. The hair of their bodies, and even their skin, will fall off. Whenever their skins are completely burnt away, they will be replaced with new skins. Eventually, only their bones will remain, stripped of flesh. Their souls will remain trapped within their veins and sinews, while their veins dry up from the scorching heat of Hell. They will long for death, yet death will never come to them.[1]

Dear Islamic brothers! Reflect for a moment. What terrifying scenes these will be! Today, if someone is injured in an accident, their bones break, their skin is torn, blood flows from their wounds, and they scream in pain; even such scenes from this world are difficult to witness. Imagine the suffering of the one enduring all of that. Yet this is only the suffering of this world. The punishments of Hell cannot be compared to even the greatest pain known in this world. May Allah Almighty grant us protection from every hardship and punishment in this world and in the Hereafter.

[1] Ihya' al-'Ulum, vol. 5, pp. 721–722, with slight changes

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Punishments Mentioned in the Blessed Ahadith

Dear Islamic brothers! The blessed Ahadith also describe the terrifying punishments of Hell. With the intention of taking heed and awakening ourselves from the sleep of heedlessness, let us listen to a few glimpses. It is narrated that Sayyiduna Jibril al-Amin عَلَيْهِ السَّلَام took an oath before the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and submitted: "If Hell were opened by an amount equal to the eye of a needle, every inhabitant of the earth would die from its heat."

He then took another oath and said: "If just one link from the chains of the people of Hell were placed upon the mountains of this world, they would begin to shake violently and would continue sinking until they reached the lowest earth."[1]

Another blessed Hadith states: *"This fire of yours in the world is only one part out of the seventy parts of the Fire of Hell."*[2] Another blessed Hadith states: *"If one of the hammers of Hell were placed upon the earth, all of mankind and jinn combined would be unable to lift it."*[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! Reflect for a moment. Today, if no one has the strength to endure the fire of this world, then how will anyone bear the Fire of Hell? Therefore, true safety lies in keeping the terrors of Hell, the hardships of the Bridge of Sirat, and the terrifying events of the Hereafter before our eyes, and preparing ourselves to be saved from them.

O lovers of the Awliya! If we look at the lives of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ اَجْمَعِيْن, we will realize that these blessed personalities performed their Salah, worshipped Allah Almighty abundantly, observed voluntary fasts,

[1] Majma' al-Zawa'id, Book on the Description of Hell, vol. 10, pp. 706–707, Hadith: 18573, selected

[2] Ibn Majah, Book of Zuhd, Chapter: Description of Hell, p. 528, Hadith: 4328

[3] Musnad Ahmad, Musnad Abu Sa'id al-Khudri, vol. 4, p. 58, Hadith: 11233

fulfilled all obligations and necessities, and would not even go near sin. Yet despite this, they constantly trembled out of fear of Hell and continually sought refuge from it. Even the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would seek refuge from the punishment of Hell. The same was the condition of the noble Companions عَلَيْهِمُ الرِّضْوَان and the other pious predecessors رَحْمَةُ اللّٰهِ عَلَيْهِمْ اَجْمَعِيْن.

Let us listen to a few parables illustrating their fear of the Hereafter.

The Weeping of Farooq-e-A'zam رضی اللہ عنہ

The Leader of the Believers, Sayyiduna Umar رَضِیَ اللّٰہُ عَنْہُ is among the Asharah Mubashsharah, the ten blessed Companions عَلَيْهِمُ الرِّضْوَان who were given the glad tidings of Paradise together by Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Sayyiduna Umar رَضِیَ اللّٰہُ عَنْہُ was personally trained and nurtured by the Prophet of Mercy صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He possessed perfect knowledge and righteous deeds and was the embodiment of the fear of Allah Almighty. Despite occupying such a lofty rank, remembering the punishments of Hell and weeping profusely was part of his daily routine. On one occasion, Sayyiduna Umar رَضِیَ اللّٰہُ عَنْہُ recited verses 7 and 8 of Surah al-Tur:

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝ مَّا لَهٗ مِنْ دَافِعٍ ۝

Translation from Kanz al-Irfan: The punishment of your Lord will certainly come to pass. None can avert it.[1]

After reciting these verses, he became so overwhelmed with emotion that his breathing became laboured, and this condition remained with him for approximately twenty days.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Fear of Hell of Ata Sulaymi رحمۃ اللہ علیہ

Ala' ibn Muhammad رَحْمَةُ اللّٰهِ عَلَيْه narrates: "I entered the home of Ata Sulaymi رَحْمَةُ اللّٰهِ عَلَيْه, and at that time he was unconscious. I asked his wife, Umm Ja'far, 'Why is Ata Sulaymi رَحْمَةُ اللّٰهِ عَلَيْه in this condition?' She replied, 'Our neighbour lit

[1] Al-Quran, Surah Al-Ṭūr, verses 7-8; translation from Kanz al-ʿIrfān
[2] Fada'il al-Qur'an by Abu 'Ubayd, p. 137

their oven. When he saw the blazing oven, he lost consciousness and fell down.'" Ibrahim Mahalli رَحْمَةُ اللهِ عَلَيْه narrates: "I once visited the house of Ata Sulaymi رَحْمَةُ اللهِ عَلَيْه, but I did not find him. Then I noticed him sitting in the corner of a room, and the ground around him was wet. I assumed he had performed wudu there and that the water had spread across the floor. However, an elderly woman who lived in the house told me, 'This ground is wet because of his tears.'"[1]

Under this blessed verse, it is stated in *Sirat al-Jinan*: When the people of Hell are given the drink of pus, they will swallow it only with the greatest difficulty because of its extreme bitterness. Due to its disgusting and revolting nature, it will seem impossible for them to force it down their throats. From every direction, the causes of death will come upon them in the form of different punishments, yet they will never die so as to find relief. Rather, after every punishment, an even more severe punishment will follow.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Different Sins, Different Punishments

Dear Islamic brothers! We have just heard a few incidents showing the fear of Hell possessed by the pious predecessors. Every one of us must cross the Bridge of Sirat, which is stretched over Hell. If we develop the fear of Hell in our hearts, then, by the mercy of our Lord, there is hope that we will be saved from it. The punishments of Hell are countless. Some narrations mention specific punishments for specific sins. Let us listen to three such examples and make a firm intention to protect ourselves from these sins.

(1) The Punishment of the Arrogant

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "On the Day of Judgment, the arrogant will be raised in the form of tiny ants, though in the shape of human beings. Humiliation will surround them from every direction. They will be driven to a

[1] Allah Walon Ki Batain, vol. 6, pp. 305–306

[2] Sirat al-Jinan, vol. 5, p. 158

prison in Hell called Bulas, where the Fire will engulf them, and they will be given Teenat al-Khabal to drink, the pus and blood of the people of Hell."[1]

The renowned commentator of the Qur'an, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْه, explains: Bulas means utter despair and hopelessness because no one there will have any hope of escaping. Just as a drowning person is surrounded by water from every side, these people will be surrounded by an ocean of fire. Flames will engulf them from every direction, and within this fire, the heat of countless other fires will be combined. He further explains that those who were arrogant and habitually angry will be placed in the lowest level of Hell, Asfal al-Safilin, where the blood, pus, and filth of all the people of Hell will gather. They will be forced to drink this foul substance known as Teenat al-Khabal. It will be intensely hot, unbearably foul-smelling, thick, revolting, and so disgusting that merely seeing it would induce vomiting. Yet because of their overwhelming hunger and thirst, they will have no choice but to drink it. May Allah Almighty protect us.[2]

O lovers of the Messenger! Have mercy upon your weak bodies and fear the devastation of Hell. Whenever your nafs or Shaytan tempts you to belittle another Muslim or display pride and arrogance, immediately remember the punishments of Hell. Arrogance is a terrible disease. Whoever becomes afflicted with it is led towards destruction and ultimately becomes deserving of Hell. Sayyiduna Abdullah ibn Umar رَضِیَ اللهُ عَنْهُمَا said: "There is a palace in Hell called Bulas, where the tyrants and the arrogant will be placed. It is the centre of all the fires of Hell, the worst of all places, the most sorrowful of all abodes, the death of all deaths, and more dreadful than the worst pits of Hell."[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

(2) The Punishment for Missing Salah

Dear Islamic brothers! Among those who will face painful and terrifying punishments in Hell are those who deliberately neglected their Salah. They will

[1] Tirmidhi, Kitab Sifat al-Qiyamah, vol. 4, p. 221, Hadith: 2500

[2] Mir'at al-Manajih, vol. 8, p. 661

[3] Al-Takhwif min al-Nar by Ibn Rajab, p. 88

be thrown into a valley of Hell called Ghay. Allah Almighty says in verse 59 of Surah Maryam:

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿۵۹﴾

Translation from Kanz al-Irfan: So the unworthy succeeded them who neglected the prayer and followed desires, so soon they will meet the terrifying valley of Ghay (in Hell).[1]

A Terrifying Pit

Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْه writes: Ghay is a valley in Hell whose heat and depth exceed every other place. Within it is a well called Hab Hab. Whenever the Fire of Hell begins to subside, Allah Almighty commands this well to be opened, causing Hell to blaze fiercely once again. This well has been prepared for those who abandoned Salah, those guilty of adultery, those who consumed alcohol, those who dealt in interest (riba), and those who caused pain to their parents.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

(3) The Punishment for Backbiting

O lovers of the Messenger! Backbiting is one of those sins that can make a person deserving of the punishments of Hell. Backbiting means mentioning a fault of a fellow Muslim in their absence—a fault that actually exists in them. It is a major sin, absolutely forbidden, and a deed that can lead a person to Hell. Those who engage in backbiting will face painful punishments in the Hereafter.

Running Between Fire and Boiling Water

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "There are four types of people in Hell who will run back and forth between boiling water and the Fire, crying out for destruction. One of them will be a person who will be eating his own flesh. The people of Hell will ask, 'What is wrong with this wretched person? He is only

[1] Al-Quran, Surah Maryam, verse 59; translation from Kanz al-ʿIrfān
[2] Bahar-e-Shari'at, vol. 1, p. 434, summarized

increasing our suffering!' It will be said, 'This wretched person used to consume the flesh of people (i.e. backbite) and spread gossip.'"[1]

The Destruction Caused by Backbiting

Let us listen to a few of the destructive consequences of backbiting and make a sincere intention to protect ourselves from it:

- The backbiter will be forced to eat carrion in Hell.
- Backbiting is like eating the flesh of one's dead brother.
- The backbiter will suffer the punishment of the grave.
- The backbiter will repeatedly scratch their face and chest with nails made of copper in Hell.
- The backbiter will be made to eat pieces of flesh cut from their own sides.
- The backbiters will be raised on the Day of Judgment as dogs.
- The backbiters will be among the monkeys of Hell.
- The backbiters will run between the boiling water and the Fire, begging for death, while even the people of Hell will be disgusted by them.
- The backbiters will be among the first to enter Hell.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

One of the 12 Religious Activities: Naik A'mal

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه, the religious environment of Dawat-e-Islami is a blessing inherited through Ghawth-e-Pak, Khwaja Gharib Nawaz, Imam Ahmad Raza, and the pious Awliya رَحِمَهُمُ اللّٰه. To learn from the blessed teachings of the Awliya, illuminate your life by following their example, make your heart like Madinah, and strengthen your love for the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his Sunnah, and become attached to the religious environment of Dawat-e-Islami. Take an active part in the 12 Religious Activities. اِنْ شَآءَ اللّٰه, you will

[1] Dhamm al-Ghibah by Ibn Abi al-Dunya, p. 89, Hadith: 49

receive countless blessings in this world and the Hereafter. One of these activities is the Pious Deeds.

Allah Almighty says:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ

Translation from Kanz al-Irfan: Every soul must look at what it has sent forth for tomorrow. So fear Allah;[1]

The Leader of the Universe, the Embodiment of Light, صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "The intelligent person is the one who holds himself accountable and works for what comes after death."[2]

One of the best ways to reform ourselves and protect ourselves from Shaytan is to regularly assess our habits, our character, and our deeds. In this era, Ameer Ahl al-Sunnah Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has given us a simple method of self-accountability through the booklet Pious Deeds.

- It is an excellent guide for living a truly Islamic life.
- Countless people have reformed themselves through it.

Purchase this booklet and review it yourself every day. اِنْ شَآءَ اللّٰه, it will bring tremendous benefits:

- Your character will improve.
- Your manners will become beautiful.
- Your habits will become better.
- You will remain steadfast in good deeds.
- You will develop hatred for sins.
- Your heart will be illuminated.

[1] Al-Quran, Surah Al-Ḥashr, verse 18; translation from Kanz al-ʿIrfān
[2] Tirmidhi, Abwab Sifat al-Qiyamah, p. 583, Hadith: 2459

- You will attain the love of Allah Almighty.
- Your love for the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will increase.
- You will gain spiritual strength.
- You will develop concern for the Hereafter.

The Pious Deeds mobile application is also available. You may install it on your phone and make a daily intention to complete its checklist at a fixed time.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Madani Pearls Regarding Giving and Receiving with the Right Hand

Dear Islamic brothers! Let us now listen to a few points regarding giving and receiving with the right hand.

First, listen to this blessed saying of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "Each of you should eat with the right hand, drink with the right hand, take with the right hand, and give with the right hand, because Shaytan eats with the left hand, drinks with the left hand, gives with the left hand, and takes with the left hand."[1]

- The right side is a good omen because it is the side of the people of Paradise.[2]
- Eating and drinking with the right hand is a Sunnah.[3]
- The angel who records good deeds remains on the right side, which is why the right side has greater virtue.[4]

[1] Ibn Majah, vol. 4, p. 12, Hadith: 3266

[2] Fayd al-Qadir, under Hadith: 6995

[3] Adab al-Ta'am, p. 130

[4] Mir'at al-Manajih, vol. 1, p. 287

Announcement

The remaining Sunnahs and etiquettes regarding giving and receiving with the right hand will be covered in the training circles, so be sure to attend if you wish to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The 6 salat upon the Holy Prophet ﷺ and 2 duas that are recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

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 وَاٰلِهٖ وَسَلَّم at their 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

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from Anas رَضِیَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 forgiven before he stands.”[2]

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.[3]

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151

[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 65

[3] Al-Qawl al-Badīʿ, p. 277

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِيْ عِلْمِ اللّٰهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[1]

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[2]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[3]

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[4]

---

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149

[2] Al-Qawl al-Badīʿ, p. 125

[3] Al-Targhīb wa al-Tarhīb: Hadith 31

[4] Majmaʿ al-Zawāʿid: Hadith 17305

2. An easy way to spend every night in worship

The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”[1]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ
سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْم

There is none worthy of worship except Allah, who is al-Ḥalīm and al-Karīm.
Allah is Pure, Lord of the seven skies and the magnificent ʿArsh.

Weekly Ijtima Training Circle Schedule (International) - 30 July 2026

1. Learn Sunnahs and Etiquettes – **5 minutes**
2. Memorize a Du'a – **5 minutes**
3. Self-Assessment – **5 minutes**
4. Total Duration: **15 minutes**

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Remaining Madani Pearls on Giving and Receiving with the Right Hand

Mawlana Muhammad Sardar Ahmad Qadiri Chishti رَحْمَةُ اللهِ عَلَيْه said: "Always use your right hand when giving and receiving. Make this such a firm habit that on the Day of Judgement, when your Book of Deeds is presented, your right hand naturally reaches out to receive it. If that happens, your affair will truly be successful."[2]

- In Islam, the right side has been honoured because the righteous will receive their Book of Deeds in their right hand on the Day of Judgement.[3]

[1] Tārīkh Ibn ʿAsākir: Hadith 4415

[2] Hayat-e-Muhaddith A'zam, p. 374

[3] Mir'at al-Manajih, vol. 1, p. 287

- Sayyidah Aishah al-Siddiqah رَضِیَ اللّٰہُ عَنۡہَا narrated that the Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم loved to begin all of his actions from the right side.[1]

- Eating, drinking, giving, and receiving with the right hand are all Sunnah. Eating, drinking, giving, or receiving with the left hand is the way of Shaytan.[2]

- When serving water, people often hold the jug in the right hand and the glass in the left, then hand the glass to others using the left hand. Likewise, when someone hands us both the jug and the glass, we often take them both at once with both hands. This is not the correct etiquette. Instead, first take the jug with your right hand, transfer it to your left hand so your right hand is free, then receive the glass with your right hand.

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Du'a to Recite During Strong Winds

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired Ijtima, the following supplication should be memorized:

اَللّٰھُمَّ اِنِّیۡ اَسۡئَلُکَ خَیۡرَھَا وَ خَیۡرَمَا فِیۡھَا وَ خَیۡرَمَا اُرۡسِلَتۡ بِہٖ وَاَعُوۡذُبِکَ مِنۡ شَرِّھَا وَشَرِّ مَا فِیۡھَا وَشَرِّ مَا اُرۡسِلَتۡ بِہٖ۔

Translation: *O Allah! I ask You for the goodness of this wind, the goodness contained within it, and the goodness for which it has been sent. I seek Your protection from its evil, the evil contained within it, and the evil for which it has been sent.*[3]

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم has said, “Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship.”[4]

[1] Bukhari, Kitab al-Wudu', Bab al-Tayammun fi al-Wudu' wa al-Ghusl, vol. 1, p. 81, Hadith: 168

[2] Khane Ka Islami Tariqah, p. 8

[3] Madani Panj Surah, p. 211

[4] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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

1. To please Allah, 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) Allah 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.

4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah 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 Allah, 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.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

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

1. Have you made good intentions?
2. Did you offer the five daily prayers in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayers, 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 Khazāin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
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 ʿIshāʾ prayer 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 prayer?
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 duʿāʾs?
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 (*rakʿāt*) of sunnah for Ẓuhr prior to the farḍ?

33. Did you offer tahajjud prayer 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 ʿAṣr or ʿIshāʾ?

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 اللّٰه' 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 ʿ*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)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Amir of Ahl al-Sunna's dua

O Allah! 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 month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد