



Weeping From the Fear of Allah (swt)

Al Hidaayah Publishers & Distributors (UK) Publishing

By Shaykh Husayn al-Awaayishah

Edited By IslamFuture

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismi Allahi Alrrahmani Alrraheemi
In the name of Allah, the most
Beneficent, the most Merciful*

weeping from the fear of allah

in the name of allâh, the most beneficent, the most merciful

husayn al-'awâyishah

allâh the most high, says:

"allâh has sent down the best statement, a book its part resembling each other in goodness and truth oft repeated. the skins of those who fear their lord shiver from it. then their skins and hearts soften to the remembrance of allâh" (39:23)

"those who were given knowledge before it (ie the jews and christians) when it is recited to them, fall down on their faces in humble prostration. and they say glory be to our lord! truly the promise of our lord must be fulfilled. and they fall down on their faces weeping and it adds to their humility" (17:107-109)

it has been related on the authority of abû hurayrah (ra) who said: "i heard the messenger of allâh (saw) say:

"seven will be granted the shade of allâh on a day when there will be no shade but his. a just ruler, a youth who has been brought up worshipping allâh, a man whose heart is attached to the mosque, two people who love each other for the sake of allâh and meet and part upon that, a man who is allured by a woman of high standing and beauty and he says, "i fear allâh", one who gives charity in secret so that his left hand does not know what his right hand has given, and a man whose eyes fill up with tears when he remembers allâh in private" (bukhârî, muslim and others)

"the fire will not touch a man who weeps out of the fear of allâh until the milk returns to the breasts. also the dust produced in jihâd and the smoke of hell will never co-exist". (on the authority of abû hurayrah (ra), reported at-tirmidhî (hasan sahîh), an-nasâ'i and al hâkim (sahîh))

the prophet (saw) said:

"toobah (a tree in paradise whose course runs the distance of a 100yrs. the clothing of the people of paradise is extracted from within it. reported ahmad and others) is for anyone who controls his tongue, whose house is sufficient for him (ie he is content with it) and who weeps over his errors" (on the authority of uthman (ra), reported at-tabrâni in al-awsat as-saghir, hasan)

on the authority of 'uqbah ibn 'amir (ra) who asked

"i said, o messenger of allâh! what is salvation?" he replied: "to have control

over your tongue, to be content with your house and to weep over your errors". (reported by ibn al mubarâk in az-zuhd, ahmad, at-tirmidhî, and others, sahîh)

beware of the hardness of the heart!

beware of the hardness of the heart, for it can lead you to the fire. so protect your heart from becoming hard and all that which may case it to harden, and beware of turning away from the admonition of allâh, the most high.

"has not the time come for the hearts of those who believe to be affected by allâh's reminder (this qur'ân) and that which has been revealed of the truth, lest they become as those who received the scripture before, and the term was prolonged for them and so their hearts were hardened? and many of them were rebellious, disobedient (fâsiqoon)" (57:16)

it has been mentioned in explanation of this verse, which has been reported by abû hazim, that amir ibn abdullah ibn az-zubayr related to him that his father informed him that only four years had passed between the time of their acceptance of islâm and the revelation of this verse, through which allâh was reproaching them)sahîh in sunan ibn mâjah). ibn 'abbâs said in explanation of this verse, "they became inclined to this world and turned away from the admonition of allâh" (al baghawi mentions in his tafsîr)

weeping ^[1] is a mercy which allâh puts in the hearts of his servants

on the authority of usâmah ibn zayd (ra) who said:

"we were with the prophet (saw) when one of his daughters send a messenger calling for him, informing him that her small child or her son was dying. so the prophet (saw) told the messenger: "return to her and inform her that whatever allâh takes and gives belongs to him and that everything has an appointed term, so let her be patient and anticipate allâh's reward in the hereafter". later the messenger returned to the prophet (saw) and said, "verily she has sworn by allâh that you come to her". so the prophet (saw) got up and so too did sa'ad ibn 'ubâdah and mu'âdh ibn jabal, and i too went with them. the small boy was lifted up to the prophet (saw) and let out a groaning noise^[2], as if he was breathing his last breath. thereby the prophet's eyes (saw) overflowed with tears. upon this sa'd asked: "what is this, o messenger of allâh?" he (saw) replied: "this is a mercy which allâh puts in the hearts of his servants. and verily allâh shows mercy to those of his servants who are merciful" (al bukhârî, muslim)

the weeping of the prophet muhammad (saw)

ibn al qayyim said in zâd al ma'âd:

"as for the weeping of the prophet (saw) it was in the same degree as his laughter. he wouldn't sob loudly and raise his voice, just like his laughter wasn't loud. however his eyes would fill up with tears, until they flowed out,

and you would hear the sound like that of a whistling kettle coming from his chest. he would weep out of mercy for the dead, out of fear and compassion for his ummah, out of deep fear of allâh, upon listening to the qur'ân. and it was a weeping of longing, love and exaltation, accompanied by fear and khashyah".

on the authority of 'abdullah ibn mas'ood (ra) who said:

"the messenger of allâh (saw) told me: "recite to me!" so i recited surah an-nisa' until i reached: "how will it be then, when we bring from each nation a witness, and bring you (o prophet muhammad) as a witness against these people?" (4:41) then i looked towards him and behold! i saw that his eyes were overflowing with tears" (al bukhârî, muslim and others)^[3]

on the authority of 'ali (ra) who said,

"we did not have a horseman with us on the day of badr except al-miqdad. everyone amongst us was sleeping except for the messenger of allâh (saw) who was under a tree, praying and weeping until the morning." (ibn khuzayman in his sahih.)

on the authority of 'abdullah ibn 'amr (ra) who said:

"one day during the lifetime of the messenger of allâh (saw) the sun eclipsed, so he stood and prayed, until it seemed as though he wouldn't go into rukoo, then he went into rukoo (for such a long time) that it seemed as if he wouldnt raise his head, then he raised his head. he remained (in that position) and it seemed as if he wouldn't go into sujood, then he made sajdah, and (he remained in that position) until it seemed as if he wouldn't raise his head, then he raised his head and it seemed as if he wouldn't go into sujood again, then he made sajdah, until it seemed as if he wouldn't raise his head again. then he began to breathe heavily and weep, saying, "lord, didn't you promise me that you wouldn't punish them while i am amongst them? lord didnt you promise me that you wouldn't punish them whilst they seek forgiveness from you, and we seek forgiveness from you?". when he had finished praying two rak'ah, the sun eclipse had cleared and he (saw) got up and praised and glorified allâh and then he said: "the sun and the moon are two signs from among the signs opf allâh, they do not eclipse because of the death or life of anyone. so if you see them eclipse, then hasten to the remembrance of allâh" (an-nasâ'î, abû dawûd)

on the authority of al-barâ ibn 'Îzib (ra) who said

"while we were with the messenger of allâh (saw) he suddenly looked towards a group (of people) and said: "for what reason have they gathered here?" it was said, "in order to dig a grave". so the messenger of allâh (saw) became alarmed and startled and he quickly went ahead of the companions until he reached the grave, then he knelt upon it and i turned my face towards him (saw) in order to see what he was doing. he (saw) cried until the earth became wet with his tears, then he turned to us and said, "o my brothers! prepare for a day like this"" (al bukhârî in at-tarikh, ibn mâjah, ahmad and

others, hasan)

on the authority of 'abdullah ibn ash-shikh-kheer (ra) who said:

"i saw the messenger of allâh (saw) praying with us, and i heard the sound of his weeping coming out of his chest, which was like the sound of a boiling pot". (abû dawûd, an nasâ'î, at-tirmidhî in ash-shamâ'il, ibn hajar in al-fath, strong chain of narration, declared authentic by ibn khuzaymah, ibn hibbah and al-hakim).

(1) ibn al-qayyim said: "the types of weeping are: 1. the weeping of mercy and compassion. 2. the weeping of fear and reverence. 3. the weeping of love and longing. 4. the weeping of joy and happiness. 5. the weeping of worry and anguish brought about by pain, and the inability to bear it. 6. the weeping of sadness. 7. the weeping of fatigue and weakness. the weeping of hypocrisy, that is when the eyes fill up with tears, while the heart is hard. 9. the weeping of the false and hired, such as the woman who is paid to wail (tr note: it was an old arab custom in pre-islâm ic arabia, to hire people to attend someone's funeral, in order to cry and wail, and cause much commotion and noise, to make it appear to other people that the deceased was very much liked and missed. the prophet (saw) later condemned this). 10. the weeping of agreement, that is when a person sees other people crying over something that has happened to them, so he too starts to cry, not knowing why they are crying" (zâd al ma'âd)

(2) al qa'qa': the movement of something, from which a noise is heard. the meaning intended here is agitation and movement. he (ie the narrator) meant each time the child entered upon a particular state it did not take long before he entered upon another which brings him closer to death. refer to an-nihâyah.

(3) an explanation of this noble verse has been mentioned in a hadîth related by abû sa'îd (ra) who said that the messenger of allâh (saw) said: "a prophet will come and with him will be two men, and (another) prophet will come and with him will be three men, and more and less than that. it will be said to him: "did you convey (the message) to your nation?" he will reply: "yes" then his nation will be called, and it will be said to them: "was the message conveyed to you?" and they will reply: "no". so it will be said (to that prophet) "who will testify for you?" he will reply, "muhammad (saw) and his nation". so the nation of muhammad(saw) will be called and it will be said to them: "were you informed of this?" and they will reply: "yes". so it will be asked: "how did you come to know about that?" and they will reply: "our prophet (saw) informed us that the messengers (before him) had conveyed the message, and we believe him". he (abû sa'eed) said: "so that is what allâh (the most high) means when he says in the qur'ân: "...and thus we have made you (muslims, real believers) a just nation that you be witnesses over mankind, and the messenger (prophet muhammad) be a witness over you..." (2:143) (ibn mâjah, ahmad, and al bukhârî)

the weeping of the companions

on the authority of al-'irbâd ibn sâriyah (ra) who said:

"the messenger of allâh (saw) gave us a profound admonition which caused

our hearts to tremble and our eyes to shed tears." (abû dawûd, at-tirmidhî, ibn mâjah)

on the authority of anas (ra) who said

"the messenger of allâh (saw) gave us a sermon, the like of which we had never heard before. he (saw) said "if you knew what i know you would laugh little and weep much!". thereupon the companions of the prophet (saw) covered their faces, weeping and sniffing (bukhârî and muslim) ^[1]".

the weeping of abû bakr (ra)

abû bakr's recitation in prayer could not be heard due to his excessive weeping, as we have been informed by 'aisha (ra) who said:

"during his illness the messenger of allâh (saw) said: "order abû bakr to lead the prayer". 'aisha said, "i told the messenger of allâh (saw) that indeed, if abû bakr stands in your place (to lead the people in prayer) the people will not be able to hear him due to his (excessive) weeping. so order 'umar to lead the prayer." the prophet (saw) said again: "order abû bakr to lead the prayer". then 'aisha told hafsah: "tell the messenger of allâh (saw) that if abû bakr stands in your place, the people will not be able to hear him due to his weeping, so order 'umar to lead the people in prayer". so hafsah did this and the prophet (saw) replied: "desist! verily you are like the companions of yûsuf^[2]. order abû bakr to lead the prayer."" (al bukhârî)

"indeed abû bakr is a man of tender feelings, if he takes your place he will not be able to lead the people in prayer". (al bukhârî)

the weeping of umar (ra)

the weeping of 'umar (ra) could be heard from the last rows, as it has been reported to us by 'abdullah ibn shaddâd, who said,

"i heard the sobbing of 'umar from the last rows while he was reciting the verse from the qur'ân: "i only complain of my grief and sorrow to allâh". (12:86) (al bukhârî, al bayhaqi (2/251), sahîh)

the weeping of 'uthmân ibn 'affan (ra)

on the authority of hâni, the freed slave of 'uthman, who said

"when 'uthmân ibn 'affan stood at a grave he would weep until his beard was wet. so it was said to him: "indeed you make mention of paradise and hellfire and you do not weep, and you are weeping at this?". he replied, "indeed the messenger of allâh (saw) said, "verily the grave is the first abode of the hereafter, if one is saved from it then what follows is made easier for him. and if one is not saved from it, then what follows is more severe". he also (saw) said, "i have never seen a sight more horrid than the grave"" (at-tirmidhî -ghareeb, ibn mâjah)

the weeping of 'aisha (ra)

ibn al-hârith the nephew of 'aisha (ra) the wife of the prophet (saw) narrated that she was told that 'abdullah ibn az-zubayr (on hearing that she was selling of giving a gift) said:

"by allâh, if 'aisha does not give this up, i will make hijrah (ie boycott) from her." she asked, "did he say this?". they replied, "yes". then 'aisha said, "i vow to allâh that i will never speak to ibn az-zubayr." when this desertion was prolonged, 'abdullah ibn az-zubayr sought intercession with the people concerning her but she said, "by allâh i will not accept the intercession of anyone on his behalf and will not commit a sin by breaking my vow". when this state of affairs was prolonged on ibn az-zubayr (ie he felt it hard on himself), he spoke to al-miswar bin makhramah and 'abdur rahmân bin al-aswad bin 'abd yaghûth, who were from the tribe of bani zuhrah, saying "i beseech you by allâh to (help) me to enter upon 'aisha, for it is unlawful for her to vow to cut off relations with me ^[3]". so al-miswar and 'abdur rahmân went with him wrapping their cloaks around themselves, they went to 'aisha and asked her permission (to enter) saying "assalâmu alayki wa rahmatullahi wa barakatuhu! may we come in?" ' 'aisha responded "come in". they asked, "all of us?". she replied "yes, come in, all of you" unaware that ibn az-zubayr was also with them. so when they entered, ibn az-zubayr entered the place which screened ('aisha from the other men and embraced 'aisha and started requesting her to excuse him and wept. al-miswar and 'abdur rahmân also started urging her to speak to him and to accept his apology. they said to her: "you know what the prophet (saw) forbade regarding deserting (not speaking to your muslim brethren), for it is unlawful for any muslim not to talk to his brother for more than three night". so when they increased in reminding her (of the superiority of having good relations with kith and kin, and of excusing others sins) and of the unhappy and unpleasant constrictions that are a consequence of breaking the ties of relationship, she started reminding them while she wept saying, "i have made a vow, and (the issue of a) vow is a different one". they persisted in their appeal until she spoke to 'abdullah ibn az-zubayr and she freed forty slaves as an expiation for her vow. later on whenever she remembered her vow, she would weep so profusely that her veil would become wet with her tears". (al bukhârî)

the weeping of umm ayman (ra) and her stirring of abû bakr and 'umar to weep

on the authority of anas who said: "abû bakr said to 'umar, after the death of the messenger of allâh (saw),

"let us go and visit umm ayman (the nursemaid/servant of the prophet saw during his childhood), as the messenger of allâh (saw) used to visit her." when they finished visiting her (and were about to leave) she began to cry. so they asked her: "what is it that makes you cry? is not that which is with allâh better for the messenger of allâh (saw)?" so she replied, "i am not crying because i am unaware that that which is with allâh is better for the messenger of allâh (saw) but i am crying because the revelation from the heavens has stopped." this moved them to tears, so they both began to weep with her." (muslim)

the weeping of 'abdur rahmân ibn 'auf (ra)

on the authority on sa'd ibn ibrahîm, that his father said,

"abdur rahmân ibn 'aud was brought some food when he had been fasting, and he remarked: "mus'ab ibn 'umayr has been martyred, and he was better than me. his shroud was so short, that if his head was covered (with it) then his legs showed, and if his legs were covered, then his head showed, and i witnessed this." he also said, "hamzah was martyred and he was better than me. and now the world has been spread out for us." or he said: "we have been given the abundance of the world, and we fear that we have been rewarded for our good deeds here (quickly in this world only)". then he began to cry, such that he left his food" (al bukhârî)

the weeping of salman al-farsi (ra)

on the authority of anas (ra) who said,

"salman was suffering from illness, so sa'd visited him and saw him crying, so he said to him, "what is it that makes you weep, o my brother? did you not accompany the messenger of allâh (saw)? is that not so, is that not so?!" salman replied, "i am not weeping for either of the following reasons: i am not weeping for the sake of the world nor out of hate of the hereafter. rather the messenger of allâh (saw) entrusted me with a pledge, and i can only see myself as having transgressed." so he asked, "what were you entrusted with?" he replied, "he entrusted me with a pledge that the provision of a traveller should suffice anyone of us, and i see myself as only having transgressed. and as for you, o sa'd! fear allâh with your ruling when you make a judgement, and fear him with your distribution when you distribute, and fear him with your intention when you intend to do something."" (ibn mâjah and others)

thâbit said:

"i heard that he only left twenty dirhams from the money that he had (after his death)" (sahîh sunan ibn mâjah)

the weeping of abû hashim ibn 'utbah (ra)

on the authority of samurah bin sahm, who said

"i went to abû hashim ibn 'utbah and he had a knife wound. so mua'wiyah came to visit him, and abû hashim was crying. so mua'wiyah asked: "what is it that makes you cry, o uncle?! is it the pain or is it for the world (that you are crying)?" he replied, "neither, but the messenger of allâh entrusted me with a trust and i wish that i had carried it out." he said, "verily you may attain some of the wealth which will be divided between the people. indeed, sufficient for you is: a servant and a riding animal for the sake of allâh." so i did attain this wealth and accumulated it (ie he acquired more than what the prophet (saw) advised him to suffice himself with)." (ahmad, at-tirmidhî, an-nasâ'î, ibn mâjah)

(1) the sound of weeping without sobbing. the arabic word used is khaneen, meaning a sound which issues from the nose (an nihayah). al hâfidh says in al-fath, it is reported as haneen with a "h" by most of those who related sahîh al bukhârî and al-kashmihani related it as khaneen; the first refers to the sound that emanates from weeping of the chest and the second, from the nose.

(2) al hâfidh said in al-fath: "the similarity between 'aisha and the people of yusuf was that the wife of the 'aziz had invited some of the women (of her town) to honour them with a royal feast but her real motive was that she wanted to exhibit the beauty of yusuf (as) to them. and 'aisha's apparent motive for requesting the prophet (saw) to spare her father from the responsibility of leading the people in prayer was that (due to his being a very sensitive man) the faithful would not be able to hear his recitation due to his weeping (whilst reciting). however the more complete meaning here is (her real motive is that she feared) that other people might see a bad omen in him (in case of the death of the prophet saw). it is reported by al-bukhârî, on the authority of 'aisha who said, "i persisted in my request to the messenger of allâh (saw) with regards to this as much as i could. because it never entered my heart that the people could ever love a man who took the messenger of allah's place, so i wanted the messenger of allâh to change his mind about abû bakr" (also in muslim).

(3) al-hâfidh said "because he was her nephew and she was mainly responsible for his upbringing".

the path towards weeping out of fear of allâh

taqwa of allâh, dilligently working hard to achieve it, and being sincere in it
allâh, the most high, says in the qur'ân

"fear allâh and allâh teaches you". (2:282)

it has been mentioned in ruh al-ma'âni, "fear allâh" in what he has ordered you to do and in what he has forbidden you from. and "allâh teaches you" his laws, which contain your best interests. and weeping is from that. allâh, the most high, says

"as for those who strive hard in us (our cause),
we will surely guide them to our paths". (29:69)

and weeping is also from that. on the authority of anas (ra) on the authority of the messenger of allâh (saw) who said

"three types of people will find the sweetness of imân; the one to whom allâh and his messenger are more beloved than anything else; the one who loves another person purely for the sake of allâh; and the one who hates to return to disbelief after allâh has rescued him from it, just as he would hate to be thrown into the fire". and weeping is included in this sweetness. (bukhârî and muslim)

knowledge

allâh, the most high, says in the qur'ân

"it is only those who have knowledge amongst
his slaves that fear allâh" (35:28)

allâh, the most high, also says in the qur'ân

"say: believe in it (ie the qur'ân) or do not

believe (in it). verily! those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration, and they say: "glory be to our lord! truly the promise of our lord must be fulfilled. and they fall down on their faces weeping, and it adds to their humility". (17:107-9)

'abdul a'lâ al-taymee, said with regard to these noble verse:

"whoever is given knowledge that doesn't make him weep, then clearly he has not been given knowledge that benefits, because allâh, the most high, has described the knowledgeable by saying: (17:107)".

allâh, the most high, says in the qur'ân:

"and those who have been given knowledge know that it (the qur'ân) is the truth from your lord, and that they may believe therein, and their hearts may submit to it with humility. and verily allâh is the guide of those who believe in the straight path" (22:54)

on the authority of abû dharr (ra) who said that the messenger of allâh (saw) said,

"i can see what you do not see, and i can hear what you do not hear. indeed the sky groans (the large no.s of angels in the sky make it heavy so that it groans) and it has a right to do so. there is not an area equal to that of four fingers, except that an angel is prostrating to allâh therein. by allâh! if you knew what i know you would laugh little and weep much, and you would not enjoy your wives in bed. but rather you would come out onto the hills, supplicating and praying fervently to allâh" (ahmad, at-tirmidhî, ibn mâjah, hasan)

the remembrance of death

there is no doubt that death ends the delights and pleasures of this life, just as the messenger of allâh (saw) has told us:

"increase in your remembrance of the destroyer of all pleasures: ie death. for verily one who remembers it when enduring the hardships of life, it widens for him (ie he no longer feels overburdened with the hardships he is experiencing). whenever one remembers it at times of opulence, it will cause him to feel restricted and burdened (ie he will not be too involved with this life and will start to reflect on the serious and heavy matters awaiting him)." (an-nasâ'î, at-tirmidhî - hasan ghareeb, ibn mâjah)

the pleasures are what prevent a tear to be shed, nor any sadness and grief to be felt in the heart. so increase in your remembrance of death, in an attempt to feel the terrors and horrors that will follow it, fearing an evil destination, so that you may succeed with weeping out of fear of allâh. indeed this is easy for the one whom allâh wishes to make it easy for. on the authority of ibn 'umar (ra) who said

"i was with the messenger of allâh (saw) when a man from the ansar came up to the messenger of allâh (saw) and greeted him with the salâm and then said:

"o messenger of allâh (saw) which of the believers are the best?" he replied "those who are the best in character". then he asked "which of the believers are the most intelligent?" he (saw) replied: "those who remember death the most and those who are best prepared for what comes after it (death). these are the intelligent ones""

contemplating and reflecting over the terrors which follow death

contemplation and reflection upon death makes one fear the terrors and horrors which follow, beginning with the terrors of the grave and the barzakh (transitional period in the grave prior to the day of judgement). do not think that death is far off, since the messenger of allâh (saw) has warned us from thinking in this way. he (saw) said "paradise is closer to anyone of you than your shoe lace as is the hellfire". (bukhârî) there are many texts concerning this, and i will be mentioning a few of them as exhortation and remembrance. on the authority of abû hurayrah (ra) who said

"we were sitting with the messenger of allâh (saw) when we heard a loud thud. the messenger of allâh (saw) asked: "do you know what that was?". we replied "allâh and his messenger (saw) know best". he then told us: "that was a stone which was thrown into the hellfire seventy years ago, it was sinking further into the fire and has just reached the bottom."" (muslim)

the messenger of allâh (saw) said:

"verily the eyes of the companion of the horn (blown into when the day of judgement is to be established, reported by ibn al mubarak in az-zuhd and at-tirmidhî, abû dawûd and others) ever since he was appointed with it are fixed, gazing towards the throne (of allâh) not looking away fearing that he will be ordered to blow the horn before his eyes fall back on the throne and his eyes are like two brilliant stars" (al hâkim and others)

in another narration

"how can i lead a life of ease when the angel of the horn has put it to his lips and raised his forehead anticipating to hear the call, so when he is ordered to blow he will blow" so the muslims said: "what should we say (supplicate) o messenger of allâh (saw)?" he replied:"say sufficient is allâh for us and he is the best of guardians, we put our trust in allâh, our lord" - and perhaps sufyan said: "upon allâh we put our trust".

how could he (the prophet saw) take pleasure and he had the lawful things in mind! how is it then, for the one who commits offences and sins, while the angel of the horn has already put the horn to his lips, anticipating to hear the call, such that when he is ordered, he will blow. on the authority of anas ibn mâlik (ra) who related that the messenger of allâh (saw) said

"weeping will be sent to the inhabitants of the hellfire whereby they will be made to weep until their tears have been used up, then they will weep tears of blood until it (the blood) leaves trenches in their faces and if ships were

placed therein, they would sail" (ibn mâjah)

on the authority of 'abdullah ibn 'amr (ra) that the messenger of allâh (saw) said:

"indeed the inhabitants of the hellfire will call upon mâlik (an angel) and he will not answer (their call) for forty years, and then he will say: "verily you are dwellers here". then they will call upon their lord saying "o our lord, take us out from here, for if we return (to committing sins) then verily we are transgressors." allâh will not respond to their call for a span equivalent to the time span of this world, and then the most high will say: "away with them to the hellfire, and do not speak." then the people will give up all hope and there will only be (the sound) of moaning, sobbing, and braying. their voices will be similar to the sounds of donkeys, the first of them braying and the last of them moaning". (al mundhiri said in at-targheed wat-tarheeb reported by at-tabrâni in mawquf form.)

umm darda on the authority of abû darda she said,

"i asked him (abû darda), "what is it with you, you do not ask for that which such and such a person asks for?" he replied: "verily i heard the messenger of allâh (saw) say: "indeed behind you is an insurmountable obstacle, which those with a heavy burden will not be able to pass." so indeed i wish to lighten my load in preparation for that obstacle" (at tabrâni, sahîh, also al mundhiri)

therefore in order to remember death and contemplate over the horrors which follow death, one must:

visit the graves

the messenger of allâh (saw) said "i had forbidden you from visiting the graves (before) but now you should visit them" (muslim). in another narration he (saw) said:"visit the graves for verily it is a reminder of death". (muslim) in another narration he (saw) saidl "visitng (the graves) will increase you in good" (ahmad, sahîh). in a narration of abû sa'id al-khudri (ra), who said that the messenger of allâh (saw) said:

"indeed! i had forbidden you from visiting the graves (before), but now you should visit them for verily there is a lesson and an admonition in this" (ahmad, al hakim, sahîh upon conditions of muslim, adh-dhahabi also delcared it sahîh)

in a narration by anas bin mâlik (ra) who said that the messenger of allâh (saw) said:

"i used to forbid you from visiting the graves, but now you should visit them, for indeed the hearts are softened, the eyes are made to shed tears, and it is a remembrance of the hereafter". (al hâkim, and others, sahîh)

make the hereafter your main concern

abdur rahmân ibn 'uthmân ibn 'affan (ra) reported from his father who said,

"zayd ibnthâbit left marwan at midday. i said: "nothing made him (ie marwan)

send for him at this hour except that he wanted to ask about something." i asked him (about this) so he replied: "we were asked about things which we had heard from the messenger of allâh (saw), i had heard the messenger of allâh (saw) say: "whoever sets this world as his goal, allâh divides his affairs for him, he will place poverty between his eyes, and nothing will come to him from the world except what allâh has written for him. whoever sets the hereafter as his goal, allâh gathers his affairs for him, gives him richness of heart and the world will come to him grudgingly and submissively" (ibn mâjah, ibn hibban)

on the authority of 'abdullah who related that he heard the messenger of allâh (saw) say

"whoever makes the hereafter his sole concern, then allâh will be sufficient for him concerning his affairs and needs in the world, and whoevers concerns (in the world) are divided amongst the affairs of the world, then allâh would have no care in which path he is destroyed". (ibn mâjah, and others).

on the authority of abû hurayrah (ra) who said that the messenger of allâh (saw) said:

"allâh says: o son of adam, devote yourself to worshipping me, and i will fill your bosom with richness and remove your poverty, and if you do not do this then i will fill your bosom with occupation and distraction and i will not remove your poverty". (at-tirmidhî, ibn mâjah, ibn hibban, sahîh).

reflecting upon the magnificent qur'ân

allâh, the most high, says in the qur'ân:

"do they not think deeply in the qur'ân or are their hearts locked up (from understanding it)!"
(47:24)

contemplating over the qur'ân is one of the strongest ways of reaching the state of weeping. it is necessary for one to take particular interest over the tafsîr of the qur'ân, in continuously seek help from the scholars and the people of tafsîr as much as one can. read the qur'ân as if it was revealed to you, as some of the scholars have said. an example of this has been established by 'aisha (ra) when she said:

"a man sat in front of the messenger of allâh (saw) and said: "o messenger of allâh (saw) verily i have slaves, they lie to me, are disloyal to me and disobey me. when i came to know about this i scold them and beat them. so tell me how have i been with them?" the messenger of allâh (saw) replied: "what they were disloyal to you about, what they disobeyed you in, and what they lied to you about is measured, and the punishment which you inflicted upon them is also measured. if your punishment was equal to their sins, then the scale of balance is equal, it is not for you and nor is it against you. if your punishment to them was not to the extent of their sins (ie less than they deserved) then that is against you". the man then fell back and began to weep and scream. the messenger of allâh (saw) said: "haven't you read the

verse in the book of allâh:

"and we shall set up balances on the day of resurrection, then none will be dealt with unjustly in anything..." (21:47)

the man replied; "by allâh, o messenger of allâh (saw) i do not see anything better for me and them than they leave me, i call you to witness that all of them are free". (sunan at-tirmidhî)

ibn 'uyaynah said

"when muhammad ibn al-munkadir was close to death he became anxious and worried, so they called abû hâzim for him. when he arrived ibn al-munkadir said to him: "indeed allâh says "... it will become clear to them, from allâh, what they were not anticipating". (39:47) and i am afraid that that which i am not anticipating will appear in front of me." upon this they both began to weep" (ibn abû hatim)

being concered with listening to the humble and effective recitation of the qur'ân and reading more of the heart softening books

amongst these books are az-zuhd - ibn al mubarak; az-zuhd - imam ahmad; at-tuhfat ul-'irâqiyyah fil a'mal il-qalbiyyah - ibn taymiyyah; the works of ibn al qayyim al jawziyyah; tahdheed mawi'dhatil mu'mineen min ihyâ ulum ad-deen - al qasimi; verily this has a great effect in driving away the shaytân, softening the heart and shedding tears. it has been reported that a man complained to hasan about the hardness of his heart. so he said:"bring it closer to the remembrance of allâh", and he also said: "the gatherings of dhikr give life to knowledge and bring about khushoo' in the heart. the dead heart is brought to life with the remembrance of allâh, just as the dead earth is brought to life with rain".

seeking forgiveness and taking account of oneself

there is no doubt that seeking forgiveness from allâh has a great effect in purifying and polishing the heart. as well as increasing the soul in strength and firmness. the more truthful a person is in seeking forgiveness, the more khushû' one feels, and the more one's heart softens.

to increase in seeking allâh's forgiveness - just as it was the practice of the messenger of allâh (saw) ^[1]- it is necessary to take account of oneself and remembers one's sins, as allâh says in the qur'ân:

"o you who believe, fear allâh and keep your duty to him, and let every person look to what he has sent forth for tomorrow." (59:18)

allâh has ordered us to take account of ourselves, performing righteous actions and prepare for the day of gathering. allâh, the most high, says in the qur'ân

"i swear by the day of resurrection and the self

reporaching soul". (75:12)

'ikrimah said in an explanation of this noble verse; it is to blame oneself in good and evil, whether you have done that or not". sa'id ibn jubayr said: "it is to blame oneself when doing good and evil". mujahid said "to regret for what has passed and blame oneself for it". (see tafsîr ibn kathir)

'abdullah ibn mas'ûd (ra) said

"verily the believer sees his sins as if he is standing under a mountain, afraid that it will collapse upon him. and verily the evildoer sees his sins as flies passing by his nose and he does this to it. abû shihâb (said whilst clarifying the action that ibn mas'ud made when he said "he does this to it"): "he moves it the fly away by swiping his hand over his nose". (bukhârî)

it is reported that 'umar ibn al khattâb (ra) said

"bring yourselves to account before you are brought to account, and weigh your deeds before they are weighed". (at-tirmidhî in tamridh form, see tuhfât al-ahwadhi, hadîth no. 2577)

it is reported that maymun ibn mihran said:

"a slave is not from the muttaqîn (those who fear allâh) until he brings himself to account more severely and thoroughly than keeping account of his business partner, the two partners bring themselves to account after every action" (at-tirmidhî, also in tamridh form see tuhfât al-ahwadhi hadîth no.2577)

furthermore;

"the believer is firm in bringing himself to account for (the sake of allâh). indeed lighter is the reckoning of a person who brings himself to account in the world; and indeed difficult is the reckoning of the day of judgement for a people who did not bring themselves to account (in the world)" (attributed to hasan)

beware of minor sins as the messenger of allâh has said

"verily the example of those who commit minor sins is like a group of people who descended upon a valley. one of them brought a stick, and then another person brought a stick, and then another and another, until they gathered enough for a fire to cook their bread. this is similar to the idea of minor sins, because the accumulation of small sins will eventually become enough to destroy you (just like the piling of sticks was eventually enough to create a fire)" (ahmad and others)

perfecting the prayer

it was reported by abû ayyud who said "a man came to the messenger of allâh (saw) and said "teach me in the briefest words". he (saw) replied,

"when you stand in prayer, pray as if you are bidding farewell (to this world) and do not utter words for which you will have to seek an excuse, and do not wish for that which the people have". (ibn majkah, ahmad, abû nu'aym in al-

hilyah, hasan)

what an excellent prayer is the prayer of one who prays as if he is leaving the world and its beauties, and in which one remembers death, thereby softening the heart and causing the eyes to weep.

making yourself weep

so know that making yourself weep earns less of a reward than actually weeping. however it is the way towards weeping, that is because the one who makes himself weep, is among those who strive hard and fight their souls, and take account of themselves, and endeavour to attain the pleasure of allâh, the most high. allâh says:

"and those who strive hard in us (our cause) we
will surely guide them to our paths " (29:69)

so whoever strives to make his soul weep, then allâh will guide this person to sincere weeping and give him success in achieving it.

on the authority of anas (ra) who related that he heard the messenger of allâh (saw) say

"o people weep, for you cannot weep then make yourself weep. indeed the inhabitants of the hellfire will weep until their tears pour down their cheeks as if they were streams until the tears are used up and then blood will pour down, and the eyes will be covered with ulcers"

so reflect over the way the messenger of allâh order us to weep or make ourselves weep. he (saw) also explained the weeping of the inhabitants of hellfire, ie the tears will pour down their cheeks and faces as if streams until they tears are used up after which blood will pour forth and cause the eyes to be wounded with ulcers.

what else can you want after this, o slave of allâh, in order for you to weep! for i swear by allâh that it is a deep and serious admonition, this admonition is enough to cause you to make tawbah return to allâh and weep.

for are you really safe from the scene (described above)?!

are you guaranteed salvation and paradise? so weep and shed tears now for which you will be rewarded in your (life of this) world before you weep blood for which you will not be rewarded in the hereafter.

if you do not weep or even try to weep, then know that your imân is weak and the world has overtaken you, and you are in great danger. so flee to allâh, grab hold of life before death, rush to sincere repentance, true inâbah (returning to allâh) and righteous actions.

on the authority of ibn abi mulaykah who said "we were sitting with 'abdullah ibn 'amr (ra) on a rock. he said "weep if you cannot weep then make yourself weep. if only you knew, you would pray until your back broke and weep until you lost

your voice". (at-targheeb wa at-tarheeb: "al hâkim reported it in marfû' form and said "it is sahih upon their conditions". adh dhahabî agrees upon its authenticity and it is as he has said. it is reported by ibn al mubarak in mawquf form in az-zuhd)

in the story of the prisoners of badr, ibn abbas (ra) said "when the prisoners of badr were chained, the messenger of allâh (saw) asked abû bakr and umar (ra) "what should be done with the prisoners?" abû bakr said "o prophet of allâh! they are our relatives, i think that you should take ransom from them and it will be a power for us against the disbelievers. maybe allâh will guide them to islâm ." the messenger of allâh then asked, "what do you think o ibn al khattâb?". i ('umar) said "no i swear by allâh i do not agree with abû bakr's view. i think that you should let us strike their necks. so let 'ali kill 'aqîl and let me kill such and such a person (a relative of umar). verily they are the leaders and notables of disbelief". the messenger of allâh (saw) approved of what abû bakr had said as opposed to what i had said. so the following day, when i came, i found the messenger of allâh (saw) and abû bakr (ra) sitting together and weeping. i said: "o messenger of allâh (saw)! inform me of the thing which is making you and your companion weep? if i find that it is something that makes me weep then i will weep, and if it does not make me weep then i will make myself weep, due to the weeping of both of you." so the prophet (saw) said "i weep over what your companions suggested with regard to taking the ransom for their punishment has been shown to me, from closer than this tree!" allâh has revealed in the Qur'ân

"it is not for the prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land (ie destruction of the enemy. in an-nihâyah "to massacre is to do this excessively and what is meant here is to be excessive in killing the disbelievers). you desire the goods of this world (ie the money of ransom for freeing the captives but allâh desires for you the hereafter. and allâh is all mighty, all wise. were is not for a previous ordainment from allâh, a severe torment would have touched you for what you took. so enjoy the booty you have got from war, lawful and good, and be afraid of allâh. certainly allâh is oft forgiving, most merciful" (8:67)

so allâh made the booty lawful for them" (muslim)

taking heed of admonition

there are many texts with regards to this, amongst them is the hadîth of al-'irbâd ibn sariyah (ra) which has already preceded who said "the messenger of allâh (saw) gave us a sermon which made our hearts tremble and our eyes flow with tears".

it is mentioned in latâ'if al-ma'arif that admonition is like a whip which strikes and affects the heart just as whipping would affect the body. after the striking has stopped, the effect will cease to be the same as it was whilst one was being struck. however the effect of the pain depends on the force with which one was struck. so whenever one is struck with great force, the pain evidently remains for a longer period of time.

many of the salaf having heard an admonition in a gathering would leave and a sense of peace, tranquillity and dignity would descend upon them, some of them unable to eat food after that, while others would act according to what they had heard for a period of time.

when al hasan used to go out to the people he was like a man who could see the hereafter with his own eyes, and then inform others about it. and the people would leave his company considering the world to be worthless.

sufyan ath-thawrî used to find solace from the world in is gathering.

ahmad was such that the world was not to be mentioned in his gatherings nor in his presence.

some of them (the salaf said)

"admonition is only beneficial when it comes from the heart, so indeed it reaches the heart. as for admonition which comes from the tongue, then verily it enters through one ear and comes out from the other".

purifying the heart from the dirt and filth of hatred, envy and deceit

indeed this matter has a great influence on brining about weeping and its opposite hinders and prevents it.

increase in the nawâfil (voluntary acts of worship)

on the authority of abû hurayrah (ra) who said that he heard the messenger of allâh (saw) say

"allâh has said: i will declare war against him who shows hostility to a pious worshipper of mine. the most beloved things with which my slave draws closer to me, is what i have obligated upon him; and my slave keeps drawing closer to me through performing superogatory acts till i love him, then i become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grasps, and his leg with which he walks; and if he asks me, i will give him, if he asks my protection i will protect him, and i do not hesitate to do anything as i hesitate to take the soul of a believer, for he hates death and i hate to disappoint him". (al bukhârî)

so increase your voluntary acts of worship as much as you can in this way. increase your prayer , fasting, giving of zakah, hajj and every good and righteous action as much as you are able to, so that allâh, the most high, may love you and grant you what you ask him for.

considering the world to be worthless and insignificant and renouncing it

indeed the love of this world is a reason behind the hardening of the heart and it diverts one away from the way of allâh. verily abstention and renunciation of this world causes the heart to soften, increases its khushû' and causes the eyes to weep tearfully.

so beware of becoming too much at ease with the world. you must renounce this world and consider it insignificant as much as you can in this way, and read books which urge to you do this (with regards to this subject refer to chapters 54, 55 of riyâd us salihîn)

contemplate the guidance of the prophet (saw) when renouncing the world, ponder over his difficult and tough lifestyle with regards to his food, drink, clothing and furniture, etc.

it is reported by 'aisha (ra) that

"the family of muhammad (saw) since their arrival in madînah had not eaten wheat bread to their satisfaction for three consecutive nights until the prophet saw passed away" (bukhârî, muslim)

on the authority of abû hurayrah (ra) who said

"the prophet saw left the world and he had not eaten barley bread to his fill." (bukhârî)

on the authority of 'aisha (ra) who said that

"the family of muhammad saw had not eaten barely bread to their fill for two consecutive days until, the prophet (saw) passed away".

on the authority of 'urwah that 'aisha (ra) said to him: "o my nephew. we used to see three moons in the space of two months and fire was not kindled in the house of allâh's messenger (saw)."so i ('urwah) asked, "what was your means of sustenance?"she replied "the two black things: dates and water. however allâh's messenger (saw) had some ansar as neighbours who had animal, which gave milk, and they used to send some of the milk to allâh's messenger (saw) which he served us with". (muslim, bukhârî) on the authority of anas (ra) who said

"i never knew the prophet (saw) to have eaten ragheef (a flat loaf of bread) until he passed away" (bukhârî and muslim)

on the authority of samâk who aid that i heard al-nu'man ibn bashir say

"do you not eat and drink as much as you wish? whereas i have seen that your prophet (saw) could not even find a sufficient amount of an inferior quality of date to fill his stomach" (muslim)

on the authority of 'aisha (ra) who said

"the bed of the messenger of allâh (saw) was made of animal skin filled with fibres" (muslim, bukhârî)

on the authority of abû burdah who said

"aisha (ra) brought out to us a coarse upper garments nd lower garment

(izar), and she said that the messenger of allâh (saw) had passed away in these two". (muslim, bukhârî)

and there are many ahadîth regarding this (refer to sahîh al bukhârî, "the book of food"; "the book of softening the heart" under the section how the prophet saw and his companions used to live. also refer to sahîh muslim, "the book of renunciation and heart softening", and also to riyadh us-salihîn chapter 56)

abdullah ibn 'umar (ra) reported that:

"the messenger of allâh saw took hold of my shoulder and said "be in this world as if you were a stranger or a passer by". and ibn 'umar used to say "if you live until the evening then do not expect to live until the following morning. and if you live until the morning, then do not expect to see the evening. take from your health for your sickness and from your life for your death". (bukhârî)

so hasten, o brother and sister, towards living like the stranger or the wayfarer in your conduct, manners, behaviour, food, drink, housing and in anything else you are able to do so. we should observe and await the arrival of our original abode (paradise). therefore we should not expect to live until morning if we are alive in the evening and likewise we should not expect to live until the evening if we are alive in the morning. thus we should not put off repentance, returning back to allâh and carrying out the rights which are upon us, or even performing a good deed.

we should be conducting ourselves (in our daily lives) as if we can see the scenes of the day of resurrection with our own eyes. we should take from our health for our illness and assign our health towards accomplishing acts of obedience as well as to make the most of our lives so that we can be saved from the terrors that follow death. does the stranger who is away from his country, family, children, kinsfolk and relatives strive in order to build a castle in a foreign land?! or does the wayfarer live in an isolated cul-de-sac?!

and you - may allâh have mercy upon you - are a stranger in this world, far away from the home of paradise, far away from your spouse and children there. and this is only if you are from the people of paradise. then how is it if you have no home in paradise, nor a family nor children, but you have the punishment; an unseen evil waiting for you?!

so beware of leading a life of ease and comfort as allâh's messenger (saw) said

"beware of leading a life of ease and comfort for verily the real slaves of allâh are not those who live in ease and comfort" (ahmad, abû nu'aym in al-hilyah)

so necessary for you is al-badhâdhah, as the prophet (saw) has said

" al-badhâdhah is from iman". (ibn mâjah, sahîh) and al badhâdhah means leading a simple life.

having mercy on the orphan, helping him, stroking his head and feeding him

on the authority of abû darda (ra) who said "a man came to the messenger of allâh complaining of the hardness of his heart. he (saw) said

"would you like to soften your heart? and to achieve your desire? then have mercy upon the orphans, stroke their heads, and feed them from your food. thereby you will soften your heart and achieve your desire" (attabrâni, in al kabîr)

reducing laughter

on the authority of abû hurayrah (ra) who related that allâh's messenger (saw) said

"do not laugh too much, for verily excessive laughter kills the heart". (ibn mâjah and others, sahîh)

fearing that ones actions will not be accepted

'aisha (ra) said "i asked the messenger of allâh about the following ayah:

"and those who give their charity that which they give with their hearts full of fear" (23:60)

(i asked) "are these people who commit illegal sexual intercourse, steal and drink alcohol?" the messenger of allâh replied

"no, o daughter of abû bakr they are those who fast, give charity and pray while fearing that their deeds may not be accepted". (at tirmidhî, ibn mâjah, hasan)

some attitudes and saying transmitted about weeping out of fear of allâh and about the grief and reminders of the hereafter

[taken from al-hilyat ul awliyâ'] on the authority of ja'far ibn burqân who said "i came to know that salman al-fârisî (ra) used to say:

"three things make me laugh and three things make me cry. i laugh at the one who is hopeful of the world yet death seeks him; the one who is neglectful (of his lord) while he is not neglected (by him); the one who laughs at the top of his voice, while he does not know whether he is pleasing his lord or displeasing him. three things make me cry: parting from our beloved muhammad (saw) and his companions; the terror of the onset of the pangs of death and the standing in front of the lord of the worlds while not knowing whether i will be turned towards the fire or paradise".

sufyan ath-thawrî reported that abû dharr al-ghafari was with al-ka'b when he said: "o people, i am jundub al-ghafari, hurry to the compassionate brother who gives sincere advice." the people gathered around him, and he said "do you not know that if one of you intends to go on a journey then he does he not take provisions which will make the journey easier and comfortable for him, and enable him to reach his destination?" they replied "of course". he then said "the journey to the day of resurrection us longer than (any journey) you intend (to embark upon) so take that which will make your journey easier and comfortable for you". they asked "what is it that will make it easier and comfortable for us?" he replied "perform hajj for the terrible things to come; fast on an extremely hot day, for the duration of the resurrection; pray two rakahs in the darkness of the night

for the loneliness and coldness of the grave; say a good word or restrain from bad talk for the standing on the great day; and give charity with your wealth in hope that you will be saved from other such (calamities and trials)."

"make in the world two gatherings, a gathering in search for the hereafter, and a gathering in search for the halâl. the third type of gathering will harm you and not benefit you, so do not desire it".

"make your wealth into two dirhams, a dirham you spend on your families in every way you can, and a dirham that you put forward for the hereafter. the third type of dirham will harm you and not benefit you, so do not desire it."

it is reported on the authority of salân ibn abi muti' who said, "a container of water was brought to al-hasan to break his fast with, but when he brought it close to his mouth he began to weep and said, "i remembered the wish of the inhabitants of the fire in their saying

"pour on us some water..." (7:50)

and then i remembered the reply to them

"surely allâh has forbidden both (water and provision to the disbelievers)" (7:50)

al-hasan said

"verily you have insufficient time, your actions are sealed, death is looking over you and the fire is in front of you. and by allâh whatever you see (i.e. the world) is going. so expect the decision of allâh every day and night, and let one look to what he has put forward for himself."

he also said

"o son of adam! you are nothing but days, whenever a day goes past, a part of you (also) goes".

he also said

"it is befitting for the one who knows that death is his place of arrival, the hour is his appointed time, and the standing in front of allâh, the most high, is his place of meeting, that his sadness lengthens"

thâbit al-banâni said

"we were following a funeral procession and we saw nothing but people covering their faces while weeping or covering their faces while reflecting".

sufyan ibn uyanah said that ibrahîm at-taymee said

"i imagined myself in the hellfire with its iron chains and blazing fire eating from zaqqoom (a tree in hell with exceedingly bitter fruit), and drinking from its zamhareer (a bitterly cold drink), so i said "o my soul what do you long for?" it replied "to return to the world and perform a righteous action by which i will be saved from this punishment". i also imagined myself in paradise with its hoori dressed in silken garments (of paradise) with gold embroidery. i said "o my soul! what do u long for?" it said "to return to the world and perform a

righteous action by which this reward will increase." so i said to myself "you are in the world and (surrounded by) aspirations".

on the authority of bukayr or abû bukayr that ibrahîm at-taymee said "the one who is not afflicted with sadness and grief should fear being from the people of the fire because the people of paradise will say

"all praises and thanks be to allâh, who has removed from us grief" (35:34)

it is necessary for the one who does not fear (the punishment of allâh) to be fearful of not being from among the people of paradise, because they will say

"aforetime we were afraid with our families (from the punishment of allâh)" (52:26)

zakariyyah al-'abdee reported about ibrahîm an-nakha'i that he wept during his illness and the people said to him "o abû imran! what makes you weep?" he replied,

"how can i not weep while i am waiting for a messenger from my lord, to inform me whether it is this or that (ie paradise or hellfire)".

hisham ibn hassan said "when it was said to muhammad ibn wâsi' "in what state do you wake up, o abû abdullah?". he replied "what is one to think of a man who moves a stage closer to the hereafter every day".