

Horrors of Death

and Deeds Useful after Death



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Horrors of Death

And Deeds Useful after Death

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى الْإِكِّ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى الْإِكِّ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, make the intention of 'I'tikaaf' upon remembering it because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaafs, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When two people who care for each other, meet one another and recite Salat upon the Beloved Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), their past and future sins are forgiven even before they separate from each other.' (Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

میری فضول گوئی کی عادت نکال دو
 ذکر و دُرود ہر گھڑی وردِ زبان رہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayān, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, *نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ* The intention of a believer is better than his action.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

1. Without a good intention, no reward is granted for a good deed.
2. The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيِّدُوا إِلَيَّ اللَّهُ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَيَّ الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayān, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدَ

Intentions of delivering a Bayān

1. I also make the intention that I would deliver this speech (Bayān) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayān) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Īmān: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

Our Beloved Rasool ﷺ has stated:

بَلِّغُوا عَنِّي - وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’aamaat and to join the ‘Ilaaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللّٰهُ تَعَالَى عَلَيَّ مُحَمَّدًا

صَلُّوا عَلَيَّ الْحَبِيبِ

Dear Islamic brothers! Tonight is the night of Shab-e-Bara`at; the night to attain salvation; the night of goodness; the night of blessings; the night in which Du`as are answered; the night of forgiveness; the night in which sustenance is distributed; the night in which the names of Hājīs are written; the night of freedom from Hell; the night in which good fortune or misfortune is written. Tonight is the night in which the names of those who will die till the next Shab-e-Bara`at are handed over to Malak-ul-Maut, Sayyiduna 'Izraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Alas!

عزیزا یاد کر جس دن کہ عزرائیل آئیں گے نہ جاوے کوئی تیرے سنگ اکیلا تو نے جانا ہے

Arrival of Malak-ul-Maut

Sayyiduna Yazeed Raqqaashi عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي has said: An extremely arrogant man of the Bani Israa-eel was sitting with one of his family members in his home. Suddenly he saw someone enter through a door. Nervous and frightened, he immediately became angry and asked: Who are you and with whose permission have you entered my home? The one who entered the home replied: I entered with the permission of the owner of this home; I am the one whom no guard can stop nor do I need the permission of any king, the display of rank and dignity of anyone cannot frighten me. No stubborn and arrogant person can escape from me. Upon hearing this, the arrogant person felt deeply ashamed and started trembling; he then fell flat on his face. Then, lifting his head in a disgraceful manner, he said: This means that you are Malak-ul-Maut عَلَيْهِ السَّلَامُ. He عَلَيْهِ السَّلَامُ said: I am Malak-ul-Maut. The arrogant man asked: Will you allow me some time to repent? Malak-ul-Maut عَلَيْهِ السَّلَامُ replied: Definitely not! Your time is over; you have taken your breaths; your time is up and now you have nothing left.

The arrogant man asked again: Where will you take me? He عَلَيْهِ السَّلَامُ said: Towards those deeds you have forwarded and towards that home you have prepared. The man said: I did not forward any good deeds nor any home.

Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَامُ said: Then I will take you to the valley of Hell which cooks the flesh. Then he عَلَيْهِ السَّلَامُ seized the soul of that arrogant person and he fell amongst his family members. Everyone started crying and

screaming. Sayyiduna Yazeed Raqqaashi **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي** said: If his family members had come to know about his horrible end, they would have wept even more. (*Ihya-ul-'Uloom, vol. 5, pp. 216*)

دلا غافل نہ ہو یک دم یہ دنیا چھوڑ جانا ہے	بغیچے چھوڑ کر خالی زمیں اندر سمانا ہے
ترا نازک بدن بھائی جو لیٹے سیج پھولوں پر	یہ ہوگا ایک دن بے جاں اسے کیڑوں نے کھانا ہے
تُو اپنی موت کو مت بھول کر سامان چلنے کا	زمیں کی خاک پر سونا ہے اینٹوں کا سرہانا ہے
نہ بیلی ہو سکے بھائی نہ بیٹا باپ تے مائی	تُو کیوں پھرتا ہے سَوَدائی عمل نے کام آنا ہے
کہاں ہے زورِ مَرودی! کہاں ہے تختِ فرعونی!	گئے سب چھوڑ یہ فانی اگر نادان دانا ہے
عزیزا یاد کر جس دن کہ عزرائیل آئیں گے	یہ جاوے کوئی تیرے سنگ اکیلا تُو نے جانا ہے
جہاں کے شغل میں شاغل خدا کے ذکر سے غافل	کرے دعوی کہ یہ دنیا مرا دائم ٹھکانہ ہے
غلامِ ای دم نہ کر غفلت حیاتی پر نہ ہو غرہ	خدا کی یاد کر ہر دم کہ جس نے کام آنا ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Death neither sees age nor allows time

Dear Islamic brothers! You have just heard how Sayyiduna 'Izrael **عَلَيْهِ السَّلَام** came to a person who was enjoying a luxurious life and was heedless of the remembrance of Allah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and His Beloved Prophet **عَزَّ وَجَلَّ**, only when the covers of heedlessness were removed from his eye, did he understand. He began crying and begging, though the same person was committing different types of sins abundantly. Since Sayyiduna 'Izrael **عَلَيْهِ السَّلَام** had arrived, he had no other choice but to be filled with remorse and to give up his soul, because at that time the angel of death does not allow time to anyone.

سب کو مرنا ہی پڑیگا یاد رکھو بھائیو! دیر میں جاٹیگا کوئی، کوئی جلدے گا سویر

(*Wasail-e-Bakhshish, pp. 234*)

One day we have to die because death is a fact

One day we have to die because death is a fact

Dear Islamic brothers! Indeed, the Day and Night are two vehicles in which we sit in; without any stops, these vehicles continue their journey ending at the destination of death. We are happy when the day and night has passed, even though a day or night of our life has actually decreased, bringing us closer to death! We are like a bulb, whose entire energy and light is hidden in one plastic button; a simple press of the button puts off that bulb, similarly when death arrives, our healthy body becomes so powerless that we cannot willingly move even our hands. It is fixed that one day we have to die as well, but we do not know how much time is left for our death.

Perhaps today will be the last day of our life or maybe tonight will be our last night! We are not even sure whether we will be able to take another breath or not. It is quite possible that the breath we are taking right now will be our last and we may not take the next breath! Perhaps during listening to this Bayan, Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام may rip the souls out of our delicate bodies! It is commonly heard that a certain person was healthy and apparently had no illness, but suddenly he had a heart attack and died within a few minutes. Likewise, at any moment, we must leave this life, because the night we have to spend in the grave cannot be spent in the world.

باغیچے چھوڑ کر خالی زمین آندر سمانا ہے

دِلا! غافل نہ ہو یکدم یہ دُنیا چھوڑ جانا ہے

اس تَنِ بے جان پر خاکی کفن رہ جائے گا

آطس و کمخواب کے بستر پہ یوں نازاں نہ ہو

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We must prepare for death before it arrives; we should also perform good deeds, leaving the sinful and heedless life that we are living, otherwise, besides the terror of the grave and the Judgement Day, we will face the horrors and agonies of death. Remember! When someone goes through the pangs of death and his soul is being ripped out, he undergoes the most difficult moments of his life. The blessed Quran mentions the agonies of death:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذٰلِكَ مَا كُنْتُمْ مِنْهُ تَحِيْدًا ﴿١٩﴾

Translation from Kanz-ul-Imaan: And the hardship of death came with the truth; this is what you were escaping from!’ (Part 26, Surah Qaaf, verse 19)

Ameer-ul-Mu`minin, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said to the Sayyiduna Ka’b-ul-Ahbar رَضِيَ اللهُ تَعَالَى عَنْهُ: O Ka’b! Inform us about death. Sayyiduna Ka’b-ul-Ahbar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Death is a thorny branch made to enter the stomach of a man, so that each thorn becomes tangled with an artery. Then someone pulls it out with a jerk, and it takes out whatever it takes, and leaves behind whatever it leaves.’ (Ihya-ul-‘Uloom, vol. 5, pp. 518)

Sayyiduna ‘Isa عَزَّوَجَلَّ عَلَيَّ تَبِيَّتًا وَعَلَيْهِو الصَّلَاةُ وَالسَّلَام has said: O my followers! Pray to Allah that he relaxes the agonies of death upon me, because I am so terrified due to death that I fear I might die for fear of death. (Ihya-ul-‘Uloom, vol. 5, pp. 208)

Sayyiduna Imam Awzaa’i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: We have heard that the deceased person feels the agony of death until the Judgement Day.

(Ihya-ul-‘Uloom, vol. 5, pp. 209)

سَكْرَاتِ مِيں گِر رُوئے مُحَمَّد پہ نظر بو
بر مَوْتِ كَا جَهُّكَا بهي مجھے پھر تو مزا دے

(Wasail-e-Bakhshish, pp. 120)

Dear Islamic brothers! It is an extremely difficult and painful thing when the soul of a human is being ripped out during the pains of death. Therefore, in order to be safe from such difficulties one should prepare for death.

Sayyiduna Imam Qurtubi عَلَيْهِو رَحْمَةُ اللهِ الْقَوِي has said: Death is a great difficulty, but a greater difficulty than death is when a person becomes heedless of death, he does not remember death and stops performing (good) deeds for death. Undoubtedly, death has an advice and lesson for those who ponder over it and learn a lesson from it. (At-Tazkirah, pp. 8)

پانچ جاتے ہیں چار پھرتے ہیں
 بائے! غافل وہ کیا جگہ ہے جہا
 گرگ بہرِ شکار پھرتے ہیں
 جاگ! سُنسان بن ہے رات آئی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! To truly imagine the horrors of death in a proper way is itself terrifying. Surely, wise is he who is busy preparing for it keeping in mind the agonies of death and its troubles by abstaining from the interest of this mortal world. But Alas! Despite being wise, we are heedless of death. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If animals had knowledge of death as you have, then you would not eat any fat and strong animal. (*At-Tazkirah, pp. 8*)

Dear Islamic brothers! You have just heard that if animals had information about death as we have, then none of them would be fat and strong. We all know that death is unavoidable and that we must taste death one day; we are fully aware that when the soul is being seized, this is a extremely painful time. Whether it is relatives, our properties or cars, nothing will benefit us after death; but I don't know why we are still heedless. It is narrated that if a drop of the pain of death is placed upon the mountains, the entire mountains will dissolve. (*Ihya-ul-'Uloom, vol. 5, pp. 209*) Now just ponder! One drop of death is so powerful that even the mighty mountains cannot bear it, so how severe it would be for humans.

جاں گنی کی تکلیفیں دَبِیح سے ہیں بڑھ کر کاش!
 مُرغ بن کے طَیْبہ میں دَبِیح ہوگیا ہوتا
 کاش! کہ نہ دُنیا میں پیدا مَیں ہوا ہوتا
 قَبْر و حَشْر کا ہر غم ختم ہوگیا ہوتا

(*Wasail-e-Bakhshish, pp. 158, 160*)

As a matter of fact, the agonies of death may be understood by only that person who has tasted it, (without a real comparison) one who has not as yet tasted death, may get some amount of understanding by 'comparing' it with the pain and tortures he suffers from. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said: You can understand in this way, that a part of the body which has become paralysed

has no feeling of pain, but that part which is not dead feels pain. And this pain is felt by the soul. Therefore, if any part gets injured or burnt, the same pain or burning is experienced by the soul, the more feeling means greater pain to the soul. Just imagine, in this case, the pain is divided among the flesh, blood and other parts of the body and only very little of it reaches the soul. However, if the same pain does not reach the other parts and reaches the soul directly, what would the state of its agony be! (*Ihya-ul-'Uloom, vol. 5, pp. 207*)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated: The agonies of death directly affects the soul, then this spreads all over the body in such a way that the soul is ripped out from every vein, muscle, part and joint. Furthermore, the soul is ripped out from the root of every hair and from every part of the skin (from head to toe). (*Ihya-ul-'Uloom, vol. 5, pp. 207*)

Dear Islamic brothers! Besides the pain of the soul being ripped out, the sorrow of losing one's wealth, friends, relatives, mother, father and siblings, the fear of seeing Malak-ul-Maut عَلَيْهِ السَّلَام, fear of the narrow and dark grave, to answer the questions of Munkar and Nakeer, these would be very difficult stages! We beg Allah عَزَّوَجَلَّ for His blessing and mercy; surely we will not be able to bear the agonies and horrors of death. Therefore we should not commit sins and avoid committing those things which may displease Allah عَزَّوَجَلَّ. We should be afraid of His hidden plan. We should repent today, no, not today, but right now and let us make a firm intention not to commit sins again in future.

Please associate yourself with the Madani environment of Dawat-e-Islami in order to develop the interest to perform good deeds and rid ourselves of committing sins. Make it your routine to attend the weekly Sunnah-Inspiring Ijtima', Madani Muzakarah and to travel with a Madani Qafilah for three days every month. By this blessing, we will have countless opportunities to perform good deeds as well as to prepare for the Hereafter before death, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

مجرموں کی قبر دوزخ کا گڑھا

قبر میں ورنہ سزا ہوگی کڑی

گورِ نیکاں باغِ ہوگی خلد کا

کر لے توبہ ربّ کی رحمت بے بڑی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of the agonies of death

Dear Islamic brothers! Everyone undergoes the agonies of death according to their deeds. If we spend our life performing good deeds, when death arrives, our soul will be easily removed and *مَعَآذَ اللَّهِ عَزَّوَجَلَّ* if we commit sins throughout our life, then we will not be able to bear the painful agonies of death. Therefore, life is a precious thing and we must abstain from even a minor sin and not miss even a minor good deed out of laziness.

Deeds that make grave Paradise

Dear Islamic brothers! This world is Daar-ul-'Amal (the place of performing deeds) and the Hereafter is Daar-ul-Jaza (the place of receiving reward); whatever we plant here we shall reap in the Hereafter; if someone sows wheat and wants rice, it will be called foolishness. Therefore, it is wise to plant what you want. To get paradise you must perform those deeds that lead you to Paradise. Paradise is an extremely beautiful place; here there is no agony of death, no illnesses, no debts, no weakness of old age, no poverty, disability, compulsion but all the beauties of life have been gathered there. Beautiful maidens, delicious food and fruits which none can even imagine, beds and so beautiful clothing are present that even kings do not have, the rooms and palaces are so splendid that the huge palaces of this world would look tiny before them.

Furthermore, these things and much more will be given forever; neither will there be any fear of such things being reduced or taken away. One has to make some efforts to earn virtues; man works hard in his job then only does he receive his salary for sustenance. Today we consider wealth very important, but remember, even if we fill our graves with gold, or all of our wealth, even then, we cannot get a single moment of peace; our property will not benefit us. We think that this land is ours; no! We belong to it because one day we have to become a part of it. Children, friends and relatives know only how to lay down (the body) in the grave, then only deeds will be our companion there. The tears and sorrow of the people of this world will not

benefit us in Barzakh; what benefit shall we get if we have a large number of mourners! Have you ever thought? If only we focused our attention to the Hereafter so that when we see darkness, then we recall the darkness of the grave, when we have any troubles, we think about the troubles of the grave and Judgement Day, when we go to bed, we recall death and the act of lying in the grave! If only we took much interest in performing good deeds and remove even the thought of sins! Listen carefully, I will now relate some deeds which would illuminate the grave and make it comfortable.

(1 to 5) Salah, fast, Hajj and Zakah etc.

Sayyiduna Ka'b رضي الله تعالى عنه has said: When a righteous person is buried into his grave, his good deeds—Salah, Fast, Hajj, Jihad and Sadaqah etc. gather near him; when the angels of punishment come from the direction of his feet, his Salah says: Get away from him, there is nothing for you, he would worship Allah عَزَّوَجَلَّ standing on these feet. Then those angels come from the direction of the head, his fasting says: You cannot come here because in the world he observed many fasts for the pleasure of Allah عَزَّوَجَلَّ and experienced hunger and thirst for a long time. Angels come from the direction of other parts of his body, his Hajj and Jihad say: Get away from here; he performed Hajj and Jihad with great difficulty for the pleasure of Allah عَزَّوَجَلَّ, therefore there is no place for you. Then the angels approach from the direction of his hands, his Sadaqah says: Get away from my friend; he gave so much Sadaqah (charity) using these hands only for the pleasure of Allah عَزَّوَجَلَّ and Sadaqah (charity) given by these hands have been accepted by Allah عَزَّوَجَلَّ, therefore there is nothing for you here.

Then this deceased person is asked: Your life and death are both excellent; the angels of blessing spread the floor of Paradise in his grave; they get a Heavenly clothing for him; his grave is extended as far as he could see and a lamp of Paradise is lit in his grave from which he will obtain light until the Judgement Day. (*Mukashafa-tul-Quloob*, pp. 171)

Two types of darkness removed

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** has written on page 872 of the 1st volume of *Faizan-e-Sunnat*:

It is narrated that Allah **عَزَّوَجَلَّ** said to Sayyiduna Mūsā Kalīmullāh (**عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ**) (وَالسَّلَامُ), 'I have bestowed two types of Nūr upon the Ummah of Muhammad (**عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ**) to protect them from the harm of two types of darkness.' Sayyiduna Mūsā Kalīmullāh **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ** humbly asked, 'Yā Allah **عَزَّوَجَلَّ**! What are those two types of Nūr?' Allah **عَزَّوَجَلَّ** said, 'The Nūr of Ramadan and that of the Quran.' Sayyiduna Mūsā Kalīmullāh **عَلَيْهِ السَّلَامُ** further asked, 'What are those two types of darkness?' Allah **عَزَّوَجَلَّ** said, 'The darkness of grave and that of the Judgement Day.' (*Durra-tun-Nāsihīn*, pp. 9)

Fragrant grave

When Sayyiduna 'Abdullah Bin Ghaalib Hadaani **عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَمِي** was buried, a fragrant smell began emanating from his grave. Once someone saw him in a dream and asked: What kind of smell emanates from your grave. He said: '**بَلْبَلِكُ**، **رَاعِحَةُ التَّلَاوَةِ وَالظَّمَاءِ** i.e. *this is the blessing of recitation and fasting.*

(*Hilya-tul-Awliya*, vol. 6, pp. 266, *Hadees 8553*)

نَمَاز و روزه و حجّ و زکوة کی توفیق عطا ہو اُمّتِ محبوب کو سدا یا رب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Blessings of Patience

It is also stated in a lengthy blessed Hadees that when a deceased person is buried, his Salah comes to his right side and fasting to his left side; Quran and Azkaar beside his head; his act of walking for Salah approaches his foot side and forbearance comes to a corner of the grave. Then Allah **عَزَّوَجَلَّ** sends torment; the Salah says: Get back because he experienced difficulties throughout his life; now he is lying peacefully. Then the torment comes from the left side, the fasts state the same. When the torment comes from the direction of the head, it receives the same reply. Therefore torment cannot reach him from any direction. Any direction torment wants to come it finds

the friend of Allah safe, hence it leaves the grave. At that time, forbearance says to all the deeds: I did not say anything, because if you all had failed I would have spoken. Now I would help him on the Bridge of Siraat and the Meezan. *(Al-Mawsu'ah li Ibn Abid Dunya, vol. 5, pp. 472, Hadees 254)*

7. Blessing of illuminating a Masjid

Sayyiduna 'Umar رضي الله تعالى عنه has narrated Marfu'an (a Hadees that is directly heard from the Beloved Prophet صلى الله تعالى عليه وآله وسلم) that: Whosoever illuminates the Masjid of Allah عزَّوَجَلَّ, Allah عزَّوَجَلَّ will illuminate his grave; and whosoever keeps fragrance in it, Allah عزَّوَجَلَّ will provide fragrance in Paradise for him. *(Sharh-us-Sudoor, pp. 159)*

8. Visiting a patient

Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه has narrated that the Greatest and Holiest Prophet صلى الله تعالى عليه وآله وسلم said: Sayyiduna Musa (عليه السلام) humbly asked Allah عزَّوَجَلَّ: What is the reward for the one who visits one who is ill? Allah عزَّوَجَلَّ said: Two angels will be appointed for him, they (these two angels) will continue visiting him in his grave until the Day of Judgement. *(Sharh-us-Sudoor, pp. 159)*

9. Reward for reciting Surah Al-Mulk

Sayyiduna 'Abdullah Bin Mas'ood رضي الله تعالى عنه has stated: When a person goes into his grave, torment comes towards him from the direction of his feet. His feet will say, 'There is no path for you from my side because this person used to recite Surah Al-Mulk at night.' Then the torment will come towards him from the direction of his chest or stomach. His chest or stomach will say, 'There is no path for you from my side because this person used to recite Surah Al-Mulk at night.' Then the torment will come towards him from the direction of his head. The head will then say, 'There is no path for you to come from my side because this person used to recite Surah Al-Mulk at night.'

So this Surah is a shield, as it shields a person from the punishment of the grave. In the Tawrāt [Torah] its name is Surah Al-Mulk, and whoever recites it at night performs a remarkably pious action.

(Al-Mustadrak, vol. 3, pp. 322, Hadees 3892)

An Angel will make him recite Quran in the grave

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whoever started reciting the Holy Quran and dies before learning it by heart, an angel will teach him the Holy Quran in his grave so that he will meet Allah عَزَّوَجَلَّ in a such a state that he will have memorized the whole Quran.

(Kanz-ul-'Ummal, vol. 1, pp. 372, Hadees 6442)

10. Blessing of the blessed Surah Yaseen

In Yemen, after burying a deceased person, when people started leaving the graveyard, they heard a noise of someone being beaten in a grave. Then all of a sudden a black dog appeared from a grave. A man asked: Who are you? It replied: I am the bad deeds of the deceased. It was asked: Who was being beaten—you or the deceased? It said: I was being beaten; Surah Yaseen and other Surahs were beside him; they came between him and me and drove me out.

(Sharh-us-Sudoor, pp. 186)

Surah As-Sajdah will intercede

Sayyiduna Khaalid Bin Ma'daan Taabi' رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Surah As-Sajdah will fight for its reciter in the grave and will humbly say: Ya Allah عَزَّوَجَلَّ! If I am from Your book, then please accept my intercession on behalf of him and if I am not from Your book, then erase me from Your book. Surah As-Sajdah will be like a bird that will spread its wings upon its reciter; it will intercede on behalf of him and will save him from the punishment of the grave.

(Durr-e-Mansoor, vol. 6, pp. 535)

12. Blessings of reciting Surah Az-Zilzaal

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Whoever offers two Rak’aat Salah after Maghrib on a Friday and recites ‘إِذَا زُلْزِلَتْ’ (Surah Az-Zilzaal) fifteen times in every Rak’at after Surah Al-Fatihah, Allah عَزَّوَجَلَّ will reduce the severity of death (Sakraat-e-Maut) upon him; will save him from the torment of the grave and will enable him to remain steadfast on the bridge of Sirat. *(Sharh-us-Sudoor, pp. 186)*

Dear Islamic brothers! When a deceased person is buried into the grave, the grave squeezes the dead body; whether the deceased is a true Muslim, or an disbeliever, a righteous person or an evil person, a child or a young man, nobody can escape from this squeezing of the grave. The only difference is that a disbeliever is forcefully squeezed and his ribs pierce and interlock each other, but a true Muslim is squeezed as a mother lovingly presses her child; Without comparison, as a cat presses her kitten or a mouse in her mouth, both cases are different.

(Derived from: Mirat-ul-Manajih, vol. 1, pp. 141)

13. Benefit of reciting Surah Al-Ikhlās

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who recites Surah Al-Ikhlās during a fatal illness, he will be safe from the trial and affliction and squeezing of the grave.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 222, Hadees 5785)

14. Invocation (Wird) for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time

of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

15. Consoler of the grave

After shouldering a bier, Sayyiduna Ibraheem Bin Adham عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمِ said: May Allah عَزَّوَجَلَّ bless me in my death. Then a hidden voice said, 'And also after death.' Upon hearing this, I became afraid. When people had buried him, I sat beside the grave and started pondering over matters of the Hereafter. All of a sudden, a very handsome man came out of the grave, wearing neat and clean clothes which was giving off a fragrant smell. He said to me, 'O Ibrahim!' I said, 'Labbayk', then I asked him, 'May Allah عَزَّوَجَلَّ have mercy on you! Who are you?' He replied, 'I am the one who said, 'And also after death' from the Takht. I asked his name. He replied that his name was Sunnah and he was sympathetic to human beings in the world and is Nūr (light), a friend and consoler in the grave and a leader and guide to paradise on the Day of Judgement. *(Sharh-us-Sudoor, pp. 204)*

16. Nūr of Tahajjud

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ تَعَالَى عَنْهُ: How much of preparation do you make when setting out for a journey! What would be the preparation for the Day of Judgement! O Abu Zar (رَضِيَ اللهُ تَعَالَى عَنْهُ)! Should I not inform you about the thing that benefits you on the Day of Judgement? Sayyiduna Abu Zar Ghifaari رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: May my parents be sacrificed for you, please tell me. So the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: In the extreme heat of summer, observe fast, for the Day of Judgement and offer two Rak'aat Salah in the darkness of the night so that there could be light in the grave.

(Mawsu'ah li Ibn Abid Dunya, vol. 1, pp. 742, Hadees 10)

18. Call to righteousness

Allah عَزَّوَجَلَّ once sent a revelation to Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَام: Learn good things yourself and also teach them to others. I will brighten the graves

of those who learn and teach good things so that they will not have any type of fear. (*Hilya-tul-Awliya, vol. 6, pp. 5, Raqm 7622*)

Graves of preachers will be radiant, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** writes, after quoting this narration: The abovementioned narration highlights the reward of learning and teaching righteous things. Those who deliver as well as those who listen to Sunnah-Inspiring speeches and Dars will surely be blissful and successful and their graves will be radiant from the inside, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Furthermore, they will not have any fear, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Likewise, those who spread righteousness making individual efforts, travel with Madani Qafilahs, inspire others to practice Fikr-e-Madinah by filling (out) their Madani In'amāt booklet daily, persuade others to attend the Sunnah-Inspiring Ijtima', and those who listen to righteous things by attending a Dars, Sunnah-Inspiring speeches etc., the graves of all these people will also be radiant for the sake of the Nūr of the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

عطا ہو نیکی کی دعوت کا خوب جذبہ کہ دُون دُھومِ سَنَّتِ مَحْبُوبِ كِي مِچا یا ربِّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

19. To suffer troubles in the world

A saint **عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** saw Sayyiduna Hasan Bin Zakwaan **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** in his dream after a year of his death and asked: Which graves are more radiant? It was said: Those who suffer from troubles in the world. (*Tanbih-ul-Mughtarrin, pp. 166*)

Dear Islamic brothers! You have just heard that the dark grave which no electric bulb of this world can light, but **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** by the Sadaqah of the Nūr of the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, it will be illuminated after becoming Nūr for distressed people.

خواب میں بھی ایسا اندھیرا کبھی دیکھا نہ تھا جیسا اندھیرا ہماری قبر میں سرکار ہے

ذات بے شک آپ کی تو منبع انوار ہے

یا رسول اللہ آ کر قبر روشن کیجئے

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

20. Reward for not afflicting people

Sayyiduna Abu Kaahil رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that one who abstains from troubling people, Allah عَزَّوَجَلَّ will save him from the trouble of grave.

(Al-Mu'jam-ul-Kabeer, vol. 81, pp. 163, Hadees 829)

21. Sadaqah removes heat of the grave

Sayyiduna 'Uqbah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Indeed, Sadaqah of a person removes heat from his grave and on the Day of Judgement, a true Muslim will be under the shadow of his Sadaqah. (Al-Mu'jam-ul-Kabeer, vol. 17, pp. 286, Hadees 788)

Knowledge will remain associated with you in the grave

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When an Islamic scholar dies, his knowledge remains linked to him in some shape or form until the Day of Judgement, and it keeps the insects of this world away. (Sharh-us-Sudoor, pp. 851)

Reward of teaching religious knowledge to one's offspring

Once Sayyidunā 'Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ passed by a grave and noticed that the person who was buried there was being punished. After a while, when he passed by the same grave, he saw that the grave was shining from the inside, and Divine mercy was being showered upon it. Astonished, Sayyidunā 'Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ requested in the court of Allah عَزَّوَجَلَّ that he be informed of the secret behind this. Allah عَزَّوَجَلَّ said, 'O 'Īsā عَلَيْهِ الصَّلَامُ! This person was being punished because he was a great sinner. When he died, he left his wife pregnant who gave birth to a baby boy. Today, his boy was sent to a Madrasah where the teacher made him recite بِسْمِ اللّٰهِ. I felt shy to punish this person who is in the earth, when his son is mentioning My name upon the earth.'

(Tafseer Kabeer, vol. 1, pp. 155)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, one great source of gaining religious knowledge is through the Madaris-ul-Madinah and Jami'at-ul-Madinah of Dawat-e-Islami where thousands of Islamic brothers and sisters (students) receive Islamic education separately.

میری آنے والی نسلیں تیرے عشق ہی میں مچلیں

انہیں نیک تم بنانا مدنی مدینے والے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sawab of making a Muslim's heart happy

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who creates happiness in the heart of a true Muslim, then with this happiness, Allah عَزَّوَجَلَّ, creates an angel that remains busy worshipping and doing the Zikr of Allah عَزَّوَجَلَّ. When that person enters his grave, that angel comes to him and asks: Do you not recognize me? The person says: Who are you? Then the angel says: I am that happiness which you entered into a certain person's heart; today I will provide you with company in your time of fear and loneliness and will make you steadfast in answering the questions and will show you the scenes of the Day of Judgement and will intercede with Allah عَزَّوَجَلَّ on your behalf and will show you your abode in paradise.

(Attarghib Wattarhib, vol. 3, pp. 266, Hadees 23)

Dear Islamic brothers! You have heard about the deeds which benefit one after death in the loneliness, horror, fear and darkness of the grave; Salah, Fast, Hajj and Zakah will be beneficial in the grave; they will save one from punishment; Ramadan and the Glorious Quran will remove darkness of the grave and on Judgement; recitation of the Holy Quran and fasts will bring fragrance in the grave; patience and forbearance will illuminate the grave and will help on the bridge of Siraat and by the Meezan. To illuminate a Masjid will be the cause of illumination in the grave; a Muslim who visits the sick will be visited daily by two angels in his grave; the recitation of Surah Al-Mulk will

save one from the torment of the grave; one who dies while trying to memorize the Holy Quran will have the privilege to be taught its memorization by an angel. Surah Yaseen will drive away torment from the grave; Surah As-Sajdah will save one from the torment of grave.

By the blessing of reciting Surah Az-Zilzaal, the agonies of death will be reduced, protection from torment of the grave and steadfastness on the bridge of Siraat will be granted. Acting upon the Sunnah of the Beloved and Blessed Prophet ﷺ will produce light and provide the deceased with the company in the grave; Tahajjud Salah will illuminate the grave; to call people towards righteousness will remove the loneliness and horrors of the grave and will be the cause of illumination in the grave; Sadaqah will remove the heat of the grave; Islamic knowledge will keep the deceased company in the grave and will keep the insects of the earth away from him; by the blessing of providing children with Islamic knowledge, torment of the grave will be lifted; by virtue of entering happiness into the heart of Muslims there will be a feeling of kindness in the state of loneliness of the grave and steadfastness will be granted in answering the questions of Nakeerayn.

جوابِ قبر میں منکر نکیر کو دوں گا ترے کرم سے اگر حوصلہ ملا یا رب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Good deeds will bring about spaciousness in the grave, illumination, fragrance and the pleasure of Allah ﷻ. Whereas if we enter the grave with bad deeds, the grave may become a ditch of Hell due to the displeasure of Allah ﷻ; torment may also begin. Remember! To not save yourself from the splashes of urine, to carry tales, backbiting, negligence in offering Salah are causes of torment in the grave; those who are disobedient to their parents will be squeezed by the grave in such a way that his ribs will pierce each other and interlock after breaking; the sin of not paying Zakah also brings about torment in the grave; drinking wine (any intoxicant), sinful actions, to swear a false oath and not to observe fast are also causes of torment of the grave, to commit adultery is a cause of torment in the grave; to delay Ghusl (from janaabah) to such an extent that the time of Salah has

passed is also a cause of torment in the grave; usury (interest) also brings about torment in the grave; laughing in the Masjid brings about darkness in the grave. Remember! Whether we remember our grave or not, our graves remembers us everyday by calling out loudly.

Calling of the grave

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The grave speaks aloud everyday that, I am the home of a journey; I am the home of loneliness; I am the home of sand and I am the home of insects. When a true Muslim is buried, the grave says: Welcome! You have come to your own home! Amongst those who walk on my back, I love you more; today as you have been handed over to me, very soon you will see how (well) I treat you. Then the grave extends as far as he can see and a door of Paradise is opened for him.

On the contrary, when a sinful or a disbeliever is buried, the grave says: Neither is it your house nor are you congratulated. According to me, amongst those who walk on my back you are the worst one; today as you have been handed over to me, very soon you will see how [badly] I treat you! Saying this, the grave crushes him in such a way that the ribs of the deceased pierce and interlock each other.

The narrator has said: While saying this, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ interlocked his fingers and then said: For him, seventy pythons are appointed, if even one of them just blows on the earth, then nothing can grow on it until the world exists, these pythons will continue biting and scratching him until he is taken for accountability. (*Sunan-ut-Tirmizi, vol. 4, pp. 802, Hadees 8642*)

Dear Islamic brothers! Alas! What will become of us! We have totally forgotten our graves. It is stated in *Fath-ul-Baari*: 'إِنَّ الْبَرِّرَخَ مُقَدَّمَةُ الْآخِرَةِ' i.e. *indeed, Barzakh is the introduction to the Hereafter.*

(*Fath-ul-Baari, vol. 10, pp. 399, Hadees 6055*)

Alas, our heedlessness! Despite being aware of the facts of the severe agonies of death, darkness of the grave, its insects, strict questioning by Munkar and Nakeer strictly, decayed bones and the intensity of the torment of the grave we are not bothered to earn virtues!

افسوس مگر پھر بھی یہ غفلت نہیں جاتی گو پیش نظر قبر کا پُر بول گڑھا ہے
ہائے! نہیں جاتی بُری خصلت نہیں جاتی اے رحمت کونین! کمینے پہ کرم ہو

(Wasail-e-Bakhshish, pp. 382)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Loneliness is sufficient

Suppose if there is no punishment in the grave, but still it is a real test to remain in the narrow and dark grave for a long period of time, as the state of our fragile bodies is such that if we are imprisoned in a splendid luxurious mansion with all the facilities for some days all alone, we will be frightened.

کہہ رہی ہے شاہوں سے قبر کی یہ تنہائی
تاج و تخت کے مالک آج کیوں اکیلے ہیں

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has said: Try to recall the memory of those friends, relatives and loved ones who have passed away in loneliness. Try to recall the memory of every dead person living near you. While imagining them, now think, how busy they were with their worldly jobs, how they struggled to improve their status in society by seeking higher education and wealth and how they had dreams for their worldly future. They faced many difficulties and troubles for their worldly business. They were busy with just worldly tasks. They loved the luxuries and comforts of the world only. They were living their lives as if they would never die and were lost in worldly joys. Their shroud had already arrived in the market but they were unaware and were lost in worldly matters. In this unawareness, they were suddenly captured by death and were put into their graves. Their

parents were overcome by grief, their widows had nobody to support them, their children were left crying, their dreams were shattered, their long hopes were dashed and all their worldly tasks were left unfinished. Their worldly efforts have gone to waste. Their relatives have forgotten all about them.

جب اس بزم سے اٹھ گئے دوست اکثر اور اٹھتے چلے جا رہے ہیں برابر
یہ ہر وقت پیش نظر جب ہے منظر یہاں پر ترا دل بہلتا ہے کیونکر
جگہ جی لگانے کی دنیا نہیں ہے یہ عبرت کی جا ہے تماشا نہیں ہے
بوقت نزع سلامت رہے مرا ایماں
مجھے نصیب ہو توبہ ہے التجا یا ربّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Advantage of remembering death

Sayyiduna Anas Bin Maalik رضي الله تعالى عنه has narrated, the Noblest Prophet صلى الله عليه وآله وسلم has stated: The one who is frightened by the remembrance of death, the grave will become a garden of Paradise for him.

(*Jam'-ul-Jawami'*, vol. 2, pp. 14, Hadees 3516)

Remember your death

Just imagine that the time of my death has approached and I have lost my conscious; people are watching me dying helplessly but they cannot do anything; death throes have begun but I cannot express my agonies to anyone because my tongue has become silent; feeling intense thirst but cannot ask for two drops of water from anybody; during these moments, somebody starts advising me (i.e., recite Kalimah with me) and gradually my vision starts getting blurred, my throat producing snoring sound and finally my soul has been seized. My relatives and beloved ones begin to weep bitterly. Eyes of my family members e.g., wife, brother, sister, parents etc., are filled with tears due to sadness and grievance. Somebody comes forward and closes my eyes; ties toes of the feet together and the two jaws with a

strip of cloth then covers me fully with a sheet of cloth. Announcement of my death is made; relatives and friends are being informed. Some people are busy making funeral arrangements. I am made to lie on a wooden plank, given ritual bath then wrapped in a clean white shroud and then my body is placed for final view. My dear or near ones views my face last time as this face will no longer be seen in this world; atmosphere of house is gloomy, depressed and mournful. Those kind hands which had pampered me & loved me too much, have lifted my funeral bier on their shoulders and started heading towards graveyard. Upon reaching there, my Salat-ul-Janazah (funeral prayer) is performed and my bier is carried towards my grave where I have to live forever, it is the same graveyard I have never dared to visit alone in the night and now I do not know how many nights I have to spend there! It is the same graveyard which awaits new dweller and it is the same graveyard where humans are buried with their desires. People transfer my body into the grave about which it is stated in the blessed Hadees, 'Either grave is one of the pits of Hell or one of the gardens of Heaven.'

(Attarghib Wattarhib, vol. 1, pp. 201, Hadees 4115)

Having thrown earth on my grave when people started leaving, I hear their footfall. As they leave the grave starts talking to me and says: O man! Did you not hear about me? Were you not made frighten of my narrowness, odour, horror and insects? If it had been so then what preparation have you made?

قبر میں مجھ کو لٹا کر اور مٹی ڈال کر
چل دئیے سا تھی نہ پاس اب کوئی رشتے دار ہے
خواب میں بھی ایسا اندھیرا کبھی دیکھا نہ تھا
جیسا اندھیرا ہماری قبر میں سرکار ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What will happen to us?

Dear Islamic brothers! A human has two abodes: One is above the earth and the second is beneath the earth (i.e., grave). How much of struggle we do to

acquire the comfortable and peaceful house, we switch on the bulb in order to remove darkness, we use the air conditioner in summer, the heater in winter, we use a generator or a U.P.S in case of power failure but one day we will get transferred to our second home (our grave), leaving everything behind. Ponder seriously, what will happen to us at that time when we will be alone in the horror, deep darkness, and unfamiliar environment of the grave; there will neither be any sympathiser nor helper, neither shall we be able to call anybody nor be able to go anywhere ourselves. How terrifying a situation it will be!

اندھیرا کاٹ کھاتا ہے اکیلے خوف آتا ہے
 تو تنہا قبر میں کیونکر رہوں گا یا رسول اللہ
 نکیرین امتحان لینے کو جب آئینگے تڑبت میں
 جوابات اُن کو آقا کیسے دوں گا یا رسول اللہ
 برائے نام درد سر سہا جاتا نہیں مجھ سے
 عذابِ قبر کیسے سہ سکوں گا یا رسول اللہ
 یہاں چیونٹی بھی تڑپا دے مجھے تو قبر کے اندر
 میں کیونکر ڈنک بچھو کے سہوں گا یا رسول اللہ

Grief of the deceased

It is written on page 67 of 499-page book *Gheebat ki Tabah Kariyan* – a chapter of the 2nd volume of *Faizan-e-Sunnat*, published by Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami:

Dear Islamic brothers! Firstly, just imagination the grief of death fading our lives away and then Divine torments in the grave due to the displeasure of Allah ﷻ is a very difficult thing. Who knows when death will occur and lead us to the grave? Even the very thought of the tribulations, at the time of death, is heart-wrenching; on top of that how will we bear the punishments, if Allah ﷻ and His Beloved Prophet ﷺ are displeased, what will happen to us?

Here is the description of the hour of death and the agonies of the deceased written by, A'la Hadrat, Imām-e-Ahl-e-Sunnat, Maulānā, Ash-Shāh Imam Ahmad Razā Khān عَلَيْهِ سَلَامَةُ الرَّحْمَنِ: The soul, feeling the fresh taste of death – the shocks of death, the weakest of which is like the pain of a hundred strikes of a sword, which is more agonizing than a thousand strikes of a sword. In fact, the sight of the angel of death alone is more painful than a thousand strikes of the sword. That will be a new place – utter seclusion – a horrifying sense of helplessness – then the startling arrival of the Nakīrayn (i.e. two angels Munkar and Nakeer) – the appearance of those terrible faces which would leave one aghast, even if seen in the presence of thousands of people – black faced – boulder-sized, big blue eyes, glistening like shiny metal, breath, like raging flames – long sharp-pointed teeth, like the long horns of cattle; long entangled hair dragging on the floor. The gigantic appearance of the angels is yet another torment, their shoulders – miles apart; the sledgehammer in their hands – so heavy that if one community of humans and jinns gathered to lift it they would be unable to do so – the thundering voices – announcing their arrival into the grave by ripping the ground with their teeth. As if all these ordeals were not enough, as soon as they come they will make the deceased person sit up and will grant no time and in a stern voice and rebuking tone, take the test etc.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ اِرْحَمْ ضُعْفَنَا يَا كَرِيمُ يَا جَمِيلُ
صَلِّ وَسَلِّمْ عَلَيَّ نَبِيِّ الرَّحْمَةِ وَالْهِيَ الْكَرَامِ وَسَائِرِ الْأُمَّةِ امِينِ يَا اِرْحَمِ
الرَّاحِمِينَ

Allah (عَزَّوَجَلَّ) is Sufficient for us – and what an excellent (and reliable) Trustee (of affairs). Compassionate! Have mercy on our feebleness. The Excellent One! Send Your Peace and Blessings upon the Merciful Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), his honourable descendents and upon the rest of his Ummah (nation). The Most Merciful, accept this (Du'ā), please accept.

(Fatawa Razawiyyah, vol. 9, pp. 934-937)

قبر میں کیسے اکیلا میں رہوں گا یا رب!

گھپ اندھیرا کا بھی وحشت کا بسیرا ہوگا

گر کفن پھاڑ کے سانپوں نے جمایا قبضہ
 ہائے بربادی! کہاں جا کے چھپوں گا یا رب!
 ڈنک مچھر کا سپا جاتا نہیں، کیسے میں پھر
 قبر میں بچھو کے ڈنک آہ سپوں گا یا رب!
 گر تُو ناراض ہوا میری بلاکت ہوگی
 ہائے! میں نارِ جہنم میں جلوں گا یا رب!
 عفو کر اور سدا کے لئے راضی ہو جا
 گر کرم کر دے تو جنت میں رہوں گا یا رب!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

With whom deceased envy?

Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has reported: There is not a single day when Malak-ul-Maut do not make announcement in graveyard: O the dwellers of graves! Who are those people upon whom you envy? They replied: We envy with those people who offer Salah in Masajid but we cannot offer Salah, they observe fasts but we cannot, they give Sadaqah [charity] but we cannot, they do Zikr of Allah عَزَّوَجَلَّ, but we cannot. Thereafter the dwellers of graves feel ashamed of their past. (Ar-Raud-ul-Faa'iq, pp. 27)

وہ بے عیش و عشرت کا کوئی محل بھی
 جہاں تاک میں ہر گھڑی ہو آجل بھی
 بس اب اپنے اس جہل سے تُو نکل بھی
 یہ جینے کا انداز اپنا بدل بھی
 جگہ جی لگانے کی دنیا نہیں ہے
 یہ عبرت کی جا بے تماشا نہیں ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Start preparation now

Ameeer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ making our mind to prepare for the grave and Judgement Day has said: Dear Islamic brothers! Indeed the wise individual is he who before death is able to collect righteous deeds, and takes with him a 'Madani' light of Sunan and in this way arranges a means of illuminating his grave or else the grave will not care who has come inside it, whether he is rich or poor, president or councillor, ruler or the ruled, officer or office attendant, boss or worker, doctor or patient or whether he be a businessman or unemployed.

If anyone does not have what is needed for the afterlife, did not offer Salah on time, did not fast (without a valid Shar'i reason), did not give his Zakah being obligatory, did not perform his Hajj being obligatory upon him, was disobedient to his parents, had a habit of lying, backbiting, gossiping, remained busy in watching films and dramas, listened to songs and music, kept shaving the beard or trimming it less than a fistful, in brief remained busy in committing sins, then nothing will be obtained other than regret and hardship in the form of the anger of Allah ﷻ and His Rasool ﷺ. Whoever, whilst offering their Fard Salah also read Nafil Salah, would fast in the month of Ramadan and then kept Nafil fasts, called people towards righteousness from street to street, learnt the Quran and taught it to others, did not feel embarrassed to give Chowk Dars, gave Dars at home, travelled with the Madani Qafilahs of Dawat-e-Islami on a regular basis to learn and preach the Sunnah and also encouraged others, filled in the Madani In'amaat card everyday and handed it in every month to his Zimmahdar then, **إِنْ شَاءَ اللَّهُ** **عَزَّوَجَلَّ**, he will see that the ocean of mercy will be flowing, and will witness the fountains of the blessed Nur of Mustafa ﷺ in his grave till the Day of Judgement.

قبر میں لہرائیں گے تا حشر چشمے نور کے
جلوہ فرما ہوگی جب طلعت رسول اللہ کی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

In this night, Allah ﷻ frees people from Hell in a number more than the hairs on the goats of the tribe of Banī Kalb. It is recorded in authentic books that the tribe of Banī Kalb had the largest number of goats among the tribes of Arabia.

Alas! There are some unfortunate people who have been declared to remain deprived of forgiveness in Shab-e-Bara`at i.e. the night of deliverance. Shaykh Imam Bayhaqi Shafi'i **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has reported in '*Fadāil-ul-Awqāt*': The Prophet of Rahmah, the Intercessor of the Ummah ﷺ has warned, 'Six types of people will not be pardoned even on that night:

1. A habitual drunkard
2. The one who is disobedient to parents
3. The one who commits adultery
4. The one who cuts-off relations
5. The one who sketches portraits
6. The tale-bearer. (*Fadāil-ul-Awqāt, pp. 130, vol. 1, Hadees 27*)

In some other narrations polytheists, one who harbours ill will against his fellow beings, killer, wizard, one who lowers his pyjamas or *Tehband* below his ankles (with arrogance), one who has malice and enmity with Muslims are also deprived of forgiveness in this night.

If someone has indulged in any of the above mentioned evil deeds, he should repent from the core of his heart for that particular sin and for all the sins in general as well, rather, he should firmly repent right now without any delay.

In order to have steadfastness in repentance, join the Madani environment of Dawateislami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Persuasion of I'tkaaf

!الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ The blessed month of Ramadan is just round of corner and the blessings and favours this sacred month is beyond one's imagination as the opportunities of carrying out virtues get multiplied. So, observing 10 days I'tkaaf or entire month I'tkaaf is a great source of refraining ourselves from sins, acquiring more and more knowledge and it is a month of multiplying virtues. Judge the excellence of I'tkaaf through this blessed Hadees: Mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated the following fragrant saying of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ اعْتَكَفَ إِيمَانًا وَ إِحْسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Translation: Whoever did I'tkaaf with faith in order to earn reward all of his previous sins will be forgiven. *(Al-Jāmi'-uṣ-Ṣaghīr, pp. 516, Ḥadīṣ 8480)*

Dear Islamic brothers! Have you observed how many opportunities? O devotees of the Sunnahs of the Holy Prophet! If possible, do I'tkaaf every year. If not possible, do I'tkaaf in the last ten days of Ramadan at least once in your life.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always try his best to gain the pleasure of Allah عَزَّوَجَلَّ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship abundantly especially in Ramadan. As Layla-tul-Qadr is hidden in Ramadan, the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once did I'tkaaf for the entire month in order to search this blessed night.

Staying in the Masjid is a great blessing, a Mu'takif is so fortunate that he stays in the Masjid leaving all his activities in order to gain the pleasure of Allah عَزَّوَجَلَّ.

Fatāwā 'Ālamgīrī states, 'The benefits of I'tkaaf are obvious, when a person does I'tkaaf, he completely devotes himself to worship for the pleasure of Allah عَزَّوَجَلَّ, giving up all worldly affairs and activities that obstruct him in earning the pleasure of Allah عَزَّوَجَلَّ. All of his time is spent in Salah, either physically or spiritually, because the primary purpose of performing I'tkaaf is to wait for Salah with Jamā'at and the reward of waiting for Salah is like that of offering Salah. A Mu'takif resembles the angels who do not disobey Allah عَزَّوَجَلَّ and obey His every command, he resembles those who glorify Allah عَزَّوَجَلَّ day and night and never get tired of doing so.' *(Fatāwā 'Ālamgīrī, vol. 1, pp. 212)*

Dear Islamic brothers! One finds lots of opportunities in the blessed month of Ramadan for performing virtuous deeds! We should also observe entire month I'tkaaf following the blessed Sunnah of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at least once in a life if it is not possible every year and should persuade and motivate others to observe I'tkaaf. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ Entire month I'tkaaf and last 10 days Sunnah I'tkaaf will be arranged all over the world under Dawat-e-Islami. In Pakistan, 126 locations for entire month and 4000 locations for 10 days Sunnah I'tkaaf respectively are the targets. The largest

l'tkaaf will be observed in Alami Madani Markaz Faizan-e-Madinah at Karachi Pakistan in which Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** will also be Mu'takif (observe l'tkaaf), **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. In l'tkaaf, Islamic brothers learn Shar'i rulings regarding Wudu, ritual bath, Salah, fast and other issues as well as acquire lots of information out of questions asked to Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** in Madani Muzakaraha.

رحمتِ حق سے دامن تم آ کر بھرو
مدنی ماحول میں کر لو تم اعتکاف
سنتیں سیکھنے کے لیے آؤ تم
مدنی ماحول میں کر لو تم اعتکاف

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Persuasion of Madani donations

Dawat-e-Islami is a non-political global movement. Madani message of Dawat-e-Islami has reached approximately 192 countries of the world and 97 departments have also been established to organize all Madani activities for the service of Islam. Expenses of Jami'at-ul-Madinah (*for boys & girls*), Madaris-ul-Madinah (*for boys & girls*), Madrasa-tul-Madinah Online (*for boys & girls*) and Madani Channel are not in millions but are in billions. Collect Madani donations for Dawat-e-Islami from your relatives, neighbors and friends etc., relating them the excellence of spending in the way of Allah **عَزَّوَجَلَّ** through making individual efforts. The Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: Sadaqah [charity] prevents bad death.

How I got rid of my habit of being wicked?

A young man from Bāb-ul-Madīnāh, Karachi has stated: I was arrogant because of my good physique and young age. I used to get my clothes tailored according to the latest fashions and trends. I would travel by the bus to college, but would not pay the fare. When the bus conductor asked me to pay the fare I would quarrel with him. Loafing around all night and gambling away money were some of my bad habits. Sins had become a part of my

character. My parents who often used to advise me had also become disappointed. My mother would weep and supplicate for me [but I did not care].

An Islamic brother would casually invited me to attend the weekly Sunnaḥ-Inspiring Ijtimā', but I would turn a deaf ear. Once, on the night of the Ijtimā', he politely insisted, 'Today you will have to go with me.' I tried to excuse but he was persistent. The next thing I knew, he stopped a rickshaw and requested me to go with him. Finally, I yielded to his perseverance and got in the rickshaw. We went to Jāmi' Masjid Gulzār-e-Ḥabīb, the first Madanī Markaz of Dawat-e-Islami.

When the lights were switched off, for Ḍikr and Du'ā session, I got up to leave thinking that the Ijtimā' had ended. Little did I know that staying for that session would prove to be a turning point in my life. The Islamic brother, my well-wisher, explained to me the situation and made me stay. During Ḍikr, the uproar of the rhythmic chanting had a deep impact on me. I swear by Allah **عَزَّوَجَلَّ** I had neither heard nor seen such spirituality in my entire life. This was followed by an inspiring Du'ā. All one could hear were the sobbing and weeping sounds of the attendees. Even a hard-hearted person like me bursted into tears. I repented of my past sins and joined the Madanī environment of Dawat-e-Islami.

Fast of the 15th Sha'ban

Ameer-ul-Mu'minin Sayyiduna 'Ali **كَوَزَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم** has reported that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: When the 15th night of Sha'ban comes, stand (to offer Salah) in it and fast on the day because Allah **عَزَّوَجَلَّ** reveals His specific attribute on the sky of the world from sunset and says, 'Is there anyone who seeks forgiveness from Me so that I forgive him! Is there anyone who seeks sustenance so that I provide him with sustenance! Is there any troubled person so that I relieve him from his trouble! Is there anyone like this! Is there anyone like this!' He **عَزَّوَجَلَّ** keeps saying this till Fajr.'

(Sunan Ibn Mājah, vol. 2, pp. 160, Hadees 1388)