

قبر کی پہلی رات

# First Night in the Grave



Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat  
the Founder of Dawat-e-Islami  
Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
Attar Qadiri Razavi رحمۃ اللہ علیہ



Dawat-e-Islami

قبر کی پہلی رات

Qabr ki Pehli Raat

## FIRST NIGHT IN THE GRAVE

THIS speech was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

### **Majlis-e-Tarajim (Dawat-e-Islami)**

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

**UAN:** ☎ +92-21-111-25-26-92 – Ext. 7213

**Email:** ✉ translation@dawateislami.net

## First Night in the Grave

An English translation of 'Qabr ki Pehli Raat'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

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

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, pp. 40)

### Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

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

## First Night in the Grave\*

Satan will never want you to read this entire booklet and acquire an urge to prepare for the first night in your grave, please make Satan's strategies fail.

### Excellence of Salat-'Alan-Nabi ﷺ

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Reciting Salat upon me is Noor (light) on the bridge of Siraat. The one who recites Salat upon me eighty times on Friday, his sins of eighty years will be forgiven.'

*(Al-Jami'-us-Sagheer lis-Suyuti, pp. 320, Hadees 191)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

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\* Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ delivered this speech in the 3-day Sunnah-inspiring congregation of Dawat-e-Islami, the global non-political movement for propagation of Quran and Sunnah, on 27<sup>th</sup> Rabi'-un-Noor, 1431 AH (14-03-2010). It is being published with minor amendments and additions.

[Majlis Maktaba-tul-Madinah]

*Koi gul baaqi rahay ga na chaman reh jaye ga*

*Per Rasoolullah ka Deen-e-hasan reh jaye ga*

*Ham safeer-o-bagh mayn hay koi dam ka chehchaha*

*Bulbulayn ur jayain gi soona chaman reh jaye ga*

*Atlas kam-khuwab ki poshaak per naazan na ho*

*Is tan-e-bay-jan per khaki kafan reh jaye ga*

Once, the famous Taabi'i saint Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting at his doorstep when a funeral procession passed by. He also got up and followed behind the procession. In the funeral procession there was a young girl who was running whilst crying hysterically and exclaiming, 'O beloved father! Today I have encountered an unprecedented ordeal.' When Sayyiduna Hasan Basri heard her painful voice tears rolled down his cheeks; overwhelmed with pity, he affectionately stroked the bereaving orphan's head before remarking: 'O daughter! In fact it is your deceased father who is encountering an unprecedented ordeal not you.'

The next day he saw the same little girl crying on her way to the graveyard. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ followed her with the hope of gaining some spiritual admonition. Upon reaching the graveyard she embraced the grave of her father. Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ hid behind the bushes. The little girl, wept with her cheek on her father's grave and said, 'O beloved father! How did you spend your first night in your dark grave without a lamp or

companion? O beloved father! Yesterday night I lit the lamp for you at home. Who lit the lamp in the grave last night? O beloved father! Yesterday night I laid out your bedding at home. Who laid out your bedding in the grave last night? O beloved father! Yesterday night I massaged your hands and feet at home. Who massaged your hands and feet in the grave last night? O beloved father! Yesterday night at home, I gave you water to drink, who offered you water last night when you were thirsty and asked for some water? O beloved father! Yesterday night I spread a shawl over your body. Who spread it last night? O beloved father! Yesterday night I wiped the sweat off your face. Who wiped your sweat last night in the grave? O beloved father! Till yesterday night I came to your assistance whenever you summoned me, whom did you call out to last night in your grave, and who answered your call? O beloved father! Yesterday night when you were hungry I presented food to you. Who served you food last night in the grave when you became hungry? O beloved father! Till yesterday night I cooked various meals for you, who cooked for you on your first night in the grave?

Hearing those grief-stricken words of the sorrowful and distressed Madani girl, Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ began to cry, and after approaching her, said, ‘O daughter! Do not say like that; rather say this, ‘O beloved father! At the time of burial your face was turned towards the Qiblah. Is it still in the same direction or has your face been turned in the opposite



direction? O beloved father! You were wrapped in a clean and unsoiled shroud and then buried. Is it still clean and unsoiled? O beloved father! You were placed into the grave with your body sound and intact. Is your body still intact or have the insects eaten it away? O beloved father! Scholars of Islam say that during the first night of the grave, the deceased are asked questions about their faith, and some of them will be able to answer whereas some will be in despair. Did you give the correct answers to those questions or have you failed? O beloved father! Scholars say that for some people the grave becomes spacious whereas for some it is narrowed. Has your grave become spacious or has it been narrowed? O beloved father! Scholars say that the shroud of some is replaced by a heavenly shroud whereas for some it is replaced by a shroud of the hellfire. Has your shroud been replaced with a heavenly one or with one made up of fire? Scholars say that the grave hugs some in the way a mother hugs her lost child with affection, holding him to her chest, whereas it violently squeezes others in such a way that their ribs smash and intertwine with each other. Did the grave hug you gently like a mother or did it crush and shatter your ribs? O beloved father! Scholars say that when the deceased is buried, he feels regrets for one of two reasons. If he is pious, he regrets not doing more virtuous deeds; and if he is sinful he regrets for committing those sins. O beloved father! Were you regretful of performing less virtuous deeds or of committing sins? O beloved father! Till yesterday when I would call out to you, you would respond to me. How unfortunate I am today

that I am standing right next to your grave calling out to you but I am unable to hear your reply! O beloved father! You have parted from me in such a way that now we cannot meet until the Day of Judgement. O Most Merciful Rab **عَزَّوَجَلَّ**! Do not deprive me of meeting my beloved father on the Day of Judgement.’ Upon hearing the words of Sayyiduna Hasan Basri **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**, the little Madani girl said, ‘O my master! Your words of advice have awoken me from the sleep of heedlessness.’ After that, with tears flowing from her eyes, she returned back with Sayyiduna Hasan Basri **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**. (*Al-Mawa'iz-ul-'Asfooriyah li Abi Bakr Bin Muhammad 'Asfoori, pp. 118*)

*Ankhayn ro ro kay soojanay walay*

*Jaanay walay nahin aanay walay*

*Koi din mayn yeh sara aoojar hay*

*Aray O chhaoni chahnay walay*

*Nafs! Mayn khaak huwa tu na mita*

*Hay! Mayri jan kay khanay walay*

*Sath lay lo mujhay mayn mujrim hoon*

*Rah mayn pertay hayn thanay walay*

*Ho gaya dhak say kalayjah mayra*

*Haye rukhsat ki sunanay walay*

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

## All graves appear similar, but from inside...

Dear Islamic brothers! All of you would have certainly visited graveyards at one or another occasion. Did you ever reflect on the message of the mournful air and the grief filled atmosphere calling out, 'O those who are content with the luxuries of this world! Every single one of you will have to come here in solitude one day or another and will have to go into the deep ditch of the grave.

Remember! These graves, which seem identical from outside are not necessarily the same from the inside. Yes! If the one buried under this pile of soil would have offered his Salah regularly, observed Siyam in Ramadan-ul-Mubarak, performed I'tikaf for the entire month (of Ramadan) or at least the last 10 days, would have loved the month of Ramadan, giving full Zakah in the case of it becoming Fard on him, earned Halal income, would have been contented with just a sufficient amount of Halal income, would have recited the Holy Quran, performed the Nawafil of Tahajjud, Ishraq, Chasht, and Awwabeen, would have been humble and possessing a good character, kept a fist length beard according to Shari'ah, adorned the crown of the 'Imamah (Sunnah turban), was a follower of the Sunnah, obeyed his mother and father, fulfilled the rights of people, had love for Allah ﷻ and His Beloved Rasool ﷺ, would have been an ardent admirer of the Sahabah, the Ahl-e-Bayt, and the Awliya, then by the grace of Allah ﷻ and His Rasool ﷺ, his grave which appears to be just a

heap of soil outwardly, might have been extended as far as the eye can see, with the window of Jannah opened inside it, and underneath that apparent heap of soil there might be a beautiful garden of Paradise.

On the other hand, if the one buried underneath that similar heap of soil was such a person who had not offered Salah, had intentionally missed the Siyam of Ramadan, had disturbed worshipping or sleeping Muslims during the nights of Ramadan by playing or encouraging games such as cricket, had been stingy in paying Zakah despite it being Fard (compulsory) on him, had earned Haraam income, had taken part in dealings involving interest and bribery, had not paid back his debts, had drunk alcohol, had been involved in gambling, had operated alcohol and gambling dens, had hurt the feelings of Muslims without the valid reasons of Shari'ah, terrorized Muslims into paying illegal gang taxes, kidnapped Muslims for ransom, committed theft or robbery, had been fraudulent with public trusts, unlawfully usurped land, oppressed helpless farmers, unleashed storms of injustice and terror whilst blinded by greed for power, shaved the beard or trimmed it to less than a fist length, watched films and dramas, listened to music, was habitual of swearing, told lies, committed backbiting, did tale-telling, committed slander, thought ill of people and had been arrogant, or disobeyed his parents, then it is possible that underneath this seemingly serene heap of soil, he is in the state of distress, with the window of Hell open, fire smouldering

inside the grave, snakes and scorpions clinging to his body, and an outcry of screams and yelling inaudible to humans. My master A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states:

*Haye ghaafil woh kya jagah hay jahan*

*Paanch jatay hayn chaar phirtay hayn*

*Baayain rastay na ja musafir sun*

*Maal hay rah-maar phirtay hayn*

*Jaag sunsaan ban hay raat aayi*

*Gurg bahr-e-shikar phirtay hayn*

*Nafs yeh koi chaal hay zalim*

*Jaysay khaasay bijaar phirtay hayn*

## Everyone has to die one day

O devotees of the Beloved Rasool! Look at the deserted scenes of these graveyards and ponder over whether one of us, whilst living, could spend just one night in the graveyard alone? Perhaps none of could dare. So, when we are afraid to spend one night in the graveyard alone whilst living, then after death, when all our friends and relatives will leave us and our intellect will be intact, we will see and hear everything, but we will be unable to move or speak; how will we be able to stay alone in the grave in such an alarming state? Ah! Our state is such that even if we were imprisoned alone in a beautiful, air-conditioned villa we would become scared!

*Andhayri raat hay, gham ki ghata, 'isyan ki kaali hay  
Dil-e-baykas ka is aafat mayn Aqa tu hi waali hay*

*Utertay chand, dhalti chandni, jo ho sakay ker lay  
Andhayra paakh aata hay, yeh dau din ki ujaali hay*

*Andhayra ghar, akayli jan, dam ghutta, dil uktaata  
Khuda ko yaad ker piyaray, woh saa'at aanay waali hay*

*Na chonka din hay dhalnay per tayri manzil huyi khotee  
Aay O jaanay walay, neend yeh kab ki nikali hay*

*Raza manzil to jaysi hay, woh ik mayn kya sabhi ko hay  
Tum is ko rotay ho, yeh to kaho yan hath khaali hay*

Dear Islamic brothers! Believe me. The people buried in the graveyard are today advising us and calling out: 'O heedless people! Remember! Yesterday we too were there (i.e. in the world), where you are today, and tomorrow you too will be here (i.e. in the grave), where we are today.' Certainly, whoever has been born into this world has to die. Whoever picked the flowers of life must be pricked by the thorns of death. Whoever enjoyed the pleasures of the world eventually received the displeasure of death.

**We have come into this world in a particular order, but...**

Dear Islamic brothers! Certainly we have come into this world in a particular order, i.e. first the grandfather, then father, then

son, then grandson; however this order is not necessarily the order of death. The old grandfather may be still be alive, but the infant grandson might have embraced death, somebody's adolescent might have suffered an accident leading to his death, someone's paternal grandmother may have died and been taken away to the graveyard, and someone's maternal grandmother may have passed away. Just like these relatives of ours who have passed away, we too will have to leave this world suddenly, some day.

*Dila ghaafil na ho yak-dam yeh dunya chor jana hay  
Bagheechay chhor ker khaali zameen ander samana hay*

*Tayra naazuk badan bhai jo laytay sayj phoolon per  
Yeh hoga aik din bay-jan isay keeron nay khana hay*

*Tu apni maut ko mat bhool ker saaman chalnay ka  
Zameen ki khak per sona hay eenton ka sirhana hay*

*Na bayli ho sakay bhai na bayta bap tay maa`ee  
Tu kyun phirta hay sodaa`ee amal nay kaam aana hay*

*Kahan hay zaur-e-Namroodi! Kahan hay takht-e-Fir`awni!  
Gaye sab chhor ye faani ager nadan daana hay*

*'Aziza yad ker jis din kay 'Izra`eel aayain gey  
Na jaaway koi tayray sang akayla tu nay jana hay*

*Jahan kay shaghl mayn shaaghil Khuda kay zikr se ghaafil*

*Karay da'wa kay yeh dunya mayra daa'im thikanah hay*

*Ghulam aik dam na ker ghaflat hayaati per na ho gharrah*

*Khuda ki yaad ker her dam kay jis nay kaam aana hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## **You will never have experienced a night like this ever before**

Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: Shall I not tell you of those two days and two nights?

1. One day is the day on which the one coming from Allah عَزَّوَجَلَّ will reach you with either the glad-tidings of the pleasure of your Rab عَزَّوَجَلَّ or with the message of His displeasure, and
2. the second day is the day on which you will be presented in the court of Allah عَزَّوَجَلَّ to take your record of deeds and that record of deeds will either be given to you in your right hand or in your left hand.

And the two nights are:

1. The first night is the one which the deceased will spend in his grave and he will never have experienced a night like it ever before, and



2. The second is the night before the morning of Judgement Day, after which there shall never be another night again.

*(Shu'ab-ul-Iman, vol. 7, pp. 388, Hadees 10697)*

### **The will of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ**

O living humans of today and deceased of tomorrow! O you who will perish! O frail humans! O feeble ones! O weak souls! O children! O youngsters! O elders! Undoubtedly, your first night in grave is a tremendously significant one. Sayyidi Imam-e-Ahl-e-Sunnat, Mujaddid [revivalist] of the Ummah, reviver of the Sunnah, destroyer of Bid'ah, scholar of the sacred law, guide of spirituality, fountain of blessings, 'Allamah, Maulana, Al-Haj Al-Haafiz, Al-Qaari Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ despite being a great Wali of Allah عَزَّوَجَلَّ and a remarkable devotee of the Beloved Rasool, made the following will:

“After burial and Talqeen, continuously recite Salat-‘Alan-Nabi in front of the side of my grave towards the face for one and a half hours in a volume that is audible to me. Then entrust me to الرَّحِيمِ الرَّحِيمِ the Most Merciful and leave. If you can endure the trouble, then for three full days and nights, two relatives or friends should remain present at my grave and recite the Holy Quran and Salat-‘Alan-Nabi in such a volume audible to me, without any pause; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ my heart will become acquainted with the new abode.” *(Hayat-e-A'la Hadrat, vol. 3, pp. 291)*

## Will of Sag-e-Madinah (the author)

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, complying to Sayyidi A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Sag-e-Madinah has also made a similar will. In this regard it is stated on page 394 of 'Rasaail Attariyyah' [Booklets of 'Attar], the 436-page book published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, which includes the booklet 'Madani Will':

“If possible, those who love me should sit beside my grave after the burial for 12 days or for at least 12 hours and keep me delighted by reciting the Holy Quran, Na'ats, Hamd and Salat-‘Alan-Nabi. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, I will get accustomed to my new abode. Offer Salah with Jama'at during this period too, as well as the rest of your lives.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Blessed tears of the Beloved of Allah

Let's reflect on the fear of Allah عَزَّوَجَلَّ that our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had as regards to the grave although he had been definitely blessed with deliverance and in fact he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the means of our deliverance.

Sayyiduna Bara Bin 'Aazib رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'We participated in a funeral with the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat at the edge of the grave and cried so

much that the soil became wet. Then, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Make preparations for this.'

*(Sunan Ibn Majah, vol. 4, pp. 466, Hadees 4195)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## The first stage of the afterlife is the grave

Whenever Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ used to visit somebody's grave he would shed tears to such an extent that his blessed beard would become wet. It was asked of him, 'You do not cry when Paradise and Hell are mentioned, but you weep a lot by the graves. What is the reason for this?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I heard from the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'The first stage of the afterlife is the grave; if the deceased attains deliverance at this stage then the subsequent matters are easier than this, and if he does not receive deliverance at this stage then the matters after it are more severe.' *(Sunan Ibn Majah, vol. 4, pp. 500, Hadees 4267)*

## Funeral is a silent preacher

Dear Islamic brothers! Did you see how much Sayyiduna 'Usman Ibn 'Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ would fear Allah عَزَّوَجَلَّ! He رَضِيَ اللهُ تَعَالَى عَنْهُ is from amongst the 'Asharah Mubashsharah (عَشْرَهُ مُبَشَّرَهُ) i.e. those 10 fortunate companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were guaranteed with the glad-tidings of Paradise in particular from the blessed

tongue of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself. He is the one from whom even the innocent angels would feel shyness. Despite that, he would remain so frightened of the horrors, the loneliness, and the darkness of the grave. We on the other hand, have completely forgotten our grave. Despite witnessing funerals every other day, we never consider the reality that one day we will also be the centre of a funeral procession. Funerals definitely play the role of silent preachers. Their silent message has been captured in the following lines of poetry:

*Janazah aagay aagay keh raha hay ay jahan walon*

*Mayray peechay chalay aao tumhara rahnuma mayn hoon*

*The funeral ahead is declaring 'O humans of this earth'*

*'Follow my lead since I am your guide'*

## **Dark and frightful night**

O devotees of the Beloved Rasool! How regretfully sad! We see others being lowered into the grave but we forget that we too will be lowered into the grave one day. Ah! Our fragility is such that if the electricity fails at night our heart becomes anxious, especially when we are alone we become extremely afraid. But despite all this, we do not worry about the extreme darkness of the grave. We are failing in offering Salah, observing the Siyam of Ramadan-ul-Mubarak, paying our full Zakah despite it being compulsory on us, and fulfilling the rights of our parents.

Ah! Our days and nights are being spent in sins, but undoubtedly the time of death is fixed and it is not possible to delay it. If we continue committing sins like this and the call of death arrives suddenly to shift us into the ditch of the grave, how will we get through the first night of the grave?

*Yad rakh her aan aakhir maat hay*

*Ban tu mat anjan aakhir maat hay*

*Mertay jatay hayn hazaraun aadami*

*'Aaqil-o-nadan aakhir maat hay*

*Kya khushi ho dil ko chanday zeest say*

*Ghamzadah hay jan aakhir maat hay*

*Mulk-e-faani mayn fana her shay ko hay*

*Sun laga ker kan aakhir maat hay*

*Baarha 'Ilmi tujhay samjha chukay*

*Maan ya mat maan aakhir maat hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The frightening incident of a splendid mansion

Man often makes long plans but his focus does not remain on the fact that the reins of life are in the hands of someone else. When the reins will be pulled suddenly and he will have to die, all those plans will be destroyed.

In this regard it has been said that a young man from Madina-tul-Awliya, Multan left his homeland, his city, and his family to settle in a distant country in his quest for wealth. He would earn a lot of money and send it to his family members. Based on a mutual agreement, his family decided to have a splendid mansion built. The young man would send money year after year and his relatives would have work done on the construction of the house and its decoration up until the day when the splendid mansion was completed. When that young man came back to his home country, preparations to shift into the magnificent mansion were in full swing, but just a week before moving into that splendid mansion, the young man passed away and instead of moving into the splendid and luxurious mansion, he was shifted into the dark and gloomy grave.

*Jahan mayn hayn 'ibrat kay her soo numunay*

*Magar tujh ko andha kiya rang-o-boo nay*

*Kabhi ghor say bhi yeh daykha hay tu nay*

*Jo aabad thay woh makaan ab hayn soonay*

*Jaga jee laganay ki dunya nahin hay*

*Yeh 'ibrat ki ja hay tamashah nahin hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## **Intoxicated with materialism**

It is regretfully sad that most of us have become intoxicated with worldliness and have forgotten to reflect on the afterlife. Some of those amongst us are so excited and blissful due to being lost in the pleasures of this perishing world that they have become unconcerned with the inevitable destructions of this world, unaware of the concept of death, completely sunk in the pleasures of this world. Some have become oblivious of the certainty of death and so engrossed in availing the luxuries and comforts of this world that they have forgotten the horrors, the darkness, and the loneliness of the grave. Ah! Today, all of our efforts are being spent just to improve the quality of our worldly lives; concern for the afterlife is rarely seen. Just ponder for a second, how many well off people have passed away from this world who had forgotten the solitude of the grave due to being engaged in money making, craving fame and status, occupied in expiring joys of kith and kin, in short-lived friend circles and in rejoicing flattery committed by subordinates. However, the clouds of mortality came into action, the winds of death blew, and the hopes of staying long in the world burst like a bubble. Death deserted their houses. It dragged them from their high mansions and palaces and shifted them into the dark and gloomy graves.

Ah! Until yesterday, those people were happy and jubilant amongst the bliss of their families but today they are grief stricken and sorrowful within the horror and loneliness of their graves.

*Ajal nay na Kisra hi chora na Daara*

*Isi say Sikandar sa faateh bhi haara*

*Her ik lay kay kya kya na hasrat sidhara*

*Para reh gaya sab yunhi thaath saara*

*Jaga jee laganay ki dunya nahin hay*

*Yeh 'ibrat ki ja hay tamashah nahin hay*

## Deception of this world

A person who is taken in by the deception of this mortal world and becomes completely heedless of death despite seeing the vulnerability of this world will surely be regretful. Certainly, the one who falls prey to the deception of worldliness and forgets his death, the grave, and resurrection, and does not perform deeds to get the pleasure of Allah عَزَّوَجَلَّ is worthy of condemnation. Warning us of this deception, our Creator عَزَّوَجَلَّ has stated in Ayah 5 of Surah Al-Faatir:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا

تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

*O mankind! Undoubtedly, the promise of Allah is true, never let the life of the world deceive you, and let not the arch deceiver deceive you regarding the command of Allah.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Faatir, Ayah 5)*



O devotees of the Holy Rasool and dear Islamic brothers! One who is well aware of the reality of death and the post-death proceedings can never desire worldliness. Have you ever seen anyone preparing furniture to be placed into the grave of the deceased? Have you ever seen air conditioning being fitted in the grave, a safe being placed there to keep money, or cabinets made there to adorn trophies won in sports and certificates of worldly achievements? You have never seen this, and such acts are not permissible in the Shari'ah anyway. So when we will have to leave everything here, of what benefit will these educational degrees be to us? How will the wealth for which we worked so hard and struggled for our entire lives help us? Ultimately, how will the status, on the basis of which we displayed arrogance and pride, ever come to our aid?

Dear Islamic brothers! There is still time; come to your senses and prepare for the grave and the afterlife.

### **Live in this world like a traveller**

It is narrated by Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held my shoulder and said, 'Live in this world as if you are a traveller'. Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا used to say, 'When evening falls, do not wait for the following morning, and when morning comes, do not wait for the evening. Prepare for illness whilst you are healthy, and make preparations for death whilst you are alive.'

*(Sahih Bukhari, vol. 4, pp. 223, Hadees 6416)*

## The worldly life is particularly to cultivate for the afterlife

In the final sermon of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, he said, ‘Allah عَزَّوَجَلَّ has granted you this world for the sole purpose to cultivate for the afterlife through its means, and He عَزَّوَجَلَّ did not grant it to you for you to become lost in it. Without doubt, this world is destined to perish, and the Hereafter is everlasting. Make sure that the perishing world does not divert you and make you heedless of the everlasting afterlife. Do not give precedence to the perishing worldly life over the everlasting afterlife because the world will be cut off, and without doubt we have to return to Allah عَزَّوَجَلَّ. Fear Allah عَزَّوَجَلَّ, because fearing Him is a shield from His punishment and a means of approaching Him.’ (*Zamm-ud-Dunya ma’ Mawsu’ah Ibn Abid Dunya, vol. 5, pp. 83, Raqm 146*)

*Hay yeh dunya bay-wafa aakhir fana*

*Na raha is mayn gada na badshah*

*This world is disloyal and ultimately mortal*

*No pauper or king has ever been immortal*

O devotees of the Beloved Rasool and dear Islamic brothers! The example of this world is like that of a pathway, we can reach the destination after crossing it. Now, the destination is either Paradise or hellfire! This all depends on how we have made this journey; in obedience to Allah عَزَّوَجَلَّ and the Beloved

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or in non-compliance. Therefore, if we want to win the bounties of Paradise and stay away from the punishment of hellfire then we ‘must strive to reform ourselves and the people of the entire world’.

*May my words penetrate your heart!*

## Announcement by the deceased

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘I swear by the One Who has my life in His control, if people were to see his (the deceased’s) abode and hear his speech, they would forget about the deceased and would cry for themselves. When the deceased is placed on the funeral bier and lifted, his soul sits on the bier desperately and calls out, ‘O my family! May the world not play with you as it has played with me! I hoarded lawful and unlawful wealth and then left it for others. Its benefit is for them and its harm is for me. So fear from my suffering (i.e. take heed from it). *(At-Tazkirah lil-Qurtubi, pp. 76)*

## Cry of the dead

It is narrated by Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When a funeral is ready and people lift the deceased onto their shoulders, then if the deceased is pious he says, ‘Take me quickly’, and if he is a wicked person he says to his relatives, ‘Ah! Where are you taking

me?’ Except humans, everything else hears his voice, and if a human is to hear it, he would fall unconscious.’

*(Sahih Bukhari, vol. 1, pp. 465, Hadees 1380)*

## Call of the grave

It is narrated by Sayyiduna Abul Hajjaj Sumaali رضي الله تعالى عنه that the Noble Rasool صلى الله تعالى عليه وآله وسلم has said, ‘When the deceased is lowered into the grave (buried), the grave addresses him: O human! Woe to you! Why had you forgotten me? Did you not even know that I am the home of tribulation, the home of darkness? What made you walk over me arrogantly?’ If the deceased was pious, a voice from the unseen will say to the grave, ‘O grave! If he is from amongst those who would invite towards good and forbid from evil, then? (i.e. how will you treat him?)’ The grave responds, ‘If this is the case, then I will turn into a garden for him.’ Then, the body of this person transforms into Noor (light), and his soul ascends towards the court of the Rab عز وجل of the Worlds.’

*(Musnad Abi Ya’la, vol. 6, pp. 67, Hadees 6835)*

O devotees of the Blessed Rasool and dear Islamic brothers! Contemplate seriously about that time when we will be left alone in the grave, anxiety will have overcome us, neither will we be able to go anywhere nor can call anyone, and there will be no escape. At that time, what will transpire when we would hear that heart-ripping call of the grave!

*Qabr rozanah yeh kerti hay pukar  
Mujh mayn hayn keeray makoray bay-shumar  
Yad rakh mayn hoon andhayri kothri  
Mujh may sun wahshat tujhay hogi bari  
Mayray ander tu akayla aye ga  
Han magar a'maal layta aye ga  
Tayra fan tayra hunar 'uhdah tayra  
Kaam aye ga na sermayah tayra  
Dawlat-e-dunya kay pee-chay tu na ja  
Aakhirat mayn maal ka hay kaam kya  
Dil say dunya ki mahabbat door ker  
Dil Nabi kay 'ishq say ma'moor ker  
London-o-Paris kay sapnay chhor day  
Bas Madinay hi say rishtah jor lay*

## Garden of Paradise or ditch of hellfire

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The grave is either a garden from the gardens of Paradise or a ditch from the ditches of hellfire.' (Sunan-ut-Tirmizi, vol. 4, pp. 208, Hadees 2468)

*Gor-e-naykaan bagh hogi Khuld ka  
Mujrimon ki qabr dozakh ka gerha*

*The graves of pious will be Heavenly gardens  
The graves of criminals, infernal pits*

## The mercy of the grave for the obedient

Dear Islamic brothers! In the grave, there will be comforts for those who offer Salah and act upon the Sunnahs, and a lot of agonies for those who do not offer Salah and adopt sinful fashion that is against the Shari'ah.

In this regard, 'Allamah Imam Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'It is narrated from Sayyiduna 'Ubayd Bin 'Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ that the grave says to the deceased, 'If you were obedient to Allah عَزَّوَجَلَّ in your lifetime then today I will be merciful to you, and if you were disobedient to Allah عَزَّوَجَلَّ in your lifetime then I am a torment for you. I am a home that you will exit from joyously if you were pious and obedient when you entered me; but if you were disobedient and sinful then you will exit from me ruined.'

*(Sharh-us-Sudoor, pp. 114; Ahwaal-ul-Quboor li Ibn Rajab, pp. 27)*

## Call from neighbouring graves

It is said, 'When the deceased is buried and he is tormented, the deceased in the neighbouring graves call out to him and say, 'O newcomer! Did you not learn a lesson from our death? Did you not see how our activities finished? And you had the chance to perform good deeds, but you wasted the time.' Every part of the grave calls out to him and says, 'O you who walked on the earth arrogantly! Why did you not learn lessons from

those who died? Did you not see how people lifted your dead relatives one after the other to take them to the graves?’

*(Sharh-us-Sudoor, pp. 116)*

## Conversation with the deceased

It is mentioned in ‘Sharh-us-Sudoor’: Sayyiduna Sa’eed Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Once we went to the graveyard of Madina-tul-Munawwarah with Ameer-ul-Mu`mineen, Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ. Sayyiduna Maula ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ greeted the people of the graves with Salam and said, ‘O people of the graves! Will you give your news to us, or shall we give news to you?’ Sayyiduna Sa’eed Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘We heard the words of وَرَزَاكَاثُهُ اللهُ وَرَحْمَةُ اللهِ وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَرَزَاكَاثُهُ from the graves, and somebody was saying, ‘O Ameer-ul-Mu`mineen (رَضِيَ اللهُ تَعَالَى عَنْهُ)! Give us the news about what happened after our death.’

Sayyiduna Maula ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ then said, ‘Listen! Your assets have been distributed, your wives have remarried, your children became orphans, and your enemies are living in the houses which you made so strong. Now tell us what happened with you.’ Listening to that, an occupant of a grave replied, ‘O Ameer-ul-Mu`mineen! Our shrouds have been ripped to shreds, our hair withered away, our skin tore into pieces, our eyes poured out onto our cheeks, and pus is flowing through our nostrils. We received whatever we had sent forward

(i.e. the deeds we performed), and we have incurred loss in whatever we left behind.’

*(Sharh-us-Sudoor, pp. 209; Ibn ‘Asakir, vol. 27, pp. 395)*

## Where are those beautiful faces now?

Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه would say during the sermon, ‘Where are those with beautiful faces? Where are those who were arrogant about their youthfulness? Where have those kings gone who had magnificent cities constructed and had them fortified with giant forts? Where are those who were victorious in the battlefields? Without doubt, time degraded them and they are now lying in the darkness of the grave. Hurry up! Advance in performing good deeds and seek salvation!’

*(Shu‘ab-ul-Iman, vol. 7, pp. 365, Hadees 10595)*

## Make preparations right now

Dear Islamic brothers! Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه is awakening us from the deep sleep of negligence and urging us to prepare for our graves and resurrection by reminding us of the instability and disloyalty of this world, and the darkness of our graves. He is giving us the mindset of preparing for the grave and the Day of Resurrection. In reality, the truly intelligent person is he who, whilst preparing for death before the arrival of death, gathers a treasure of good deeds and arranges for



illumination in his grave by taking with him the Madani lamp of the Sunnah.

Be warned! The grave will not pay regard for who is inside it – whether he is rich or poor, a minister or his counsellor, a ruler or a subject, an officer or a secretary, an employer or an employee, a doctor or a patient, a landowner or a labourer, whoever he be; if he is deficient in preparations for the afterlife, if he has deliberately missed his Salah, not observed the Siyam of Ramadan without any valid Shar’i excuse, not paid Zakah despite it being Fard on him, not performed Hajj when it was Fard on him, not enforced veiling prescribed by the Shari’ah despite having the authority to do so, disobeyed his parents, had a habit of telling lies, backbiting, and tale-telling, watched films and dramas, listened to music, shaved his beard or trimmed it to less than a fist length, in short, if he has committed excessive sins, then in the case that Allah ﷻ and His Rasool ﷺ are displeased with him, he will suffer nothing but regret and sorrow.

The one who would have regularly offered Nawafil (supererogatory Salah) in addition to fulfilling the Fard Salah, kept supererogatory Siyam in addition to the Siyam of Ramadan, went from street to street and town to town inviting towards righteousness, not only learnt knowledge of the Holy Quran himself but also did not feel hesitation in giving Dars to others, established Dars at his home, travelled in the Madani

Qafilah in order to learn the Sunnahs for at least 3 days every month and also encouraged other Muslims to travel, filled in the Madani In'amaat booklet every day and handed it in to the relevant responsible Islamic brother on the first day of every Islamic month, if by the grace and favour of Allah ﷺ and His Beloved Rasool ﷺ he left this world with his faith intact, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the blessings will overwhelm his grave and the fountains of the Noor of the Nabi ﷺ will continue to illuminate his grave.

*Qabr mayn lehrayain gey ta-hashr chashmay Noor kay  
Jalwah ferma hogi jab tal'at Rasoolullah ki*

*Fountains of light will flow in my grave till the resurrection  
When the splendour of Allah's Rasool emerges*

*(Hadaiq-e-Bakhshish)*

## How did a singer join Dawat-e-Islami?

O devotees of the Beloved Rasool! Stay attached to the Madani environment of Dawat-e-Islami all the time, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will attain success in both the worlds. In order to persuade you, I will present to you a faith-refreshing Madani marvel. In this regard, an Islamic brother (aged approximately 27) from Malir (Bab-ul-Madinah, Karachi) said, 'I was fond of reciting Na'ats in my childhood, and sometimes I would fulfil song requests and sing songs at family functions. As my voice was good, I

would receive great praise for that, which would inflate my ego. When I got a little older, I became ambitious to learn strumming the guitar and I even enrolled myself in an academy to learn how to sing.

After learning, I took part in many singing competitions for many years, and I even sang on various television channels. As time went on, I gained more and more fame. Then I got the opportunity to perform at a massive show in Dubai. From there, I travelled to India, where I took part in various singing competitions for approximately 6 months. I sang at large functions and in films and gained name as well as a lot of wealth. Then I went on a tour of different countries with a team of singers including Canada (Toronto and Vancouver), 10 states of America (Chicago, Los Angeles, San Francisco etc.), and (London) England.

When I returned to my homeland for a short period, my family members and the people of my neighbourhood applauded me. Even though my Nafs (lower self) gained great pleasure from that, the core of my heart was not at peace and I felt that something was missing. My heart was seeking spirituality. I started going to the Masjid to offer Salah and I gained the honour of participating in the Dars of *Faizan-e-Sunnat* that took place there after Salat-ul-‘Isha. The Dars impressed me, so I began to sit in it from time to time. However, the vision of going abroad to sing, earn wealth, and gain fame was repeatedly

overwhelming my heart and mind. As soon as the Islamic brothers would start individual effort on me after the Dars, I would make excuses and get away.

One night, in a dream I saw a preacher of Dawat-e-Islami who was standing at a high place calling me towards him. It was as if he was encouraging me to get out of the swamp of sins that I was sunk in. When I awoke in the morning I reflected and contemplated for a short while on the way I was living my life, but I stayed in that sinful state. After some time, I saw another dream which left me totally shaken! What did I see? I saw that I had died and my body was being given Ghusl (ritual bath). Then I found myself in Barzakh<sup>1</sup>. At that time I felt more helpless than ever before. I said to myself, ‘You wanted to be really famous?! Now look at your state!’

When I awoke that morning, I was sweating profusely and my entire body was trembling. It felt as though I had been sent back into the world with another chance. Now the mission of singing and fame had completely abolished from my mind. I repented sincerely for my sins and I vowed that I would never sing songs again. When my family members found out about that they reacted and opposed my decision strongly, but by virtue of the grace of Allah **عَزَّوَجَلَّ** and His Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** I had established a Madani mindset, therefore I remained firm on

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<sup>1</sup> Barzakh is an intermediate world where people have to stay after death till the onset of the Resurrection Day.

my decision. I was then blessed with seeing the same preacher of Dawat-e-Islami in my dream who I had seen previously. He encouraged me. I gained steadfastness in Dawat-e-Islami in accordance with the following Ayah of the Holy Quran:

وَالَّذِينَ جَاهَدُوا فِينَا  
لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

*And those who struggled in Our path – We shall surely show them Our paths; and indeed Allah is with the righteous ones.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 21, Al-'Ankaboot, Ayah 69)*

I began offering Salah regularly, adorned my face with the blessed beard, and adorned my head with the green 'Imamah (Sunnah turban). Before, I used to read song lyrics, but now it became a part of my routines to read the books and booklets published by Maktaba-tul Madinah.

One night, when I fell asleep reading a book, my fortune awoke and I was blessed with seeing the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream, for which I cannot pay apt gratitude to my Rab عَزَّوَجَلَّ. My heart gained great support from that. Then, when the blessed grave of Mufti-e-Dawat-e-Islami, 'Allamah, Haafiz, Mufti Muhammad Farooq 'Attari Madani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ uncovered due to persistent heavy rains, I was

overjoyed upon seeing that his body was still safe and sound, his shroud still intact, and upon seeing the sight of his green 'Imamah and his hair (still sound and intact). I was delighted to see the grace and favour of Allah ﷺ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ upon those attached to Dawat-e-Islami.

After continuing with Madani work, the singer of the past, Junayd Shaykh, is today a preacher and Na'at Khuwan of Dawat-e-Islami by virtue of the Madani environment.

اَلْحَمْدُ لِلّٰهِ ﷺ, at the time of this writing, fortunately I use to deliver Dars from *Faizan-e-Sunnat*, to call Sada-e-Madinah (i.e. waking Muslims up for Salat-ul-Fajr), and to partake in the Madani Daurah (Madani visit) as the Nigran of a Zayli Mushawarat of Dawat-e-Islami. May Allah ﷺ grant me steadfastness in the Madani environment until my last breath.

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

## Dreamt about 99 Asma-ul-Husna

### (Glorious Names of Allah)

O devotees of the Holy Rasool and dear Islamic brothers! A few days after having had this Madani marvel written down, the world's famous former singer Junayd Shaykh told Sag-e-

Madinah (the author), ‘الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ’ recently I was blessed once more with dreaming the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and was hinted towards learning the 99 Asma-ul-Husna of Allah عَزَّوَجَلَّ, and الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I have now memorized them.’

مُبِخْنِ اللَّهِ عَزَّوَجَلَّ, the excellence of learning the 99 Asma-ul-Husna has been mentioned in a Hadees, but it is high fortune that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself came into the dream of his devotee and specifically encouraged him to do that. Listen to the virtue of the 99 Asma-ul-Husna and rejoice. The Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ has 99 names; whoever memorized them will enter Paradise.’

*(Sahih Bukhari, vol. 2, pp. 229, Hadees 2736)*

(For details, see page 895 to 898 of *Nuzhat-ul-Qaari*, the commentary on *Sahih Bukhari*).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Whilst concluding the Bayan, I would like to gain the honour of mentioning the excellence of the Sunnah and presenting some Sunnahs and manners. The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever loved my Sunnah loved me, and whoever loved me will be with me in Paradise.’

*(Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175)*

*Sunnatayn 'aam karayn, Deen ka ham kaam karayn  
Nayk ho jayain Musalman, Madinay walay*

*May we spread Sunnahs and serve your religion  
May Muslims become devout O! Master of Madinah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 14 Madani pearls about clothing

First here are three sayings of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The veil between the eyesight of the jinn and the Satr (body parts which are necessary to be concealed) of a person is to recite بِسْمِ اللَّهِ when he is about to take off his clothes.’  
(*Al-Mu'jam-ul-Awsat, vol. 10, pp. 173, Hadees 10362*)

The renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, ‘That is, the manner in which a wall or a curtain becomes a barrier to the vision of people, similarly this invocation of Allah’s name will be a barrier to the vision of jinns such that the jinns will not be able to see him. (*Mirat-ul-Manajih, vol. 1, pp. 268*)

2. Whoever puts his clothes on and invokes the following, all of his preceding and succeeding sins will be forgiven.  
(*Sunan Abi Dawood, vol. 4, pp. 59, Hadees 4023*)



الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

*Translation of this Du'a: All praise is for Allah عَزَّوَجَلَّ who clothed me with this garment and blessed me with it, without any power or might of my own.*

3. Whoever abandons wearing elegant clothes out of humbleness despite having the capacity to do so, Allah عَزَّوَجَلَّ will clothe him with the cloak of majesty.

*(Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778)*

*Tayri sadgi pay lakhaun tayri 'aajizi pay lakhaun*

*Ho salam-e- 'ajizannah Madani Madinay walay*

4. The sacred attire of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was usually of white cloth. *(Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 36)*
5. Clothing should be from Halal earnings, and no Salah, Fard or Nafl, is accepted whilst wearing clothing obtained from Haraam earnings. *(Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 41)*
6. It is narrated, 'Whoever ties his 'Imamah whilst sitting, or wears his lower garment whilst standing, Allah عَزَّوَجَلَّ will inflict such a disease upon him for which there is no cure.'

*(Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 39)*

7. When putting clothes on, start from the right side. For example, when putting on a Kurta (over shirt), put your right hand into the right sleeve and then your left hand into the left sleeve. (*Kashf-ul-Iltibas fis-Tihbab-il-Libas*, pp. 43)
8. In the same way, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite i.e. start with the left.
9. On page 52 of part 16 of *Bahar-e-Shari'at*, the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it has been stated, 'It is Sunnah to have the length of the Kurta up to halfway down the shin, and the length of the sleeve up to the fingers at most, and its width one hand span.  
(*Rad-dul-Muhtar*, vol. 9, pp. 579)
10. It is Sunnah for males to keep the bottom of their pyjamas or Tahband (sarong) above the ankles.  
(*Mirat-ul-Manajih*, vol. 6, pp. 94)
11. Men should wear only masculine clothing and women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.
12. On page 481 of volume 1 of *Bahar-e-Shari'at*, the 1250-page publication of Maktaba-tul-Madinah, the publishing

department of Dawat-e-Islami, it has stated, ‘The part of the man’s body from below the navel up to the knees is ‘Awrah i.e. concealing it is Fard. Navel is not included in it and the knees are included.

*(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 93)*

These days many people wear the lower garment below the navel in such a way that some part below the navel remains exposed. If in this state the Kurta (over shirt) etc. covers that area such that the colour of the skin is not visible then it is fine, otherwise it is Haraam (forbidden) and if  $\frac{1}{4}$  of such part remained exposed in Salah, then the Salah will not be valid. *(Bahar-e-Shari’at)*

13. Nowadays, many people roam around wearing shorts that expose their knees and thighs which is Haraam. Looking towards the exposed knees and thighs of such people is also Haraam. Specifically, such scenes are found at the seaside, at sports venues, and at gyms; therefore one must observe extreme caution if he has to visit such places.
14. Clothing worn out of arrogance is prohibited. In order to determine whether or not it is out of arrogance can be done through reflecting on whether you find your state of mind after wearing those clothes to be the same as before wearing them or not; if it is the same, then arrogance is not intended behind that attire. If that previous state does

not remain, then arrogance has crept in. Therefore, refrain from wearing such clothing, as arrogance is a very bad trait.

*(Bahar-e-Shari'at, part 16, pp. 52; Rad-dul-Muhtar, vol. 9, pp. 579)*

## Madani appearance

The Madani appearance is to keep a beard, to maintain Zulfayn (the Rasool's hairstyle), to put on green turban (the green colour should not be dark), to wear a white Kurta up to halfway down the shin in length complying to Sunnah with the sleeves a hand span wide, with a Miswak visible on the chest pocket at the side of the heart, and the lower garment above the ankles.

(If there is also a white Chaadar [shawl] over the head and a brown one to do Parday mayn Pardah [veil within veil acting upon the Madani In'amaat] then it is Madinah-Madinah!) When I see any Islamic brother in the Madani appearance described above, my heart is overjoyed and it blossoms like a garden – in fact it becomes a garden of Madinah!

## Du'a of 'Attar

O Allah **عَزَّوَجَلَّ**! Grant me and to all those Islamic brothers who adopt the Madani appearance, martyrdom under the shade of the Grand Green Dome, burial in Jannat-ul-Baqi', and closeness to Your Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un ka deewanah 'Imamah aur zulf-o-reesh mayn  
Lag raha hay Madani hulye mayn woh kitna shandar*

*His lover with a turban, Sunnah-style hair and a beard  
How great he looks in the Madani appearance*

In order to learn thousands of Sunnahs, please buy and read the two publications of Maktaba-tul-Madinah, 'Bahar-e-Shari'at (part 16)', consisting of 312 pages, and 'Sunnatayn aur Adaab', consisting of 120 pages. A marvellous method for acquiring the knowledge of the Sunnah is to travel with the Madani Qafilahs of Dawat-e-Islami in the company of the devotees of the Beloved Rasool.

*Seekhnay Sunnatayn Qafilay mayn chalo  
Lootnay rahmatayn Qafilay mayn chalo*

*Haun gi hal mushkilayn Qafilay mayn chalo  
Pao gey barakatayn Qafilay mayn chalo*

*To learn the Sunnahs, travel with the Qafilah  
To attain mercies, travel with the Qafilah*

*Your difficulties will be solved, travel with the Qafilah  
You will receive great blessings, travel with the Qafilah*

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.

