



A COMPREHENSIVE GUIDE TO
FUNERAL RITES
IN ISLAM

AN EXCELLENT BOOK FOR LEARNING
THE RULINGS AND STAGES OF FUNERAL

Presented by
Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)



تَجْهِيز و تَكْفِين كَا طَرِيقَه

Tajheez-o-Takfeen ka Tareeqah

A comprehensive guide to

Funeral Rites

in Islam

Presented in Urdu by:

Majlis Tajheez-o-Takfeen

Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami)

Translated into English by:

Translation Department (Dawat-e-Islami)

Funeral Rites in Islam

The English translation of 'Tajheez-o-Takfeen ka Tareeqah'



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Edition:	First
1st Publication (Web):	Zul-Hijja-til-Haraam, 1441 AH – (July, 2020)
Presented by:	Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami)
Publisher:	Maktaba-tul-Madinah
Quantity:	-
ISBN:	-

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

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Ya Allah عَزَّوَجَلَّ! Open the doors 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 upon the Holy Prophet ﷺ once before and after the Du'a.

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14 INTENTIONS FOR READING THIS BOOK

The Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ i.e. *the intention of a Muslim is better than his deed.*

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

Two Madani pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions, the greater reward.

Intentions

- 1-4 Every time I read this book, I will start by reciting Hamd, Salat, Ta'awwuz and Tasmiyah. (By reading the Arabic lines given at the top of this page, these four intentions will be acted upon.)
5. I will look at the Quranic verses,
6. and the blessed Ahadees.
7. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ.
8. To the best of my ability, I will read it whilst in the state of Wudu and facing the Qiblah.

9. (Whilst reading the book) Whenever I read the blessed word ‘Allah’ I will say ‘عَزَّوَجَلَّ’,
10. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read ‘صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’.
11. (On my personal copy) I will underline the essential and important points if necessary.
12. I will persuade others to read this book.
13. With the intention of acting upon the Hadees تَهَادَوْا تَحَابُّوْا ‘Give gifts to each other, it will enhance affection amongst you,’ (Muwatta Imam Maalik, vol. 2, pp. 407, Hadees 1731) I shall buy (one or as many copies of this book as I can afford) and will gift them to others.
14. If I find any Shar’i mistake in the composing, etc., I will inform the publisher in writing. (To inform the writer or publisher verbally is usually ineffective.)

صَلُّوْا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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AL-MADINA-TUL-‘ILMIYYAH

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri Razavi Ziyae دامت بركاته العالیہ.

أَلْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been formed including the Majlis ‘Al-Madina-tul-‘Ilmiyyah’ which consists of the ‘Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A’la Hadrat رحمۃ اللہ علیہ.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

The topmost priority of Al-Madina-tul-‘Ilmiyyah is to present the precious books of A’la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, ‘Allamah Maulana Al-Haaj, Al-Qari, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ in an easily understandable way according to the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madani work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-‘Ilmiyyah progress by leaps and bounds! May Allah عَزَّوَجَلَّ bestow success upon us in our worldly life as well in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi’ and an abode in Jannat-ul-Firdaus.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ramadan-ul-Mubarak, 1425 AH

Praise and privilege

Sayyiduna Imam ‘Abdullah Bin ‘Umar Baydawi رَحْمَةُ اللهِ عَلَيْهِ (who passed away in 685 A.H.) stated, “The one who obeys Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is praised in the world and will be privileged in the Hereafter.”

(*Tafseer Al-Baydawi, vol. 4, pp. 388; part 22, Al-Ahزاب, Taht-al-Ayah: 71*)

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

Preface

Death is such a truth which cannot be denied. No matter how long somebody lives, he has to eventually face death. Fortunate are those who remain engrossed in preparing for the death, grave and the Hereafter before dying and get success and respect in the court of Allah عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ bless us also with the Taufeeq of preparing for the death and the Hereafter. Aameen

When a person departs from this transitory world, his family members and relatives bear the responsibility of his funeral rites, i.e. Ghushl, shrouding and burial but it is often observed that people become anxious because of being unaware of the Shar'i laws and the correct method of funeral rites in Islam. As a result, some people themselves make arrangements for Ghushl, shrouding and burial according to the customs and practices of their community and family. Some people appoint a professional Ghassaal [Ghushl-giving person] for the purpose of fulfilling the funeral rites and pay him for it. Moreover, some people cannot even decide anything in such a situation and they ask one another to give Ghushl to the deceased because they have neither given Ghushl to a deceased person ever nor do they know the method for shrouding and burial; in fact, there are even such people who feel afraid of going near to a deceased person, let alone giving him Ghushl. In such circumstances, what happens is that just trying to get rid of this responsibility, a helpless deceased person is somehow given Ghushl by causing him extreme pain.

Dear Islamic brothers! There is extreme violation of a deceased person's rights in doing so, and it also causes him pain. Remember! Everything that causes pain to the living, causes pain to the dead as well. Quoting from Sharh-us-Sudoor, Ameer-e-Ahl-e-Sunnat دامت بركاتُهُمُ العالیه has stated in his booklet '*Murday ki Baybasi*': It is narrated from Sayyiduna Sufyan Sawri رَحِمَهُ اللهُ عَلَيْهِ that a deceased person knows everything; he even says to the Ghassaal, 'I make you swear to Allah عَزَّوَجَلَّ, be gentle with me in Ghusl'. (*Sharh-us-Sudoor, pp. 95*)

Therefore, help your relatives and other Muslims, and carry out their funeral rites in Islam according to Sunnah. Its best method is to learn funeral rites in Islam and laws regarding them yourself. In this way, when a relative or any other Muslim passes away, you will be able to carry out his funeral rites in Islam yourself according to Sunnah. Do you wish to learn funeral rites in Islam? In fact, do you wish that after your death, your funeral rites in Islam are carried out according to Sunnah? Yes! Then come and get associated with the Madani environment of Dawat-e-Islami, start acting upon the Madani In'amaat given by Ameer-e-Ahl-e-Sunnat دامت بركاتُهُمُ العالیه and make it your routine to travel with Madani Qafilahs. إِنَّ شَأْنَهُ اللهُ by the blessings of the company of pious people and devotees of the Prophet, you will have the mindset of spending the life in accordance with Sunnah, and after the death, you will also have the privilege that your funeral rites in Islam will be carried out by the same devotees of the Prophet according to Sunnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ! Having the sacred yearning for '*Call to righteousness*' and helping the Ummah, Dawat-e-Islami, the Madani movement of devotees of the Prophet, has established more than 100 Majalis and

departments (till 2017). One of them is ‘**Majlis Tajheez-o-Takfeen**’ as well which is not only striving to carry out funeral rites in Islam of devotees of the Prophet in accordance with Sunnah but also practically making efforts to teach funeral rites in Islam. For this purpose, a proper ‘*Funeral Rites in Islam course*’ is conducted (in Pakistan and other countries). In this course, efforts are made to teach the stages from the agonies of death till burial and necessary laws regarding them. For example:

- ❖ What should be done when a person is in the agonies of death?
- ❖ How should Talqeen be done?
- ❖ What acts should be carried out after soul leaves the body?
- ❖ The method of Ghusl of the deceased, its virtues and rulings
- ❖ Types of shroud
- ❖ Detail about the shroud of a man, woman and child
- ❖ Salat-ul-Janazah and Du’as of Janazah
- ❖ Types of grave
- ❖ Detail about grave and burial
- ❖ Detail about wailing
- ❖ Visiting the sick
- ❖ Expressing condolences
- ❖ Conveying reward
- ❖ Method of Fatihah, etc.

Likewise, under the supervision of **Majlis Tajheez-e-Takfeen** for Islamic sisters, funeral rites in Islam are carried out and the course is conducted for Islamic sisters as well.

This book, namely '*Funeral Rites in Islam*' is the course material of the aforementioned course which had first been prepared by the *Majlis Tajheez-o-Takfeen*. Then the responsible Islamic brother of the Majlis, Muballigh of Dawat-e-Islami and Rukn-e-Shura, Haji Abu Ziyad Muhammad Imad Attari Madani presented it to Al-Madina-tul-Ilmiyyah to convert it to a book form. Therefore, after amendments, and addition of text, annotations and references, this course material is in your hands in the form of a book. Read it attentively. Hopefully, Islamic brothers and Islamic sisters will develop the yearning for taking part in funeral rites in Islam, and attending and teaching '*funeral rites in Islam course*'; and the yearning of those who are already engaged in it will strengthen further.

الحمد لله! Majlis Al-Madina-tul-Ilmiyyah is having the privilege of presenting this book after adorning it with the following particularities:

- ❖ Adorning this book with valuable annotations and references according to the style of Al-Madina-tul-Ilmiyyah, annotations and references of Ahadees, laws of Fiqh, etc. have been added as far as possible.
- ❖ The list of all the books which have been used for annotations and references has been made at the end, namely 'bibliography'. In this list, the names of writers and compilers, the year of their demise, publishers, and the year of publication have also been mentioned.
- ❖ Diacritical marks have been placed throughout on difficult words.
- ❖ To maintain the Quranic writing style (Usmani writing style) in Ayahs, all the Ayahs have been pasted from a specific Quranic software (through Corel Draw).

- ❖ The translation of Quranic Ayahs has been presented from Kanz-ul-Iman.
- ❖ Comparison of Ayahs and translations has been done twice from ‘Kanz-ul-Iman’ (published by Maktaba-tul-Madinah).
- ❖ Punctuation marks, i.e. comma, full stop, colon, inverted commas, etc. have been used wherever necessary.
- ❖ To make the book attractive, headings, Quranic Ayahs, some text, numbering, border, etc. have been beautified using a designing software, namely ‘Corel Draw’.
- ❖ Proofreading of the whole book has been carried out twice.

All the merits that you observe in this work are certainly the blessing of Allah ﷻ, the favours of His Beloved Rasool ﷺ, and the blessings of blessed Ulama رَحْمَتُهُمُ اللَّهُ, especially Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. The shortcomings which remain in it despite carefulness should be considered to be unintentional mistake from our side. It is a humble request to the readers, especially honourable Ulama دَامَتْ نُورُهُمُ to send us in writing if you find any shortcoming or wish to give us your valuable suggestions. May Allah ﷻ bless us with Taufeeq of carrying out deeds to please Him, and may He ﷻ bless Dawat-e-Islami’s Majlis ‘*Al-Madina-tul-Ilmiyyah*’ and other Majalis with incredible success.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Majlis Al-Madina-tul-Ilmiyyah

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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FUNERAL RITES IN ISLAM

Excellence of Salat upon the Holy Prophet ﷺ

On page 62 of Bayanaat-e-Attariyyah (part 1), mentioning the excellence of Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by citing the reference of '*Al-Qaul-ul-Badi*', Ameer-e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُ has stated:

Signs of happiness

Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ عَنْهُ has narrated that one day, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out. At that moment, Sayyiduna Abu Talhah رَضِيَ اللهُ عَنْهُ stepped forward and humbly said: 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may my mother and father be sacrificed for you! Signs of happiness are apparent on your blessed face today.' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Jibraeel Ameen (عَلَيْهِ السَّلَام) has certainly just visited me and he has said, 'O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! He who recites Salat upon you once, Allah عَزَّوَجَلَّ will write ten virtues in his Book of Deeds, erase ten of his sins, and raise [his] ranks by ten.' (*Al-Qaul-ul-Badi*, pp. 107)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The first murderer and the murder victim

In Ajaab-ul-Quran, Allamah Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated: The first murderer on the face of the Earth is 'Qaabeel' and the first murder victim is 'Haabeel'. Both of them are the sons of Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. After every pregnancy, Sayyiduna Hawwa رَضِيَ اللهُ عَنْهَا would give birth to a boy and a girl. The boy born after one pregnancy would be married to the girl born after the other pregnancy. According to this rule, Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ tried to perform the Nikah of Qaabeel with 'Liyooza' who was born with Haabeel, but Qaabeel did not agree to it. Since Iqlemaa was prettier [than Liyooza], Qaabeel demanded [to marry] her. Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ explained to him that since Iqlemaa was born with him, she was his sister and hence, his Nikah could not be performed with her but he insisted stubbornly. Finally, Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ordered both of them: Offer your sacrifices to Allah عَزَّوَجَلَّ. The one whose sacrifice will be accepted will rightfully deserve Iqlemaa.

In those days, a fire would descend from the sky and eat up the sacrifice if it was accepted. Therefore, Qaabeel offered some wheat sheaves and Haabeel offered a female goat for sacrifice. The fire from the sky ate up the sacrifice of Haabeel and left the wheat sheaves offered by Qaabeel. This aroused the feelings of malice and jealousy in the heart of Qaabeel and he made a firm intention of murdering Haabeel, and said to him: 'I will murder you.' Haabeel said: 'It is Allah عَزَّوَجَلَّ who accepts the sacrifice and He عَزَّوَجَلَّ accepts the sacrifice of only pious people. If you were a pious person, your sacrifice would surely be accepted.' However, in the end, Qaabeel murdered his own brother Haabeel.

First burial

After murdering Haabeel, Qaabeel could not decide the matter regarding the corpse of his brother Haabeel as no human being had died till then. Therefore, he carried the corpse on his back for several days. He then saw that two crows fought with each other and one of them killed the other. Then the living crow dug a pit with its beak and claws, and plunged the dead crow into it. Then the crow filled the pit with soil. Seeing this, Qaabeel realized that the corpse of a person should be buried in the earth [grave]. Therefore, he dug the grave and buried his brother's corpse in it.

(Madarik-ut-Tanzeel, Taht-al-Ayah: 31, pp. 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! When someone dies, the Shar'i ruling states that he should be buried. If the deceased is a Muslim, funeral rites in Islam should be carried out as per the Shar'i rulings prior to the burial.

What are funeral rites in Islam?

The literal meaning of Tajheez is: To provide necessary stuff; to beautify something.

Takfeen means: To shroud [the deceased].

Shroud refers to the cloths in which the deceased is clothed. Funeral rites in Islam means to carry out all those acts which are necessary to be performed for the deceased from his demise till the burial. These include Ghusl [ritual bath] of the deceased, shroud, Salat-ul-Janazah and digging of the grave.

Shar'i ruling

Performing funeral rites in Islam of a Muslim is Fard Kifayah.

Fard Kifayah (communal obligation)

Fard Kifayah refers to a Fard which is not necessary for every individual to fulfil. Instead, if some of the people who come to know about a Fard Kifayah act carry it out, all others become exempt from carrying it out. However, if none of them carry it out, all of them will be sinful. (*Waqar-ul-Fatawa*, vol. 2, pp. 57; summarised)

Dear Islamic brothers! It is a privilege and a rewardable act to participate in funeral rites in Islam. Its great excellence has been mentioned in a blessed Hadees.

Excellence of funeral rites in Islam

Ameer-ul-Mu'mineen, Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: He who gives Ghusl to any deceased person, shrouds [him], applies perfume [to him], carries [his] Janazah, offers [his] Janazah Salah and hides any defect he sees [of the deceased]; he becomes purified from sins in the same way as he was on the day he was born.

(*Ibn Majah*, vol. 2, pp. 201, Hadees 1462)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What a great excellence! Those who carry out funeral rites in Islam earn reward in abundance. Therefore, whenever you come to know about any Muslim's demise, if possible, make sure you participate in his funeral rites in Islam with good intentions.

Eagerness of Ameer-e-Ahl-e-Sunnat and persuasion

Dear Islamic brothers! For years, it has been a routine of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami,

Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ that he actively participates in funeral rites in Islam of devotees of the Prophet in all the steps from the Ghusl of the deceased to the burial, in his unique style; he also actively participates in conveying reward, Du'a and other such matters. He expresses his condolences and sympathies to the family of the deceased, advises them to have patience and courage, and persuades them to perform virtuous deeds for conveying reward to their relative. By the blessing of his participation [in funeral rites] and the heartfelt individual efforts he makes in such difficult times, Madani transformation has taken place in the lives of numerous Islamic brothers. They repented of their sins, started serving Sunnah and '*calling people towards righteousness*' after associating with the Madani environment of Dawat-e-Islami.

He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ wishes that every Islamic brother and Islamic sister associated with Dawat-e-Islami participates in funeral rites in Islam, expresses sympathies and condolences, and while keeping in mind the Madani aim – I must strive to reform myself and people of the entire world – makes great individual efforts to make other Islamic brothers and Islamic sisters associated with the Madani environment of Dawat-e-Islami. In his Madani pearls, from time to time, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ mentions the significance of funeral rites in Islam and also persuades people to participate in it. In a Madani Muzakarah, he once stated: 'Participate [in funeral rites in Islam] even if the deceased is a stranger. When announcement is made in a Masjid, stay there and offer Salat-ul-Janazah; then search for any family member of the deceased and express condolences to him.' He also stated: 'If we participate in funeral rites in Islam, the distressed relatives of the deceased will be pleased; their grief will be lightened and they will cope with such painful situation in an easier way. If no one consoles them or

participates in funeral rites in Islam, they will be deeply grieved.’ For persuading others, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** then stated about his own practice as well: ‘When I would come to know that the father of so-and-so has passed away, I would go [to attend the funeral] myself, without anyone asking me for it. The corpse would be present there and the people would be in a state of confusion. In such a condition, if someone expresses sympathies to them, it has a long-lasting effect and they become pleased. It produces a very fruitful outcome.’ For the persuasion of Islamic brothers, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** then stated the following Madani parable:

Devotees of the Prophet participated in funeral rites in Islam

An Islamic brother has stated: Before receiving the blessings of the fragrant Madani environment of Dawat-e-Islami, I was a fashionable person who loved modern culture. Let me tell you how I repented of my sins and became associated with the Madani environment. It so happened that some devotees of the Prophet came to our house at my father’s demise for expressing sympathies and consoling us. Showing affection, they asked me to have patience and consoled me. When the time came to give Ghusl to my father, the Islamic brothers themselves stepped forward, gave Ghusl in accordance with the Sunnah, shrouded him and carried out all related matters in an emotional state. They offered Salat-ul-Janazah, accompanied us to the graveyard and participated in the burial as well.

After the burial, relatives and friends all went back but these devotees of the Prophet who were not even our relatives, sat beside the grave of my father and started reciting Na’t. Seeing this act of the devotees of the Prophet who were filled with the passion for

expressing sympathy and well-wishing, I was greatly impressed and hence, I felt love for Dawat-e-Islami in my heart.

I thanked those devotees of the Prophet. Making individual efforts and achieving the Madani aim, '***I must strive to reform myself and people of the entire world***', they made up my mind to study in 'Madrassa-tul-Madinah for adults' of Dawat-e-Islami in the nearby Masjid of my area for the betterment of my afterlife. I could not reject the '*Call to righteousness*' of my consolers and then and there made the intention of joining it. In Madrassa-tul-Madinah, I was blessed with the opportunity of reciting the Holy Quran with correct pronunciation. The Islamic brothers would teach with great affection. They would make me ponder over the afterlife and persuade me to attend the Sunnah-inspiring Gathering' [congregation] of Dawat-e-Islami. By the blessing of their persuasion, I also got the opportunity to attend the weekly Sunnah-inspiring Gathering. In this way, I started getting closer to the Madani environment of Dawat-e-Islami and started participating actively in Madani activities. **اللَّحْفُ لِلَّهِ!** While giving this account, I am serving Masajid as a Nigran of 'Majlis Khuddam-ul-Masajid' at Pakistan level.

*Tayra shukr Maula diya Madani Mahaul
Na chhutay kabhi bhi Khuda Madani Mahaul
Salamat rahay Ya Khuda Madani Mahaul
Bachay bad-nazar say sada Madani Mahaul*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Blessing of expressing sympathies

Dear Islamic brothers! You have just read that the sympathies and participation of some Islamic brothers in funeral rites in Islam

brought about a Madani transformation in the life of a modern and fashionable person. Making progress in Madani activities, he became a Nigran of 'Majlis Khuddam-ul-Masajid' of Dawat-e-Islami and started calling people towards righteousness. You also remain associated with the Madani environment of Dawat-e-Islami, attend Sunnah-inspiring Gatherings, act upon Madani In'amaat and travel with Madani Qafilahs to strive to reform your own self and people of the entire world, make great individual efforts, express sympathies as well and call people towards righteousness. Following is the excellence of expressing sympathies to a distressed Muslim and gladdening his heart:

Excellence of expressing sympathies

Sayyiduna Jabir رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم stated: He who will express condolences (sympathy) to any distressed person, Allah عز وجل will make him wear a dress of Taqwa [piety], and amongst the souls, [He عز وجل] will shower mercy upon his soul. (*Mu'jam-ul-Awsat lit-Tabarani, vol. 6, pp. 429, Hadees 9292*)

Excellence of pleasing a believer

The Beloved Rasool صلى الله عليه وآله وسلم has said: He who gladdens the heart of any believer [i.e. makes him happy], Allah عز وجل creates an angel with that happiness who remains engrossed in worshipping Allah عز وجل and [doing] Zikr. When such a person is lowered into his grave, that angel approaches him and asks: 'Don't you recognize me?' He replies: 'Who are you?' The angel responds: I am that happiness with which you had gladdened the heart of so-and-so. Today, I will show you affection in your state of fright, keep you steadfast in answering the questions, show you the scenes of the

Day of Judgement, intercede in the court of your Lord **عَزَّوَجَلَّ** on your behalf, and show you your place in Jannah [Paradise].

(Attargheeb Wattarheeb, vol. 3, pp. 299, Hadees 23)

Funeral rites in Islam and Dawat-e-Islami

Dear Islamic brothers! In this era of selfishness and egotism, Dawat-e-Islami – the Madani movement of devotees of the Prophet – is busy reforming the Ummah of Rasoolullah and rendering its services to the Sunnah. **اَلْحَمْدُ لِلّٰهِ**! To date (Jumadal Oola 1439 Hijri), the message of Dawat-e-Islami has been conveyed to almost all countries of the world and the effort continues. For progress in Madani activities, more than 100 departments and Majalis of Dawat-e-Islami have been established (till 2017) which are busy making tremendous efforts according to the method prescribed by the Madani Markaz (headquarters) for calling people towards righteousness and reviving Sunnah. One of these Majalis is '**Majlis Tajheez-o-Takfeen**' that wishes to carry out the steps of funeral rites in Islam of devotees of the Prophet in accordance with the Sunnah and Shari'ah, and to eliminate any act in these steps which is against Shari'ah or which is a bad tradition. Basically, this Majlis is making efforts for the following two activities:

- ❖ To teach the method of funeral rites in Islam to devotees of the Prophet.
- ❖ To perform funeral rites in Islam of devotees of the Prophet.

For teaching the method of funeral rites in Islam to devotees of the Prophet, to date, Majlis has organized many training sessions and telecast various programmes on Madani Channel, teaching the method not only verbally, but practically as well. Likewise, training is also being given through Madani Muzakarahs, programmes of Dar-

ul-Ifta Ahl-e-Sunnat, the video presented by the Majlis containing the details and rulings on funeral rites in Islam, the video of '*Fard Uloom Course*' conducted in Aalami Madani Markaz, and a memory card, namely '*Faizan-e-Fard Uloom Course*'.

Furthermore, it is a great and praiseworthy achievement that Majlis has developed a mobile application, namely '*Muslim Funeral (Kafan Dafan) App*'. In this application, along with other details, practical method of Ghushl of the deceased [i.e. Ghushl of the deceased] and shrouding the deceased is also shown through animation.

Moreover, a website, 'tajheezotakfeen.dawateislami.net' has also been launched by the Majlis. This website can be used to acquire information regarding this department and the contact numbers of the responsible Islamic persons and those associated with this Majlis.

Furthermore, another appreciable effort has also been made by the Majlis in the form of the '*funeral rites in Islam card*' which can also be kept in the pocket. In this card, the different stages of funeral rites in Islam have been explained briefly, especially for those Islamic brothers and Islamic sisters who give Ghushl of the deceased. Every relevant Islamic brother and Islamic sister should keep this card with them and distribute it according to the situation.

For propagating the learning and teaching [of funeral rites in Islam] and benefitting more and more Islamic brothers, training of funeral rites in Islam is also being given to the Islamic brothers of the other departments of Dawat-e-Islami, for example, Jami'a-tul-Madinah and Madrasa-tul-Madinah, and the Islamic brothers of Madani Tarbiyat Course, 12 Madani Activities course and Namaz course; moreover, training of funeral rites in Islam is also being given to the

Imams and preachers of Dawat-e-Islami, Ghassaal¹ and gravediggers. To date, a considerable number of these Islamic brothers have received training and this is still an ongoing process. **الْحَمْدُ لِلَّهِ**! Many Islamic brothers who have received training have expressed their views as well. One Ghassaal has stated: ‘By the blessing of the training session of Dawat-e-Islami, **الْحَمْدُ لِلَّهِ**, we have reformed greatly.’ Likewise, one Islamic brother became emotional and said weepingly: ‘If only I had received this training before.’

Like Islamic brothers, the training of funeral rites in Islam is given to Islamic sisters as well. Female preachers of Dawat-e-Islami and responsible Islamic sisters give the training [of funeral rites in Islam]. Along with Madrasa-tul-Madinah (for girls) and Jami’a-tul-Madinah (for females), many training sessions of theirs have also been held countrywide. The Islamic sisters who have received training are rendering their services of funeral rites in Islam, and this is also an ongoing process, **الْحَمْدُ لِلَّهِ**.

The test of those Islamic brothers who receive training is also conducted by the Majlis. The test includes the method of funeral rites in Islam and burial, the method of leading Salat-ul-Janazah, and the method of Fatihah. Likewise, the test is conducted for Islamic sisters as well. To date, hundreds of Islamic brothers and Islamic sisters have had the privilege of taking the test.

Dear Islamic brothers! Besides Pakistan, funeral rites in Islam are carried out and training is given in other countries as well. Moreover, proper Majalis exist in some countries. One of the goals of **Majlis Tajheez-o-Takfeen** is to appoint responsible Islamic persons of this department worldwide. Only in Pakistan, the Majlis has the goal of appointing 15000 responsible Islamic persons, and it

¹ One who gives Ghushl to the deceased.

is making efforts to achieve this goal. At those places where Islamic brothers have been appointed after receiving training and clearing the test, banners are also displayed prominently by the Majlis so that Islamic brothers can easily contact for funeral rites in Islam. Contact numbers of the responsible Islamic brothers are also mentioned on these banners. (Likewise, for contacting the Islamic sisters, announcement is made in their weekly Sunnah-inspiring Gatherings about the ‘responsible Islamic sisters of Ghusl of the deceased’ and about their contact numbers. Moreover, contact numbers of their Maharim¹ can be obtained from the website of *Majlis Tajheez-o-Takfeen*.)

For further details, please visit (tajheezotakfeen.dawateislami.net) and obtain the details and also the contact numbers of those responsible Islamic brothers who have been appointed. Besides this, following are some details regarding the information you can obtain from this website:

Website of Majlis Tajheez-o-Takfeen

As the website opens, you will see the homepage displaying some icons in the centre with the following separate topics:

1. Detail about death
2. Funeral rites in Islam
3. Method of Ghusl of the deceased
4. Detail about shroud
5. Method of Salat-ul-Janazah
6. Detail about grave and burial

¹ Plural of ‘Mahram’- One with whom marriage is Haraam forever.

7. Method of Fatihah

Click on the topic whose information you want to obtain. A page will open containing the information on that topic in text form. In the same way, you can obtain information of other topics as well.

On the right side of the homepage, there is an icon, namely '*funeral rites in Islam course*'. There are options of 'Islamic brother' and 'Islamic sister' below this icon. By clicking on your desired icon, you can download in mp3 or mp4 format and listen and watch it. Likewise, there is a 'menu bar' on top of the '*home page*' containing various options including '*Home*', '*Media Box*', '*Gallery*', '*Responsible Islamic persons*', '*Contact Us*', '*Departments*', etc. Through these options, you can go through the speeches of Ameer-e-Ahl-e-Sunnat *داعية بركاتها في العالم* and Nigran-e-Shura, Madani Guldestay, Madani Muzakaray, Fard Uloom Course, heartfelt Kalaam, Na't, Munajaat, intentions, Du'as, wallpapers, booklets of Maktaba-tul-Madinah, various Madani pearls, names and contact numbers of Majlis Tajheez-o-Takfeen's responsible Islamic persons of different cities at Pakistan level and other countries worldwide, performance and other forms, banners, etc. You can download these as well.

Likewise, at the bottom of the homepage, you will see it written: Being the well-wisher of the Muslim Ummah, click here to render your services to *Majlis Tajheez-o-Takfeen* of Dawat-e-Islami. Upon clicking it, a form will open; fill in the form carefully and finally click on '**Submit**'. Your information will be received by the concerned responsible Islamic person.

Dear Islamic brothers! With the passion for serving the Ummah, you too should contact us for learning and teaching funeral rites in Islam. For serving the deceased like serving the living Muslims, take

part in their funeral rites in Islam, express your condolences and sympathies to their family members and make their family members associated with the Madani environment of Dawat-e-Islami by making individual efforts; **إِنْ شَاءَ اللَّهُ** you will earn great reward and receive countless blessings. In this regard, following is a narration mentioned in the chapter ‘Call to Righteousness’ of *Faizan-e-Sunnat*, volume 2:

Illumination in the grave

Allah **عَزَّوَجَلَّ** sent down a revelation to Sayyiduna Musa Kaleemullah **عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامَةُ**: Learn righteous acts yourself and teach [them] to others as well. I will illuminate the graves of those who learn and teach righteousness, so that they do not take fright at all.

(Hilya-tul-Awliya, vol. 6, pp. 5, Hadees 7622)

After mentioning this, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has stated:

Graves of Islamic preachers will be illuminated, **إِنْ شَاءَ اللَّهُ**

Dear Islamic brothers! From the aforementioned narration, we came to know about the reward for learning and teaching righteous acts. Those who deliver Sunnah-inspiring speeches or deliver and listen to Dars will earn great reward. **إِنْ شَاءَ اللَّهُ**, their graves will be illuminated from inside and they will feel no fear at all. By the blessing of the Noor [light] of Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the graves of those who call people towards righteousness by making individual efforts, persuade others to travel with the Madani Qafilah for learning the Sunnah, persuade them to fill in the Madani In’amaat booklet daily by doing Fikr-e-Madinah, invite others to attend Sunnah-inspiring gatherings will be illuminated, as

will the graves of those who heed the ‘call towards righteousness’ of Islamic preachers.

Qabr mayn lehrayain gey ta-Hashr chashmay noor kay

Jalwah ferma hogi jab tal’at Rasoolullah ki

(Hadaiq-e-Bakhshish, part 1, pp. 152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Good intentions

Dear Islamic brothers! If you make good intentions regarding learning and teaching funeral rites in Islam and participating in funeral rites in Islam of any Muslim, *إِنْ شَاءَ اللَّهُ*, your reward will increase greatly. This is because no reward is earned for any good deed if carried out without having good intention; moreover, the more good intentions are made, the more reward is earned.

‘Niyyah’ refers to the firm will to do something in one’s heart. In Shari’ah, the intention of worship is called Niyyah.

(Nuzhat-ul-Qari, vol. 1, pp. 169)

Many Mubah acts, i.e. acts that are not rewardable or sinful in themselves, (for example: eating, drinking, sleeping, walking, etc) become acts of worship if performed with the intention of reward. Such acts become bad if performed with a bad intention, and remain Mubah if no intention is made. One benefit of an intention is that a person will earn reward for the intention even if he fails to perform an act after making intention.

(Faizan-e-Sunnat, vol. 2, chap. Nayki ki Da’wat, pp. 109-111)

Moreover, be careful while expressing your intention in front of others. It is a lie and deception to raise your hand deliberately to impress others that you are making intention while actually having no intention in the heart.

(Faizan-e-Sunnat, vol. 2, chap. Gheebat ki Tabah Kariyan, pp. 461-462)

Dear Islamic brothers! Whatever deed you perform, perform it to please Allah ﷺ, and do not let it get affected by ostentation and showin-off. Ostentation means: 'To worship with any intention other than to please Allah ﷺ.' For example: Participating in funeral rites in Islam, having the desire to be praised by people that he has great passion for serving Muslims. For more information, go through the first few pages of the chapter 'Call to Righteousness' of *Faizan-e-Sunnat*, volume 2 in which Ameer-e-Ahl-e-Sunnat داعية بركاته العالیه has mentioned the detriments of ostentation. Moreover, he has mentioned 80 examples of ostentation there; here are two of them:

'Being active at the time of someone's death and actively participating in the funeral procession, burial, etc. so that the person looks prominent amongst people, and so the family members of the deceased become impressed and they consider him a good person.'

'Showing worried expression or saying words which express sympathy when informed about someone's difficulty, due to having a desire to be considered as a soft-hearted person by people. (However, to please Allah ﷺ, doing so in front of a distressed Muslim with the intention of sympathising with him is worship and a means of reward in the Hereafter.)'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The personality of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** is certainly a great blessing for us. It is the outcome of his sincere efforts that today, we are benefitting from the blessed Sunnah-inspiring Madani environment of Dawat-e-Islami, the Madani movement of preaching Quran and Sunnah. Without any exaggeration, hundreds of thousands of Muslims have reformed by the blessing of this Madani environment; they repented of their sins and started following the path of Salah and Sunnah. In fact, hundreds of non-Muslims who were wandering off in the darkness of Kufr [unbelief] and Shirk [polytheism] entered into the fold of Islam by the blessing of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** and this Madani movement, Dawat-e-Islami. Their hearts filled with the love of Rasoolullah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and they became the devotees of the Prophet. They also started making efforts to achieve this Madani aim: *I must strive to reform myself and people of the entire world, **لِنْ شَاءَ اللهُ***.

Dear Islamic brothers! It is Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** who has given us the mindset of Fikr-e-Madinah, travelling with Madani Qafilahs, call to righteousness, making individual efforts, and other Madani activities; moreover, he has also given the mindset of making good intentions before every act we carry out. Regarding intentions, our Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: ‘The intention of a believer is better than his deed.’ (*Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Considering the significance and benefits of intentions, in his speeches, Madani Muzakaraha, books, booklets, and other writings, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** keeps on persuading others to make intentions. He even tells good intentions so that it becomes easy to make intentions, and reward increases. In this regard, related to intentions, audio speech of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**,

namely 'Niyyat ka phal' and booklet 'Secret of Earning More Reward' can be purchased from Maktaba-tul-Madinah. We should also make some good intentions before every act. Regarding the significance of intentions, it is stated in a blessed Hadees: 'Sincere intention is the most superior deed.' (*Jami'-e-Sagheer, pp. 81, Hadees 1284*)

To develop passion for sincere intentions, increasing reward, learning good intentions and acting upon Sunnah, get associated with the fragrant Madani environment of Dawat-e-Islami and travel with Sunnah-inspiring Madani Qafilahs for at least three days every month. Moreover, spend your life in accordance with the Madani In'amaat. Following is a Madani parable for your persuasion:

Blessing of a sincere intention

An Islamic brother has stated: It was the time when the preparations for a 3-day Sunnah-inspiring gathering of Dawat-e-Islami - the Madani movement of devotees of the Prophet for preaching Quran and Sunnah - to be held in Karachi were in full swing. Madani Qafilahs from various cities were making extensive preparations for attending the Sunnah-inspiring gathering. Special trains were being arranged from various cities to Karachi. In those days, one of our relatives met his death. After some days of his demise, one of his family members saw him in a dream and asked about his condition. He replied: 'Having the intention of attending the Sunnah-inspiring gathering of Dawat-e-Islami in Karachi, I had got a seat reserved in the special train but I could not attend the gathering. I got to know after my death that Allah عَزَّوَجَلَّ has forgiven me because of this sincere intention.'

رحمتِ حقِ بہانہ می جوید

رحمتِ حقِ بہانہ می جوید

(**Translation:** The mercy of Allah ﷺ does not demand “بها” i.e. price; rather, the mercy of Allah ﷺ finds a way to shower down.)

Dear Islamic brothers! Did you realise! A good intention has such a high status that the fortunate person who had made the intention of attending the gathering was forgiven, even though he did not get the opportunity to act upon it. Sayyiduna Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ has stated: ‘A person will get Jannah [Paradise] by good intentions, not by the deeds of some days.’

(*Kimiya-e-Sa'adat, vol. 2, pp. 861, Dawat-e-Islami ki Madani Baharayn, pp. 208*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Now let's make some intentions regarding funeral rites in Islam.

Intentions of teaching funeral rites in Islam

- ❖ I will teach the method of funeral rites in Islam to devotees of the Prophet for pleasing Allah ﷺ and earning reward in the Hereafter.
- ❖ I will wear neat and clean clothes for showing respect to the knowledge of Deen.
- ❖ I will wear perfume.
- ❖ I will perform everything on time.
- ❖ In the beginning I will begin with Hamd, Durood-o-Salaam, Ta'awwuz and Tasmiyah, by reciting the following at the start:

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

- ❖ According to the situation, I will recite *عَزَّوَجَلَّ*, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, رَحِمَهُ اللهُ عَلَيْهِ and رَحِمَى اللهُ عَنْهُ.
- ❖ I will show Islamic books respect.
- ❖ I will try to explain in an easy way.
- ❖ If anyone fails to understand anything, I will not be reluctant to explain it again and again.
- ❖ I will give equal attention to all students.
- ❖ I will refrain from scolding and snapping.
- ❖ I will encourage students according to the situation.
- ❖ Remembering death and the matters following it, I will ponder over the Hereafter myself and make others do so as well.

Intentions of learning funeral rites in Islam

- ❖ I will learn the method of funeral rites in Islam to please Allah *عَزَّوَجَلَّ* and to earn reward in the Hereafter.
- ❖ I will wear neat and clean clothes for showing respect to the knowledge of Deen.
- ❖ I will wear perfume.
- ❖ I will be punctual.
- ❖ I will refrain from rubbing my clothes, body, hair or beard unnecessarily.

- ❖ I will refrain from clawing at the carpet, playing on the floor with my fingers, looking around, talking, and resting against anything.
- ❖ In case I do not observe veiling with a shawl, I will refrain from sitting in a position with my knees raised so that I do not become a cause of unlawful gazing for others.
- ❖ I will refrain from resting my head on the knees, gesturing at others, walking, etc.
- ❖ Showing respect to the knowledge of Deen, I will attentively listen while sitting with my legs folded [as in Tashahhud] as long as possible with the gaze lowered to learn the knowledge of Deen.
- ❖ If required, I will make room for others by occupying lesser space and by moving a little.
- ❖ I will keep my mobile phone switched off.
- ❖ I will try to refrain from talking with people.
- ❖ I will refrain from hurting the feelings of others.
- ❖ I will rightfully earn reward by having patience if something annoys me.
- ❖ If I do not understand something, I will politely request for it to be explained to me again.
- ❖ I will respect Islamic books and teachers.
- ❖ I will not be reluctant in teaching others what I learn.

- ❖ For funeral rites in Islam of devotees of the Prophet, I will spare specific time out of my busy schedule (for example, two or three hours) and offer my services to the Majlis.

Intentions of participating in funeral rites in Islam

- ❖ I will participate in funeral rites in Islam of devotees of the Prophet to please Allah عَزَّوَجَلَّ and to earn Reward in the Hereafter.
- ❖ I will fulfil the obligation of Fard Kifayah.
- ❖ I will fulfil the right of a Muslim.
- ❖ I will carry out all acts in accordance with the Shari' laws and Sunnahs.
- ❖ I will show kindness and express sympathies to the family members of the deceased.
- ❖ I will remain in the state of Wudu as long as possible.
- ❖ If possible, I will make individual efforts kindly on the family members and other relatives of the deceased.
- ❖ I will make Du'a of peace and safety for my own self, for the deceased and his family members, and for the entire Muslim Ummah.
- ❖ To the greatest possible extent, I will try to stop others from committing any act against Shari'ah.
- ❖ I will convey reward to the deceased and persuade his family members to distribute Madani booklets and travel with Madani Qafilah for conveying reward to the deceased. اِنْ شَاءَ اللهُ.

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

26 Madani pearls of Majlis Tajheez-o-Takfeen

- ❖ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: *دَيْتَةُ الْمُؤْمِنٍ خَيْرٌ مِنْ عَمَلِهِ*, i.e. ‘the intention of a believer is better than his deed.’ (*Al-Mu’jam-ul-Kabeer*, vol. 6, pp. 185, *Hadees* 5942)

Therefore, acting upon ‘**Madani In’aam no. 1**’ out of ‘**72 Madani In’amaat**’ gifted by Ameer-e-Ahl-e-Sunnat *داعية تركائهم العالیه*, every responsible Islamic brother of *Majlis Tajheez-o-Takfeen* should keep on making the following intention: ‘To please Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I will carry out the Madani activities of Dawat-e-Islami’s department, ‘*Majlis Tajheez-o-Takfeen*’ according to the method prescribed by the Madani Markaz. *إِنْ شَاءَ اللَّهُ*’

- ❖ The goal of *Majlis Tajheez-o-Takfeen* is: According to Shari’ah and the method prescribed by the Madani Markaz (which should not be against the Shari’ah), teaching Ghusl of the deceased to all the devotees of the Prophet, and earning reward by carrying out all the funeral rites in Islam of deceased Muslims and by expressing sympathies to their family members.
- ❖ All the Islamic brothers of *Majlis Tajheez-o-Takfeen* should learn the Islamic laws of shrouding, burial, expressing condolences, Salat-ul-Janazah, etc. For this purpose, it is necessary to study the book ‘*funeral rites in Islam*’ published by Maktaba-tul-Madinah. Information in this book has been gathered from:

- a) Madani Wasiyyat Naamah
- b) Namaz-e-Janazah ka Tareeqah
- c) Shaytan kay Ba'z Hathyar
- d) Fatihah ka Tareeqah
- e) Qabr Walon ki 25 Hikayaat
- f) Kitab-ul-Janaaiz, page 799 to 857 of part 4, volume 1 of Bahar-e-Shari'at (a publication of Maktaba-tul-Madinah, Karachi)
- g) Fatawa Razawiyyah, volume 9

Moreover, keep on seeking Shar'i guidance from '*Dar-ul-Ifta Ahl-e-Sunnat*' whenever required. The responsible Islamic brothers of this department should receive complete training regarding funeral rites in Islam. They should purchase the DVD, namely '*Tajheez or Takfeen Video Ijtima*' released by Maktaba -tul-Madinah. Moreover, the Video Ijtima can also be watched on this department's website: 'tajheezotakfeen.dawateislami.net'. The target of holding at least one DVD Gathering (funeral rites in Islam) weekly is included in the Jadwal [schedule] of every responsible Islamic person from division to country level.

Every level responsible Islamic brother of *Majlis Tajheez-o-Takfeen* is strongly advised to study the book '*funeral rites in Islam*' and watch this video every year in the month of Muharram-ul-Haraam. Every level responsible Islamic brother will be asked about it in every level Madani Mashwarahs conducted in the month of Safar-ul-Muzaffar.

- ❖ Nigran-e-Majlis (country level) should organise Sunnah-inspiring gatherings at various places from time to time and prepare experienced Islamic brothers in every area/city for

these services by making their mindset. Save their names and contact numbers so that they can be easily contacted whenever required. If possible, ensure that gravediggers attend the Sunnah-inspiring gathering so that they also receive training according to the Shari'ah.

- ❖ A banner should be displayed after seeking Shar'i guidance in the Masajid where the weekly gathering is held. Its heading should be:

‘Contact on this number for the Ghushl of deceased Islamic brothers (*Majlis Tajheez-o-Takfeen*, Dawat-e-Islami)’

Likewise, at the places where gatherings of Islamic sisters are held:

‘Contact on this number for the Ghushl of deceased Islamic sisters (*Majlis Tajheez-o-Takfeen*, Dawat-e-Islami)¹

Even in other Masajid of an area, the contact no. of responsible Islamic brother and the specific sentence for contact should be displayed on Masajid boards or anything else so that people can easily contact when required. (The contact no. should be given with the consent of the Majlis.)

- ❖ Where a Sunni of the correct creed who was a devotee of the Prophet passes away, the Islamic brothers of the Majlis should avail the blessed opportunity of attending the complete funeral (from the Ghushl of the deceased till the burial) with good intentions. Moreover, they should organise gatherings to convey reward as well.

¹ Kindly see the style of banner on the last pages.

- ❖ Try to perform all the activities from Ghushl of the deceased till the burial according to the method mentioned in ‘Madani Will’. Those Islamic brothers who perform Ghushl of the deceased should always carry the book *‘funeral rites in Islam’* published by Maktaba-tul-Madinah, and *‘funeral rites in Islam’* cards. Moreover, they must have the *‘Muslim Funeral app’* in their mobile phones.
- ❖ After Ghushl of the deceased, at times, burial is delayed so that the relatives of the deceased reach for attending the funeral. During this time, convey the *‘call to righteousness’* from the booklet *‘Shocks of the Deceased’* and the book *‘funeral rites in Islam’*; the publications of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Besides this, make the mindset of people that even in this duration, they should keep on reciting the Holy Quran, Salat upon the Holy Prophet ﷺ, Istighfar, and other Tasbeehat.
- ❖ While preparing the shroud, giving Ghushl to the deceased, waiting to offer Salat-ul-Janazah, and burial in the graveyard, one gets many opportunities for making individual efforts. On such occasion, while making individual efforts especially on the family members and relatives of the deceased, efforts should be made to associate them with the Madani environment of Dawat-e-Islami. Moreover, if possible, read out Madani pearls on the way to graveyard from *‘25 Tales of the Graveyard’* and *‘funeral rites in Islam’*.
- ❖ In some areas, recital of the Quran is organised beside the grave just after the burial or the next day to convey reward to the deceased. On such occasion, recital of the Quran should be organised by making the children of the nearby Madrasa-tul-

Madinah (for boys) participate in it with the consent of Majlis Madrasa-tul-Madinah (for boys). (Quran recital should be organised in accordance with the Madani pearls prescribed by Majlis Madrasa-tul-Madinah for boys.)

- ❖ As the customs ('Urf) of every matter vary from place to place, likewise, practices are also different in many matters regarding the Ghushl of the deceased, shrouding and even burial. Moreover, due to ignorance and lack of religious knowledge, it is very probable that even those practices are employed which are against Shari'ah. Having the intention of benefitting the Muslim Ummah, wherever you see/listen to anything happening against Shari'ah, contact Dar-ul-Ifta Ahl-e-Sunnat then and there and convey the call to righteousness to the family members of the deceased politely and wisely with good intentions.
- ❖ After coming across the matters which are against Shari'ah (for example, wailing, chest beating, tearing hair, uttering sentences of Kufr in difficult times, mixed gathering of men and women, etc.), while pointing them out and giving Shar'i guidance, effectively ensure that it does not lead to Fitnah [conflict] and Fasaad [discord] (make such efforts only when you strongly presume that the person will understand if explained). One should present the booklet '**28 Kalimat-e-Kufr**' published by Maktaba-tul-Madinah.
- ❖ On such occasion, a person usually becomes soft-hearted and comes towards righteousness comparatively more easily. On this occasion, the mindset can be given of constructing Masjid, Madaris-ul-Madinah and Jami'at-ul-Madinah, etc. to convey reward to the deceased by reading out Ameer-e-Ahl-e-Sunnat's 'letter of condolence' to them, issued by the Majlis. (It is better

if such efforts are made with the mutual agreement and consent of the responsible Islamic brothers of the concerned departments.)

- ❖ Organise the Gathering of Zikr-o-Na't on the occasions of Soyam¹, Chehlum² and Barsi³. A speech of a Muballigh of Dawat-e-Islami should be arranged, and arrangements should be made for distributing the booklets and other informative material of Maktaba-tul-Madinah in large quantities. Speeches for the Gathering of Zikr-o-Na't for Conveying reward are present in the book '*funeral rites in Islam*'.
- ❖ Do study the pages from 10 to 12 of the booklet '*Shaytan kay Ba'z Hathyar*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Schedule of Gathering' of Zikr-o-Na't for Conveying reward

(At most 92 minutes)

Recitation of the Holy Quran and Na't	25 minutes
Sunnah-inspiring speech	40 minutes
Zikr	5 minutes
Heartfelt Du'a	12 minutes
Salat-o-Salaam (3 couplets) with a concluding Du'a	3 minutes

Madinah: Ensure good timekeeping as per the schedule. Instead of saying 'The gathering will commence after Salat-ul-Isha', state the actual time; for example, if 9 pm is the scheduled time, commence

¹ Gathering for Conveying reward usually on the third day after the death.

² Gathering for Conveying reward usually on the 40th day after the death.

³ Gathering for Conveying reward annually.

the gathering with Quranic recitation on time without waiting for people.

Madinah: Try to make people travel with Madani Qafilahs from there on the spot for Conveying reward.

- ❖ Booklets should be distributed according to the occasion. For example: ‘Qabr ki Pehli Raat’, ‘Murday kay Sadmay’, ‘Murday ki Baybasi’, ‘Chaar Sansanee Khayz Khuwab’, ‘Badshahaun ki Haddiyan’, ‘Fatihah ka Tareeqah’, ‘Faizan-e-Yaseen Shareef’, ‘Faizan-e-Namaz’, etc.
- ❖ Stay in contact with the family members of the deceased afterwards as well. It is highly appreciated if the family members attend at least 12 consecutive weekly gatherings and travel with a 3-day Madani Qafilah every month to convey reward to the deceased.

Monthly targets of Madani Qafilah, Madani In’amaat and various courses

After discussion with their Nigran-e-Mushawarat, every level responsible Islamic brothers of the Majlis should set the monthly targets of Madani Qafilahs, Madani In’amaat, 12-day ‘Islah-e-A’maal Course’ and 26-day ‘12 Madani Kaam Course’. They should then make tireless efforts to achieve the set targets.

Structure for appointing responsible Islamic brothers:

#	Level	Responsible Islamic brother
1	Area	3-member Majlis Tajheez-o-Takfeen at Area level
2	Division	3-member Majlis Tajheez-o-Takfeen at Division level

3	Kabinah	3-member Majlis Tajheez o Takfeen at Kabinah level
4	Kabinat	Kabinat level responsible Islamic brother of Majlis Tajheez-o-Takfeen
5	Province	Province level responsible Islamic brother (Rukn of Majlis)
6	Country	Nigran of Majlis Tajheez-o-Takfeen
7	Rukn-e-Shura	Majlis Tajheez-o-Takfeen

- ❖ There will be a 3-member Majlis each at Kabinah, Division and Area level; Nigran of these Majalis will be Rukn [member] of Kabinah, Rukn of Division Mushawarat and Rukn of Alaqaai Mushawarat respectively.
- ❖ The province level responsible Islamic brothers are the Rukn of the Majlis at Pakistan level.
- ❖ In different countries, there will be a Majlis at country level which will work under the supervision of Rukn-e-Shura. (The responsible Islamic brothers of foreign countries should not give responsibility to any Islamic brother without the consent of the concerned Rukn-e-Shura.)
- ❖ Remember! Permission from the concerned level Nigran is necessary for appointing any level members and Nigrans. (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه likes to have a Madani Islamic brother in every Majlis.)

Dates and Madani pearls of Madani Mashwarahs

#	Date	Those who will conduct Madani Mashwarah	Level	Participants	Madani pearls
1	1	Nigran of Division Mushawarat / Division level responsible Islamic brother	Division	3-member Majlis from Area to Division level	Individual performance, advance schedule and schedule performance, appointment of responsible Islamic brothers, review of progress and regress, next month's targets, etc.
2	2	Nigran of Kabinah / Kabinah level responsible Islamic brother	Kabinah	3-member Majlis from Division to Kabinah level	Individual performance, advance schedule and schedule performance, appointment of responsible Islamic brothers, review of progress and regress, next month's targets, etc.
3	4	Nigran of Kabinat / Kabinat level responsible Islamic brother	Kabinat	Kabinah level responsible Islamic brothers (It is better if 3-member Majlis of every Kabinah attends it.)	Individual performance, advance schedule and schedule performance, appointment of responsible Islamic brothers, review of progress and regress, next month's targets, etc.
4	5	Rukn of Majlis	Province	Members of Kabinat	Individual performance, advance schedule and schedule performance, appointment of responsible Islamic brothers, review of progress and regress, next month's targets, etc.
5	6	Rukn-e-Shura / Nigran of Majlis	Country	Province level responsible Islamic brothers	Individual performance, advance schedule and schedule performance, appointment of responsible Islamic brothers, review of progress and regress, next month's targets, etc.

Explanation: Rukn-e-Shura/Nigran of Majlis should conduct Madani Mashwarah every month of Pakistan level Majlis (responsible Islamic brothers of the province level); one month through internet while face to face next month.

- ❖ To conduct other than routine Madani Mashwarahs of departments or Sunnah-inspiring gatherings of responsible Islamic persons, the 'permission letter' should be filled in completely first and submitted to the concerned responsible Islamic brother according to the prescribed method. (For further explanation, carefully read the Madani pearls of 'Permission form for Madani Mashwarah or Sunnah Inspired Gathering of Zimmahdars'. This permission letter has been emailed by Pakistan Intizami Kabinah office. It can be received again when required.)

Dates of performance submission

Area	Division	Kabinah	Kabinat	Province	Country
2	3	4	5	6	7

- ❖ To avoid excessive Madani Mashwarahs, it is necessary to obtain permission from the concerned Nigran to conduct Madani Mashwarah of any other level than the prescribed levels.
- ❖ When the responsible Islamic brothers of a higher level conduct Madani Mashwarah of responsible Islamic brothers of other levels, the monthly Madani Mashwarahs of lower levels will not be conducted in that month.
- ❖ Likewise, the responsible Islamic brothers of the department will not conduct monthly Madani Mashwarah in the month in which the Nigran of Kabinah/Mushawarat conducts Madani Mashwarah of the responsible Islamic brothers of the department. (It is beneficial to arrange Madani Mashwarah between the Islamic brothers of the department and your Nigran of

Mushawarat from time to time to strengthen and organize the Madani activities of the department.)

- ❖ The responsible Islamic brothers of Pakistan level/overseas level should email the performance to Pakistan Intizami Kabinah / Majlis overseas office and the concerned Rukn-e-Shura by the 7th of every calendar month. (Remember! Performance is not conditional on Madani Mashwarahs. Deliver performance details to your Nigran on the specified date even if Madani Mashwarah could not be carried out due to any reason.)
- ❖ Every responsible Islamic brother should get the schedule of every month approved in advance by the 19th of the calendar month from his Nigran (Nigran of Mushawarat/Nigran of Majlis). Then he should act upon his schedule after informing them beforehand and deliver the performance details of the schedule to his Nigran (Nigran of Mushawarat/Nigran of Majlis) by the 3rd after the month ends.
- ❖ The responsible Islamic brothers of the department should carry out the written work on Tuesday with the consent of the concerned Nigran.
- ❖ Stay in contact with your concerned Nigran of Mushawarat. Keep him informed about your performance details and seek his advice regularly. The more you stay in contact with your Nigran, the more you will become stable [in the Madani environment], *إِنْ شَاءَ اللَّهُ*.
- ❖ For the betterment of this life and the afterlife, the responsible Islamic brothers should try to act upon the following points:

- ❖ Keep on seeking Fard Uloom. For seeking Fard Uloom, develop the habit of studying the books authored by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, *Bahar-e-Shari'at*, *Fatawa Razawiyyah*, *Ihya-ul-Uloom*, etc. Study the following in particular: '*Kitab-ul-Aqaaid*' (a publication of Maktaba-tul-Madinah), a book related to Islamic beliefs, authored by Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ; first part of *Bahar-e-Shari'at*; *Kufriyah Kalimat kay Baaray mayn Suwal Jawab*; particular chapters and parts of *Bahar-e-Shari'at* for learning Islamic rulings; all the books and booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ; and '*Baatini Beemariyon ki Ma'loomat*' and '*Najat Dilanay Walay A'maal ki Ma'loomat*' (the publications of Maktaba-tul-Madinah) for gaining information regarding good and bad character. Allocate some amount of time for studying, for example: 19 minutes in the morning for the books and booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ and likewise, 19 minutes for other books as well after Salat-ul-Maghrib before having dinner.
- ❖ Ensure your presence from beginning till the end in the weekly Madani Muzakarah watched in congregation. By its blessing, you will find imperishable treasure of Ilm-e-Deen. Moreover, acting upon the Madani In'aam no. 47, watch the programme '*Islahi Bayanaat*' broadcast by Madani Channel, and also listen to Faizan-e-Madani Muzakarah and Faizan-e-Fard Uloom memory card. إِنْ شَاءَ اللهُ, you will learn Fard Uloom through them greatly.
- ❖ '*63-day Madani Tarbiyati Course*' is also an effective means of learning some Fard Uloom.

- ❖ Participate in Madani activities practically. Spend at least 2 hours daily in carrying out Madani activities, for example: Making individual efforts upon at least 2 Islamic brothers for giving them the mindset of travelling with Madani Qafilah and carrying out Fikr-e-Madinah daily for acting upon Madani In'amaat; Madani visit; Madrasa-tul-Madinah for adults; Madani Halqah after Salat-ul-Fajr; Sada-e-Madinah; Chowk Dars; attending weekly and other Gatherings punctually from beginning till the end, etc.
- ❖ Keeping an eye on your Madani aim, carry out Fikr-e-Madinah daily and submit the Madani In'amaat booklet to your responsible Islamic brother every month. For striving to reform people of the entire world, keep on travelling with Madani Qafilahs according to the schedule for 12 consecutive months once in your lifetime, 1 month in every 12 months and at least 3 days every month.
- ❖ By carrying out Fikr-e-Madinah regularly, keep on making efforts to become a dear of Attar, friend of Attar, beloved of Attar and Attar's dearest. For becoming consistent, make it your routine to travel with a Madani Qafilah for at least 3 days every month. Moreover, keep on making efforts for talking only when necessary using few words, sign language and through writing. Along with this, keeping your gaze lowered, try to achieve the levels Munasib [satisfactory], Behtar [good] and Mumtaz [excellent] of Qufl-e-Madinah.
- ❖ Read the Madani pearls of Madani Mashwarahs of Markazi Majlis-e-Shura, Kabinah and your department, and also ensure that they are delivered to all the concerned responsible Islamic brothers on time.

- ❖ Acting upon Madani In'aam no. 47, members of the Majlis should watch Madani Channel for at least 1 hour and 12 minutes daily. Moreover, it is a Madani request to watch other recorded Madani Muzakarahs and programmes broadcast on Madani Channel properly along with watching live weekly Madani Muzakarah. (Also persuade others to visit: www.ameer-e-ahlesunnat.net and www.dawateislami.net)
- ❖ While carrying out Madani activities and meeting others, keep on making efforts to make them a Mureed/Taalib [disciple] in the Qadiriyyah Razawiyyah Attariyyah spiritual order through the founder of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri داعية نبينا محمد ﷺ العاليه. If they become Mureed/Taalib, arrange the Maktoob [letter] for them from Majlis Maktubaat-o-Ta'wizaat-e-Attariyyah, and also persuade them to purchase Shajarah-e-Qadiriyyah Razawiyyah Ziyaiyyah Attariyyah and recite it daily.
- ❖ For carrying out Madani activities with Istiqamah [consistently], regularly act upon Madani In'aam no. 24 and 26 especially.

Madani In'aam no. 24: Today, did you abide by the Markazi Majlis-e-Shura, Kabinat, Mushawarats and various Majalis you are subordinate of (within the stipulations of Shari'ah)?

Madani In'aam no. 26: If some responsible brother (or any common Islamic brother) committed a wrongdoing and he needs to be rectified, did you attempt to rectify him (in a polite manner) either in writing or by meeting him in person or مَعَاذَ اللَّهِ did you commit the grave sin of backbiting by revealing it to some other without Shari' permission?

Madinah: The responsible Islamic brothers of foreign countries can make changes and addition in these Madani pearls with the advice and consent of the concerned Rukn-e-Shura.

**Markazi Majlis-e-Shura
(Dawat-e-Islami)**

Madani aim:

I must strive to reform myself and people of the entire world,
إِنْ شَاءَ اللَّهُ.

Date of issue (updated Madani pearls):

30 Zul-Qa'dah 1439 Hijri/ 27 July 2018

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

26 Madani pearls of Majlis Tajheez-o-Takfeen of Islamic sisters

(Aalami Majlis Mushawarat, Dawat-e-Islami)

- ❖ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ, i.e. The intention of a believer is better than his deed.

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

Therefore, acting upon 'Madani In'aam no. 1' out of '63 Madani In'amaat' gifted by Ameer-e-Ahl-e-Sunnat رَاحَتِ بَرَكَاتُهُمُ الْعَالِيَةِ, every level responsible Islamic sister of **Majlis Tajheez-o-Takfeen** should keep on making the following intention: To please Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I will carry out the Madani activities of Dawat-e-Islami's department '**Majlis Tajheez -o-Takfeen**' according to the method prescribed by the Madani Markaz, إِنَّ شَاءَ اللَّهُ.

- ❖ The goal of **Majlis Tajheez-o-Takfeen** is: According to Shari'ah and the method prescribed by the Madani Markaz (which should not be against the Shari'ah), teaching Ghusl of the deceased to all the female devotees of the Prophet, and earning reward by carrying out all the activities of shrouding of deceased Muslims and by expressing sympathies to their female family members and relatives.

❖ Islamic sisters of every level of *Majlis Tajheez-o-Takfeen* should learn the Islamic laws of funeral rites in Islam, expressing condolences, etc. For this purpose, Madani Muzakarah should be listened. Besides this, it is beneficial to study the books and booklets published by Maktaba-tul-Madinah, for example:

- a) Funeral rites in Islam
- b) Madani Wasiyyat Naamah
- c) Namaz-e-Janazah ka Tareeqah
- d) Fatihah ka Tareeqah
- e) Qabr Walon ki 25 Hikaayat
- f) Shaytan Kay Ba'z Hathyar
- g) Kitab-ul-Janaaz, page 799 to 857 of part 4, volume 1 of Bahar-e-Shari'at (a publication of Maktaba-tul-Madinah, Karachi), funeral rites in Islam kay Shar'i Madani Phool, and Fatawa Razawiyyah, volume 9.

Moreover, keep on seeking Shar'i guidance from 'Dar-ul-Ifta Ahl-e-Sunnat' whenever required. The responsible Islamic sisters of this department should receive complete training regarding funeral rites in Islam. The audio memory card released by Maktaba tul Madinah is also a means of it. (The addresses and contact numbers of Dar-ul-Ifta Ahl-e-Sunnat are present in the book *'funeral rites in Islam'*.)

❖ Banner regarding funeral rites in Islam should be displayed at the venues of weekly Sunnah-inspiring gatherings. Presence of funeral rites in Islam responsible Islamic person (Zayli level) near the banner is necessary. Contact no. of funeral rites in

Islam responsible Islamic person (Zayli level) should be mentioned on the banner. It is better to mention 2 such contact nos. on which contact can be made anytime around the clock. (Sample of the banner is present at the end of the book ‘funeral rites in Islam’.)

- ❖ Where a Sunni Islamic sister of correct creed who was a devotee of the Prophet passes away, the Islamic sisters of **Majlis Tajheez-o-Takfeen** should avail the blessed opportunity of attending the complete (funeral rites in Islam) with good intentions. After funeral rites in Islam, at times, the burial is delayed so that the relatives of the deceased reach for attending the funeral. (If the complete veiling of voice can be observed firmly), convey the ‘call to righteousness’ during this time from the booklet ‘Shocks of the Deceased’, etc. published by Maktabatul-Madinah, the publishing department of Dawat-e-Islami. Otherwise, keep on reciting the Holy Quran, Salat upon the Holy Prophet ﷺ, and other Tasbeehat during this time.
- ❖ While preparing the shroud and giving Ghushl to the deceased, one gets many opportunities for making individual efforts. On such occasion, while making individual efforts especially on the family members of the deceased, efforts should be made to associate them with the Madani environment of Dawat-e-Islami.
- ❖ In some areas, Quran-Khuwani¹ is organised after the burial or the next day for Conveying reward of the deceased. On such occasion, Quran-Khuwani should be organised by making the Madani children of the nearby Madrasa-tul-Madinah lil-Banaat² participate in it with the consent of Majlis Madrasa-tul-

¹ Gathering for the recitation of the Holy Quran.

² If it exists over there.

Madinah lil-Banaat. Otherwise, Conveying reward should be gathered from distant Madaris-ul-Madinah. (Study the Madani pearls of Conveying reward in Madrasa-tul-Madinah in the book ‘Tajheez-o-Takfeen’. Moreover, it should be arranged only in accordance with the Madani pearls prescribed by the Majlis Madrasa-tul-Madinah lil-Banaat).

- ❖ As the customs (‘Urf) of every matter vary from place to place, likewise, in different areas, practices are different in many matters regarding the Ghulsh of the deceased, shrouding and even burial. Moreover, due to ignorance and lack of religious knowledge, it is very probable that even those practices are employed which are against Shari’ah. Having the intention of benefitting Muslim Ummah, wherever you see/listen to anything happening against Shari’ah, contact Dar-ul-Ifta Ahl-e-Sunnat then and there and convey the call to righteousness to the family members of the deceased politely and wisely with good intentions.
- ❖ After coming across the matters which are against Shari’ah (for example, wailing, chest beating, tearing hair, uttering sentences of Kufr in difficult times, mix gathering of men and women, etc.), while pointing them out and giving Shar’i guidance, effectively ensure that it does not lead to Fitnah [conflict] and Fasaad [discord] (make such efforts only when you strongly presume that the person will understand if explained). One should present the booklet ‘28 Kalimat-e-Kufr’ published by Maktaba-tul-Madinah.
- ❖ On such occasion, a person usually becomes soft-hearted and comes towards righteousness comparatively more easily. On this occasion, the mindset can be given (either by individual efforts or speech) of constructing Masjid, Madaris-ul-Madinah, Jami’aat-

ul-Madinah, etc. to convey reward to the deceased by reading out Ameer-e-Ahl-e-Sunnat's 'letter of condolence' to them, issued by the Majlis. (It is better if such efforts are made with the mutual agreement and consent of the responsible Islamic sisters of the concerned departments.)

- ❖ Organise the Gathering' of Zikr-o-Na't on the occasions of Soyam¹, Chehlum² and Barsi³. The Gathering of Zikr-o-Na't for Conveying reward should be organised according to the Madani pearls for the Gathering of Zikr-o-Na't (Madani pearls for the Gathering of Zikr-o-Na't are available on the website of Dawat-e-Islami); also distribute the booklets and other informative material of Maktaba-tul-Madinah. (It is better to organise the Gathering of Zikr-o-Na't through the responsible Islamic sisters of Gathering of Zikr-o-Na't (Area level) who are the residents of that area.)
- ❖ Organise gatherings to convey reward (Gathering of Zikr-o-Na't) as well. For this purpose, help can be obtained from the following speeches. (These speeches are available in the book '*funeral rites in Islam*'.)

1. Isal-e-Sawab ki Barakatayn
2. Iman ki Hifazat
3. Sohbat ka Asar
4. Dunya ki Mazammat

Other than these, one can also obtain help from the following books and booklets of Maktaba-tul-Madinah:

¹ Gathering for Conveying reward usually on the third day after the death.

² Gathering for Conveying reward usually on the 40th day after the death.

³ Gathering for Conveying reward annually.

1. Qabr ki Pehli Raat (First Night in the Grave)
2. Murday ki Baybasi (The Helplessness of the Deceased)
3. Murday kay Sadmay (Shocks of the Deceased)
4. Fatihah ka Tariqah (Method of Fatihah)
5. Qabr Walon ki 25 Hikayaat (25 Tales of the Graveyard)
6. Badshahaun ki Haddiyan (Bones of the Kings)
7. Weeran Mahal (Deserted Palace)

Following is the link for the book '*funeral rites in Islam*':
<http://www.dawateislami.net/bookslibrary/3041>

- ❖ Booklets should be distributed according to the occasion. For example: 'Qabr ki Pehli Raat (First Night in the Grave)', 'Murday kay Sadmay (Shocks of the Deceased)', 'Murday ki Baybasi (Helplessness of the Deceased)', 'Chaar Sansanee Khayz Khuwab', 'Badshahaun ki Haddiyan (Bones of the Kings)', 'Fatihah ka Tareeqah (Method of Fatihah)', 'Faizan-e-Yaseen Shareef, 'Faizan-e-Namaz', etc.
- ❖ Islamic sisters who give Ghusl to the deceased should have the book '*funeral rites in Islam*', published by Maktaba-tul-Madinah, and '*funeral rites in Islam card*' with them all the time. Moreover, the mobile application, namely 'Muslim Funeral (Kafan Dafan) app' and the website 'tajiheezotakfeen.dawateislami.net' must also be available as different areas' contact numbers for Ghusl of the deceased are available on them.
- ❖ Stay in contact with the family members of the deceased afterwards as well. The family members should be asked to

make the intention of attending at least 12 consecutive weekly Gatherings to convey reward to the deceased.

- ❖ Funeral rites in Islam training session on area level should be organised according to the ‘Madani pearls of funeral rites in Islam training session’ every calendar month (except for the last 10 days of Ramadan). (‘Madani pearls of funeral rites in Islam training session’ and ‘schedule of funeral rites in Islam training session’ along with the ‘the agonies of death’, ‘intentions of the Ghusl of the deceased’, ‘intentions of shrouding’, ‘questions & answers related to funeral rites in Islam’, ‘required stuff’, ‘4 priceless gifts for shroud’, ‘Madani pearls to console the family members of the deceased’, ‘Laws of Iddat and Mourning’, etc. are mentioned in the book ‘funeral rites in Islam’.)

Following Madani pearls should be conveyed to the responsible Islamic sisters of funeral rites in Islam:

- ❖ One can go for funeral rites in Islam even after Salat-ul-Maghrib.
- ❖ At least 2 and at most 4 Islamic sisters should go for funeral rites in Islam. They should have at least 2 contact nos. through which they can be contacted anytime around the clock.
- ❖ Islamic sisters should go for funeral rites in Islam only in their own locality.
- ❖ Islamic sisters are not permitted to go to other localities for funeral rites in Islam. (However, if her Mahram¹ accompanies her, she can go to the house of someone she knows.)

¹ One with whom marriage is Haraam forever.

- ❖ There shouldn't be any area where even a single Islamic sister is not available for funeral rites in Islam. In this regard, such enormous individual efforts should be made for this purpose that there remains no need to call any Islamic sister from another locality. To achieve it, every Islamic sister associated with Dawat-e-Islami at every level should be provided with the training of funeral rites in Islam, whether she is associated with the department of funeral rites in Islam or not, so that an Islamic sister of another area needs not to be called for this purpose. However, if a responsible Islamic person of Majlis Mu'awanat Bara-e-Islami Behnayn sometimes asks to go to another area for funeral rites in Islam, keeping in mind the situation, Islamic sisters can go to another area as well.
- ❖ There is no harm if a responsible Islamic sister personally goes to different organisations such as a social organisation, hospital, etc. for funeral rites in Islam in the state of complete veiling. However, Majlis has not granted its official permission.
- ❖ There is no harm if old Islamic sisters go for funeral rites in Islam without wearing Niqab.
- ❖ It is better to arrange personal conveyance for going, and returning after funeral rites in Islam. There is no harm in using the facility if the family members of the deceased themselves provide pick & drop or arrange conveyance.
- ❖ Only those who have received training should be given permission to fulfil this important religious obligation of funeral rites in Islam. Test should compulsorily be taken of funeral rites in Islam responsible Islamic sisters (from area level to international level), and every responsible Islamic sister who gives training of funeral rites in Islam every month (and those

Islamic sisters who can properly spare time for giving Ghushl to the deceased), through Test Majlis for Females and funeral rites in Islam responsible Islamic person (Kabinah/Kabinat level). For this purpose, the following Skype and email IDs can be used to contact everyday from 9 a.m. to 4 p.m. (except Sunday). (Everyone from Pakistan and abroad can contact through these IDs):

live:btmattari12 [Skype ID]

btmattari12@outlook.com [Skype ID]

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- ❖ Those Islamic sisters who attain the rank of ‘Mumtaz [excellent]’ in the test will be capable of giving training.
- ❖ Those Islamic sisters who attain the rank of ‘Behtar [good]’ in the test can go for funeral rites in Islam.
- ❖ The Islamic sister who is ‘Mauqoof [weak]’ is unsuccessful in the test.
- ❖ Test Majlis for Females will make arrangements for the training of those who will be ‘Mauqoof [weak]’ in the test. (Remember! Only those Islamic sisters who pass the test will be granted the permission of funeral rites in Islam. Therefore, funeral rites in Islam responsible Islamic person (area level) should make and save a list containing the names, contact numbers and the available timings of those Islamic sisters of her area who attain the rank of ‘Behtar’.)
- ❖ Such responsible Islamic sisters who are not appointed in the department of funeral rites in Islam but have become successful in the funeral rites in Islam test can also hold funeral rites in Islam training session. However, it should be kept in mind that

the Jadwal [schedule] of their own department should not get affected.

- ❖ In a country where there is no Islamic sister who can do the training of funeral rites in Islam (funeral rites in Islam training session), funeral rites in Islam responsible Islamic sister (member of the Overseas Majlis) who has attained the rank of 'Mumtaz' [excellent] in the test can do the training of the responsible Islamic sisters of that country through Skype.
- ❖ In the month of Zul-Qa'dah, funeral rites in Islam responsible Islamic sister (country level) should follow up that funeral rites in Islam training sessions have been organised in which Kabinat, Jami'a-tul-Madinah and Madrasa-tul-Madinah. Explain politely in case some negligence is observed or if such gatherings have not yet been organised.
- ❖ In Zul-Qa'dah, funeral rites in Islam training session should be organised every year in Jami'a-tul-Madinah or Madrasa-tul-Madinah for the Nazimaat [heads], Mu'allimaat [teachers] and students of Jami'a-tul-Madinah. Moreover, in Zul-Qa'dah, funeral rites in Islam training session should be organised every year in Jami'a-tul-Madinah or Madrasa-tul-Madinah for the new Nazimaat [heads] and Mu'allimaat [teachers] of Madrasa-tul-Madinah, and those attending the Madani Qa'idah Course and Mudarrisah Course.

Furthermore, funeral rites in Islam training session should be organised in every three years in Jami'a-tul-Madinah or Madrasa-tul-Madinah for the Nazimaat [heads] and teachers of Dar-ul-Madinah. training [in all these Gatherings] should be given by those Islamic sisters who are eligible for giving . (Every year, funeral rites in Islam training session will take place in 1st

year classes in Jami'a-tul-Madinah. Moreover, funeral rites in Islam training session will take place every year in Madrasa-tul-Madinah for the students of Mudarrisah course and Madani Qa'idah course.)

- ❖ The names of the Islamic sisters who become successful in the test should be displayed on notice boards in Jami'a-tul-Madinah, Madrasa-tul-Madinah and Dar-ul-Madinah, and their details should be provided to the concerned funeral rites in Islam responsible Islamic person (Area level).
- ❖ Funeral rites in Islam responsible Islamic person (Kabinah level) should try to make special Islamic sisters participate in funeral rites in Islam training session through the responsible Islamic person of special Islamic sisters (Kabinah level). They should be made to sit at a side and Muballighah [female preacher] for special Islamic sisters should translate the speech, etc. into sign language in front of them. It is better if the Muballighah for special Islamic sisters is also the one who has attained the rank of 'Mumtaz' [excellent] in the test.
- ❖ Funeral rites in Islam responsible Islamic sisters (Kabinah and Kabinat level) should have a list of the names of all areas under their supervision. They should also have the names and contact numbers of funeral rites in Islam responsible Islamic sisters (Area level).

Structure for appointing responsible Islamic sisters

- ❖ The responsible Islamic sisters for Madani activities of *Majlis Tajheez-o-Takfeen* are appointed from Area level to International level.

- ❖ Funeral rites in Islam responsible Islamic sister of every level should be forbearing, obedient, sociable, faithful, having good character and attributes, sensible, sober, educated, confident, well aware of her responsibilities, observing Shar'i veiling, refraining from personal friendships, acting upon Madani In'amaat, reflecting the Madani rules of Dawat-e-Islami, well aware of the terminologies of Dawat-e-Islami, attending Madani Mashwarahs and Tarbiyati Halqahs regularly; in short, she should be a source of persuasion for others which means that she should be practically involved in Madani activities. The duration of being associated with the Madani environment should at least be 26 months. It is better if she has interest in the Madani activities of funeral rites in Islam.
- ❖ It should be easy for a Tajjheez-o-Takfeen responsible Islamic sister (Area level) to make phone calls and go whenever required. She should also be able to make arrangements [for funeral rites in Islam] anytime around the clock.
- ❖ Any Islamic sister who contacts anyone for funeral rites in Islam should be asked to contact the concerned funeral rites in Islam responsible Islamic sister (Area level).
- ❖ On any level in any department, an Islamic sister should not be appointed merely on the basis that her Mahram (Islamic brother) is a responsible Islamic brother of that particular department. Rather, it should be taken into account whether the Islamic sister is eligible for this Madani activity or not. Nigran-e-Shura's Madani Mashwarah of 11 May 2009 also contained the Madani pearl that 'Madani activity should be assigned to the one who is eligible and like-minded'.

#	Level		Responsible Islamic sister
	Pakistan	Overseas	
1	Area	Funeral rites in Islam responsible Islamic sister (Area level)
2	Division	Division	Funeral rites in Islam responsible Islamic sister (Division level)
3	Kabinah	Kabinah	Funeral rites in Islam responsible Islamic sister (Kabinah level)
4	Kabinat	Kabinat	Funeral rites in Islam responsible Islamic sister (Kabinat level)
5	Province	Zone	Funeral rites in Islam responsible Islamic sister (Province level)
6	Country	Country	Funeral rites in Islam responsible Islamic sister (Country level)
7	Countries	Countries	Countries level responsible Islamic sister
8	International	International	Funeral rites in Islam responsible Islamic sister (Member of Majlis Overseas)

Monthly targets

- ❖ According to the estimation in 2015, death rate in Pakistan was 700 men and 700 women per day. On average, it means 30 men and 30 women per hour. According to it, monthly targets should be set that: Where do we stand now?
- ❖ Our target is: To teach funeral rites in Islam to every female devotee of Rasool.
- ❖ Our target is: To ensure that responsible Islamic sisters are appointed at every level in this department.
- ❖ Our target is: To increase the number of Islamic sisters who receive training and take test every month.

Dates of submission of monthly performance form

- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to International level) should submit performance details every calendar month regularly according to the ‘performance of *Majlis Tajheez-o-Takfeen*’ (from Area level to International level).
- ❖ Funeral rites in Islam responsible Islamic person (Division level): 5th of the calendar month.
- ❖ Funeral rites in Islam responsible Islamic person (Kabinah level): 7th of the calendar month.
- ❖ Funeral rites in Islam responsible Islamic person (Kabinat level): 9th of the calendar month.
- ❖ Funeral rites in Islam responsible Islamic person (Province level): 11th of the calendar month.
- ❖ Funeral rites in Islam responsible Islamic person (Country level): 13th of the calendar month.
- ❖ Countries level responsible Islamic person: 13th of the calendar month.
- ❖ Aalami Majlis Mushawarat responsible Islamic person: 15th of the calendar month.

(All of these papers are present in the record file.)

- ❖ Funeral rites in Islam responsible Islamic persons (country level) should fill in the information regarding funeral rites in Islam test (country level) and submit it to the concerned Rukn-e-Shura of this department and Aalami Majlis Mushawarat responsible Islamic person through the Nigran of Majlis

Mu'awanat Bara-e-Islami Behnein (Rukn-e-Shura) by the 3rd of every calendar month.

- ❖ Aalami Majlis Mushawarat responsible Islamic person should submit the information regarding funeral rites in Islam test (International level) to the Nigran of Majlis Mu'awanat Bara-e-Islami Behnein (Rukn-e-Shura) by the 5th of every calendar month. (Both of these papers are present in the book '*funeral rites in Islam*').
- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to International level) should submit the concerned performance form to the concerned Majlis Mushawarat responsible Islamic sister as well, along with submitting it to the Mushawarat department.
- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to International level) should fill in the performance of Majlis Tajheez-o-Takfeen from Area level to International level, considering the performance of their subordinate responsible Islamic sisters.

(Remember! Performance is not conditional on Madani Mashwarahs. Deliver the performance details to your responsible Islamic sister on the specified date even if the Madani Mashwarah could not be carried out due to any reason.)

- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to International level) should present Madani gifts (books and booklets/ memory cards) in monthly Madani Mashwarahs to their subordinate responsible Islamic sisters, encouraging them in their good performance; for example, attending Sunnah-inspiring Gatherings and Madani Mashwarahs regularly, good funeral rites in Islam performance of theirs, increase in the

concerned responsible Islamic sisters, and submission of performance details on the specified date every month. (Remember! It is not allowed to present gifts from Madani donations.)

- ❖ While presenting the gifts of book/memory card, ask that Islamic sister to make the intention of reading/listening to it in any specified no. of days.

Dates and Madani pearls of monthly Madani Mashwarahs

Funeral rites in Islam responsible Islamic sisters (from Area level to country level) should conduct monthly Madani Mashwarahs and deliver Madani pearls according to the following schedule:

Date	Those who will conduct Madani Mashwarah	Level	Participants	Madani pearls
1	Funeral rites in Islam responsible Islamic sister (Area level)	Area	Funeral rites in Islam responsible Islamic sisters (Zayli level and Halqah level)	Individual performance, advance schedule and schedule performance, review of progress and regress, discussion of next month's targets, etc.
3	Funeral rites in Islam responsible Islamic sister (Division level)	Division	Funeral rites in Islam responsible Islamic sisters (Area level)	Individual performance, advance schedule and schedule performance, review of progress and regress, discussion of next month's targets, etc.
4	Funeral rites in Islam responsible Islamic sister (Kabinah level)	Kabinah	Funeral rites in Islam responsible Islamic sisters (Division level)	Individual performance, advance schedule and schedule performance, review of progress and regress, discussion of next month's targets, etc.
5	Funeral rites in Islam responsible Islamic sister (Kabinat level)	Kabinat	Funeral rites in Islam responsible Islamic sisters (Kabinah level)	Individual performance, advance schedule and schedule performance, review of progress and regress, discussion of next month's targets, etc.

Date	Those who will conduct Madani Mashwarah	Level	Participants	Madani pearls
6	Funeral rites in Islam responsible Islamic sister (Province level)	Province	Funeral rites in Islam responsible Islamic sister (Kabinat level)	Individual performance, advance schedule and schedule performance, review of progress and regress, discussion of next month's targets, etc.
7	Funeral rites in Islam responsible Islamic sister (Country level)	Country	Funeral rites in Islam responsible Islamic sisters (Province level)	Individual performance, advance schedule and schedule performance, review of progress and regress, discussion of next month's targets, etc.

- ❖ In monthly Madani Mashwarah, target should not be given on every column of funeral rites in Islam performance. According to the situation of the country/city in which a Madani Mashwarah is conducted, target should be given of only that Madani activity which is achievable. Then, do follow up the given target.
- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to Country level) should submit practical schedule to their responsible Islamic person by the 2nd of every month. (Both of these papers are present in the record file.)
- ❖ Funeral rites in Islam responsible Islamic persons (Province level) should prepare their schedule in 4 Kabinat every month; funeral rites in Islam responsible Islamic persons (Kabinat level) should prepare their schedule in 4 Kabinahs every month; and funeral rites in Islam responsible Islamic persons (Kabinah level) should prepare their schedule in every Division every month.
- ❖ To avoid excessive Madani Mashwarahs, it is necessary to obtain permission from Majlis Mushawarat responsible Islamic

sister to conduct Madani Mashwarah of any level other than the prescribed levels.

- ❖ When responsible Islamic sisters of a higher level conduct Madani Mashwarah of responsible Islamic sisters of other levels, monthly Madani Mashwarah of lower levels will not be conducted in that month.
- ❖ Likewise, responsible Islamic sisters of departments will not conduct monthly Madani Mashwarah in the month in which the concerned responsible Islamic person of Majlis/Mushawarat conducts Madani Mashwarah of the responsible Islamic sisters of departments. (It is beneficial to arrange Madani Mashwarah between the Islamic sisters of departments and your Majlis Mushawarat from time to time to strengthen and organize the Madani activities of departments.)
- ❖ Funeral rites in Islam responsible Islamic sisters (from Area level to International level) should stay in contact with their responsible Islamic sister. Keep them informed about your performance details and seek their advice regularly. The more you stay in contact with responsible Islamic sister, the more you will become stable [in the Madani environment], **إِنْ شَاءَ اللَّهُ**.
- ❖ If funeral rites in Islam responsible Islamic sisters (from Area level to International level) are not appointed in a certain area or if they are appointed but are not able to carry out Madani activities due to any valid excuse, their performance should be prepared through Majlis Mushawarat responsible Islamic person.
- ❖ If any level responsible Islamic sister is appointed as funeral rites in Islam responsible Islamic sister (from Area level to Country level) in any country, according to the organisational

procedure, make arrangements for giving the '*Madani pearls of funeral rites in Islam*' to the concerned funeral rites in Islam responsible Islamic sister after explaining them in detail.

- ❖ When any level funeral rites in Islam responsible Islamic sister (from Area level to International level) explains any Madani pearl to her subordinate, she should contact the responsible Islamic sister of one lower level [than her subordinate] and wisely ensure that steps have been taken in accordance with that Madani pearl. In case proper steps have not been taken or no step has been taken at all, make the responsible Islamic sister understand politely.
- ❖ For the betterment of this life and the afterlife, funeral rites in Islam responsible Islamic sisters (from Area level to International level) should try to act upon the following points:
- ❖ Keep on seeking Fard Uloom. For seeking Fard Uloom, develop the habit of studying the books authored by Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه, *Bahar-e-Shari'at*, *Fatawa Razawiyyah*, *Ihya-ul-Uloom*, etc. Study the following in particular: '*Kitab-ul-Aqaaid*' (a publication of Maktaba-tul-Madinah), a book related to Islamic beliefs, authored by Mufti Sayyid Muhammad Na'eemuddin Muradabadi بِرَحْمَةِ اللَّهِ عَلَيْهِ; first part of *Bahar-e-Shari'at*; *Kufriyah Kalimat kay baaray mayn Suwal Jawab*; particular chapters and parts of *Bahar-e-Shari'at* for learning Islamic rulings; all the books and booklets of Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه; and '*Baatini Beemariyon ki Ma'loomat*' and '*Najat Dilanay Walay A'maal ki Ma'loomat*' (the publications of Maktaba-tul-Madinah) for gaining information regarding good and bad character. Allocate some amount of time for studying, for example: 19 minutes in the morning for the books and booklets of Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه and likewise,

19 minutes for other books as well after Salat-ul-Maghrib before having dinner.

- ❖ Strictly observe Shar'i veiling always and refrain from wearing attractive Burqa'.
- ❖ Spend at least 2 hours daily in carrying out Madani activities, for example, attending weekly gatherings and Tarbiyati Halqahs punctually from beginning till the end, etc.
- ❖ Along with acting upon Madani In'amaat for striving to reform your own self, join Qufl-e-Madinah campaign permanently. Carry out Fikr-e-Madinah daily and submit the Madani In'amaat booklet every month to your responsible Islamic sister. Striving to reform the people of the entire world, keep on persuading your Maharim¹ to travel with Madani Qafilah according to the schedule for 12 consecutive months once in a lifetime, one month in every 12 months, and at least 3 days every month.
- ❖ Keep on making efforts to become Ajmayri, Baghdadi, Makki and Madani daughter of Attar by carrying out Madani activities which will earn you the pleasure of Allah عزوجل. Moreover, speak only when necessary, using minimum words, and try to converse through writing and sign language. Also try to keep your gaze lowered.
- ❖ Read the Madani pearls received from Madani Mashwarahs of Markazi Majlis-e-Shura, Kabinah and your department yourself, and ensure that they are delivered to all the concerned responsible Islamic sisters on time.

¹ Plural of Mahram - One with whom marriage is Haraam forever.

- ❖ Along with watching the live weekly Madani Muzakarah, it is a Madani request to watch other recorded Madani Muzakaraha and Madani Channel programmes with full concentration. (Also persuade others to visit: www.ameer-e-ahlesunnat.net and www.dawateislami.net)
- ❖ While carrying out Madani activities and meeting others, keep on making efforts to make them Mureed / Taalib [disciple] in the Qadiriyyah Razawiyyah Attariyyah spiritual order through the founder of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دامت برکاتہم العالیہ. If they become Mureed / Taalib, arrange the Maktoob [letter] for them from Majlis Maktubaat-o-Ta'wizaat-e-Attariyyah, and also persuade them to purchase Shajarah-e-Qadiriyyah Razawiyyah Ziyaiyyah Attariyyah and recite it daily.
- ❖ Madani In'aam no. 21: Today, did you abide by the Markazi Majlis-e-Shura, Kabinat, Mushawarats and various Majalis you are subordinate of (within the stipulations of Shari'ah)?

Madani In'aam no. 24: If some responsible sister (or any common Islamic sister) committed a wrongdoing that needs to be rectified, did you attempt to rectify her (in a polite manner) either in writing or by meeting her in person or مَعَاذَ اللَّهِ did you commit the grave sin of backbiting by revealing it to some other without Shari' permission?

- ❖ Follow up

The saying of Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ: Follow up is the essence of Madani activities. (Madani Kamaun ki Taqseem kay Taqazay, page 9)

- ❖ In their diaries, funeral rites in Islam responsible Islamic sisters (from Area level to International level) should note down the Madani activities mentioned in the book '*funeral rites in Islam*' or highlight them so that they can act upon every Madani pearl on time.
- ❖ Funeral rites in Islam responsible Islamic sisters (from Area level to International level) should follow up the Madani pearls, enquiring about the extent to which they are acted upon from their subordinate responsible Islamic sisters in monthly Madani Mashwarah as well.
- ❖ If Madani activities lack progress, explain the concerned responsible Islamic sisters and prepare plans for betterment in the future.
- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to International level) should have the book 'funeral rites in Islam' with them.
- ❖ Funeral rites in Islam responsible Islamic persons (from Area level to International level) should preserve the practical schedule of their subordinate responsible Islamic sisters and filled in 'performance forms', placing them in order in the 'Display File'.
- ❖ If you encounter any problem or there is any Madani Mashwarah, convey it to your responsible Islamic sister according to the organisational procedure.
- ❖ In case funeral rites in Islam responsible Islamic sister (Kabinah level) is a Shar'i traveller, she can explain the Madani pearls through telephonic Mashwarah as well if necessary.
- ❖ According to the situation and conditions of your country, amendments can be made in these Madani pearls as per the requirement with the consent of your Nigran of country's

Kabinah or the responsible Islamic person (Kabinah level) of Majlis Mu'awanat Bara-e-Islami Behnein and the concerned countries responsible Islamic person.

VISITING THE SICK

Excellence of Salat upon the Holy Prophet ﷺ

The Beloved Rasool ﷺ has stated: Adorn your Majalis with [the act of] reciting Salat upon me because your recitation of Salat upon me will be Noor [light] for you on the Day of Judgement.

(Jami'-us-Sagheer lis-Suyuti, pp. 280, Hadees 458)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Do not curse fever!

Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved Rasool ﷺ visited Sayyidatuna Umm-us-Saa'ib رَضِيَ اللَّهُ عَنْهَا. He ﷺ said: 'What has happened to you that you are shivering?' She humbly replied: '[I] have fever. May Allah عَزَّوَجَلَّ not give blessing in it.' He ﷺ said: 'Do not curse fever as it removes the mistakes of a person just like a furnace [removes] the dirt of iron.'

(Muslim, pp. 1392, Hadees 2575)

Good news

Sayyidatuna Umm-e-'Alaa رَضِيَ اللَّهُ عَنْهَا – the sister of the father of Sayyiduna Hakeem Bin Hizam رَضِيَ اللَّهُ عَنْهُ and one of those women who pledged allegiance to Rasoolullah ﷺ – has stated: When I became ill, the Beloved Rasool ﷺ visited me. He said to me: O Umm-e-'Alaa! Listen to the good news that illness of

a Muslim takes the sins away from him as fire takes the dirt of iron and silver away.¹ (*Abu Dawood, vol. 3, pp. 246, Hadees 3092*)

Dear Islamic brothers! Illness is a source of blessings and forgiveness. Therefore, if you fall ill, do not grieve over it; instead, thank Allah ﷺ and rightfully earn more reward by having patience. When anyone falls ill, visit him to console and comfort him as visiting the sick is a blessed Sunnah of our Beloved Rasool ﷺ and it is a great reward-earning act as well. Let's now read some Madani pearls of visiting the sick from the booklet, namely 'The Calls of the River' authored by Ameer-e-Ahl-e-Sunnat رَدَاةَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, but let's make some good intentions first.

Intentions of visiting the sick

- ❖ I will visit the sick devotees of the Prophet to please Allah ﷺ and to earn reward in the Hereafter.
- ❖ I will act upon the Sunnah of visiting the sick.
- ❖ According to Sunnah, I will place my hand on the forehead of the sick person and recite this: 'لَا بَأْسَ ظُهُورًا إِنْ شَاءَ اللَّهُ'
- ❖ Telling him the virtues of illness, I will console him.
- ❖ Telling him the virtues of patience, I will persuade him to have patience.
- ❖ In case he makes complaints, if possible, I will explain to him politely and persuade him to be thankful.
- ❖ I will ask him to make Du'a for me.

¹ For knowing more virtues, cures and manners of illness, study the booklet 'Ailing Worshipping' authored by Ameer-e-Ahl-e-Sunnat رَدَاةَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

- ❖ I will not inquire about the illness and treatment unnecessarily.
- ❖ According to the situation, I will tell about the blessings of Ta'wizat-e-Attariyyah and advise him to have spiritual treatment.
- ❖ Along with presenting fruit and other things, I will present the booklets of Maktaba-tul-Madinah as a gift and (if possible), I will persuade him to read them and make the visitors read as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

31 Madani pearls of visiting the sick

8 Sayings of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

- ❖ 'عُودُوا الْبَرِيضَ' i.e. Visit the sick. (*Al-Adab-ul-Mufrid, pp. 137, Hadees 518*)
- ❖ He who goes to visit any sick person, Allah عَزَّوَجَلَّ grants him shade of seventy-five thousand (75000) angels; Allah عَزَّوَجَلَّ writes one virtue for him for every foot he raises, and for every foot he places, Allah عَزَّوَجَلَّ erases one of his sins and raises him by one rank, until he sits at his place. When he sits, mercy envelops him and the mercy keeps him enveloped until he returns to his home. (*Al-Mu'jam-ul-Awsat, vol. 3, pp. 222, Hadees 4396*)
- ❖ He who goes to visit any sick person, a proclaimer from the sky proclaims [for him]: Receive glad tidings (good news); your [state of] walking is good and you have made an abode of Jannah your [final] destination. (*Ibn Majah, vol. 2, pp. 192, Hadees 1443*)
- ❖ The Muslim who goes for visiting any Muslim in the morning, seventy thousand angels do Istighfar (Du'a for forgiveness) for him till the evening, and if he goes in the evening, seventy

thousand angels do Istighfar till the morning; and there will be a garden for him in Jannah. (*Tirmizi, vol. 2, pp. 290, Hadees 971*)

- ❖ He who has made Wudu nicely and then visited his sick Muslim brother with the intention of [earning] reward will be moved away to a distance of 70 years from Hell. (*Abu Dawood, vol. 3, pp. 248, Hadees 3097*)
- ❖ When you visit a sick person, ask him to make Du'a for you as his Du'a is like the Du'a of angels. (*Ibn Majah, vol. 2, pp. 191, Hadees 1441*)
- ❖ Any Du'a of a sick person is not left unanswered until he gets well. (*Attargheeb Wattarheeb, vol. 4, pp. 165, Hadees 5344*)
- ❖ When any Muslim goes for visiting any sick Muslim, he should recite the following Du'a 7 times: ' **أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْكَرِيمِ** : ' **أَنْ يَشْفِيكَ** . (I ask the The Greatest, The Master of the Throne, Allah **عَزَّوَجَلَّ** to cure you.) If death has not come, he will be cured. (*Abu Dawood, vol. 3, pp. 251, Hadees 3106*)
- ❖ It is Sunnah to visit sick person. If you know that visiting a sick person will cause him inconvenience, do not visit him in such condition. (*Bahar-e-Shari'at, part 16, vol. 3, pp. 505*)
- ❖ Visit a sick person even if you have strained relations with him or you do not like being in his company.
- ❖ Visit a sick person with the intention of acting upon the Sunnah. You will not earn reward if you visit him merely for the purpose that he also visits you when you fall ill.
- ❖ When you visit a sick person and observe the severity of his illness, do not talk to him using words of hopelessness, for

example: ‘Your condition is serious’. Moreover, do not nod your head in a way that reflects his serious condition.

- ❖ When you visit a sick person or meet a distressed person, signs of grief and sorrow should be prominent on your face.
- ❖ The sick person or his family members should never have the impression by your way of conversation that you are happy in their troubled time.
- ❖ Express your sympathies to the family members of the sick person as well and offer your assistance in every possible manner.
- ❖ Get closer to the sick person and inquire about his health. Make Du’a for his health and well-being.
- ❖ The blessed habit of Rasoolullah ﷺ was that when he would go for visiting a sick person, he would say: ‘لَا بَأْسَ ظُهُورٌ، إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ’. (There is no harm [in it]. If Allah ﷻ wills, this illness will purify (you from sins).) (*Sahih Bukhari, vol. 2, pp. 505, Hadees 3616*)
- ❖ Ask the sick person to make Du’a for you as a sick person’s Du’a is not rejected.
- ❖ Saying of Rasoolullah ﷺ: The complete visiting of a sick person is to place the hand on the sick person’s forehead and ask him how he is feeling. (*Sunan-ut-Tirmizi, vol. 4, pp. 335, Hadees 2740*)

In the explanation of the aforementioned Hadees, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: It means, when someone goes to visit a sick person, he should place his hand on the sick person’s forehead and then say this (i.e. how are you feeling?); as a sick

person gains comfort through this. However, he should not place his hand for a long time; the hand is placed for showing love and affection. (*Mirat-ul-Manajih, vol. 6, pp. 358*)

- ❖ In the presence of a sick person, say things that give comfort to his heart. Mention the virtues of illness and the mercy of Allah ﷻ so that he concentrates on the reward of the Hereafter and does not complain about his illness.
- ❖ While visiting a sick person, according to the situation, call him towards righteousness as well. Especially, make his mindset to offer Salah regularly as even many Salah-offering people do not offer Salah during illness.
- ❖ Persuade the sick person to watch Madani Channel and tell him about its blessings.
- ❖ Persuade the sick person to travel with Madani Qafilahs, and in case it is not possible for him to travel, ask him to make someone amongst his family members travel with Madani Qafilah. Moreover, tell him those Madani parables of Madani Qafilahs in which the blessings of Du'as have brought about cure for the sick.
- ❖ Do not prolong your visit to a sick person and do not make any noise over there. However, if the sick person himself wants you to sit for a long time, fulfil his wish if possible.
- ❖ Some people have a habit of telling cures to a sick person or his family members upon meeting them and some even insist that the sick person tries the cure they are telling. They say: Take such and such a medicine, and you will get well! A sick person should not try the cure told by everyone as 'a little knowledge is a dangerous thing'. A sick person should seek his doctor's

advice before trying any cure told by someone. Beware! Those people who are not doctors but still keep on telling cures should give up this habit.

- ❖ It is good to present gifts while visiting a sick person but in case one cannot take gifts, he should still not abandon visiting someone, thinking: ‘What he or his family members will feel if I do not take anything with me?’ One should visit the sick in every condition so that he does not miss a chance of earning reward.
- ❖ If you take fruit, biscuits and other gifts while going to inquire after a sick person, it is advisable to present some Madani booklets published by Maktaba-tul-Madinah as well to the sick person so that he can gift them to the visitors, and his neighbour patients and their relatives (if he is in a hospital). A sick person should himself have some Madani booklets purchased and earn reward by keeping them with him for this purpose.
- ❖ Visiting a sick Faasiq [transgressor] is also permissible, as visiting someone sick is from the rights of Islam, and a Faasiq is also a Muslim. (*Bahar-e-Shari’at, part 16, vol. 3, pp. 505*)
- ❖ It is not permissible to visit a sick Murtad [religious apostate] and a Harbi Kafir. (In the present era, all the Kafirs in the world are Harbi Kafirs.)
- ❖ It is not allowed to visit a sick heretic (who is not a Murtad), and Shari’ah has not permitted to do so.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have read the Madani pearls containing the manners and virtues of visiting the sick. Therefore, keeping in mind these Madani pearls, visit the sick to earn great reward

whenever you get a chance. Especially, do act upon the Madani pearl of making Du'a for a sick person as your Du'a may be answered and the distressed sick person may get well. In this regard, read the parable of Mahboob-e-Attar, late Rukn-e-Shura, Haji Zamzam Raza Attari رحمۃ اللہ علیہ:

Child got cured without operation

An Islamic brother of Larkana, Sindh who belongs to Majlis Wukala (a department formed to carry out Madani activities of Dawat-e-Islami amongst lawyers and judges) has stated: My 18 month old son fell seriously ill on 13 May 2012 because of extreme hot weather. Fluid had accumulated in his lungs due to which he was admitted to hospital where he received treatment for 14 days but his health deteriorated further. Therefore, on 27 May 2012, we shifted him to a good hospital of Karachi where he received treatment for further 15 days. Doctors finally said that a major operation of the child's lungs will be carried out. Hearing this, we became extremely worried.

In those days, Mahboob-e-Attar, Haji Zamzam Raza Attari رحمۃ اللہ علیہ came to the hospital so visit my sick son. After making Du'a, he recited blessed words and blew on my son, and consoled me, saying: 'Have courage, إِنَّ شَاءَ اللَّهُ, medicines will cure him; there will be no need of operation.' When tests were carried out the next day before operation, doctors were astonished to see the reports and said: 'There is no need of operation now; the child will recover through medicines only.' In this way, أَلْحَمْدُ لِلَّهِ, my son got well through medicines and the blessing of the Du'as of Haji Zamzam Raza Attari رحمۃ اللہ علیہ. (*Mahboob-e-Attar ki 122 Hikayaat, pp. 80*)

Detail about the agonies of death

The Arabic word used to describe this stage, which is *نزع*, literally means ‘to pull’. It refers to the state when the soul leaves the body. Whoever is born in this world will certainly die someday. Likewise, we will also have to die and face the matters following the death. Remember! Every moment is taking us closer to death but we have forgotten our death and are waiting for that ‘tomorrow’ in which we will repent and carry out good deeds. While advising a young person, Sayyiduna Mansoor Bin Ammar *رحمته الله عليه* said: ‘O young person! Your youth should not deceive you. There were many young people who delayed repentance and formed great expectations. They forgot their death and kept on saying: We will repent tomorrow or the day after tomorrow. It continued until they met death in this state of heedlessness and they were lowered into the dark graves.’

(Mukashafa-tul-Quloob, pp. 34)

Remembering death

Saying of the Beloved Rasool *صلى الله عليه وآله وسلم*: Frequently remember that (i.e. the death) which destroys pleasure. *(Sunan-ut-Tirmizi, vol. 4, pp. 138, Hadees 2314)*

It is stated in a blessed Hadees: He who remembers death 20 times in the day and the night will be raised with Shuhada [martyrs].

(Sharh-us-Sudoor, pp. 20)

Wise Believer

Sayyiduna Ibn Umar *رضي الله عنهما* has narrated: An Ansari Sahabi humbly asked in the court of the Beloved Rasool *صلى الله عليه وآله وسلم*: ‘Ya Rasoolallah *صلى الله عليه وآله وسلم*! Who is the wisest believer?’ The Beloved Rasool *صلى الله عليه وآله وسلم* responded: The one who remembers death

more and prepares for [the matters] following it properly. (*Ibn Majah, vol. 4, pp. 496, Hadees 4259*)

Therefore, we should also make our mindset to prepare for death and the Hereafter. We should sincerely repent of our sins and make firm intention that we will spend rest of our life in accordance with the Sunnah, **إِنْ شَاءَ اللَّهُ**.

Death of a Believer and a Kafir

Sayyiduna Zayd Bin Aslam **رَحْمَةُ اللَّهِ عَلَيْهِ** has stated: When there remain such sins of a believer which have no good deeds in exchange for them, he is made to suffer death throes so that these death throes become the expiation for those sins, and the difficulties of a believer are a cause of his elevation to higher ranks in Jannah. On the other hand, if a Kafir [unbeliever] carries out any good deed in this world, death is made easy for him so that he gets the complete return of that deed in this world; then he certainly has to go towards Hell.

(*Sharh-us-Sudoor, pp. 29, Al-Mu'jam-ul-Kabeer lit-Tabarani, vol. 10, pp. 79, Hadees 10015*)

Agonies of death

Dear Islamic brothers! Mentioning the agonies of death, Allamah Jalaluddin Suyuti **رَحْمَةُ اللَّهِ عَلَيْهِ** has stated in *Sharh-us-Sudoor*: Amongst the terrible [matters] of this world and the Hereafter, death is the most terrible one. It is more severe than being split by saws, being cut by scissors and being boiled in pots. If the deceased gets life again and reveals the agonies of death to people, they will become sleepless and all [their] comforts and luxuries will become unpleasant.

(*Sharh-us-Sudoor, pp. 33, Mawsu'ah Ibn Abid Dunya, vol. 5, pp. 446, Hadees 170*)

A thorny branch

Sayyiduna Umar رضي الله عنه said to Sayyiduna Ka'b رضي الله عنه: 'Tell us regarding the severity of death.' Sayyiduna Ka'b رضي الله عنه said: 'Ameer-ul-Mu'mineen! Death is like that branch which has many thorns, and it has entered a person's body. Its every thorn has made its place in every vein. Then someone pulls it out very harshly, so some portion of it comes out and the rest remains inside the body.'

(Mukashafa-tul-Quloob, pp. 168, Musannaf Ibn Abi Shaybah, vol. 8, pp. 312, Hadees 122)

Satanic attack

Dear Islamic brothers! The matter of the final moments of one's life is really critical. On one side, there are difficulties of death, and on the other side, there are serious satanic attacks to destroy one's Iman [faith]. At the time of death, Satan uses various tricks to destroy the Iman of a dying person by any means. In '*Madkhal*', Imam Ibn-ul-Haaj Makki رحمته الله عليه has stated: In the final moments of a person's life, two Satans come and sit on both of the shoulders of a person, one having the face of his father and the other having the face of his mother. One says: 'That person has died as a Jew; you also become a Jew as Jews are in great comfort there.' The other says: 'That person departed this life as a Christian; you also become a Christian as Christians are in great comfort there.' *(Al-Madkhal li Ibn-ul-Haaj, vol. 3, pp. 181)*

Dear Islamic brothers! Only that person's Iman will remain safe on whom Allah عز وجل will bestow His special blessings and favours. We make Du'a in the court of Allah عز وجل that by the Wasilah of His Beloved Rasool صلى الله عليه وآله وسلم, He عز وجل preserves our Iman at the time of death, grants us a good end, and protects us from Satan at the time of death.

May the Beloved Rasool ﷺ show mercy and may we meet death having the blessed sight of Rasoolullah ﷺ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ya Ilahi bhool jaoon naz' ki takleef ko
Shadi-e-deedar-e-husn-e-Mustafa ka sath ho*

Now some Madani pearls are being mentioned. When someone undergoes the agonies of death, help him by acting upon these Madani pearls to please Allah عزوجل, to earn reward, to help Muslims, and with other good intentions.

Madani pearls for the people present near a dying person

When death approaches and its signs are visible, the Sunnah is to:

- ❖ Lay the dying person on his right side and position his face towards the Qiblah.
- ❖ It is also permissible to lay him straight and position his feet towards the Qiblah since the face will be positioned towards the Qiblah in this case as well. However, raise the head slightly in this condition.
- ❖ If it is difficult to position his face towards the Qiblah because it causes pain to the dying person, leave him in the same state he is in. (*Durr-e-Mukhtar, vol. 3, pp. 91*)

Signs of the death of a Believer

Sayyiduna Salman Farsi رضي الله عنه has stated that he heard the Beloved Rasool ﷺ saying: Look for three signs in a dying person. If his forehead gets sweated, tears come into his eyes and nostrils

flare, then this is the mercy of Allah **عَزَّوَجَلَّ**. (*Nawadir-ul-Usool lil Hakeem At-Tirmizi, vol. 1, pp. 272*)

It is Sunnah to do Talqeen of Kalimah Tayyibah to a dying person

It is Sunnah to do Talqeen of Kalimah Tayyibah to a dying person. It is narrated from Sayyiduna Abu Sa'eed Khudri **رَضِيَ اللهُ عَنْهُ** that the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: Do Talqeen of Kalimah Tayyibah **'لَا إِلَهَ إِلَّا اللهُ'** to your dying people. (*Muslim, pp. 821, Hadees 2123*)

Ameer-ul-Mu'mineen Sayyiduna Umar Farooq **رَضِيَ اللهُ عَنْهُ** has stated: Be present near your dying people at the time of death. Do Talqeen of Kalimah Tayyibah **'لَا إِلَهَ إِلَّا اللهُ'** to them and do the Zikr of Kalimah Tayyibah in front of them because these dying people see those things which you do not see. (*At-Tazkirah lil-Qurtubi, pp. 35*)

Madani pearls of Talqeen

- ❖ At the time of death, do Talqeen to a dying person until the soul reaches the throat. Talqeen means: Recite **'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَرَأْسُ شَهَادَتِي مُحَمَّدٌ رَسُولُ اللهِ ﷺ'** near him loudly but do not ask him to say it. (*Jauhara-tun-Nayyarah, pp. 130*)
- ❖ Stop doing Talqeen when he recites Kalimah. However, if he says something else after reciting Kalimah, then do Talqeen again so that his last words are **'لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ'**. Saying of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**: The one whose last words are **'لَا إِلَهَ إِلَّا اللهُ'** will enter Jannah. (*Abu Dawood, vol. 3, pp. 255, Hadees 3116*)

Dear Islamic brothers! According to the aforementioned blessed Hadees, the one whose last words are Kalimah Tayyibah is a dweller of Jannah. Therefore, how fortunate and enviable are those people who depart this life while reciting Kalimah Tayyibah. May Allah ﷻ bless us as well with this opportunity that we also recite Kalimah Tayyibah with our tongue at the time of death.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

In this regard, read a Madani parable which illustrates the blessings of the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah.

The beloved of Attar

The Nigran of Markazi Majlis-e-Shura of Dawat-e-Islami, Haji Muhammad Mushtaq Attari رَحْمَةُ اللَّهِ عَلَيْهِ remained ill for some period of time and then met death while suffering from the same illness. Those Islamic brothers who were present near him in his last moments have stated: In the night, the condition of Haji Muhammad Mushtaq Attari رَحْمَةُ اللَّهِ عَلَيْهِ started deteriorating and worsening so he رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘position my face towards the Qiblah.’ Therefore, his face was positioned towards the Qiblah as he had ordered. He رَحْمَةُ اللَّهِ عَلَيْهِ started reciting Salat-o-Salaam and Kalimah Tayyibah again and again with his eyes closed. He رَحْمَةُ اللَّهِ عَلَيْهِ kept on doing Zikr and reciting Salat upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the same way for a long time. Then he repeatedly recited Kalimah Tayyibah ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ’ loudly and the final moments of his life came. Then, he departed from this world.

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Murdah Bol Utha, pp. 14)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Related to Talqeen in the final moments before death, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: According to the majority of Ulama, this command of Talqeen of Kalimah Tayyibah is for Istihbaab [declaring it Mustahab¹]. Remember! If a believer could not recite Kalimah while dying, like an unconscious person, Shaheed, etc., he has died on Iman since he was a believer in his life; therefore, he is a believer after death as well. In fact, even if he utters Kufr in the state of unconsciousness of the agonies of death, still he will be considered as a believer, and his shrouding, burial and Salat-ul-Janazah will be performed, as committing Kufr in the state of unconsciousness does not affect one's Iman. (*Mirat-ul-Manajih*, vol. 2, pp. 444)

- ❖ Talqeen should be done by a pious person; he should not be the one who feels happy on the death of the dying person. Being surrounded by righteous and pious people at the time of death is highly preferable. Recitation of Surah Yaseen² there and making the environment fragrant at that time is Mustahab; for example, light up frankincense or a joss stick. (*Aalamgiri*, vol. 1, pp. 157)

¹ An act which is rewardable if performed, but there is no sin or dislike if it is not done

² Surah Yaseen and some of its virtues are present at the end of the book.

- ❖ At the time of death, a woman during her monthly cycle or postnatal bleeding can be present near a dying person. However, a woman who has not yet performed Ghusl after the completion of her monthly cycle or postnatal bleeding, and Junub¹ should not be present there.
- ❖ One should try to ensure that a photograph (of a living a being) or a dog is not present in the house. If it is present there, it should be immediately removed from the house as angels of mercy do not come at the place where these are present.
- ❖ At the dying person's time of death, keep on praying for him and for your own self, and do not utter any bad word since angels say Aameen on everything said during that time.
- ❖ If you observe that someone is suffering during the agonies of death, recite Surah Yaseen and Surah-al-Ra'd² as these Surahs ease the pain of death.

The blessed Murshid did Talqeen

Muballigh-e-Dawat-e-Islami of Tando Jam (Sindh), Iftikhar Ahmad Attari was very modern before getting associated with the Madani environment. Fortunately, he got associated with the Madani environment of Dawat-e-Islami. He started calling people towards righteousness by the blessing of the company of preachers who act upon the Sunnahs and by the blessing of being connected with Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*. It had not been a long time after getting associated with the Madani environment when he suddenly felt pain in his chest after offering Salat-ul-Isha one night in Shawwal-ul-Mukarram. The pain kept on increasing, so he was

¹ Such a person on whom Ghusl is Fard

² (Bahar-e-Shari'at, vol. 1, pp. 808)

taken to a doctor. Medicine relieved the pain to some extent but suddenly, he then started reciting Kalimah Tayyibah ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ ﷺ’ loudly again and again. His son Muhammad Umair Attari asked the reason for suddenly starting the recitation of Kalimah Tayyibah again and again. He said: ‘Son, look at the front. My Peer-o-Murshid [spiritual guide], Ameer-e-Ahl-e-Sunnat داعية بركاته العالیه is doing Talqeen for reciting Kalimah Tayyibah.’ Having said this, he again started reciting Kalimah Tayyibah loudly and while he was reciting ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ ﷺ’ again and again, his soul departed from the body. His son has stated that after Salat-ul-Maghrib before his demise, he had filled in the Madani In’amaat booklet as well while doing Fikr-e-Madinah. (*Bay Qasoor ki Madad, pp. 19*)

May Allah عزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! You have just read a Madani parable of a fortunate Islamic brother associated with the Madani environment of Dawat-e-Islami that Ameer-e-Ahl-e-Sunnat داعية بركاته العالیه did Talqeen to him for Kalimah Tayyibah in his final moments before death. This Islamic brother was a preacher who would remain busy calling people towards righteousness, performing Fikr-e-Madinah according to Madani In’amaat and carrying out Madani activities of Dawat-e-Islami. Therefore, you also start carrying out Madani activities after getting associated with the Madani environment of Dawat-e-Islami for developing the love for the blessed Awliya, receiving blessings of the Awliya, and for the betterment of this life and the afterlife. Moreover, make it your routine to act upon the Madani In’amaat and travel with the Madani Qafilahs for achieving

the Madani aim: I must strive to reform myself and people of the entire world. For increasing your interest and enthusiasm, here are the prayers that Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has bestowed on those who act upon the Madani In'amaat. Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has stated:

Du'a of Attar

May Allah **عَدَّوَجَلَّ** keep you smiling like the evergreen flowers of Madinah Munawwarah. May your happiness never come to an end. May you find joy and pleasure everywhere in life, in demise, in the agonies of death, in Barzakh, and in the difficult moments of the Day of Judgement. May Allah **عَدَّوَجَلَّ** forgive you and your entire family. May Allah **عَدَّوَجَلَّ** bless you with the neighbourhood of His Beloved **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Jannat kay Talabgaraun kay liye Madani Guldastah, pp. 33)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Act upon these Madani pearls once the soul has departed

- ❖ When the soul departs, tie a wide ribbon from below the lower jaw till the head so that the mouth does not remain open, and the eyes should be closed. Moreover, the fingers, hands and legs should be straightened. These acts should be performed by that family member of the deceased, like father or son, who can perform them more gently. *(Jauhara-tun-Nayyarah, pp. 131)*
- ❖ Recite the following Du'a while closing the eyes:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

Translation: In the Name of Allah ﷺ; and upon the nation of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Also recite the following Du'a:

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَاسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ
مَا خَرَجَ إِلَيْهِ خَيْرًا مِّمَّا خَرَجَ عَنْهُ

(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 97)

Translation: O Allah ﷻ! Ease his matter on him and also ease on him the matters following it. Make him fortunate with Your meeting, and make his afterlife better than his worldly life.

- ❖ Place [a piece of] iron, or mud, or anything which is heavy on his stomach so that the stomach does not swell but it should not be heavier than the requirement as it causes pain. (Aalamgiri, vol. 1, pp. 157)
- ❖ It is permissible to recite the Holy Quran near the deceased if his whole body is covered with cloth. However, there is unconditionally no harm in Tasbeeh and other Azkaar.

(Rad-dul-Muhtar, vol. 3, pp. 98)

Madinah: Make the announcement¹ of the death for informing neighbours, friends, and relatives, etc. so that more and more people offer Salah and make Du'a for him because it is a right on them to offer his Salah and make Du'a [for him]. (Aalamgiri, vol. 1, pp. 157)

¹ Read the announcement of the death and other announcements at the end of the book.

Detail about Ghusl of the deceased

Giving Ghusl to the deceased is Fard Kifayah. It is also a source of earning great reward and virtues. The one who gives Ghusl to the deceased with a sincere intention for earning reward becomes deserving of '*the forgiveness of sins*' by the mercy of Allah ﷺ.

Excellence of giving Ghusl to the deceased

Sayyiduna Jabir رضى الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: The one who gives Ghusl to any deceased person will become so pure and clean from his sins like he was on the day when his mother gave him birth.

(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 6, pp. 429, Hadees 9292)

Tip for forgiveness of forty grave sins

It is stated in a blessed Hadees: Allah ﷺ forgives forty grave sins of the one who has given Ghusl to a deceased person and hidden his imperfection. *(Al-Mu'jam-ul-Kabeer lit-Tabarani, vol. 1, pp. 315, Hadees 929)*

Now the method of Ghusl of the deceased will be explained but first make some intentions.

Intentions of Ghusl of the deceased

- ❖ I will give Ghusl to the deceased to please Allah ﷺ and to earn reward in the Hereafter.
- ❖ I will fulfil a Fard Kifayah.
- ❖ I will remain in the state of Wudu as long as possible.
- ❖ If necessary, I will tell the method and Sunnahs of Ghusl to the helpers before Ghusl.

- ❖ I will take special care of keeping the Satr of the deceased covered.
- ❖ I will move the body parts of the deceased gently.
- ❖ I will refrain from Israaf [wastage] of water.
- ❖ I will try to take heed by observing the helplessness of the deceased.
- ❖ I will seek Shar'i guidance from Dar-ul-Ifta Ahl-e-Sunnat if I come across any problem.
- ❖ Allah ﷻ forbid; if the face of the deceased turns black or if any other [bad] change is noticed, I will hide it as commanded by Shari'ah and persuade the helpers as well to hide it.
- ❖ If a good sign is observed like fragrance is smelt, or a smile is observed on the face of the deceased, etc., I will tell it to others as well.

Method of Ghusl of the deceased

Light up joss sticks or frankincense and move it around the bench of Ghusl three times or five times or seven times. Lay the deceased on the bench in the same way as he is laid in the grave. Cover the portion of the body from the navel to the knees including the knees with a cloth. (Nowadays white cloth is used to cover the body during Ghusl. Once it gets wet, the Satr of the deceased is exposed. Therefore, the cloth should be of brown or any dark colour, and it should be so thick that the Satr is not exposed when the cloth gets wet. It is better if the cloth is folded once.) Gently remove the clothes of the deceased taking great caution of veiling. Now the Ghusl-giving person should wrap a cloth on his hand and first do Istinja of the deceased on both sides (i.e. wash with water).

Then he should make Wudu of the deceased as for Salah. It includes: Washing the face and then washing both hands of the deceased up to and including the elbows thrice. Then perform moistening of the head, and thereafter, wash both the feet thrice. Wudu of the deceased does not include washing hands up to the wrists first, rinsing the mouth and sniffing water into the nose. However, wet a piece of cloth or cotton wool and rub it on the teeth, gums, lips and nostrils of the deceased.

Then if the deceased has a beard or hair on the head, wash it; soap or shampoo can be used. Now lay the deceased on his left side and pour water fragrancd with jujube leaves (which should now be lukewarm) from head to toe such that it reaches the bench. If water of jujube leaves is not available, use pure lukewarm water. Then repeat this step after laying the deceased on his right side. Then make him sit with a support and gently move your hand towards the bottom on the lower part of the stomach of the deceased; wash if anything gets excreted. There is no need to repeat Wudu and Ghushl. At the end, pour camphor water from head to toe. Then wipe the body gently with a pure cloth. It is Fard to pour water on the whole body once whereas it is Sunnah to pour it thrice. Do not pour excess water in Ghushl of the deceased. Remember! You will be held accountable for every drop [of water] in the Hereafter¹. (*Madani Wasiiyat Naamah, pp. 12*)

Method of Ghushl of the deceased of an Islamic sister

Arrange the following stuff for Ghushl and Kafan:

1. Bench of Ghushl

¹ For important information regarding the wastage of water and Musta'mal water, read the booklet, namely 'Method of Wudu' authored by Ameer-e-Ahl-e-Sunnat.

2. Joss stick
3. Matchstick
4. Two thick sheets (it is better if they are brown)
5. Cotton wool
6. Two pieces of cloth (for Istinja and other purposes)
7. Two buckets
8. Two mugs
9. Soap
10. Jujube leaves
11. Two towels
12. Unstitched cloth for shrouding of a large width
13. Scissors
14. Needle and thread
15. Camphor
16. Fragrance

Light up joss sticks or frankincense and move it around the bench of Ghusl three times or five times or seven times. Lay the deceased on the bench in the same way as she is laid in the grave. Cover the portion of the body from chest to the knees including the knees with a cloth. (Nowadays white cloth is used to cover the body during Ghusl. Once it gets wet, the Satr of the deceased is exposed. Therefore, the cloth should be of brown or any dark colour, and it should be so thick that the Satr is not exposed when the cloth gets wet. It is better if the cloth is folded once.) Gently remove the clothes of the deceased taking great caution of veiling. Similarly, gently remove nose pin, earrings or any other jewellery the deceased is wearing. Now the Ghusl-giving person should wrap a

cloth on her hand and first do Istinja of the deceased on both sides (i.e. wash with water).

Then she should perform Wudu of the deceased as for Salah. It includes: Washing the face and then washing both hands up to and including the elbows thrice. Then perform moistening of the head, and thereafter, wash both the feet thrice. Wudu of the deceased does not include washing the hands up to the wrists first, rinsing the mouth and sniffing water into the nose. However, wet a piece of cloth or cotton wool and rub it on the teeth, gums, lips and nostrils of the deceased.

Then wash the head; soap or shampoo or both can be used. (However, their excess usage makes the hair tangled; therefore, water fragrancd with jujube leaves is sufficient.) Now lay the deceased on her left side and pour water fragrancd with jujube leaves (which should now be lukewarm) from head to toe such that it reaches the bench. If water of jujube leaves is not available, use pure lukewarm water. Then repeat this step after laying the deceased on her right side. Then make her sit with a support and gently move your hand towards the bottom on the lower part of the stomach of the deceased; wash if anything gets excreted. There is no need to repeat Wudu and Ghysl. At the end, pour camphor water from head to toe. Then wipe the body gently with any pure cloth. Do not pour excess water in Ghysl of the deceased. Remember! You will be held accountable for every drop [of water] in the Hereafter.

(Madani Wasiiyat Naamah, pp. 12)

Madani pearls of Ghysl of the deceased

- ❖ The Ghysl, Kafan [shrouding] and burial of the deceased should be carried out as soon as possible as great emphasis is laid on it in Hadees. *(Jauhara-tun-Nayyarah, pp. 131)*

Mufti Ahmad Yar Khan رحمۃ اللہ علیہ has stated: Burial should be carried out as soon as possible. It is strictly impermissible to delay burial without any necessity as it involves the risk of swelling, decaying and disrespect of a dead body. (*Mirat-ul-Manajih, vol. 2, pp. 447*)

- ❖ It is Fard to pour water on the whole body once and it is Sunnah to pour water thrice. It is Mustahab to cover the area where Ghusl is being given so that none other than the Ghusl-giving persons and the helpers can see the dead body. While giving Ghusl, a dead body can be laid in the position as laid in a grave, or the feet pointing towards Qiblah or in whatever position it is easy. (*Aalamgiri, vol. 1, pp. 158*)

Madani pearls for a Ghusl-giving person

- ❖ A Ghusl-giving person should be in the state of purity. If a Junub (such person on whom Ghusl has become Fard) gives Ghusl, Ghusl will be valid but it is disliked. (*Aalamgiri, vol. 1, pp. 159*)
- ❖ It is not disliked if a person gives Ghusl without being in the state of Wudu. (*Aalamgiri, vol. 1, pp. 159*)
- ❖ It is better that the closest relative of the deceased gives Ghusl. If he is not present or does not know the method of giving Ghusl, any other person who is trustworthy and pious can give Ghusl. (*Aalamgiri, vol. 1, 159*)
- ❖ It is Mustahab to make the environment around a Ghusl-giving person fragrant so that he does not notice if a dead body gives off an unpleasant smell, otherwise he will become agitated. Moreover, a Ghusl-giving person should not look at any body part unless necessary as it is possible that a deceased person has

some imperfection in his body which he used to hide from others. (*Jauhara-tun-Nayyarah, pp. 131*)

- ❖ A man should give Ghusl to a man, and a woman should give Ghusl to a woman. If the deceased is a small boy, a woman can also give him Ghusl; and if the deceased is a small girl, a man can also give her Ghusl. ‘Small’ here means that the deceased should not have reached the age of sensual desires. (*Aalamgiri, vol. 1, pp. 160*)
- ❖ It is Mustahab for a Ghusl-giving person to perform Ghusl after Ghusl of the deceased. (*Dar-ul-Ifta Ahl-e-Sunnat*)

What if the deceased falls into water?

If the deceased fell into water or it rained over him such that water flowed over his whole body, Ghusl is completed. However, Ghusl of the deceased which is Wajib [compulsory] on the living will only be fulfilled when people give Ghusl. Therefore, if the deceased is found in water, move him in the water thrice with the intention of giving Ghusl so that Sunnah Ghusl is completed. If the deceased is moved in the water once, the Wajib is fulfilled but the Sunnah remains incomplete. (*Rad-dul-Muhtar, vol. 3, pp. 109*)

What if the skin of the deceased is falling off?

- ❖ If the skin of any body part of the deceased is falling off by itself, do not pour water over it and bury that skin along with the deceased. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ If the body of the deceased has become so delicate that the skin will fall off if touched, do not touch it; only pour water over it. (*Aalamgiri, vol. 1, pp. 158*)

Cutting the hairs and nails of the deceased

❖ It is impermissible and Makruh Tahreemi (prohibitively disliked) to comb the hair of the head or beard of the deceased, to cut his nails, or to shave, cut or pluck the hairs of any body part. In fact, the ruling states that the deceased should be buried in the same state he is in. However, if a nail is already broken, it can be taken out; and if nails or hairs have been cut, place them in the shroud. *(Rad-dul-Muhtar, vol. 3, pp. 104)*

❖ Any body part of the deceased that has been removed due to illness or any other reason should be buried.

(Dar-ul-Ifita Ahl-e-Sunnat)

Different Madani pearls

❖ If a bandage is wrapped on the wound of the deceased, do not remove it. *(Dar-ul-Ifita Ahl-e-Sunnat)*

❖ The bandage wrapped after inserting a cannula should be removed through lukewarm water if it can easily be removed, otherwise leave it. *(Dar-ul-Ifita Ahl-e-Sunnat)*

❖ If blood flows after Ghusl of the deceased due to which the shroud becomes impure, neither will the Ghusl be performed (again) nor will the shroud be changed. In fact, if such condition is faced, neither Ghusl nor Takfeen [shrouding] should be performed again. However, it is better to place more cotton wool at the place from where the blood is flowing so that the shroud remains clean. *(Dar-ul-Ifita Ahl-e-Sunnat)*

❖ There is no harm in placing cotton wool in nose, ears, mouth and other openings after giving Ghusl; however, it is better to avoid it. *(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 104)*

- ❖ There is no harm in cleansing the private parts of the deceased with the lumps of earth but it is better to avoid using anything which may cause even slight pain to the deceased. *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ Water should be poured carefully on armpits and other body parts where water does not reach easily.
- ❖ It is not necessary to recite Du'as, Kalimah, etc. while pouring water during Ghusl; purity will be attained through water. *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ Ghusl can be given on traditional woven bed as well but it is better to reserve one woven bed for it. Then Ghusl should be given on that woven bed every time. However, there is no harm even if someone does not reserve it and gives Ghusl on a woven bed used by people. That woven bed should be used afterwards as well; leaving it unused is Israaf [wastage]. *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ It is a custom at some places to arrange new clay pots and vessels for giving Ghusl to the deceased; doing so is needless. Pots and vessels available in the house can also be used to give Ghusl. Some ignorant people break these pots and vessels after giving Ghusl. This act is impermissible and Haraam [prohibited] as it is a waste of money. If someone thinks that these pots and baseless have become Najas [impure], it is a completely baseless perception.

Firstly, water does not splash onto them. Secondly, according to the preferred opinion of Islamic scholars, the deceased is given Ghusl for removing Najasat-e-Hukmiyyah; so in case drops of water splash onto them, this will be Musta'mal [used] water and Musta'mal water is not Najas [impure], same as the water of

Wudu and Ghushl of the living. If we assume that the water splashing onto them is impure, they can still be made pure by washing thoroughly. At most places, these pots and lotas are left in Masjid. If a person has the intention of facilitating Salah-offering people and conveying its reward to the deceased, this intention is good and it so leaving them in the Masjid is good. However, it is sheer ignorance to hold the opinion that keeping these pots and vessels at home brings bad luck. Some people pour away the [leftover] water of the pots and vessels; this is also Haraam. (*Bahar-e-Shari'at, part 4, vol. 1, pp. 816*)

- ❖ It is against Sunnah to apply Kohl to the eyes of the deceased after Ghushl of the deceased. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ In case the deceased is wearing dentures, they should be removed if they can be removed easily without causing pain to the deceased, and if there is the risk of causing pain to the deceased, leave them. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ If someone asks to give Ghushl to a deceased person of corrupt beliefs, one should not go for giving Ghushl as Shari'ah has not given permission to do such favour to a person of corrupt beliefs. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ A woman can give Ghushl to her deceased husband. (*Aalamgiri, vol. 1, pp. 160*)

Madani pearls for Islamic sisters

- ❖ If a woman dies during her monthly cycle or post-natal bleeding, or if a Junubiyah [a woman on whom Ghushl has become Fard] dies, giving Ghushl only once is sufficient as one Ghushl suffices even if Ghushl becomes Wajib through more than one cause. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 102*)

- ❖ It is better to involve the close relatives of a deceased woman, like mother, daughter, sister, daughter-in-law, etc., in giving Ghusl if possible, as the family members will give Ghusl gently. *(Aalamgiri, vol. 1, pp. 159)*
- ❖ A pregnant woman can also give Ghusl.
- ❖ The Ghusl-giving person should be in the state of Taharat [purity]. If a Junubiyah (such woman on whom Ghusl has become Fard) gives Ghusl, Ghusl will be valid but it is disliked. *(Aalamgiri, vol. 1, pp. 159)*
- ❖ If a deceased woman is wearing nail polish, remove it as much as possible without causing pain to her. Nail polish remover can be used for this purpose. *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ A sheet or any other cloth that is used to cover the deceased while giving Ghusl will not be considered as impure unless one is certain about its state of impurity. Therefore, it can be used [afterwards as well]. *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ It is impermissible to adorn the deceased (i.e. applying make-up, henna, etc.). *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ It is a widespread rumour amongst people that the Islamic sisters who go for Ghusl of the deceased face spiritual problems; this is a baseless rumour and just a delusion. Likewise, it is also wrongly believed that an unmarried woman should not come near the deceased; this is also a baseless rumour. *(Dar-ul-Ifta Ahl-e-Sunnat)*
- ❖ The husband can carry his wife's bier, lower his wife into the grave, and also look at her face. It is prohibited only to give her Ghusl and touch her body directly without anything in between. *(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 105)*

Ghushl of the deceased of Mufti-e-Dawat-e-Islami

Dear Islamic brothers! A person who knows that world is treacherous, who remembers death every moment, has the habit of Tilawat [recitation] and Ibadat [worship], and keeps on doing Zikr and sending Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be successful in this world and the Hereafter. Following is a Madani parable of the Muballigh of Dawat-e-Islami who possessed such attributes and good character.

The Rukn [member] of Markazi Majlis-e-Shura of Dawat-e-Islami –the Madani movement of devotees of the Prophet for preaching Quran and Sunnah – and Mufti-e-Dawat-e-Islami, Al-Hafiz, Al-Qari, Al-Haaj Allamah Maulana Muhammad Farooq Attari Madani رَحْمَةُ اللهِ عَلَيْهِ was a sincere and enthusiastic Muballigh of Islam. He was unique in piousness and asceticism. He would recite one Manzil of the Holy Quran daily and would so recite the complete Quran in seven days. He would observe Qufi-e-Madinah of the tongue strictly. He would talk when someone would converse with him, otherwise he would remain silent most of the time. He was never seen laughing loudly; however, he would wear a smile on his face. He was a courteous, solemn and sociable person. He was very active in the Madani activities of Dawat-e-Islami; especially, he was very punctual in Madani In'amaat and Madani Qafilahs.

Likewise, he was a good teacher and a Mufti [Islamic jurist] as well. He would teach his students with great concentration in an easy to understand manner and would satisfy those who would ask questions. In Dar-ul-Ifta, he would listen to the questions posed by people attentively and would reply in an easy to understand manner. He wrote about 4000 Fatawa. He also wrote the explanation of Tafseer Jalalayn of about 1200 pages.

Furthermore, he had also completed his work on 6 parts of Siraat-ul-Jinaan, the Tafseer of the Holy Quran. He spent a purposeful life and departed this life while rendering his services to Islam. He passed away in Karachi on 18 Muharram-ul-Haraam 1427 Hijri, 17 February 2006, on Friday. He رَحْمَةُ اللهِ عَلَيْهِ was given Ghusl at about 10 o'clock in the night. The Islamic brothers who gave Ghusl have stated: 'We saw with our eyes that Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ was smiling during Ghusl.' Other Islamic brothers present over there have also stated the same thing. The following couplets of Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ عَلَيْهِ depict the life of Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ:

یاد داری کہ وقت زادن تو ہمہ خندان بدنند تو گریاں
 آچنجاں زی کہ وقت مردن تو ہمہ گریاں شونند تو خنداں

Translation: Remember! When you came into the world, you were crying and people were smiling. Spend such life that on your death, people cry and you smile.

Lips moved during Na't Khuwani

After giving Ghusl, Islamic brothers gathered around Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ and started Na't Khuwani. A second-year student of Takhassus-fil-Fiqh (Mufti course) has stated: I saw that the lips of my respected teacher, Mufti-e-Dawat-e-Islami, Al-Haaj Maulana Muhammad Farooq Attari Madani رَحْمَةُ اللهِ عَلَيْهِ were also moving during Na't Khuwani.

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Detail about Kafan [shroud]

A set of cloths in which a person is wrapped after death is called Kafan. It is Fard Kifayah.

Excellence of shrouding

Dear Islamic brothers! Shrouding a deceased person is a rewardable deed. In many blessed Ahadees, glad tidings have been given of Heavenly attire and elegant silk clothes for the one who performs shrouding. Following is one blessed Hadees:

Heavenly attire

Sayyiduna Abu Umamah رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: He who carries out shrouding of any deceased person, Allah عز وجل will make him wear dress of Sundus (an extremely elegant silk dress of Paradise). (*Al-Mu'jam-ul-Kabeer lit-Tabarani, vol. 8, pp. 281, Hadees 8078*)

Categories of Kafan

There are three categories of Kafan: (1) Zarurat [necessary] (2) Kifayat [sufficient] (3) Sunnat.

Kafan-e-Zarurat

Kafan-e-Zarurat for both man and woman is whatever is available, and it should at least be sufficient to cover the whole body.

(*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 115*)

Kafan-e-Kifayat

Kafan-e-Kifayat consists of two cloths for a man: (1) Lifafah (2) Izaar.

Kafan-e-Kifayat consists of three clothes for a woman: (1) Lifafah (2) Izaar (3) Aaurhni or (1) Lifafah (2) Qamees (3) Aaurhni.

(Bahar-e-Shari'at, vol. 1, pp. 817)

Kafan-e-Sunnat

Kafan-e-Sunnat consists of three cloths for a man: (1) Lifafah (2) Izaar (3) Qamees.

Kafan-e-Sunnat consists of five cloths for a woman: (1) Lifafah (2) Izaar (3) Qamees (4) Seenah-band (5) Aaurhni.

(Bahar-e-Shari'at, vol. 1, pp. 817)

A Khunsa Mushkil (a hermaphrodite who has the signs of both man and woman and it is not known whether it is a man or a woman) should be given five clothes like a woman but it is impermissible to give it shroud coloured with safflower or saffron, or made of silk. *(Aalamgiri, vol. 1, pp. 161)*

Kafan of children

A child who has reached the age of sensual desires comes into the category of a Baaligh. He or she should be given as many clothes in Kafan as a Baaligh person is given. A boy smaller than this can be given one cloth (Izaar), and a girl smaller than this can be given two cloths (Lifafah and Izaar). It is good if a boy is also given two cloths (Lifafah and Izaar), and it is better to give complete Kafan to both, even if a child has survived for only a day.

(Rad-dul-Muhtar, vol. 3, pp. 117)

Details of Kafan [shroud]

1. **Lifafah:** (i.e. large wrapping sheet) A sheet which should be larger than the height of the deceased so that it can be tied from both sides.
2. **Izaar:** (i.e. lower garment) from top of the head to the feet. It is smaller than Lifafah, not having the portion which is excess in Lifafah for tying it.
3. **Qamees:** (i.e. upper garment, a.k.a. Kafani) from neck to below the knees. It should be equal at the front and back and it should not contain sleeves, and cuts on the sides. Cut the Qamees of a man from shoulders and that of a woman from chest.
4. **Seenah-band** (i.e. chest cover): From the chest to the navel and it is better if Seenah-band is till the thighs.
5. **Aurhni** (i.e. face cover): It should be 1.5 yards long. (*Madani Wasiyyat Naamah, pp. 11; Bahar-e-Shari'at, vol. 1, pp. 818*)

Usually, a ready-made shroud is purchased. It is not necessary that one finds it equal to Masnoon [Sunnah-conforming] size according to the height of the deceased. It is also possible that a shroud may be so long that it lies under the category of Israaf [wastage]. Therefore, caution lies in cutting a shroud from a roll of cloth as per the requirement. (*Madani Wasiyyat Naamah, pp. 11*)

Intentions of shrouding

- ❖ I will shroud the deceased to please Allah **عَزَّوَجَلَّ** and to earn reward in the Hereafter.
- ❖ I will fulfil Fard Kifayah.

- ❖ Before shrouding, I will tell the method and Sunnahs of shrouding to the helpers if necessary.
- ❖ I will place the deceased from the bench of Ghusl on the shroud gently with utmost care and I will take special care of keeping the Satr of the deceased covered during that time.
- ❖ I will write ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ on the forehead of the deceased with my index finger (without ink).
- ❖ Likewise, I will write ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ’ on the chest of the deceased (without ink).
- ❖ I will apply Itr or perfume to the deceased.
- ❖ If the blessed water of Madinah and Zamzam is available, I will sprinkle it on the shroud.
- ❖ I will place Shajarah Shareef, ‘Ahd Naamah, etc. after making a niche in the wall of the grave towards the Qiblah.

Method of shrouding a man

Light up joss sticks or frankincense and move it around the shroud three times or five times or seven times. Now, first place down the Lifafah i.e. the large wrapping sheet, then place the Izaar on top of it, and then place the Qamees on top of this. Now lay the deceased on the shroud and make him wear the Qamees. Then apply perfume to the beard (if the deceased has no beard, apply perfume to the chin) and to the whole body. Apply camphor to those body parts on which a person performs Sajdah, i.e. forehead, nose, hands, knees and feet. Then fold the Izaar first from the left side and then

from the right side. Now, at the end, fold the Lifafah in the same way, first from the left side and then from the right side so that the right portion remains on top. Tie the shroud at the top and bottom.

(Madani Wasiyyat Naamah, pp. 13)

Method of shrouding a woman

Light up joss sticks or frankincense and move it around the shroud three times or five times or seven times. Now, first place down the Lifafah i.e. the large wrapping sheet, then place the Izaar on top of it, and then place the Qamees on top of that. Thereafter, lay the deceased on the shroud and make her wear the the Qamees. Then divide her hair into two parts and place them on the chest above the Qamees. Place the Aurhni below the top half portion of the back and folding it above the head, place it on the face like a veil so that it remains on the chest. It should be from half of the back of the deceased to the feet in length and as wide as the gap between two earlobes. Some people place the Aurhni like women wear a scarf on their heads; this is against Sunnah. Now apply perfume to the whole body and apply camphor to those body parts on which a person performs Sajdah, i.e. forehead, nose, hands and knees (neither can one see the Satr area nor touch it directly without anything in between). Then fold the Izaar first from the left side and then from the right side. Then, at the end, fold the Lifafah in the same way, first from the left side and then from the right side so that the right portion remains on top. Tie the shroud at the top and bottom. At the end, place the Seenah-band from the chest to the thighs and tie it with a string. (Nowadays, the Lifafah is placed last even in the shroud of a woman. There is no harm if the Seenah-band is placed after the Qamees but it is better that the Seenah-band is placed at the end.) *(Madani Wasiyyat Naamah, pp. 13)*

How should a shroud be?

- ❖ The shroud should be of good quality. For a man, its value should be equivalent to the value of clothes he would wear on Eid occasions and Fridays. For a woman, its value should be equivalent to the value of clothes she would wear while going to her parents' house. It is stated in a blessed Hadees: Give good shrouds to deceased people as they meet each other and feel proud, i.e. feel happy, for a good shroud. (*Rad-dul-Muhtar, vol. 3, pp. 112*)
- ❖ White shroud is better as the Beloved Rasool ﷺ has said: Shroud your deceased in white cloths. (*Tirmizi, vol. 2, pp. 301, Hadees 996*)
- ❖ Shroud can also be of old cloth but in this case, it should be washed, as a clean shroud is preferable. (*Jauhara-tun-Nayyarah, pp. 135*)
- ❖ It is a blessing [for the deceased] if the shroud is sprinkled with Zamzam water or the water of Madinah; in fact, with both. (*Madani Wasiyyat Naamah, pp. 4*)

Different Madani pearls

- ❖ Place both hands of the deceased at the sides, not on the chest, as placing them on the chest is the way of Kuffar [unbelievers]. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 105*)
- At some places, the hands are placed below the navel like in the Qiyam of Salah; do not place them like this either. (*Bahar-e-Shari'at, vol. 1, pp. 816*)
- ❖ If the deceased has left some wealth, the shroud should be purchased with his own wealth. (*Rad-dul-Muhtar, vol. 3, pp. 114*)

- ❖ If someone has made a will that two cloths should be given to him in the shroud, this will should not be accepted and three cloths should be given. If he has made a will that a shroud of 1000 rupees should be given, this will not be accepted as well; the shroud should be given of the average value. (*Rad-dul-Muhtar, vol. 3, pp. 112*)
- ❖ Ulama and Mashaikh can be buried with Imamah. It is not allowed to bury common people with Imamah. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 112*)
- ❖ After Ghushl of the deceased and before covering the face with the shroud, first write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' on the forehead with your index finger (without ink). (*Madani Wasiyyat Naamah, pp. 4*)
- ❖ Likewise, write 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ' on the chest. (*Madani Wasiyyat Naamah, pp. 5*)
- ❖ Write 'يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' on the place of heart. (*Madani Wasiyyat Naamah, pp. 5*)
- ❖ In the portion between the navel and the chest, write 'يَا إِمَامَ أَحْمَدَ', 'يَا إِمَامَ أَبُو حَنِيفَةَ' (رضي الله عنه), 'يَا عَوْثَ أَعْظَمَ دَسْتَكِيرَ' (رضي الله عنه), 'يَا شَيْخَ ضِيَاءِ الدِّينِ' (رضي الله عنه), 'رُضَا' (رضي الله عنه) on the shroud with your index finger. (*Madani Wasiyyat Naamah, pp. 5*)

You can also write your Murshid's name, like 'يَا عَطَّارَ'.

- ❖ Moreover, "مَدِينَةَ مَدِينَةَ" should be written from above the navel to the head on the complete shroud (except the back). Remember! This all should be written only with index finger, not with ink, and it is better if any Sayyid Sahib or Aalim writes these.

- ❖ Place the stones of the dates of Madinah Munawwarah **ذَاتِمَا اللَّهُ** **شَرْقًا وَتَغْطِيَمَا** on both the eyes. (*Madani Wasiyyat Naamah, pp. 5*)
- ❖ There is no harm if any Islamic sister sees the deceased during her monthly cycle or pregnancy. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ It is permissible to add stitches on the cloth of shroud through a sewing machine (or by hand). (*Dar-ul-Ifta Ahl-e-Sunnat*)

4 Priceless gifts for shroud

1. Write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 70 times and place it in the shroud of the deceased. **إِنْ شَاءَ اللَّهُ**, the matter related to Munkar Nakeer will become easy. (*Shams ul Ma'arif, translated version, pp. 74*)
2. Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq **رَضِيَ اللَّهُ عَنْهُ** has narrated that the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: '[For] the one who recites Ahd Naamah after every Salah (i.e. after offering Fard, Sunnahs, etc.), an angel writes it, stamps it, and preserves it for the Day of Judgement. When Allah **عَزَّ وَجَلَّ** will raise that person from the grave, the angel will bring that document with him and an announcement will be made: Where are the people of Ahd? Give them Ahd Naamah.' After mentioning this Hadees, Imam Hakeem Tirmizi **رَحِمَهُ اللَّهُ عَلَيْهِ** has stated: 'This Ahd Naamah was written in the shroud of Imam Taaos **رَحِمَهُ اللَّهُ عَلَيْهِ** according to his will.' (*Durr-e-Mansoor, part 16, Surah Maryam, Taht-al-Ayah: 87, vol. 5, pp. 542*)

Related to this Du'a of Ahd Naamah, Imam Faqeeh Ibn Ujail **رَحِمَهُ اللَّهُ عَلَيْهِ** has stated: If this Ahd Naamah is written and kept in the grave with a deceased person, Allah **عَزَّ وَجَلَّ** will protect him from the questions of Nakirayn [the angels, namely Munkar

and Nakeer], and from the torment of grave. (*Fatawa Razawiyah*, vol. 9, pp. 109)

Following is the Ahd Naamah:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنَ الرَّحِيمَ
إِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
أَنْتَ وَحَدِّكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ فَلَا تُكَلِّبْنِي
إِلَى نَفْسِي فَإِنَّكَ إِنْ تُكَلِّبْنِي إِلَى نَفْسِي تُفَرِّبْنِي مِنَ الشَّرِّ وَتُبَاعِدْنِي
مِنَ الْخَيْرِ وَإِنِّي لَا أَثِقُ إِلَّا بِرَحْمَتِكَ فَاجْعَلْ رَحْمَتَكَ لِي عَهْدًا عِنْدَكَ
تُؤَدِّيهِ إِلَيَّ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

(*Durr-e-Mansoor, Part 6, Maryam, Taht-al-Ayah: 87, vol. 5, pp. 542*)

3. If anyone writes the following Du'a in the shroud of the deceased, Allah عَزَّوَجَلَّ will protect the deceased from torment till the Day of Judgement:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا عَالِمَ السِّرِّ يَا عَظِيمَ الْخَطْرِ يَا خَالِقَ الْبَشَرِ يَا
مَوْقِعَ الظُّلَمِ يَا مَعْرُوفَ الْأَثَرِ يَا ذَا الطُّوْلِ وَالْمَنِّ يَا كَاشِفَ الضَّرِّ
وَالْمِحْنِ يَا إِلَهَ الْأَوْلِيَيْنِ وَالْآخِرِينَ فَرِّجْ عَنِّي هُمُومِي وَاكْشِفْ عَنِّي
عُمُومِي وَصَلِّ اللَّهُمَّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ

(*Fatawa Razawiyah, vol. 9, pp. 109*)

4. If anyone writes the following Du'a on a piece of paper and places it on the chest of the deceased below the shroud, neither will the deceased suffer the torment of grave, nor will he see Munkar-Nakeer:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ

(Fatawa Razawiyyah, vol. 9, pp. 108)

Madani advice: Purchase the pamphlet, namely 'Kafan kay Teen Anmol Tohfay' from Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Keep the pamphlets with you and earn reward by presenting them when any Muslim passes away. Moreover, also present the pamphlets to those who sell shrouds, and to social organisations which carry out funeral rites in Islam so that they can give one pamphlet with every shroud free of charge for the sake of Allah.

Detail about Salat-ul-Janazah (funeral prayer)

Salat-ul-Janazah is Fard Kifayah, i.e. if a single person offers it, all others become exempt from it; otherwise, all those who receive the news but do not come [to offer Salah] will become sinners. (Fatawa-e-Tataar Khanayah, vol. 2, pp. 153)

Jama'at [Salah in a congregation] is not a condition for Salat-ul-Janazah; Fard is fulfilled even if a single person offers it. (Aalamgiri, vol. 1, pp. 162)

Denying 'Salat-ul-Janazah being a Fard act' is Kufr [unbelief]. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 120*)

7 Conditions of Salat-ul-Janazah, related to the deceased

Following are the 7 conditions of Salat-ul-Janazah, related to the deceased:

1. The deceased should be a Muslim.
2. The body and shroud of the deceased should be pure.
3. The deceased should be present there, i.e. either his complete body, or majority portion of the body, or half of the body with the head should be present. Therefore, Salat-ul-Janazah cannot be offered if the deceased is not there.
4. The bier should be placed on the ground or on the shoulders but it should be near. If the bier is present on an animal or something else, Salah will not be valid.
5. The bier should be towards the Qiblah in front of the Salah-offering person. Salah will not be correct if the bier is behind the Salah offering person.
6. That portion of the body of the deceased should be covered which is Fard to be kept covered.
7. The deceased should be in front of the Imam, i.e. if there is one dead body, any portion of it should be in front of the Imam, and if dead bodies are more than one, it is sufficient to keep the portion of any one dead body in front of the Imam. (*Rad-dul-Muhtar, vol. 3, pp. 121-123*)

Details of these conditions

- ❖ 'The deceased' refers to that person who is born alive, and then dies. Therefore, if a child is born dead, his Salat-ul-Janazah should not be offered. (*Bahar-e-Shari'at, vol. 1, pp. 826*)
- ❖ If both parents of a small child or any one of them are Muslim, he is also a Muslim and his Salat-ul-Janazah should be offered. If both parents are Kafir [unbelievers], Salat-ul-Janazah of such child should not be offered. (*Bahar-e-Shari'at, vol. 1, pp. 826*)
- ❖ The body being pure means that its Ghushl should have been performed or Tayammum should have been performed if Ghushl was not possible. Any impurity which gets excreted from the body of the deceased before shrouding should be washed; if some impurity gets excreted after shrouding, there is no need to wash it. The shroud being pure means that the deceased should be shrouded in a pure shroud. There is no harm if any impurity gets excreted afterwards which spoils the shroud. (*Rad-dul-Muhtar, vol. 3, pp. 122*)
- ❖ If Salah is offered without giving Ghushl to the deceased, it is invalid; offer Salah again after giving him Ghushl. If such deceased has been lowered into the grave but earth has not yet been spread over it, take him out of the grave and offer Salah after giving him Ghushl. However, if earth has been spread over the grave, the deceased cannot be taken out. Therefore, now offer Salah on his grave, as first Salah was invalid because it was offered without giving Ghushl, but this Salah will become valid as it is not possible to give Ghushl now. (*Rad-dul-Muhtar, vol. 3, pp. 121*)
- ❖ If the bier is placed in the opposite direction, i.e. the feet of the deceased are towards the right side of the Imam, Salah will be

valid but doing it deliberately is a sin. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 124*)

- ❖ If a mistake occurs in finding the Qiblah, i.e. the deceased was placed in the direction of Qiblah as per one's opinion but in reality it is not in the direction of Qiblah, the Salah is valid if it was a situation in which Shari'ah commands us to do Taharri and then Taharri¹ was actually done as well, otherwise it is invalid. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 124*)

Ruling on the Salat-ul-Janazah of the one who commits suicide

Although suicide is a grave sin, Salat-ul-Janazah of a person who has committed suicide will be offered even if he has committed suicide deliberately. A person who has been stoned to death as a punishment (in an Islamic legal system) or given the death penalty for committing murder (again, in an Islamic legal system) will be given Ghushl, and his Salat-ul-Janazah will be offered.

(*Rad-dul-Muhtar, vol. 3, pp. 127, Aalamgiri, vol. 1, pp. 163*)

Intentions of Janazah

Make some intentions according to the Madani pearls of Janazah written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**:

- ❖ I will offer Salat-ul-Janazah to please Allah **عَزَّوَجَلَّ** and to earn reward in the Hereafter.

¹ When it is difficult to find out the reality on any occasion, one should ponder and act according to what he strongly presumes. This process of thinking is called Taharri. Acting upon Taharri is permissible when one cannot draw conclusion through evidence. It is not allowed to act upon Taharri when one has evidence.

(*Bahar-e-Shari'at, vol. 3, pp. 661*)

- ❖ I will fulfil Fard Kifayah.
- ❖ I will express condolences to the relatives of the deceased.
- ❖ I will make Du'a of forgiveness and will convey reward to the deceased.
- ❖ After Salat-ul-Janazah, I will shoulder the bier from all four corners according to the Sunnah method (i.e. the top right side first and then the bottom right side; then the top left side and then the bottom left side).
- ❖ I will become deserving of the forgiveness of forty grave sins by walking ten steps each time, and hence, forty steps altogether.
- ❖ I will refrain from hurting and pushing people while shouldering the bier.
- ❖ I will ponder over the Hereafter by remembering my funeral and burial.

Who should lead Salat-ul-Janazah?

The Islamic ruler has the right to lead Salat-ul-Janazah. After him, the Qadi (Islamic judge) has this right, then the Imam who leads Friday Salah, then the Imam of the area Masjid, and then the Wali. It is recommended to give preference to the Imam of the area Masjid over the Wali (i.e. the Imam of the area Masjid is more deserving than the Wali). This preference should be given only when the Imam is superior to the Wali, otherwise the Wali is better.

(Ghunya-tul-Mutamalli, pp. 584; Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 139 - 141)

Arkaan and Sunnahs of Salat-ul-Janazah

There are two Arkaan [fundamentals] in Salat-ul-Janazah: (1) Saying ‘اللَّهُ أَكْبَرُ’ four times (2) Qiyam.

There are three Sunnah Muakkadah in Salat-ul-Janazah: (1) Sana (2) Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (3) Du’a for the deceased.

(Durr-e-Mukhtar ma’ Rad-dul-Muhtar, vol. 3, pp. 124)

Method of Salat-ul-Janazah¹ (Hanafi)

On page 8 of ‘Method of Funeral Salah’, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has mentioned the method of Salat-ul-Janazah.

The Muqtadi² should make the following intention: I make the intention of offering this Salat-ul-Janazah, for Allah عَزَّوَجَلَّ, led by this Imam; Du’a is for this deceased person. *(Fatawa-e-Tataar Khaniyah, vol. 2, pp. 153)*

Thereafter, the Imam and Muqtadis should raise their hands up to their ears. Saying ‘اللَّهُ أَكْبَرُ’, immediately fold the hands below the navel as usual, and recite Sana. In Sana, recite ‘وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ’ after ‘وَتَعَالَى جَدُّكَ’. Then say ‘اللَّهُ أَكْبَرُ’ without raising the hands and recite Durood-e-Ibraheem. Thereafter, say ‘اللَّهُ أَكْبَرُ’ without raising the hands and recite Du’a. (The Imam should say Takbeers in a loud voice and Muqtadis should say in a low voice. The Imam and

¹ Before Salat-ul-Janazah, make an announcement related to the rights of the deceased and the method of Salah. This announcement written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is mentioned at the end of the book with the following title: ‘Make the following announcement before the Salat-ul-Janazah of a Baaligh’.

² One who offers Salah led by an Imam

Muqtadis should all recite all other Azkaar [Du'a, etc.] in a low voice.) Say 'اللَّهُ أَكْبَرُ' again after Du'a and leave the hands straight. Then perform Salaam on both sides. (*Bahar-e-Shari'at*, vol. 1, pp. 836)

Sana

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

Translation: Purity is to You, O Allah عَزَّوَجَلَّ! And I praise You. Your name is blessed, and Your glory is exalted, and Your praise is majestic, and there is none worthy of worship except You.

Durood-e-Ibraheem

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

Translation: O Allah (عَزَّوَجَلَّ)! Send Salat on (our leader) Muhammad and his descendants like You have sent Salat on (Sayyiduna) Ibraheem and his descendants. All praise and respect certainly belong only to You. O Allah عَزَّوَجَلَّ! Bestow blessing on (our leader) Muhammad and his descendants like You bestowed blessing on (Sayyiduna) Ibraheem and his descendants. All praise and respect certainly belong only to You.

Du'a of Salat-ul-Janazah of Baaligh¹ men and women

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنثُنَا ط اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ط وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

(Al-Mustadrak lil-Haakim, vol. 1, pp. 684, Hadees 1366)

Translation: O Allah عَزَّوَجَلَّ! Forgive every living person of ours and every dead person of ours, and every present of ours and every absent of ours, and every young person of ours and every old person of ours, and every man of ours and every woman of ours. O Allah عَزَّوَجَلَّ! Whomsoever amongst us You keep alive, keep him alive on Islam and whomsoever amongst us You give death, give him death on Iman.

Du'a of Salat-ul-Janazah of a male child [non-Baaligh²]

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ
لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

(Kanz-ud-Daqaaiq, pp. 52)

Translation: O Allah عَزَّوَجَلَّ! Make this (male child) a forerunner who becomes a support for us, and make him a (source of) reward for us, and one who helps at the time of need, and make him our intercessor, and the one whose intercession is accepted.

¹ A person who has reached puberty according to Islamic law

² One who had not yet reached puberty according to Islamic law

Du'a of Salat-ul-Janazah of a female child

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا
لَنَا أَجْرًا وَدُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ط

(Kanz-ud-Daqaaiq, pp. 52; Jauhara-tun-Nayyarah, pp. 138)

Translation: O Allah عَزَّوَجَلَّ! Make this (female child) a forerunner who becomes a support for us, and make her a (source of) reward for us, and one who helps at the time of need, and make her our intercessor, and the one whose intercession gets accepted.

Du'a of a Non-Baaligh will also be recited in the Salat-ul-Janazah of the one who was born insane or became insane before becoming Baaligh and has died in the same state of insanity.

(Jauhara-tun-Nayyarah, pp. 138)

Make Du'a after offering Salat-ul-Janazah

After Salat-ul-Janazah, break the rows and make a short Du'a for the deceased. The persuasion of making Du'a after offering Salat-ul-Janazah has been mentioned in a blessed Hadees. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When you have offered Salah of the deceased, make Du'a for him with sincerity of the heart. (Abu Dawood, vol. 3, pp. 282, Hadees 3199)

In the explanation of the abovementioned Hadees, the renowned Mufasssir [Quranic exegete], Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: Du'a after Salat-ul-Janazah is the Sunnah of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and also the Sunnah of Sahabi. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salat-ul-Janazah of Najashi, the king of Habshah, and made Du'a after it. Sayyiduna Abdullah Bin Salaam

رحمى الله عنه went at a funeral when Salat-ul-Janazah had been offered, so he said to the attendees: ‘You have offered Salah; now make Du’a with me.’ The condition in which some Fuqaha رحمهم الله have not allowed people to make this Du’a is to mke Du’a while standing in the same position after performing Salaam which may appear to the onlooker as Salah, or making Du’a for a very long time which may delay the burial without a reason. (*Mirat-ul-Manajih, vol. 2, pp. 479*)

What if a person could not attend the complete Jama’at of Salat-ul-Janazah?

- ❖ The Masboq (one who has missed some Takbeerat) should say his remaining Takbeerat after the Imam performs Salaam. If he suspects that before the completion of his Salah, people will carry the bier on their shoulders in case he recites Du’a and other Azkaar, he should only say Takbeerat and leave Du’a and other Azkaar. (*Durr-e-Mukhtar ma’ Rad-dul-Muhtar, vol. 3, pp. 136*)
- ❖ He who arrives after the fourth Takbeer should join the Salah (as long as the Imam has not performed Salaam) and should say ‘الله أكبر’ thrice after the Imam performs Salaam. (*Durr-e-Mukhtar ma’ Rad-dul-Muhtar, vol. 3, pp. 136*) He should then perform Salaam.

Offering Salat-ul-Janazah while standing on shoes

If one offers Salat-ul-Janazah while wearing shoes, it is necessary that both the shoes and the ground are pure. If the shoes are removed and Salat-ul-Janazah is offered while standing on them, the purity of the soles of the shoes and the ground is not necessary. In reply to a question, Imam Ahmad Raza Khan رحمته الله عليه has stated: If that area was impure because of urine or any other impurity, or the soles of the shoes of Salah-offering people were impure and they

offered Salah while wearing the shoes in this condition, their Salah is invalid. Precaution lies in removing the shoes and offering Salah while standing on them so that if the ground or sole is impure, Salah does not get affected. (*Fatawa Razawiyyah, vol. 9, pp. 188*)

How many rows should there be in Salat-ul-Janazah?

- ❖ It is better if there are three rows in Salat-ul-Janazah as it is stated in a blessed Hadees: ‘The one whose Salah (of Janazah) is offered by three rows will be forgiven.’ If there are 7 people in total, one should become Imam, three people should stand in the first row, two in the second row, and one in the third row. (*Ghunya-tul-Mutamalli, pp. 588*)
- ❖ In Salat-ul-Janazah, the last row is Afdal [better] than all the rows. (*Durr-e-Mukhtar ma’ Rad-dul-Muhtar, vol. 3, pp. 131*)

Different Madani pearls related to Janazah

- ❖ If the Imam says five Takbeers, the Muqtadi should not follow the Imam in the fifth Takbeer; instead, he should remain standing silently. When the Imam performs Salaam, he should also perform Salaam with him.
- ❖ Anyone who is with a Janazah should not return without offering Salah. After the Salah, he can return with the permission of the Awliya (relatives) of the deceased. Taking permission is not required after the burial. (*Aalamgiri, vol. 1, pp. 165*)
- ❖ If anyone falls in a well and dies, or a house collapses on him, and the deceased could not be taken out, his Salat-ul-Janazah should be offered at that same place. (*Rad-dul-Muhtar, vol. 3, pp. 147*)
- ❖ It is Afdal [superior act] to walk with the Janazah. If one is using conveyance, it is Makruh to be ahead of the Janazah; if

one is ahead, he should be far from the Janazah. (*Aalamgiri, vol. 1, pp. 162*)

- ❖ If people are sitting and Janazah has been brought there to offer Salah, they should not stand until it is placed on the ground. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 160*)
- ❖ If people are sitting at a certain place and Janazah passes by that place, it is not necessary to stand up. However, anyone who wants to go with the Janazah may stand up and join it. (*Aalamgiri, vol. 1, pp. 162*)
- ❖ Janazah should not be kept in such a way that the feet or head [of the deceased] is towards the Qiblah. Rather, keep it in a transverse position such that the Qiblah is towards the right of the deceased. (*Aalamgiri, vol. 1, pp. 162*)
- ❖ It is better if the sheet which is spread on the deceased does not contain Quranic verses because sometimes, this sheet even reaches the feet.
- ❖ In a funeral procession, all Islamic brothers should collectively recite Qaseeda-e-Durood, 'Ka'bay kay Badr-ud-Duja Tum Pay Karoron Durood' written by Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ. (Recite other Na'ats and Kalams as well but only the Kalams of the great 'Ulama of Ahl-e-Sunnat'¹ should be recited.) (*Madani Wasiiyat Naamah, pp. 5*)

¹ On page 237 of the book 'Kufriyah Kalimat kay baaray mayn Suwal Jawab', Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has stated: 'Peace and safety lies in listening to the Kalam of authentic Ulama of Ahl-e-Sunnat only. Following are the names of seven Ulama for listening to (or reciting) Urdu Kalam:

1. Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ (*Hadaiq-e-Bakhshish*)
2. Maulana Hasan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ (*Zauq-e-Na'at*)

Following are some Madani pearls of Janazah mentioned by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in his booklet ‘*Murday kay Sadmay*’:

15 Madani pearls of Janazah

4 Sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

- ❖ He who receives the news of any Janazah, [then] meets the family members of the deceased and expresses condolences to them, Allah عَزَّوَجَلَّ writes reward of one Qeerat for him. Then if he goes with the Janazah, Allah عَزَّوَجَلَّ writes reward of two Qeerat; then if he offers the Salah of Janazah, three Qeerat; then if he attends the burial, four [Qeerat]; and every Qeerat is equal to the Uhud mountain. (*Fatawa Razawiyyah, vol. 9, pp. 401, Umda-tul-Qari, vol. 1, pp. 400, Taht-al-Hadees: 47*)
- ❖ There are six rights of a Muslim on a Muslim. (One of them is that) when [a Muslim] dies, one attends his Janazah. (*Muslim, pp. 1192, Hadees 2162*)

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3. Khalifah of A’la Hadrat, Maulana Jameel-ur-Rahman Razavi رحمته الله عليه (*Qabalah-e-Bakhshish*)
 4. Son of A’la Hadrat, Mufti-e-A’zam Hind, Maulana Mustafa Raza Khan رحمته الله عليه (*Saaman-e-Bakhshish*)
 5. Son of A’la Hadrat, Hujjat-ul-Islam, Maulana Hamid Raza Khan رحمته الله عليه (*Bayaad-e-Pak*)
 6. Khalifah of A’la Hadrat, Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رحمته الله عليه (*Riyad-un-Na’eem*)
 7. The renowned Mufasssir, Mufti Ahmad Yar Khan رحمته الله تعالى عليه (*Deewan-e-Saalik*)’

Moreover, ‘*Wasail-e-Bakhshish*’ - Kalam of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, full of love and affection

- ❖ When a person dies who is a Heaven dweller, Allah عَزَّوَجَلَّ will not give punishment to those people who carried his Janazah, and who went behind it, and who offered his Salat-ul-Janazah. *(Firdaus bi masoor-il-Khitab, vol. 1, pp. 282, Hadees 1108)*
- ❖ The very first reward a believer will be given after death is that all of the attendees of his Janazah will be forgiven. *(Musnad-ul-Bazaar, vol. 11, pp. 86, Hadees 4796)*

Reward of accompanying a Janazah

Sayyiduna Dawood عَمِلَ نَبِيَّتًا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly asked in the court of Allah عَزَّوَجَلَّ: ‘Ya Allah عَزَّوَجَلَّ! What is the reward for the one who has accompanied a Janazah solely for Your pleasure?’ Allah عَزَّوَجَلَّ said: On the day when he will die, angels will go with his Janazah and I will forgive him. *(Sharh-us-Sudoor, pp. 97)*

Wird [blessed words] to be recited after seeing Janazah

- ❖ Someone saw Sayyiduna Malik Bin Anas رَضِيَ اللهُ عَنْهُمَا in a dream after his demise and asked: ‘مَا فَعَلَ اللهُ بِكَ؟’ I.e. How did Allah عَزَّوَجَلَّ treat you?’ He رَضِيَ اللهُ عَنْهُمَا replied: ‘He عَزَّوَجَلَّ forgave me because of one statement which Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ would say after seeing a Janazah. (That statement is) ‘سُبْحَانَ الْعَلِيِّ الَّذِي لَا يَمُوتُ’ (i.e. Transcendent [free of any imperfection, weakness and insufficiency] is He Who is the Ever-Living; He will never die). Therefore, I also used to say it after seeing a Janazah. Allah عَزَّوَجَلَّ forgave me because of (saying) this Kalimah.’ *(Ihya-ul-‘Uloom, vol. 5, pp. 266)*
- ❖ One should attend a Janazah with good intentions like seeking the pleasure of Allah عَزَّوَجَلَّ, fulfilling the obligation, expressing condolences to the family of the deceased, etc.

- ❖ While going with a Janazah, keep on thinking about your own fate that you will also be taken one day in the same way as this person is being taken today; you will also be buried in the same way as this person is going to be buried beneath tons of earth. It is an act of worship and a source of earning reward to contemplate like this.
- ❖ Shouldering the deceased is a source of earning reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had shouldered the Janazah of Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللهُ عَنْهُ. (*Tabqat-ul-Kubra li Ibn Sa'd, vol. 3, pp. 329*)

Reward of shouldering a Janazah

It is stated in a blessed Hadees: 'Forty grave sins will be erased of the one who carries a Janazah for forty steps.' Moreover, it is stated in another blessed Hadees: 'Allah عَزَّوَجَلَّ will grant absolute forgiveness to the one who shoulders all four corners of a Janazah.' (*Jauhara-tun-Nayyarah, pp. 139; Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 158; Bahar-e-Shari'at, vol. 1, pp. 823*)

Method of shouldering a Janazah

The Sunnah method is to shoulder a Janazah from all four corners one after another and to walk ten steps each time. The complete Sunnah is to first shoulder the top right side [of the deceased], then the bottom right side, then the top left side and then the bottom left side. One should walk ten steps [shouldering each side], so he will take forty steps in total. (*Aalamgiri, vol. 1, pp. 162, Bahar-e-Shari'at, vol. 1, pp. 822*) Some people keep on announcing in a funeral procession: 'Walk two steps.' They should announce: 'Walk ten steps.'

Be cautious!

While shouldering a Janazah, it is impermissible, Haraam and an act that leads towards Hell to push people deliberately in a way that hurts them, like some people do in the Janazah of a personality.

Method of carrying the Janazah of a child

There is no harm if a single person carries the Janazah of a small child on his hands, and people may take it on their hands one after another. *(Aalamgiri, vol. 1, pp. 162)*

It is impermissible and forbidden for women to go with a Janazah (whether it is of a child or an adult). *(Bahar-e-Shari'at, vol. 1, pp. 823; Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 162)*

Can the husband shoulder the Janazah of his wife?

- ❖ The husband can shoulder the Janazah of his wife, lower her into the grave and even see her face. Only [the acts of] giving Ghusl and touching the body directly without anything in between are forbidden. *(Bahar-e-Shari'at, vol. 1, pp. 813)*
- ❖ It is permissible to recite Kalimah Tayyibah, Kalimah Shahadat, Hamd-o-Na'at, etc. with a Janazah in a loud voice. *(Fatawa Razawiyyah, vol. 9, pp. 139 – 158)*

Janazah aagay aagay keh raha hay ay jahan walon!

Mayray peechhay chalay aao tumhara rahnuma mayn hoon

Detail about grave and burial

It is Fard Kifayah to bury the deceased. Burying means to dig a grave and lower the deceased into it; then place slabs over it and fill with earth. It is not permissible to place the deceased on the ground

and close the place by constructing walls on the four sides. (*Aalamgiri, vol. 1, pp. 165; Rad-dul-Muhtar, vol. 3, pp. 163*)

The grave is the very first stage of the stages of the Hereafter. If this stage becomes easy, the following stages will be easier than it and if this stage becomes difficult, the following stages will be more difficult. Therefore, a wise person is he who remembers his death and grave, and starts preparing for it right now.

Prepare for it

Sayyiduna Bara' Bin Aazib رَضِيَ اللهُ عَنْهُ has stated: We were present in a funeral with the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat beside the grave and wept so much that the tears spilling from his blessed eyes wetted the earth. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: Prepare for it (the grave). (*Ibn Majah, vol. 4, pp. 466, Hadees 4195*)

No one will be with me in the grave

Sayyiduna Haani رَضِيَ اللهُ عَنْهُ, the slave of Ameer-ul-Mu'mineen Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, has stated: When Ameer-ul-Mu'mineen Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ would stand near a grave, he would weep so much that the tears would wet his blessed beard. (*Tirmizi, vol. 4, pp. 138, Hadees 2315*)

This parable has been mentioned in detail in 'Al-Mawa'iz-ul-'Usfooriyah' [الْمَوَاعِظُ الْعُسْفُورِيَّة]. It has been stated there that when Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was asked the reason for weeping so much after seeing a grave, he رَضِيَ اللهُ عَنْهُ said: 'I remember my loneliness because no one from people will be with me in the grave.' (Then telling the Madani pearls of 'call towards righteousness',) he said: The one for whom his world is a prison, his grave is Paradise for him, and the one for whom his world is

Paradise, his grave is a prison for him. The one for whom the worldly life has been an imprisonment, death is a message of release for him. The one who abandoned sensual desires in this world will receive complete share [of reward] in the Hereafter. A better person is he who leaves the world himself before the world leaves him and becomes pleased with his Rab **عَزَّوَجَلَّ** before meeting Him. The matter of every person's grave is according to his worldly life, i.e. if life is spent doing good deeds, one gets comfort in his grave, and if a person has died doing evil deeds, there will be nothing but destruction. (*Mawa'izah Hasanah, pp. 61*)

The grave addresses the deceased

The Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: When the deceased is placed in the grave, the grave says, 'O human being! It's a pity, what had deceived you about me? Didn't you know that I am the house of trials, darkness, loneliness and insects? When you would walk placing your feet beside me, what would make you feel pride?' If the deceased is a pious person, someone from his side answers the grave: 'Don't you know that this person would enjoin righteousness and forbid evil?' The grave says: 'Then I will change into a garden for him, his body will become of Noor, and his soul will go in the closeness of Divine mercy.' (*Mukashafa-tul-Quloob, pp. 170; Al-Mu'jam-ul-Kabeer, vol. 22, pp. 377, Hadees 942*)

Why didn't you learn a lesson?

Sayyiduna Muhammad Bin Sabeeh **رَحِمَهُ اللهُ عَلَيْهِ** has stated: When a person is placed in the grave and he is given punishment, the deceased close to him says: 'O you who remained in the world after your brothers and neighbours! Didn't you learn a lesson from our death? Wasn't our death and burial in front of you a matter of

contemplation? You saw our deeds coming to an end with our death but you remained alive and you were given a chance to carry out [good] deeds. However, you did not value this chance and did not carry out good deeds.' That part of land says to him: 'O the one who felt pride in the apparent world! Why didn't you learn a lesson from those relatives of yours who would feel pride in worldly blessings but they got lost inside me in front of you. Their death brought them to the graves and you saw them coming on shoulders to this destination from where one cannot flee.' (*Mukashafa-tul-Quloob*, pp. 170)

Dear Islamic brothers! The pious servants of Allah seriously contemplate the situation of grave, but regretfully, we do not learn a lesson even after seeing graves again and again. I wish that we also contemplate seriously, and carry out self-accountability about what preparations we have made for the grave and the Hereafter and how we should spend the rest of our life. For spending the rest of your life in doing good deeds, for repenting of sins, remaining firm on repentance and striving to remain safe from the frightfulness of the grave and the Day of Judgement, always remain associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah, actively participate in the Madani activities of 'call towards righteousness', spend your life according to Madani In'amaat, and keep on travelling with Madani Qafilahs with the devotees of the Prophet for learning the Sunnah.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Excellence of attending burial

Dear Islamic brothers! The one who joins a Janazah and remains with it till the burial will rightfully earn great reward.

Reward of three Qeerat

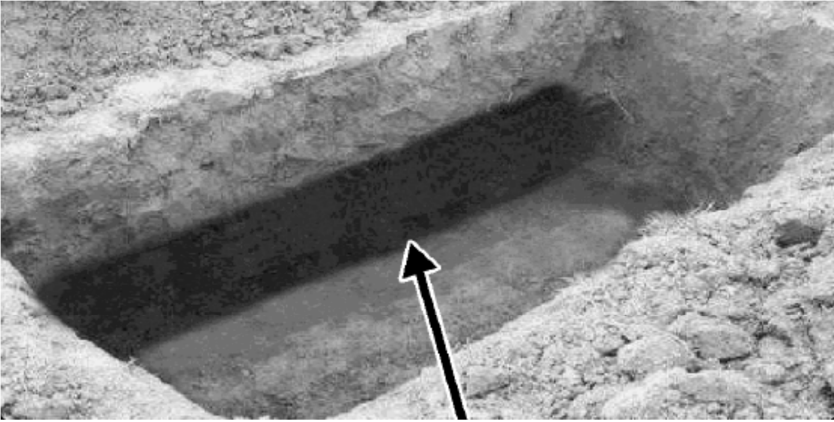
Sayyiduna Jabir رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: He who has gone with a Janazah and remained with it till the burial, Allah عز وجل will write reward for him of such three Qeerat that every Qeerat of them will be greater than Uhud mountain. *(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 6, pp. 429, Hadees 9292)*

Types of Qabr [grave]

According to the shape, there are two types of Qabr: (1) Lahd (i.e. niche) (2) Shaq (i.e. box).

1. Lahd

Following is the method to prepare it: First dig a pit like a box and then make a recess in it in the wall towards the Qiblah which is sufficient to place the deceased easily. Remember that Lahd can only be made in hard ground, not in soft ground.

Lahd:

Recess in the wall towards the Qiblah to place the deceased

2. Shaq

It is like a box. For digging it, first dig a large rectangular pit a few inches deep (i.e. having such depth that slabs can be placed in it).



Then a second rectangular pit should be dug at the centre of the first one and smaller than it, which should be slightly more than the height of the deceased in length, half of the height of the deceased in width, and equal to the height of the deceased or up to the chest

in depth. Lahd is Sunnah. If the ground is appropriate for it, do make Lahd but if the ground is soft, there is no harm in making Shaq. (*Aalamgiri, vol. 1, pp. 165*)



Preacher of Dawat-e-Islami got Lahd in Jannat-ul-Baqi

Everyone has to meet death; death will certainly come but the one who dies in Madinah and then his Lahd is made in Jannat-ul-Baqi is very fortunate! It is stated in a blessed Hadees: Whoever amongst you is able to die in Madinah, he should die only in Madinah because whoever will die in Madinah, I will intercede on his behalf and give testimony in his favour.

(*Shu'ab-ul-Iman, vol. 3, pp. 497, Hadees 1482*)

Maut lay kay aa jati zindagi Madinay mayn

Maut say galay mil ker zindagi say mil jata

Regarding the excellence of the people of Baqi, my Beloved Rasool ﷺ has said: First of all my grave will open, then the grave of Abu Bakr, and then the grave of Umar will open. Then I will come to the people of Baqi, and they will also come out of their graves and they will be with me. (*Al-Mustadrak lil-Haakim, vol. 4, pp. 13, Hadees 4486*)

Jannat-ul-Baqi is that old and blessed graveyard of Madinah Munawwarah where there are blessed graves of approximately ten thousand blessed Sahabah رَضِيَ اللهُ عَنْهُمْ. This Jannat-ul-Baqi is in the direction of the blessed feet of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The one who is blessed with the burial over there is very fortunate. Every devotee of the Prophet desires to have this great privilege and he wishes:

Kash dasht-e-Taybah mayn, mayn bhatak ker mar jata

Phir Baqi'-e-Gharqad¹ mayn dafan koi ker jata

(Wasail-e-Bakhshish, pp. 155)

Those fortunate devotees of the Prophet who had the privilege of dying in Madinah and being buried in Jannat-ul-Baqi certainly have an enviable status. If you also want to develop deep love for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, develop deep yearning for Madinah, and increase the eagerness to die in Madinah and be buried in the blessed Baqi, get associated with the Madani environment of Dawat-e-Islami, make it your habit to act upon Madani In'amaat and travel with Madani Qafilahs. Those people of the society who were indulged in sins repented of their sins after getting associated with Dawat-e-Islami; those who would never come to Masjid started offering Salah regularly in Masajid; those who would never attend Sunnah-inspiring Gathering became preachers who now teach the Sunnahs. Now listen to the parable of a devotee of the Prophet and preacher of Dawat-e-Islami, Muhammad Irfan Attari who became fortunate after getting associated with the Madani

¹ Jannat-ul-Baqi is also called Baqi-ul-Gharqad. In Arabic, Baqi refers to the ground having trees. Gharqad is the name of a specific tree. Since there were trees of Gharqad in this ground in the past, this place was named Baqi-ul-Gharqad. (*Mirat-ul-Manajih, Qabraun ki Ziyarat, vol. 2, pp. 525*)

environment of Dawat-e-Islami. The great yearning for dying in Madinah and getting buried in the blessed Baqi finally took him in the blessed feet of Rasoolullah ﷺ.

The Islamic brother of Lyari, Karachi, preacher of Dawat-e-Islami and Division Qafilah responsible Islamic brother, Muhammad Irfan Attari was a well-mannered and sociable Islamic brother. He had great yearning for Madani activities. To achieve the Madani aim - I must strive to reform myself and people of the entire world – he would consistently act upon Madani In'amaat for reforming his own self and would keep on travelling with Madani Qafilahs for striving to reform people of the entire world. He would also persuade other Islamic brothers to travel [with Madani Qafilahs]. He would carry out Madani Daurah. It was his routine to invite Islamic brothers to offer Salah while going to Masjid for congregational Salah. He also travelled with a 12-month Madani Qafilah and gave '**call to righteousness**' with great enthusiasm. He had an exemplary character in the house and all the family members loved him. While making individual efforts upon them, Muhammad Irfan Attari would present '**call to righteousness**' to them as well. As a result of his persuasion, his elder brother had the privilege of travelling with a 12-month Madani Qafilah. Having the yearning for calling people towards righteousness and spreading Sunnah, Muhammad Irfan Attari also had the privilege of travelling with a Madani Qafilah of Mozambique (Africa) with devotees of the Prophet and he stayed there for about 25 months. During his stay, he had the privilege of making many non-Muslims enter into the fold of Islam. Even during the construction of Faizan-e-Madinah (Mozambique), some non-Muslims embraced Islam on his hands. He kept on travelling with Madani Qafilahs until a time came when he got the good news of travelling to Madinah. Saying Labbayk, (for

having the privilege of performing Umrah), he travelled to the blessed Haramayn (with his mother and his wife).

After performing Umrah in Makkah Mukarramah and staying there for some days, he departed for Madinah. He was then in the fragrant environment of Madinah. When the time came to visit the Raudah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he had the privilege to visit respectfully. He was still in Madinah when he fell ill and his condition became serious because of high fever. After offering Salat-ul-Zuhr, having his hands in a raised position [for Du'a], he was making Du'a in the court of Allah عَزَّوَجَلَّ, humbly saying: 'Ya Allah عَزَّوَجَلَّ! Now I don't want to return from here; I want to die here and I wish that I am buried in Jannat-ul-Baqi.' After making Du'a, he lay for rest, and his Du'a had been accepted in the court of Allah عَزَّوَجَلَّ. He became unconscious. When Islamic brothers were lifting him to take him to a hospital, he said 'يَا رَسُولَ اللَّهِ' in a loud voice, recited Kalimah Tayyibah and again became unconscious. Then he departed this life in the same state of unconsciousness. His Salat-ul-Janazah was offered in Madinah and he was buried in Jannat-ul-Baqi. May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

What should be the size of a grave?

The length of the grave should be slightly greater than the height of the deceased and the width should be half of his height. The depth of the grave should be at least half of the height of the deceased, and

it is better if the depth is also equal to the height¹ of the deceased. The moderate level is that the depth should be up to the chest. It means that Lahd or box should be of this depth. It does not mean that this depth is measured from the spot where digging is started till the end. (*Fatawa Razawiyyah, vol. 9, pp. 370; Rad-dul-Muhtar, vol. 3, pp. 164*)

Inside construction of a grave

- ❖ Walls and other structure inside the grave should be of mud; baked bricks should not be used. If it is necessary to make walls of baked bricks inside a grave, the inside portion should be covered properly with mud. (*Rad-dul-Muhtar, vol. 3, pp. 167, Aalamgiri, vol. 1, pp. 166*)
- ❖ It is impermissible to lay a mat or anything similar inside a grave as it is a wastage of wealth without a reason. (*Rad-dul-Muhtar, vol. 3, pp. 164*)
- ❖ If possible, one should blow on the inside slabs after reciting Surah Yaseen, Surah Al-Mulk and Durood-e-Taj. (*Madani Wasiyyat Naamah, pp. 4*)

¹ It is better to dig the grave [having depth] equal to the height of the deceased because if the body decomposes, its bad smell will not spread. Moreover, the large depth will provide protection against the badger, an animal that eats flesh. (Sometimes it enters a grave by making a hole in it and eats up the flesh of the deceased.) The blessed Fuqaha رَحْمَةُ اللهِ have liked the act of digging a grave deeper and persuaded people to do so. Allamah Ibn Aabideen Shaami رَحْمَةُ اللهِ عَلَيْهِ has stated: It is better if the grave is dug deeper, equal to the height of the deceased. The purpose of digging it deeper is to ensure that bad smell does not spread and the deceased remains safe from animals. (*Rad-dul-Muhtar, vol. 3, pp. 164*)

Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ has stated: It is Sunnah to dig the grave deeper as it helps to protect the deceased from the badger, an animal that eats flesh.

(*Ashi'a-tul-Lam'aat, vol. 1, pp. 739*)

Intentions of burial

- ❖ I will participate in the burial of devotees of the Prophet to please Allah عَزَّوَجَلَّ and to earn Reward in the Hereafter.
- ❖ I will fulfil Fard Kifayah.
- ❖ I will fulfil the right of a Muslim.
- ❖ I will recite Du'a of visiting graveyard:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآخِرِ

- ❖ If possible, I will make others recite it loudly as well.
- ❖ I will walk barefooted in the graveyard if there isn't any risk of the feet getting injured or hurt.
- ❖ I will refrain from stepping on a grave and sitting on it, and if possible, I will make others refrain as well by explaining to them politely.
- ❖ I will refrain from talking unnecessarily, laughing and joking.
- ❖ According to the situation, I will gather people and give them '*call to righteousness*'.
- ❖ I will take heed by remembering death and grave, and make others do so as well.
- ❖ I will make Du'a of forgiveness for the deceased and all believers.
- ❖ I will do convey reward as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of burial

Place the Janazah near the grave [at the side] towards the Qiblah as it is Mustahab and lower the deceased into the grave from the side of Qiblah. Do not bring the deceased towards the top after placing the Janazah at the foot of the grave.

(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 166)

- ❖ Two or three people as required should step in the grave; it is better if they are strong and pious. A deceased woman should be lowered into the grave by Maharim, i.e. those people with whom her Nikah was Haraam [prohibited] forever, like brother, son, father, etc. If they are not present, other relatives should lower her into the grave and if they are also not present, pious people should be asked to carry out this job. *(Aalamgiri, vol. 1, pp. 166)*
- ❖ Keep the deceased body of a woman covered with a cloth from the time of lowering her into the grave till slabs are placed. *(Rad-dul-Muhtar, vol. 3, pp. 168, Jauhara-tun-Nayyirah, pp. 140)*
- ❖ Recite the following Du'a while lowering the deceased into the grave: 'بِسْمِ اللَّهِ وَاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ'. *(Tanveer-ul-Absaar, vol. 3, pp. 166)*
- ❖ Lay the deceased down on his right side in such a way that his face and chest are towards the Qiblah. *(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 166)*
- ❖ The easy method of this is to make a pillow of soft earth or sand below the back of the deceased and keep the hands separated from the sides. Where it is difficult, lay the deceased straight and turn the face towards the Qiblah; nowadays, this is the common method. *(Fatawa Razawiyyah, vol. 9, pp. 371)*

- ❖ If **مَعَاذَ اللَّهِ** **مَعَاذَ اللَّهِ** the face remains away from the Qiblah and it becomes so rigid that it cannot be moved, leave it [in the same state]; don't give pain to the deceased. (*Fatawa Razawiyyah, vol. 9, pp. 372*)
- ❖ Untie the knots of the shroud as they are not required now, and there is no harm even if they are not untied. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 167, Jauhara-tun-Nayyarah, pp. 140*)
- ❖ However, it is not at all allowed to untie the knots where there is a risk of the Satr getting exposed and the veiling of the deceased woman getting affected by untying the knots of the shroud. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ If there is a need to uncover the face of the deceased woman for seeing whether it has been turned towards the Qiblah or not, caution should be taken that any Non-Mahram does not see her face. (*Dar-ul-Ifta Ahl-e-Sunnat*)
- ❖ The person who unties the knots of the shroud should recite the following Du'a: **‘اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُفْتِنَّا بَعْدَهُ’**. (*Tahtaawi 'alal Maraqil Falah, pp. 609*)

Translation: O Allah **عَذِّبْ**! Do not deprive us of his reward and do not place us into Fitnah (tribulation) after him.
- ❖ Close the grave with unbaked bricks. If the ground is soft, it is permissible to place planks (of wood). (*Rad-dul-Muhtar, vol. 3, pp. 167*)
- ❖ I wish that honourable Sayyids lower me into the grave with their blessed hands and entrust me to **‘أَرْحَمُ الرَّحِيمِينَ’**. (*Madani Wasiyyat Naamah, pp. 5*)

Method of throwing earth

- ❖ It is Mustahab for every attendee of a Janazah to throw earth three times with both hands from the head side [of the deceased]. First time, say, *‘مِنْهَا خَلَقْنَاكُمْ’* (We created you from the earth); second time, say, *‘وَفِيهَا نُعِيدُكُمْ’* (and will take you back into it); and third time, say, *‘وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى’* (and will raise you again from it). Then throw the leftover earth on the grave using a spade or anything similar.

(Jauhara-tun-Nayyarah, pp. 141)

- ❖ It is Makruh to throw more earth than that which has been removed from the grave. *(Aalamgiri, vol. 1, pp. 166)*
- ❖ The earth on the hands can either be removed or washed. *(Bahar-e-Shari'at, part 4, vol. 1, pp. 845)*

Make the grave convex after burial

- ❖ Make the grave convex like the hump of a camel; do not make it consisting of four corners (like nowadays it is mostly made from bricks, etc. after some days of the burial). *(Rad-dul-Muhtar, vol. 3, pp. 169)*
- ❖ The grave should be a hand span high or a little more. *(Rad-dul-Muhtar, vol. 3, pp. 168)*

Sprinkling water on the grave

- ❖ It is Sunnah to sprinkle water on the grave after the burial. *(Fatawa Razawiyyah, vol. 9, pp. 373)*
- ❖ Afterwards, it is permissible if water is sprinkled for plants, etc. *(Madani Wasiyyat Naamah, pp. 15)*

- ❖ Some people sprinkle water on the grave of their relative just as a tradition without a valid cause; this is impermissible and Israaf. (*Fatawa Razawiyyah, vol. 9, pp. 373*)
- ❖ It is better to place flowers on the grave because they will do Tasbeeh as long as they remain fresh and the deceased will find peace. (*Rad-dul-Muhtar, vol. 3, pp. 184*)

Placing Tabarrukat (blessed items) in the grave is a source of blessings

- ❖ It is permissible to place Shajarah or Ahd Naamah in the grave. It is better to make a niche in the wall towards the Qiblah in front of the face of the deceased and place Shajarah or Ahd Naamah in it. In fact, in *Durr-e-Mukhtar*, it is stated to be permissible to write Ahd Naamah on the shroud and it is stated that one can hope for forgiveness by doing so. It is permissible to write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' on the chest and forehead of the deceased. One person had made its will, so 'بِسْمِ اللَّهِ' was written on his chest and forehead after his demise. Then someone saw him in a dream and asked his condition. He said: When I was placed in the grave, angels of torment approached me. When the angels saw 'بِسْمِ اللَّهِ' on the forehead, they said: 'You have become safe from torment.'

(*Durr-e-Muhtar ma' Rad-dul-Muhtar, vol. 3, pp. 185*)

It can be done like this as well: Write 'بِسْمِ اللَّهِ' on the forehead and Kalimah Tayyibah, 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ', on the chest.

(*Rad-dul-Muhtar, vol. 3, pp. 186*)

- ❖ If a gravedigger does not make a niche in the grave, these Tabarrukat can be placed on the shroud. (*Dar-ul-Ifta Ahl-e-Sunnat*)

Dear Islamic brothers! If possible, do place Ahd Naamah or Shajarah or both in the grave; *إِنَّ بَسَاءَ اللَّهِ عَزَّوَجَلَّ*, by their blessings, the difficulties of your relative will come to an end and he will find comfort in the grave. Following is a Madani parable in this regard:

Found comfort in the grave

In an account received from Hyderabad Sindh, it was stated: In August 2004, an Attariyyah Islamic sister passed away. After her demise, the Ghusl-giving Muballighah Islamic sister of Dawat-e-Islami gave the booklet ‘Shajarah Qadiriyyah Razawiyyah Attariyyah’, gifted to us by Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ*, to the female relatives of the deceased and advised them to have it kept in her grave. Therefore, the blessed Shajarah was kept in her grave through the male members of the family. After some days, the deceased appeared in the dream of an Islamic sister amongst her relatives, sitting on a lush carpet. She was very happy. She said smilingly: Take this blessed Shajarah and return it to that Islamic sister and thank her; it belongs to her. *الْحَمْدُ لِلَّهِ*, I have found great peace in my grave by the blessing of this Shajarah (Attariyyah). (*Sharh Shajarah Qadiriyyah Razawiyyah Ziyaiyyah Attariyyah*, pp. 169)

Dear Islamic brothers! These are the blessings of the Madani environment of Dawat-e-Islami which has given us the yearning for the well-wishing of Muslims. You also get associated with this Madani environment and make it your habit to act upon Madani In’amaat and travel with Madani Qafilahs for the betterment of your afterlife. Moreover, if you have entered¹ into the Qadiriyyah

¹ If you have not yet become a Mureed [disciple] of any Kamil Peer [perfect spiritual guide], read the method of becoming a Mureed in the Qadiriyyah Attariyyah spiritual order on page no. 363.

Attariyyah spiritual order, make it a habit to keep Shajarah Attariyyah also with you (in a pocket or elsewhere); **إِنْ شَاءَ اللَّهُ**, you will witness its blessings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Recital of Fatihah and Conveying reward¹

- ❖ After Recital of Fatihah (reciting some specific Surahs and Ayahs), convey the reward to the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and by his Wasilah, to all Ambiya and Mursaleen, angels, Sahabah and Sahabiyyat, Ummahat-ul-Mu'mineen, Ahl-e-Bayt-e-Athaar, blessed Shuhada [martyrs] and Ulama [Islamic scholars], blessed Awliya, and honourable Islamic personalities. Then convey the reward to all the Muslim jinns and humans, and especially to the deceased.
- ❖ After the burial, it is Mustahab to recite the first Ruku of Surah-al-Baqarah from 'الْم' to 'مُفْلِحُونَ' at the head side of the deceased and last Ruku at the feet side, from 'أَمِنَ الرَّسُولُ' to the end of Surah². (*Jauhara-tun-Nayyarah, Kitab-us-Salat, pp. 141*)
- ❖ Call out Azan in standing position while facing the Qiblah at the head side of the grave as it is extremely beneficial for the deceased. (*Fatawa Razawiyyah, vol. 5, pp. 370*)

¹ To make the attendees attentive before Fatihah, make announcement of Tilawat. This announcement written by Ameer-e-Ahl-e-Sunnat **دَامَتْ تَرَكَاتُهُمْ الْعَالِيَهُ** is mentioned at the end of the book under the heading: 'Devotees of the Prophet! Please pay attention'.

² Both these Ruku's of Surah Al-Baqarah have been included on page 326.

Detail about Talqeen after Tadfeen [burial]

Do the Talqeen now as it is Sunnah. It is stated in a blessed Hadees: When any of your Muslim brothers dies and you have thrown earth on him [i.e. on his grave], one person amongst you should stand at the head side of the grave and say, ‘O so-and-so (name of deceased) son of so-and-so (name of his mother)!’ He will listen and not reply. Then say: ‘O so-and-so son of so-and-so!’ He will sit straight. Then say: ‘O so-and-so son of so-and-so!’ He will say: ‘Tell us, may Allah ﷺ have mercy on you’; but you are unaware of what he says. Then say:

أَذْكُرُ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
وَبِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

Translation: Remember that which you left the world upon, i.e. the testimony that there is no God except Allah ﷺ and Muhammad ﷺ is His [most honourable] servant and Rasool, and that you were satisfied that Allah ﷻ is your Rab, Islam is your Deen, Muhammad ﷺ is your Nabi and Quran is your Imam.

Munkar and Nakeer will hold each other’s hands and say: Let’s go; why do we sit near the person whom people have instructed about his evidence!

Someone humbly asked: ‘Ya Rasoolallah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! [What should be done] if his mother’s name is not known?’ He ﷺ responded: Then one should associate [the deceased] with Hawwa. (*Al-Mu’jam-ul-Kabeer lit-Tabarani, vol. 8, pp. 250, Hadees 7979*)

Remember! Say the names of the deceased and his mother in place of ‘O so-and-so son of so-and-so’. For example, Ya Muhammad Ilyas Bin Ameenah, and (if the deceased is an Islamic sister, as an example,) Ya Fatimah bint Haleemah, etc. Moreover, Talqeen should be done only in Arabic.

Some great Tabi’een Islamic scholars have stated: When earth is levelled on the grave and people return, saying the following to the deceased while standing near his grave is considered Mustahab:

قُلْ لَا إِلَهَ إِلَّا اللَّهُ (Three times)

Translation: O so-and-so! Say, ‘there is no God except Allah عَزَّوَجَلَّ’.

(**Note:** Over here, say the name of the deceased in place of ‘O so-and-so’; for example, Ya Ilyas, Ya Fatimah, etc.)

Then say:

قُلْ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Sharh-us-Sudoor, pp. 106)

Translation: Say, ‘my Rab is Allah عَزَّوَجَلَّ and my Deen is Islam and my Nabi is Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’.

A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has added the following in it:

وَأَعْلَمُ أَنَّ هَذَيْنِ الدِّينِ أَتَيْتَاكَ أَوْ يَأْتِيَانِكَ إِنَّمَا هُوَ عَبْدَانِ لِلَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ
إِلَّا بِإِذْنِ اللَّهِ فَلَا تَخَفْ وَلَا تَحْزَنْ وَأَشْهَدُ أَنَّ رَبَّكَ اللَّهُ وَدِينَكَ الْإِسْلَامُ وَنَبِيِّكَ

مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثَبَّتْنَا اللهُ وَإِيَّاكَ بِالنَّقُولِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي
الْآخِرَةِ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

Translation: And know that these two persons who have come or will come to you are the servants of Allah. Neither do they harm nor benefit without the commandment of Allah ﷺ. Therefore, neither fear nor grieve, and testify that your Rab is Allah ﷻ and your Deen is Islam and your Nabi is Muhammad ﷺ. May Allah ﷻ keep you and us firm on the undoubted statement in the worldly life and in the Hereafter. Certainly, He only is the Most Forgiving, the Most Merciful.¹ (*Bahar-e-Shari'at, part 4, vol. 1, pp. 851, Fatawa Razawiyyah, vol. 9, pp. 223*)

¹ Standing beside the grave of an Islamic sister, Talqeen should be done like this:

يَا قُلَانَةَ بِنْتَ فُلَانَةَ! (Say three times.) أَذْكَرِي مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَنَّكَ رَضِيتِ بِاللهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ
(صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالنَّقْرِ إِنْ إِمَامًا

Translation: Remember that which you left the world upon, i.e. this testimony that there is no God except Allah ﷻ and Muhammad ﷺ is His [most honourable] servant and Rasool, and that you were pleased that Allah ﷻ is your Rab, Islam is your Deen, Muhammad ﷺ is your Nabi and Quran is your Imam.

Then say: يَا قُلَانَةَ! قُولِي لَا إِلَهَ إِلَّا اللهُ؛ (Say three times.)

Translation: O so-and-so! Say, 'there is no God except Allah ﷻ.'

وَقُولِي رَبِّي اللهُ وَ دِينِي الإِسْلَامُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Translation: And say, 'my Rab is Allah ﷻ, and my Deen is Islam, and my Nabi is Muhammad ﷺ'. (*Sharh-us-Sudoor, pp. 106*)

A'la Hadrat رحمه الله عليه has added the following in it:

It is Mustahab to stay near the grave after the burial for the time sufficient to slaughter a camel and distribute its meat as the deceased will feel comfortable and not have fear in answering the questions of Nakirayn [the angels, namely Munkar and Nakeer]. During this time, recite the Holy Quran, and make Du'a and do Istighfar for the deceased, and make Du'a that the deceased remains steadfast in answering the questions of Nakirayn.

(Bahar-e-Shari'at, part 4, vol. 1, pp. 846)

Dear Islamic brothers! Usually, people leave the graveyard soon after the burial. They don't have the mindset of staying there even for some time for making the deceased feel comfortable and for taking admonition, but **اَلْحَمْدُ لِلّٰهِ**, people are persuaded to do so in the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah. There are many Islamic brothers who make the deceased feel comfortable by staying there after the burial and reciting the Holy Quran, doing Na'at Khuwani, reciting Salat upon the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and doing other Zikr-o-Azkaar. Those Islamic brothers are so fortunate who are associated with the Madani environment of

وَأَعْلَمِي أَنْ هَذَيْنِ الدِّينَيْنِ أَنْتِ بَيْنَهُمَا أَوْ يَأْتِيَانِيكَ إِنَّمَا هُوَ عَبْدَانِ لِلَّهِ لَا يَمُرُّانِ وَلَا يَنْفَعَانِ إِلَّا بِإِذْنِ اللَّهِ فَلَا تَخَافِي وَلَا تَحْزَنِي وَأَشْهَدِي أَنَّ رَبَّكَ اللَّهُ وَدِينِكَ الْإِسْلَامُ وَنَبِيِّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَبَتَّأْنَا اللَّهُ وَإِيَّاكَ بِالنُّقُولِ الثَّابِتَةِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ إِنَّهُ هُوَ الْعَفُوفُ الرَّحِيمُ

And know that these two people who have come or will come to you are the servants of Allah. Neither do they harm nor benefit without the commandment of Allah **عَزَّوَجَلَّ**. Therefore, neither fear nor grieve, and you testify that your Rab is Allah **عَزَّوَجَلَّ** and your Deen is Islam and your Nabi is Muhammad **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. May Allah **عَزَّوَجَلَّ** keep you and us firm on the undoubted statement in the worldly life and in the Hereafter. Certainly, He only is the Most Forgiving, the Most Merciful.

(Bahar-e-Shari'at, part 4, vol. 1, pp. 851; Fatawa Razawiyyah, vol. 9, pp. 223)

Dawat-e-Islami and who enjoy the company of such Islamic brothers who have the mindset of helping their Muslim brothers not only in this life but also after the death. In this regard, let's read about Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ.

Zikr-o-Azkaar for 12 hours at the blessed shrine

After the burial of Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ, on the persuasion of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, more than two hundred and fifty Islamic brothers stayed for about 12 hours at his shrine who remained engaged in Na'at-Khuwani, reformatory speeches and Zikr-o-Durood. During this time, they also offered Salahs in congregation at their respective timings. Moreover, one Madani Qafilah got prepared then and there which stayed in Sahra-e-Madinah till the Sunnah-inspiring gathering which was scheduled there after seven days on Sindh level. (*Mufti-e-Dawat-e-Islami, pp. 73*)

Someone's grave is a garden whereas there is fire in someone's grave

Graves which seem to be similar from outside are not similar from inside. Someone's grave is a garden from inside whereas there is fire in someone's grave and it contains snakes and scorpions. Those people suffer in the grave who spend a sinful life and die, and are lowered in the grave such that Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased with them. On the other hand, those pious people receive the mercy of Allah عَزَّوَجَلَّ after their demise and just enjoy in the grave who depart this life in the state of Iman such that Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are pleased with them. If you also want to make your grave a garden, get associated and remain associated with the Madani environment of Dawat-e-Islami for making your grave bright, giving up the habit of sins, and adopting the habit of

Salah and Sunnah. To learn Sunnahs, travel with Madani Qafilahs with devotees of the Prophet. For spending a successful life and for the betterment of the Hereafter, act upon Madani In'amaat; fill in the booklet daily while doing Fikr-e-Madinah and submit it to your responsible Islamic person by the 1st of every Madani month. Following is a great Madani parable for your persuasion:

The grave of Mufti-e-Dawat-e-Islami opened

In the chapter 'Gheebat ki Tabah Kariyan' of Faizan-e-Sunnat, volume 2, Ameer-e-Ahl-e-Sunnat *دامت بركاتهم العالیه* has stated:

With the Rukn [member] of Markazi Majlis-e-Shura of Dawat-e-Islami – the Madani movement of devotees of the Prophet for preaching Quran and Sunnah – Mufti-e-Dawat-e-Islami, Al-Hajj Al-Hafiz Al-Qari Allamah Maulana Mufti Muhammad Farooq Attari Madani *رحمته الله عليه*, my good presumption is that he was a sincere preacher of Dawat-e-Islami and Allah-fearing pious person, and that he would reflect the following blessed Hadees: 'كُنْ فِي الدُّنْيَا كَأَنَّكَ ' *عَرِيبٌ* i.e. Live in the world as if you are a traveller.

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

On 18 Muharram-ul-Haraam 1427 Hijri, 17 February 2006, on Friday, after offering Salat-ul-Jumu'ah, he departed this life in his youth at the age of about 30 at his home in Gulshan-e-Iqbal, Karachi, as his heartbeat suddenly stopped. He was buried in Sahra-e-Madinah, Karachi. About 3 years 7 months and 10 days after his demise, on 25 Rajab-ul-Murajjab 1430 Hijri, 18 July 2009, on Saturday night, it rained heavily in Karachi for several hours. Due to the rain, the grave of Mufti-e-Dawat-e-Islami opened from the centre. The security personnel of Sahra-e-Madinah saw in the morning that a green light was emerging from the grave. Those Islamic brothers who put the grave right temporarily have sworn

while stating: ‘We saw that even about three and a half years after the burial, the blessed body and shroud of Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ were sound as if he had just passed away recently. The green Imamah [Islamic turban] placed on his head while shrouding was still there on his blessed head. On the right side of the blessed turban near the ear, some part of his Zulfayn (tresses) was visible. The forehead was full of Noor [light] and the blessed face was towards the Qiblah. A pleasant fragrance was smelt from the blessed grave of Mufti-e-Dawat-e-Islami.’

As the rain water had entered the grave, there was a risk that the grave might sink further and the slabs might cause harm to the blessed body of the deceased. Therefore, about ten days after this incident, thousands of Islamic brothers gathered including blessed Muftis and Ulama on Tuesday night on 6 Sha’ban-ul-Mu’azzam 1430 Hijri (28 July 2009). Abu-Usayd, Haji Ubayd Raza Ibn Attar Madani سَمِعَهُ اللهُ الْعَقَى entered the grave through the already existing opening to judge whether the blessed body is required to be taken out for shifting it or new construction of the blessed grave is possible, leaving the blessed body inside. He examined the inside portion of the grave and told the situation to a Mufti of Dawat-e-Islami’s ‘*Dar-ul-Ifta Ahl-e-Sunnat*’, while being inside the grave. He ordered to not take out the blessed body. A video camera was given to Haji Ubayd Raza. Despite the fact that the grave was old and earth had fallen in, اَلْحَمْدُ لِلّٰهِ, he was successful in making a video of some parts of the blessed Imamah, forehead and Zulfayn (tresses). This video was shown to thousands of Islamic brothers after a short while on different screens displayed in ‘Sahra-e-Madinah’. The emotions of people at that time were worth seeing. This spiritual view moved countless Islamic brothers to tears.

The following night, i.e. Wednesday night on 7 Sha'ban-ul-Mu'azzam 1430 Hijri (29 July 2009), a 'special Madani Mukalamah' was telecast live on Madani Channel of Dawat-e-Islami. In this program, hundreds of thousands of viewers from different countries of the world were shown the inside portion of the grave, blessed Imamah, and forehead and few hairs of the Zulfayn (tresses) of the intact blessed body of Mufti-e-Dawat-e-Islami, about three and a half years after demise; all of it had been saved in a camera. Since this news had spread like wildfire, the summary of the accounts of Islamic brothers of different areas of various cities is that during the telecast of the special Madani Mukalamah, many streets and markets got empty as observed in Muslim areas at the time of Iftar in Ramadan-ul-Mubarak; the voice of 'special Madani Mukalamah' could be heard from several houses. Wherever television sets were available in hotels, barber shops, etc., people had gathered there in large numbers and were engrossed in watching the Madani sight of Mufti-e-Dawat-e-Islami رحمته الله عليه on Madani Channel.

According to one report, a non-Muslim embraced Islam after listening to the 'special Madani Mukalamah' on Madani Channel and having the spiritual sight of the blessed corpse of Mufti-e-Dawat-e-Islami which was about three and a half years old. الحمد لله, in this regard, Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, released a historic DVD, namely 'Mufti-e-Dawat-e-Islami ki Jab Qabr Khuli' on the blessed occasion of Layla-tul-Bara'at, 1430 Hijri. Thousands of DVDs have been sold to date.

*Jabeen mayli nahin hoti dahan mayla nahin hota
Ghulaman-e-Muhammad ka kafan mayla nahin hota*

(Faizan-e-Sunnat, vol. 2, pp. 466)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

White hairs will be Noor on the Day of Judgement

Saying of the Beloved Rasool ﷺ: Do not pluck white hairs because they will be Noor [light] on the Day of Judgement. He whose one hair has become white, Allah ﷺ will write one virtue for him, forgive his one sin and raise his one rank.

(Attargheeb Wattarheeb, vol. 3, pp. 86, Hadees 6)

Detail about condolences

The literal meaning of (the word) Ta'ziyah (giving condolences) is to give comfort and console, and it refers asking a grief-stricken person to have patience. Moreover, [the act of] making Du'a and saying consolatory words while expressing sympathies to the family of the deceased is also called Ta'ziyah. *(Urdu Lughat, vol. 5, pp. 293)*

When someone dies, it is Sunnah to go to his close relatives to give condolences. It is a means of earning reward, and there are great virtues of it. Following are two blessed Ahadees in this regard:

Reward equal to one Qeerat

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved Rasool ﷺ said: Allah ﷺ will write reward equal to one Qeerat for the one who receives the news of any Janazah, and then

visits the family of the deceased and expresses condolences to them.

(*Umda-tul-Qari*, vol. 1, pp. 400, *Hadees* 47)

Entrance in Jannah

Once Sayyiduna Dawood عَلَى نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَام humbly asked in the court of Allah عَزَّوَجَلَّ: ‘Ya Allah عَزَّوَجَلَّ! What reward will You give to the one who expresses condolences to any grief-stricken person, seeking Your pleasure?’ Allah عَزَّوَجَلَّ said: ‘I will make him wear the attire of Taqwa [piety], save him from Hell and make him enter Jannah.’ (*Jami’-ul-Ahadees*, vol. 5, pp. 335, *Hadees* 15187)

Intentions of giving condolences

- ❖ I will express condolences to devotees of the Prophet for pleasing Allah عَزَّوَجَلَّ and earning Reward in the Hereafter.
- ❖ I will act upon the Sunnah.
- ❖ I will make Du’a for the deceased.
- ❖ I will tell the virtues of patience and ask the family members of the deceased to have patience.
- ❖ In case wailing is observed, I will try to stop it by explaining politely if possible.
- ❖ I will convey reward for the deceased and persuade his family members to distribute booklets and travel with Madani Qafilah for conveying reward, لِإِنْ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Following are the Madani pearls of Giving condolence from the booklet of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**, namely ‘*Nayk Bannay ka Nuskha*’ (with some amendments):

16 Madani pearls of Giving Condolences

3 Sayings of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

- ❖ For the one who will express condolences to a troubled person, there is the reward similar to that troubled person. (*Tirmizi, vol. 2, pp. 338, Hadees 1075*)
- ❖ The believer who expresses condolences to his troubled brother, Allah **عَزَّوَجَلَّ** will make him wear the attire of honour on the Day of Judgement. (*Ibn Majah, vol. 2, pp. 268, Hadees 1601*)
- ❖ He who expresses condolences to a grief-stricken person, Allah **عَزَّوَجَلَّ** will make him wear the attire of Taqwa (piety), and amongst souls, He **عَزَّوَجَلَّ** will have mercy on his soul; and he who expresses condolences to a troubled person, Allah **عَزَّوَجَلَّ** will make him wear two such attires from the attires of Jannah such that even the entire world cannot be their price. (*Al-Mu'jam-ul-Awsat, vol. 6, pp. 429, Hadees 9292*)
- ❖ Sayyiduna Musa Kaleemullah **عَلَى تَبِيئَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام** humbly asked in the court of Allah **عَزَّوَجَلَّ**: ‘O my Rab **عَزَّوَجَلَّ**! Who is the one who will be under the shade of Your Arsh [Throne] on the day when there will be no shade except it?’ Allah **عَزَّوَجَلَّ** said: ‘O Musa! Those people who visit sick people, go with the Janazah, and express condolences to the mother of a deceased child.’

(*Tamheed-ul-Farsh lis-Suyuti, pp. 62*)

- ❖ The meaning of giving condolences is: To ask a troubled person to have patience. ‘Giving condolences is Masnoon (i.e. Sunnah)’. (*Bahar-e-Shari’at, part 4, vol. 1, pp. 852*)
- ❖ Giving condolences is permissible even before the burial but it is Afdal [superior] to give condolences after the burial. This applies when the family members of the deceased do not wail; otherwise, condolences should be given before the burial to console them. (*Jauhara-tun-Nayyarah, pp. 141*)
- ❖ The time of giving condolences is till three days after death, and afterwards it is Makruh as it will renew the grief of the family members of the deceased. However, if the person giving condolences or the family members are not present over there, or they are present but a person is unaware, there is no harm in giving condolences afterwards. (*Jauhara-tun-Nayyarah, 141*)
- ❖ (The person giving condolences) should show humility and express grief. He should speak less and avoid smiling as smiling (at such occasion) causes ill-will (in the hearts). (*Adaab-e-Deen – translated, pp. 35*)
- ❖ It is Mustahab to give condolences to all the close relatives of the deceased, including children, adults, men, and women. However, only the Maharim of a woman should give her condolences. (*Bahar-e-Shari’at, part 1, vol. 1, pp. 852*)
- ❖ Say the following while giving condolences: May Allah عَزَّوَجَلَّ bless you with patience and grant you great reward for this trouble, and may Allah عَزَّوَجَلَّ forgive the deceased. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave condolences with the following words:

إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَتَصَبَّرْ وَلْتَحْتَسِبْ

Translation: What Allah عَزَّوَجَلَّ gave belongs only to Him and what He عَزَّوَجَلَّ has taken belongs only to Him, and everything has a specified time-limit in His court; therefore, have patience and hope for reward. (*Sahih Bukhari, vol. 1, pp. 434, Hadees 1284*)

- ❖ There is no harm if the family members of the deceased sit in the house so that people come to them for giving condolences. However, it is bad to place mats or carpets outside the door of the house or on the road and to sit there. (*'Aalamgiri, vol. 1, pp. 167, Rad-dul-Muhtar, vol. 3, pp. 176*)
- ❖ It is Makruh (Tanzeehi) to do give condolences near the grave. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 177*)
- ❖ In some families, relatives gather at the house of the family members of the deceased for giving condolences on the first Layla-tul-Bara'at or the first Eid after the death; this is a wrong tradition. However, there is no harm if a person who could not give condolences due to some reason does so on Eid day. Likewise, those family members on whom animal sacrifice is Wajib on the first Eid-ul-Adha will have to offer sacrifice; otherwise, they will become sinners. Remember that it is impermissible and a sin to mourn the deceased or not wear good clothes on Eid due to mourning after the days of mourning have passed. It is not a sin if someone does not wear good clothes due to any other reason.
- ❖ For the one who has given condolences once, it is Makruh to go for giving condolences again. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 177*)
- ❖ If women gather for giving condolences to wail over the deceased, they should not be provided with food as giving them food is to help them in a sin. (*Bahar-e-Shari'at, vol. 1, pp. 853*)

- ❖ There is Ijma [consensus of Ulama] that it is Haraam [prohibited] to wail over the deceased, i.e. crying loudly after stating the attributes of the deceased exaggeratedly. Likewise, wailing, and shouting while saying 'وَأَمْصِيبَتَا' (i.e. Oh misfortune!) [are also Haraam acts]. (*Jauhara-tun-Nayyarah*, pp. 139, *Bahar-e-Shari'at*, part 1, vol. 1, pp. 854)
- ❖ Doctors say that if (a person who is deeply grieved at the death of his family member) does not cry at all at the death, he gets affected by serious illness. Shedding tears takes away the heat of the heart. Therefore, never stop one from crying in this way (i.e. from crying without wailing over the deceased). (*Mirat-ul-Manajih*, vol. 2, pp. 501)

The renowned Mufassir, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: The words of giving condolences should be so polite that they give comfort to the grieving person. My experience is that grieving people find great consolation if they are told the incidents of Karbala on the occasion of being bereaved. All condolences are good but there is especially great reward in (Mahrams) consoling the mother of a deceased child. (*Mirat-ul-Manajih*, vol. 2, pp. 507)

- ❖ It is better if the neighbours of the deceased or distant relatives bring food for the family members of the deceased for that day and night, and they should make the family members eat it insistently. (*Rad-dul-Muhtar*, vol. 3, pp. 175)

Dear Islamic brothers! Get associated with the Sunnah-inspiring Madani environment of the Madani movement which is striving to spread '**call to righteousness**' in the entire world, i.e. Dawat-e-Islami - the Madani movement of devotees of the Prophet for preaching Quran and Sunnah - and start striving to spend your life in accordance with

the Sunnah. Act upon the Madani In'amaat gifted to us by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَهُ** and make it your habit to travel with the Madani Qafilahs with devotees of the Prophet. To learn the method of giving condolences, read the following Maktoob [letter] of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَهُ** who consoles grieving people and has great yearning for helping the Ummah:

Letter of giving condolences written by Ameer-e-Ahl-e-Sunnat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I, Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi **عَفَى عَنْهُ** present my Salaam to the family members of the late Muhammad Shan Attari **رَحْمَةُ اللَّهِ عَلَيْهِ**:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

I received the news that Muhammad Shan Attari has passed away in an accident. May Allah **عَزَّوَجَلَّ** forgive him, shower His mercy on the grave of the deceased, and may Allah **عَزَّوَجَلَّ** remove all the barriers between his grave and the blessed Raudah of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and grant the deceased the honour of seeing the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. May Allah **عَزَّوَجَلَّ** forgive the deceased and bless him with the neighbourhood of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus. May Allah **عَزَّوَجَلَّ** bless the family members of the deceased with patience and grant them great reward for having patience.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ajab sara hay yeh dunya yahan pay sham-o-sahar

Kisi ka kooch kisi ka qiyam hota hay

Regretfully! I lack virtuous deeds and have numerous sins. However, certainly, Allah **عَزَّوَجَلَّ** has Power to replace sins and mistakes with

virtuous deeds. Therefore, I hope that Allah عَزَّوَجَلَّ will surely replace my sins with virtuous deeds for the sake of His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. With the same hope, I present all the virtuous deeds of my life in the court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and present them to the late Muhammad Shan Attari.

This world is so deceptive. On the one hand someone's funeral is being arranged whereas on the other hand someone is being prepared for marriage. On the one hand, celebrations are being held whereas on the other hand people are grieved at someone's death.

*Naseem-e-subh gulshan mayn gulaun say khailti hogi
Kisi ki aakhiri hichki, kisi ki dil lagi hogi*

For conveying reward to the late Muhammad Shan Attari, every male member of the family (who is more than twenty years old) should travel with a 3-day Madani Qafilah of Dawat-e-Islami at least once. It is a Madani request to all to attend the weekly Sunnah-inspiring gathering of Dawat-e-Islami held in your city.

*Jahan mayn hayn ibrat kay her su numunay
Magar tujh ko andha kiya rang-o-bu nay
Kabhi ghor say bhi yeh daykha hay tu nay
Jo aabad thay woh makan ab hayn soonay
Jagah jee laganay ki dunya nahin hay
Yeh ibrat ki ja hay tamashah nahin hay*

وَالسَّلَامَ مَعَ الْأَكْرَامِ

30 Muharram-ul-Haraam 1428 Hijri

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(Jannat ki Tayyari, pp. 70)

Detail about Wailing over the deceased

Shouting and crying loudly, wailing, and beating oneself after stating the attributes of the deceased exaggeratedly is called 'Nauhah' (wailing over the deceased). These are the practices of the age of ignorance and there is Ijma [consensus of Ulama] that these acts are Haraam [prohibited]. The men and women who do so rightfully deserve severe punishment. (*Jauhara-tun-Nayyarah, pp. 139*)

Five points regarding Wailing over the deceased

1. Female relatives often gather for giving condolences and cry, beat themselves and wail over the deceased. They should be stopped from doing so as there is dire warning for them in a Hadees.

Women who will bark at Hell dwellers

Sayyiduna Abu Hurayrah رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: Certainly, these women who wail over the deceased will be divided into two rows in the Hellfire on the Day of Judgement on the right and left side of the Hell dwellers and they will bark at the Hell dwellers like female dogs bark. (*Al-Mu'jam-ul-Awsat Lit-Tabarani, vol. 4, pp. 66, Hadees 5229*)

2. Tearing clothes from the chest, hurting the face, releasing the hair, putting dust on the head, chest beating, and beating the thighs are all the acts of ignorance and Haraam. (*'Aalamgiri, vol. 1, pp. 167*)
3. Mourning is not permissible for more than three days, except that a woman should mourn at her husband's demise for four months and ten days. (*Bukhari, vol. 1, pp. 432, Hadees 1280*)

4. Crying loudly is prohibited but crying silently is permissible. In fact, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shed tears at the demise of Sayyiduna Ibraheem رَضِيَ اللهُ عَنْهُ. (*Jauhara-tun-Nayyarah*, pp. 139)
5. Sayyiduna Abdullah Ibn Umar رَضِيَ اللهُ عَنْهُمَا has narrated: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ does not punish for the tears of the eyes and the grief of the heart.’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gestured towards the tongue and said: ‘But He عَزَّوَجَلَّ punishes or has mercy due to this, and the deceased is punished if the family members wail.’ (*Bukhari*, vol. 1, pp. 441, *Hadees 1304*)

This refers to the case in which the deceased has made a will (for his family to wail over his death), or in the cases that there was a tradition of wailing in that locality and he still failed to forbid them from it, وَاللَّهُ تَعَالَى أَعْلَمُ. Or it means that if the family members cry, the deceased is troubled as stated in another Hadees: O the servants of Allah! Do not trouble your deceased person. When you start crying, he also cries. (*Bahar-e-Shari'at*, part 1, vol. 1, pp. 856)

Visiting graves

Visiting graves is the Sunnah of our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, we should act upon this Sunnah as well, as visiting graves serves as a warning, and one remembers death and the Hereafter. It is also a cause of becoming uninterested in this world.

Remembering the Hereafter

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: I had forbidden you from visiting graves; but now you should visit graves as it is the cause of

uninterestedness in the world and [it] makes [one] remember the Hereafter. (*Ibn Majah, vol. 2, pp. 252, Hadees 1571*)

Therefore, for taking admonition and remembering death, we should visit the graves of our family members and relatives from time to time. Moreover, we should make it our routine to visit the graves of our parents. Following are Madani pearls (with some amendments) regarding visiting graves from the booklet ‘Qabr Walon ki 25 Hikayaat’ authored by Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه:

14 Madani pearls

1. It is Sunnah to visit the graves of Muslims. It is a great privilege to visit the shrines of blessed Awliya and honourable Shuhada [martyrs] رضيهم الله, and conveying reward to them is a beloved act of reward. (*Fatawa Razawiyyah, vol. 9, pp. 532*)

Method of saying Salaam in a graveyard

2. Stand in a position such that your back is towards the Qiblah and you are facing the faces of grave dwellers. Thereafter, say the following Salaam mentioned in Tirmizi:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ
لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ

Translation: O grave dwellers! Peace be upon you. May Allah (عَزَّوَجَلَّ) forgive you and us. You have come before us and we are going to come after you. (*Tirmizi, vol. 2, pp. 329, Hadees 1055*)

3. He who will recite the following Du'a after entering a graveyard, all the believers who have passed away from (Sayyiduna)

Aadam (عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) till the moment when this Du'a is recited will make Du'a of forgiveness for him:

اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا
وَهِيَ بِكَ مُؤَمَّنَةٌ أَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ وَسَلَامًا مِّنِّي

Translation: O Allah! O the Rab of decomposed bodies and decayed bones! Have mercy on those who left the world in the state of Iman, and convey my Salaam to them. (*Sharh-us-Sudoor*, pp. 226)

4. If you want to sit near a grave, sit respectfully while considering the status of the grave dweller. (*Rad-dul-Muhtar*, vol. 3, pp. 179)

Preferable timings for visiting graves

5. The following four days are better for visiting graves: Monday, Thursday, Friday or Saturday. (*Aalamgiri*, vol. 5, pp. 350)
6. Visiting graves is Afdal [preferable] after Salat-ul-Fajr on Friday. (*Fatawa Razawiyyah*, vol. 9, pp. 523)
7. One should not go to a graveyard alone at night. (*Fatawa Razawiyyah*, vol. 9, pp. 523)
8. It is Afdal to visit graves in the blessed nights, especially Layla-tul-Bara'at. (*Aalamgiri*, vol. 5, pp. 350)
9. Likewise, it is Afdal to visit graves in the blessed days as well, for example, both Eids (i.e. Eid-ul-Fitr and Eid-ul-Adha), 10th Muharram-ul-Haraam and the first ten days of Zul-Hijjah. (*Aalamgiri*, vol. 5, pp. 350)

Placing a lighted joss stick on a grave

10. A lighted joss stick should not be placed on a grave as it is disrespect and a bad sign. However, if you want to make the environment fragrant for visitors, place a joss stick near the grave at an empty space as making the environment fragrant for others is a beloved act. (*Fatawa Razawiyyah, vol. 9, pp. 482-525*)

Placing a candle on a grave

11. Do not place an oil lamp, a candle, etc. on a grave. However, if light is required for people to walk in the darkness of night, then a candle or an oil lamp can be placed on one side of a grave in an empty space.
12. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has stated that it is narrated in Sahih Muslim from Sayyiduna Amr Bin Aas رَضِيَ اللهُ عَنْهُ that he said to his son at the time of demise: When I die, neither any woman who does wailing over the deceased should go with me nor should fire go [with me]. (*Muslim, pp. 75, Hadees 192, Fatawa Razawiyyah, vol. 9, pp. 482*)

Grave dweller is a Muslim or a Kafir

13. If it is not known about a grave whether it belongs to a Muslim or a Kafir, it is completely impermissible to visit it or recite Fatihah [for such grave dweller]. This is because visiting a Muslim's grave is Sunnah and Fatihah is Mustahab whereas visiting the grave of a Kafir [unbeliever] is Haraam [prohibited] and [making] the intention of conveying reward to him is Kufr [unbelief]. (*Fatawa Razawiyyah, vol. 9, pp. 533*)
14. There is no harm if one keeps a shroud prepared for himself but keeping a grave prepared for oneself is meaningless as a

person does not know where he will die. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 183*)

Haun baar-e-gunah say na khajil daush-e-azeezan

Lillah mayri na'sh ker ay jan-e-chaman phool

(Hadaiq-e-Bakhshish Shareef)

Different Madani pearls

- ❖ At the time of visiting a graveyard, instead of talking unnecessarily and thinking useless thoughts, remember your death while carrying out Fikr-e-Madinah, i.e. self-accountability and shed tears if possible. Remember your sins and feel frightened of the torment of grave, and repent of your sins. Imagine that today these dead people are lying in their graves alone; in the same way, I will also be lying alone in a dark grave soon. Moreover, remember these words of the blessed Hadees: *‘كَمَا تَدْرِينُ تُدَانُ’*, i.e. As you sow, so shall you reap.

(Jami'-us-Sagheer lis-Suyuti, pp. 399, Hadees 6411)

Qabr mayn mayyit uterni hay zaroor

Jaysi karni waysi bharni hay zaroor

- ❖ In Layla-tul-Bara'at or while visiting a grave at any occasion, some people sprinkle water on their relative's grave without any valid reason, merely as a tradition; this is Israaf (wastage) and impermissible. If they think that sprinkling water will make the grave of the deceased cool, it is sheer ignorance along with Israaf. However, there is no harm in sprinkling water straight after burying the deceased; in fact, to do so is good. Likewise, there is no harm in sprinkling water if there are plants, etc. on a grave. But remember! If one has to step on graves for sprinkling

water, sprinkling water is not allowed; if a person goes, he will become a sinner. In this situation, do not ask someone else also to sprinkle water by paying him.

- ❖ It is better to place flowers on a grave as they will do Tasbeeh as long as they remain fresh and the deceased will feel comfortable. *(Rad-dul-Muhtar, vol. 3, pp. 184)*
- ❖ Likewise, there is no harm in placing a sheet of flowers on a Janazah. *(Bahar-e-Shari'at, vol. 1, pp. 852)*
- ❖ Living grass should not be plucked from a grave as mercy descends because of its Tasbeeh and the deceased feels comfortable. Plucking it is a violation of the right of the deceased. *(Rad-dul-Muhtar, vol. 3, pp. 184)*
- ❖ A grave dweller is hurt if someone steps on the grave or sleeps on it, and hurting any Muslim without a Shar'i reason is Haraam which leads towards Hell. Therefore, do not step on any Muslim's grave, do not damage it with your foot, do not sit on it and do not rest against it because the Beloved Rasool ﷺ has forbidden these acts. In this regard, read two sayings of the Beloved Rasool ﷺ:
- ❖ I prefer walking on embers or a sword, or getting my foot sewn into a shoe over walking on any Muslim's grave. *(Ibn Majah, vol. 2, pp. 250, Hadees 1567)*
- ❖ If anyone sits on embers which burn his clothes and fire reaches his skin, it is better than sitting on a grave. *(Muslim, pp. 483, Hadees 1971)*
- ❖ Walk in a graveyard on a common walkway; do not walk on a newly constructed walkway. It is stated in 'Rad-dul-Muhtar': It is Haraam to walk on a newly constructed walkway (which has been made in a graveyard by demolishing graves). *(Rad-dul-*

Muhtar, vol. 1, pp. 612) In fact, if a person just presumes that a walkway is new (i.e it is on top of graves), even then it is impermissible and a sin to walk on it. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 183*)

- ❖ It has been observed on many shrines of blessed saints that the graves of Muslims are demolished and floor is made to facilitate visitors. On such floor, lying, walking, standing, sitting for Zikr-o-Azkaar and recitation, etc. are all Haraam [acts]. Recite Fatihah from a distant location.
- ❖ To construct a residential house on a grave, sit on a grave, sleep on it or pass urine and stool on it are all strictly Makruh and close to Haraam. (*Fatawa Razawiyyah, vol. 9, pp. 436*)

The Beloved Rasool ﷺ has said: Anything that a deceased person would get hurt by in the house, he also gets hurt by in the grave. (*Firdaus bi masoor-il-Khitab, vol. 1, pp. 120, Hadees 749*)

- ❖ It is permissible to travel for visiting the blessed shrines of blessed Awliya; they benefit their visitor. If there is anything contrary to the teachings of Shari'ah over there, for example, mixed gathering, one should not stop visiting the shrine because of it, as a virtuous deed is not abandoned due to such issues. Instead, one should consider it bad and try to eliminate it if possible. (*Rad-dul-Muhtar, vol. 3, pp. 178*)

Detail about Conveying reward

The mercy of Allah ﷻ is very great. Allah ﷻ has kept the doors of His blessings and mercy open even for the Muslims who depart this life. Allah ﷻ showers His mercy on the deceased by the

blessing of “Du’a of forgiveness” and the reward that people convey for them. In this regard, following is a blessed Hadees:

The blessing of ‘Du’a of forgiveness’

Sayyiduna Abu Hurayrah رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: Certainly, Allah عز وجل will raise the rank of a pious person in Jannah, so he will say, ‘O my Rab عز وجل! From where did I get this rank?’ Allah عز وجل will say: ‘Your son has made Du’a of forgiveness for you; therefore, you have got this rank.’

(Mishkat-ul-Masabih, vol. 1, pp. 440, Hadees 2345)

Sayyiduna Muhammad Toosi Mu’allim رحمته الله عليه

Sayyiduna Abu Bakr Rasheedi رحمته الله عليه has stated: I saw Sayyiduna Muhammad Toosi Mu’allim رحمته الله عليه in my dream. Sayyiduna Muhammad Toosi Mu’allim رحمته الله عليه said: Convey it to Abu Sa’eed Saffaar رحمته الله عليه, ‘you and I had an agreement that we will not forget each other; so I have not changed but you have changed.’

I woke up and told Abu Sa’eed Saffaar رحمته الله عليه about this dream, so he said: ‘I would visit his grave every Friday and convey some reward but this Friday I couldn’t go, so he is complaining about it.’

(Ihya-u-‘Uloom-id-Deen, vol. 5, pp. 267)

Conveying reward

Conveying reward, i.e. conveying the reward of the Holy Quran, Salat upon the Holy Prophet صلى الله عليه وآله وسلم, Kalimah Tayyibah or any virtuous deed to anyone, is permissible. The reward of Ibadat-e-Maliyah [monetary acts of worship] or Ibadat-e-Badaniyah [bodily acts of worship], Fard and Nafil can be conveyed to others. The

living conveying reward to the dead benefits them. (*Bahar-e-Shari'at, part 16, vol. 3, pp. 642*)

Shaykh Muhiyyuddin Ibn Arabi رحمته الله عليه has stated: I had received a Hadees that whoever recites the blessed Kalimah seventy thousand times or if the reward of its recitation is conveyed to someone, he is forgiven. I had recited the Kalimah seventy thousand times. One day, a young man who had the power of Kashf was present in my house at a feast. Suddenly, he started crying. I asked the reason, so he said: 'I see my mother in the Hell.' In my heart, I conveyed the reward of that recited Kalimah to his mother. Suddenly, that young man started smiling and said: 'Now I see her in Jannah.' I verified the authenticity of that Hadees from the Kashf of that Wali and the authenticity of his Kashf from the Hadees. (*Mirqat-ul-Mafatih, vol. 3, pp. 222, Hadees 1142*)

Therefore, recite Kalimah Tayyibah seventy thousand times and convey its reward to your deceased relative!

Following are Madani pearls of conveying reward (with some amendments) from 'Method of Fatiha', a booklet of Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه.

19 Madani pearls of Conveying reward

1. The literal meaning of the term 'Isaal us-Sawab' is: 'To convey reward'. It is also referred to as 'bestowing reward [*sawab bakhshna*]' but it is inappropriate to say 'bestowing [*bakhshna*]' for pious predecessors. Saying 'offering [*nazr karna*]' is more respectful. Imam Ahmad Raza Khan رحمته الله عليه has stated: It is a disrespect to say [*sawab bakhshna*] i.e. 'bestowing reward' for the Beloved Rasool صلى الله عليه وآله وسلم, any other Nabi, or Wali as 'bestowal' is from a person higher in rank to the person lower

in rank. Instead, one should say [*nazr karna*] i.e. ‘offering’, or [*hadiyyah karna*] i.e. ‘presenting a gift’. (*Fatawa Razawiyyah, vol. 26, pp. 609*)

2. Conveying reward of every virtuous deed can be done, for example: Fard, Wajib, Sunnah, Nafl, Salah, Sawm, Zakah, Hajj, recitation of the Holy Quran, Na’at, Zikrullah, Salat upon the Holy Prophet ﷺ, delivering an Islamic speech, Dars, travelling with Madani Qafilahs, Madani In’amaat, Madani Daurah, studying religious books, individual efforts for Madani activities, etc.
3. Arranging Teejah¹, Daswan², Chaleeswan³ and Barsi⁴ of the deceased are very good deeds as they are the sources of Conveying reward. In Shari’ah, lack of evidence for Teejah, etc. being impermissible is itself an evidence for these being permissible. It is proved from the Holy Quran that the living can make Du’a for the deceased, which forms the basis of conveying reward. In part 28, Surah-al-Hashr, Ayah 10, Allah عزوجل has stated:

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them, submit, ‘O our Lord! Forgive us, and our brothers who accepted faith before us’.

¹ Gathering for conveying reward usually on the third day after the death.

² Gathering for conveying reward usually on the tenth day after the death.

³ Gathering for conveying reward usually on the 40th day after the death.

⁴ Gathering for conveying reward annually.

4. The food of Teejah, etc. can be arranged from the estate of the deceased only when all the inheritors are Baaligh¹ and all of them give permission. If even one inheritor is a non-Baaligh², doing so is strictly Haraam. However, a Baaligh can arrange it from his own share. (*Fatawa-e-Khaniyah, vol. 4, pp. 366, Fatawa Razawiyyah, vol. 9, pp. 664, Bahar-e-Shari'at, vol. 1, pp. 853*)
5. Since the food of Teejah is generally in the form of meal that is invited to, it is impermissible for the well-off (i.e. those who are not Faqeer) to have it, only the poor should eat. Even after three days, the well-off should avoid having the food served for conveying reward to the deceased. Following is an informative question and answer from Fatawa Razawiyyah, volume 9, page 667 regarding the food served for Conveying reward of the deceased:

Question: Is this an authentic saying, 'طَعَامُ الْبَيْتِ يُبَيِّتُ الْقَلْبَ' (food of the deceased makes the heart dead)? If it is authentic, what does it mean?

Answer: This is a matter that has been experienced. It means that the hearts of those who remain desirous to eat the food of the deceased become dead. Life and energy for Zikr and obedience to Allah عَزَّوَجَلَّ does not lie in waiting for the death of Muslims to fill one's stomach, and remaining heedless of death and engrossed in pleasures whilst eating. (*Fatawa Razawiyyah, vol. 9, pp. 667*)

¹ A person who has reached puberty according to Islamic law

² A child who has not yet reached puberty according to Islamic law

6. (Wealthy people should not have) the food served for conveying reward to the deceased in Teejah; only the poor should be made to eat it. (*Bahar-e-Shari'at, part 1, vol. 1, pp. 853*)
7. A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: On Chehlum or Barsi, or 6 months after demise, (some people) cook food merely as a tradition without the intention of conveying reward and distribute it amongst their relatives like a wedding feast; this is also baseless and one should avoid it. (*Fatawa Razawiyyah, vol. 9, pp. 671*)

However, if this food is arranged for conveying reward and with other good intentions, it is very good and a source of reward. Moreover, there is no harm even if someone does not arrange food for conveying reward. (*Fatihah ka Tareeqah, pp. 15*)

8. Conveying reward can be done even to a day-old infant, and there is no harm in doing his Teejah, etc. conveying reward can also be done to the living.
9. Conveying reward can be done even to Ambiya and Mursaleen عَلَيْهِمُ السَّلَام, angels and Muslim jinns. (*Fatihah ka Tareeqah, pp. 15*)
10. Giyarhween Shareef, Rajabi Shareef (i.e. doing Koonday of Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ on 15th Rajab-ul-Murajjab), etc. are permissible. It is not necessary to present Kheer [a sweet dish in Eastern countries] in Koonday [a type of bowl]; it can be presented in any other dish as well. It can be taken out of the house as well. The story told at this occasion is baseless. Recite Surah Yaseen and earn the reward of completing the recitation of the Holy Quran 10 times and convey its reward along with Koonday.

11. Dastan-e-Ajeeb, Shahzaday ka Sar, Das Beebiyon ki Kahani and Janab-e-Sayyidah ki Kahani, etc. are all fabricated stories; never read them. Likewise, people distribute a pamphlet, namely 'Wasiyyat Naamah' in which a dream of 'Shaykh Ahmad' is mentioned; this is also a fabricated one. At the bottom of this pamphlet, the excellence of getting it printed and distributing it in some specific quantity, detriments of not distributing it, etc. are mentioned; do not pay attention to them as well. (*Fatihah ka Tareeqah, pp. 15*)
12. The food of 'Fatihah of blessed Awliya رَحْمَةُ اللَّهِ' is referred to as 'Nazr-o-Niyaz' respectfully and this Niyaz is Tabarruk [blessing]. The wealthy and the poor all can eat it. (*Fatihah ka Tareeqah, pp. 16*)
13. It is not necessary to call someone for reciting Fatihah on the food of Niyaz and conveying reward or to call a guest for eating it. There is no harm if the family members themselves recite Fatihah and eat it. (*Fatihah ka Tareeqah, pp. 16*)
14. As many times as you eat food daily with good intentions, it is very good if you make the intention of conveying reward of any pious predecessor. For example, make the following intention in breakfast: May the reward of today's breakfast be presented to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and through him, to all the blessed Ambiya عَلَيْهِمُ السَّلَام. Make the following intention in afternoon: May the reward of the food I will eat now (or I have eaten) be presented to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ and all the blessed Awliya رَحْمَةُ اللَّهِ. Make the following intention at night: May the reward of the food I will eat now be presented to Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ and to every Muslim man and woman. Conveying reward may be done to everyone each time, and

doing so is better. Remember that conveying reward will only be valid if the food is eaten with any good intention. For example, if the food is eaten with the intention of gaining energy for worship, one earns reward by eating it, and its reward can be conveyed. If there isn't any single good intention, eating is Mubah, i.e. one neither gets reward for it nor a sin. If one does not get reward, how can he convey any reward! However, if one has made others eat with the intention of reward, the reward of providing food to others can be conveyed. (*Fatihah ka Tareeqah, pp. 16*)

15. If you eat food with good intentions, reward can be conveyed before eating or after eating; both are correct. (*Fatihah ka Tareeqah, pp. 17*)
16. If possible, dedicate 0.25% (i.e. 1 rupee on 400 rupees) of your daily sale (not of your profit) for Niyaz of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ. Salaried employees should dedicate at least 1% of their salary monthly. Distribute religious books from this amount of money or spend it in any good deed. **إِنْ شَاءَ اللهُ** you will observe its blessings yourself. (*Fatihah ka Tareeqah, pp. 17*)
17. Constructing a Masjid or Madrasah is Sadaqah-Jariyah [continuous reward] and the best means of conveying reward.
18. It is hoped from the mercy of Allah عَزَّوَجَلَّ that everyone to whom reward is conveyed will receive the complete reward; the reward will not be divided. (*Rad-dul-Muhtar, vol. 3, pp. 180*)

The reward of the person conveying the reward is not reduced; instead, it is hoped that he will get reward equal to the total reward of all people whom he has conveyed reward to. For example, if one performs a virtuous deed which earns him 10 virtues and then he conveys the reward to 10 dead people,

everyone will receive 10 virtues, whereas the person conveying the reward will receive 110 virtues. If the reward is conveyed to 1000 people, the person conveying the reward will receive 10010 virtues, and so on and so forth. (*Fatawa Razawiyyah, vol. 9, pp. 623 – 629, Bahar-e-Shari'at, vol. 1, pp. 850*)

19. Reward can only be conveyed to a Muslim. It is Kufr [unbelief] to convey reward to a Kafir or Murtaad, or to refer to him as 'Marhoom', 'Jannati', 'Khuld Aashyan', 'Baykanth Baasi' and 'Suwarg Baasi'. (*Fatihah ka Tareeqah, pp. 18*)

Dear Islamic brothers! Carry out virtuous deeds abundantly for conveying reward to your relatives and friends. Get associated with the Madani environment of Dawat-e-Islami – the Madani movement of devotees of the Prophet for preaching Quran and Sunnah - for performing virtuous deeds, offering Nawafil extensively along with offering 5 Fard Salahs regularly and making your habit to recite the Holy Quran. Earn more and more virtues by acting upon Madani In'amaat and travelling with Madani Qafilahs with the devotees of the Prophet, and convey the reward to your relatives. Following is a Madani parable for your persuasion:

Madani parable of conveying reward

An Islamic brother of Qadirabad (Mandi Bahauddin district, Punjab), Muballigh of Dawat-e-Islami, Muhammad Junayd Attari died in an accident. His sister has stated: Some days after my brother's demise, I saw a dream that I am standing near his grave. Suddenly his grave got open. I saw that brother Junayd is busy doing the Zikr of Allah **عَزَّوَجَلَّ** while sitting in the grave. I asked him: 'Brother Junayd! We convey reward to you by Tilawat, Zikr-o-Durood, Sadaqah and other charity; do you receive that reward?'

Listening to it, he replied: ‘Yes! I receive whatever reward you convey.’ (*Khushbudar Qabr, pp. 12*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Daughter of Iblees

Sayyiduna Ali Khawwaas رَحْمَةُ اللهِ عَلَيْهِ has stated: The world is the daughter of Iblees La’een (i.e. cursed Satan) and everyone who loves it (i.e. the world) is the husband of the daughter of Iblees La’een.

(*Al-Hadiqah-tun-Nadiyyah, vol. 1, pp. 19*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

MADANI WILL OF SHAYKH-E-TAREEQAT AMEER-E-AHL-E-SUNNAT

Excellence of Salat upon the Holy Prophet ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Recite Salat upon me, Allah عَزَّوَجَلَّ will send mercy upon you.' (*Al-Kamil li Ibn Adee, vol. 5, pp. 505*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَلَى اِحْسَانِهِ! At this time, whilst sitting in the sacred Masjid of the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after Salat-ul-Fajr, I am blessed with the privilege of writing 'اَرْبَعِيْنَ وَصَايَا مِنَ الْمَدِيْنَةِ الْمُنَوَّرَةِ' i.e. '40 Wills from Madina-tul-Munawwarah'. It is my last morning in Madina-tul-Munawwarah رَاحَ اللهُ شَرْفًا وَتَعْظِيْمًا today. The sun is about to pay Salaam to the majestic mausoleum of the most Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Alas! If I am not blessed with burial in Jannat-ul-Baqi' by tonight, I will have to depart from Madinah. Tears are welling up in my eyes and my heart is dejected.

Afsos chand ghariyan Taybah ki reh gayi hayn

Dil mayn judayi ka gham toofan macha raha hay

Alas! A few moments of my stay in Madinah are left

Grief of separation is causing a storm in my heart

My heart is sinking and my smile has vanished! The thought of separation from Madinah has grieved me. Soon I will have to leave Madinah with a heavy heart. The mournful moments of departure from Madinah are fast approaching! It is as if I feel like an infant

who is separated from his mother's lap and who keeps on looking back with wistful eyes crying and longing for his mother to call him back, place him in her lap, cradle him to her bosom and put him to sleep.

*Mayn shikastah dil liye baujhal qadam rakhta huwa
Chal para hoon Ya Shahanshah-e-Madinah al-wada'*

I bid farewell to you, O King of Madinah. I am departing with a broken heart and heavy steps

With a broken heart, I am now making my **40 wills** that are directed towards all the brothers and sisters of Dawat-e-Islami. My offspring and other family members should also pay attention to these wills of mine.

If only I am blessed with martyrdom under the shade of the Green Dome and the Minarets in Madina-tul-Munawwarah whilst beholding the most Beloved Prophet ﷺ. And, if only I am blessed with burial in Jannat-tul-Baqi'. Otherwise, alas, wherever I am predestined to be...

1. If I am found taking my last breaths, perform all rites in accordance with the Sunnah. Turn my face towards the Holy Qiblah and read out Surah Yaseen to me. Continue to recite the Kalimah Tayyibah aloud till my departing soul comes to my chest.
2. After my soul leaves my body, perform all rites according to the Sunnah e.g. hastening in shrouding and burial; because delaying these things in order to gather a large number of people is not Sunnah. The rulings described in Part-IV of the book *Bahar-e-Shari'at* should be acted upon. In particular, it is

strongly emphasized to avoid wailing over the deceased as it is Haraam and leads to Hell.

3. The size of the grave should be in conformity with the Sunnah. Make a Lahd as it is Sunnah¹.
4. Make earthen-walls in the grave without using fire-baked bricks. However, if it is unavoidable to make brick-walls inside the grave, then cover the interior sides with mud.
5. If possible, recite Surah Yaseen, Surah Al-Mulk and Durood-e-Taj and blow on the interior side of the slabs.
6. Purchase the shroud in conformity with the Sunnah with my own money. In the case of me being destitute, purchase it with the Halal money of any Sunni Muslim of correct creed.
7. Any bearded and turbaned, firmly Sunnah-following Islamic brother should give Ghusl (ritual bath) to me in conformity with the Sunnah. (I will consider it disrespect if a Sayyid gives Ghusl to my body.)
8. During Ghusl, the Satr-e-‘Awrat must be covered properly. If two brown or any other dark-coloured sheets are wrapped around the body area from the navel to the complete knees, the risk of the shape of Satr being exposed will probably be eliminated. However, water must flow on every part of the body including every hair from its root to tip.

¹ There are 2 types of graves: (1) Shaq (box) (2) Lahd. To make a Lahd, a grave is dug first and then, a cavity is made into the bottom of the right wall towards the Qiblah for placing the corpse in it. Digging a Lahd is a Sunnah. If the ground is suitable, then the Lahd should be made, but if the ground is soft then, there is no harm in preparing a Shaq. The gravedigger may suggest that the slab be laid in a slanting position after placing the corpse inside the grave but you should not listen to him.

9. If the shroud is wet with Zamzam or water of Madinah or with both, it will be a privilege for me. I wish that a Sayyid Sahib would adorn my head with a green turban!¹
10. After Ghusl, write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' with the Shahadah finger (i.e., the index finger of the right hand) on the forehead before covering the face in the shroud.
11. In the same way, write

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

 on the chest.
12. And, near the heart, write 'يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)'.
13. On the part of the shroud between the navel and the chest, write: يَا إِمَامَ يَا أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ, يَا عَوْتِ أَعْظَمِ دَسْتَكِيرِ رَضِيَ اللَّهُ عَنْهُ and يَا شَيْخَ ضِيَاءِ الدِّينِ رَضِيَ اللَّهُ عَنْهُ and أَحْمَدَ رَضِيَ اللَّهُ عَنْهُ with the index finger of the right hand.
14. Write 'مَدِينَتَهُ مَدِينَتَهُ' on the part of the shroud from above the navel to the head (excluding the part that will remain under the back). Remember! All this will be written with the index finger of the right hand without using any pen or ink, etc. I wish that a Sayyid writes all this.
15. Place the stones of dates of Madinah over my eyes.
16. Act upon all the relevant Sunan while carrying the bier.

¹ Only scholars and saints can be buried with their heads turbaned. It is not allowed to bury an ordinary deceased person with turban tied around his head.

17. In the funeral procession, all Islamic brothers should recite the Na'at '*Ka'bay kay Badr-ud-Duja Tum pay Karoron Durood'* written by Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. (Other Na'ats may also be recited but only the ones written by the scholars of the Ahl-e-Sunnat.)
18. The funeral Salah should be led by any practicing Sunni scholar of correct creed or by any Sunnah-conforming Islamic brother or by any of my sons, if capable. However, it is my wish that Sadat-e-Kiraam be preferred.
19. If only Sadat-e-Kiraam lower me in the grave with their blessed hands, leaving me under the mercy of **أَرْحَمُ الرَّحِيمِينَ**!
20. Make an arch-like space in the Qiblah-facing wall of the grave towards the face, and place in it an 'Ahd Naamah written by some Sunnah-following Islamic brother. Also place the holy print of the blessed sandals of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, picture of the Green Dome, Shajarah, Naqsh-e-Harkarah and other Tabarrukat [i.e. holy relics].
21. If only I am buried in Jannat-tul-Baqi'! Otherwise, bury me in the proximity of a Wali of Allah. If this is also not possible, then bury me anywhere the Islamic brothers like, but do not bury me in a seized piece of land as it is Haraam to do so.
22. Call out the Azan near my grave.

23. I wish that a Sayyid Sahib would perform Talqeen!¹
24. After I am buried, if possible, those who love me should sit around my grave for 12 days or for at least 12 hours, and keep pleasing my heart by reciting the Holy Quran, Na'ats, Hamd and Salat upon the Holy Prophet. **إِنْ شَاءَ اللَّهُ** I will get used to my new abode. Offer Salah with Jama'at during this period as well as on all other occasions.

¹ **Excellence of Talqeen:** The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: When your Muslim brother dies and you have buried him, one of you should stand at the head side of the grave and say, 'O son / [daughter] of so and so!' He will listen but will not reply. Again say, 'O son / [daughter] of so and so!' He will sit upright. Say once again, 'O son / [daughter] of so and so!' He will say, 'Advise me. May Allah **عَزَّوَجَلَّ** have mercy on you.' But you will not hear him. Then you say:

أَذْكُرُ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

Translation: Remember that which you left the world upon, i.e. testifying that none is worthy of worship except Allah **عَزَّوَجَلَّ** and that Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is His distinguished servant and Prophet, and that you were pleased with Allah **عَزَّوَجَلَّ** as your Lord, Islam as your religion, Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** as your Prophet and the Holy Quran as your Imam.

Munkar and Nakeer will hold each others' hands and say, 'Let's go, it's no use to sit beside the one whom people have taught the answer.' Someone asked the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, 'If we don't know his mother's name, (then)?' The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, 'Refer to Hawwa (رَحِمَ اللَّهُ عَنَهَا).'

(Tabarani Kabeer, vol. 8, pp. 250, Hadees 7979)

Note: In place of 'son of so and so' mention the name of the deceased with his mother's name, e.g., 'O Muhammad Ilyas, son of Aminah'. If you do not know the name of the deceased's mother, mention the name of Hawwa (رَحِمَ اللَّهُ عَنَهَا) in place. Perform Talqeen in Arabic only.

25. If I have debt, etc., pay it off with my own assets. In case I leave no assets, my offspring, if alive, or some other Islamic brother should pay the debt off, doing me a favour. Allah عَزَّوَجَلَّ will grant you great reward. (Make the following announcement in various Gatherings: *If Muhammad Ilyas 'Attar Qaadiri hurt anyone's feelings or violated someone's rights, please forgive him. If he owes someone money, etc., either contact his heirs immediately or forgive him.*)
26. If Du'a of forgiveness is made for me and reward is conveyed to me abundantly and permanently, it will be great benevolence to me.
27. Everyone should stay steadfast in the doctrine of the Ahl-e-Sunnat based on the true Islamic teachings of Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.
28. Avoid the company of religious deviants¹ like the plague, as keeping their company is a great obstacle in having a good end, and leads to destruction in the Hereafter.
29. Stick to the Sunnah and devotion to the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
30. Never get heedless in offering the obligatory acts such as daily Salahs, fasts of Ramadan, Zakah, Hajj, other Wajibat (mandatory) acts and the Sunnah.
31. **IMPORTANT WILL:** Always remain loyal to the Markazi Majlis-e-Shura of Dawat-e-Islami. Follow every such instruction of its every member as well as your every Nigran that is in conformity with Shari'ah. I am not happy with anyone

¹ i.e., those holding corrupt beliefs

- opposing the Shura or any other responsible brother of Dawat-e-Islami without Shar'i permission, no matter how close a relative to me he is.
32. Every Islamic brother should take part in the area visit for the call towards righteousness at least once a week from beginning to end, and should travel with the Madani Qafilah at least for 3 days every month, 30 days every 12 months and at least 12 months continuously in his lifetime. In order to attain steadfastness in a reformed character, Islamic brothers and sisters should fill in the Madani In'amaat booklet daily and submit it to their relevant responsible person every month.
 33. Keep on spreading the message of the Sunnah and devotion to the Holy Prophet ﷺ in the world.
 34. Continue struggling against false beliefs, bad deeds, unreasonable love for the world, Haraam earnings and prohibited fashions, etc. Furthermore, keep on calling people towards righteousness with sincerity and Madani sweetness.
 35. Avoid being angry and short-tempered otherwise; it will become difficult for you to perform religious services.
 36. It is a Madani request to my heirs to avoid earning worldly wealth through my books and cassettes of speeches.
 37. Follow the rulings of the Shari'ah regarding my inheritance.
 38. I have forgiven, in advance, anyone who swears at me, causes me any harm, injures me or hurts my feelings.
 39. No one should avenge those causing harm to me.
 40. If someone martyrs me, I have personally forgiven my rights to him. I also request my heirs to forgive my assassin. If, by virtue

of the intercession of the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I am blessed with some great privilege on the Day of Judgement, إِنَّ شَاءَ اللهُ I will even take my assassin to Heaven provided that he died as a Muslim.

(If my martyrdom takes place, do not cause any violence nor give any call to protest. If a 'strike' results in stoning the shops, vehicles and other possessions of the Muslims and forcing them into stopping trading, no Mufti of Islam can declare such violations of people's rights as permissible. This sort of strike is a Haraam act leading to Hell.)

May the most Merciful Allah عَزَّوَجَلَّ forgive me, a great sinner, for the sake of His Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ya Allah عَزَّوَجَلَّ! For as long as I remain alive, keep me devoted to the love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the remembrance of Madinah. May I keep calling people towards righteousness! May I be blessed with the intercession of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and forgiveness! May I be blessed with the neighbourhood of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! May I remain engrossed in beholding the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ya Allah عَزَّوَجَلَّ! Send innumerable Salat and Salaam on Your Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and forgive his entire Ummah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ya Ilahi jab Raza khuwab-e-giran say sar uthaye

Dawlat-e-baydaar-e-'ishq-e-Mustafa ka sath ho

'Madani Wills' were first issued in Madina-tul-Munawwarah in the month of Muharram-ul-Haraam, 1411 AH (1990). Later on, they were amended from time to time and are now published with some more amendments.

10 Jumadal Aula, 1434 AH

March 23, 2013

Method of Fatihah and Conveying reward

The ‘method of Fatihah on food’ practiced by Muslims nowadays is also very good. Place all the foods on which reward is to be conveyed or some of all the foods and a glass of water at the front.

Now recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Then recite once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ ﴿٥﴾ نَكُم دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Recite thrice:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ﴿٣﴾ وَلَمْ يُولَدْ ﴿٤﴾
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٥﴾

Recite once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾
وَمِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Recite once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْخَبْثَةِ
 وَالنَّاسِ ﴿٦﴾

Recite once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Recite once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿١﴾ ذَلِكَ أَنْكِتُبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
 وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Then recite the following five Ayahs:

1. **وَالهُكْمُ لِلَّهِ وَاجِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾**

(Part 2, Surah Al-Baqarah, Ayah 163)

2. **إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾**

(Part 8, Surah Al-A'raf, Ayah 56)

3. **وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾**

(Part 17, Surah Al-Ambiya, Ayah 107)

4. **مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾**

(Part 22, Surah Al-Ahzaab, Ayah 40)

5. **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾**

(Part 22, Surah Al-Ahzaab, Ayah 56)

Then recite Salat upon the Holy Prophet ﷺ:

**صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ**

Then recite the following Ayahs:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

(Part 23, Surah, As-Saffaat, Ayah 180-182)

Then the person who is reciting Fatihah should raise his hands and say, ‘Al Fatihah’, loudly. All the people should recite Surah-al-Fatihah in a low voice such that only they themselves can hear it. Now the person reciting Fatihah should make an announcement: ‘Dear Islamic brothers! Give me the reward of all that you have recited.’ All the attendees should say: ‘We have given it to you.’ Now the person reciting Fatihah should convey the reward.

A’la Hadrat’s Method of Fatihah

Before mentioning the words of conveying reward, those Surahs, etc. are also being mentioned which A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would recite before Fatihah:

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

(Part 3, Surah Al-Baqarah, Ayah 255)

Thrice:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ﴿٣﴾ وَلَمْ يُولَدْ ﴿٤﴾
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٥﴾

Method of 'Du'a for conveying reward'

'Ya Allah عَزَّوَجَلَّ! Give us the reward of whatever has been recited (if food, etc. is present, also say: and whatever food, etc. has been presented), befitting the glory of Your mercy, not according to our imperfect deed. Convey this reward from us as a gift in the court of Your Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the Wasilah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, convey this reward as a gift to all the blessed Ambiya عَلَيْهِمُ السَّلَام, all the blessed Sahabah رَضِيَ اللهُ عَنْهُمْ and all the blessed Awliya صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the Wasilah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَسَلِّمْ, convey this Reward to all Muslim humans and jinns who have come until now or will come from Sayyiduna Aadam عَلَيْهِ السَّلَامُ وَعَلَىٰ نَبِيِّنَا وَعَلَيْهِ السَّلَامُ until the Day of Judgement.’

It is better to mention the names of the pious predecessors to whom you especially want to convey reward to. Convey reward to your parents, other relatives and also to your Peer-o-Murshid [spiritual guide] by mentioning their names. (Those deceased people whose names are mentioned feel happy. إِنَّ شَاءَ اللَّهُ, everyone will get reward even if none of the names are mentioned but the following Du'a is made: Ya Allah عَزَّوَجَلَّ! Convey its reward to all the Muslims who have come until now.) Now complete the Du'a as usual. (If some food and water had been taken out, mix it with other foods and water.)

FAVOUR WITH THE DECEASED PARENTS

Excellence of Salat upon the Holy Prophet ﷺ

Mentioning the excellence of Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his booklet ‘Ghaflat’, Ameer-e-Ahl-e-Sunnat وَاِمَاتُ بَرَكَاتِهِمُ الْعَالِيَةِ has stated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O people! Certainly, the person to attain salvation quickly on the Day of Judgement from its horrors and accountability would be the one amongst you who will have recited Salat upon me extensively in the world. (*Firdaus-ul-Akhbar, vol. 2, pp. 375, Hadees 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Make Du'a and do Istighfar for the deceased parents

Sayyiduna Abu Usayd Saa'idi رَضِيَ اللهُ عَنْهُ has stated: We were present in the blessed court of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person from

Bani Salmah came and humbly said: ‘Ya Rasoolallah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! My parents have passed away. Is there still any method of doing a favour to them?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: ‘Yes! Making Du’a and doing Istighfar for them, and fulfilling the promise they have made, and treating the relative [well] who is treated well only because of them (the parents), and respecting their friends.’

(Abu Dawood, vol. 4, pp. 434, Hadees 5142)

Dear Islamic brothers! We came to know that even after the demise of the parents, they can be made happy by making Du’a and doing Istighfar for them. Reward can also be conveyed to them after carrying out virtuous deeds; in fact, children should only carry out virtuous deeds, because after death (of parents), the deeds of children are showed to their parents; and they become happy by seeing good deeds and become sad by seeing bad deeds.

Deeds of the children are showed to the deceased parents

Sayyiduna Sadaqah Bin Sulayman Ja’fari رَحِمَهُ اللهُ عَلَيْهِ has stated: Those were the early days of my youth and I was indulged in bad habits and worldly activities, but when my father died, I had a change of heart. Feeling ashamed of my previous mistakes, I repented in the court of Allah عَزَّوَجَلَّ and started carrying out virtuous deeds. Due to the Nafs [inner self], one day I again committed a bad deed. That night, my deceased father came in my dream and said: ‘My son! Your deeds are shown to me; I feel very happy as they are like the deeds of pious people, but this time when your deeds were shown, I had to suffer great embarrassment. For the sake of Allah عَزَّوَجَلَّ! Do not embarrass me in front of my deceased friends.’ This dream transformed my life. I became afraid and repented steadfastly.

The narrator of this parable has stated: We would listen to Sayyiduna Sadaqah Bin Sulayman Ja’fari رَحِمَهُ اللهُ عَلَيْهِ in Salat-ut-Tahajjud making

Du'a like this, 'O the One Who reforms pious people! O the One Who shows the right path to deviants! O the One Who showers mercy on sinners! I ask You for such repentance after which I never go towards sin and never think of committing evil deeds and cruelty. O the Creator and Master **عَزَّوَجَلَّ**! Bless me with Taufeeq to repent sincerely.' (*'Uyoon-ul-Hikayaat*, pp. 401)

So, one should carry out virtuous deeds to bring his parents happiness, and refrain from evil deeds to save them from grief. Following are the two sayings of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** regarding conveying reward to parents:

Give Sadaqah on behalf of your parents

When anyone amongst you gives some Nafil charity, he should give it on behalf of his parents as they will receive its reward and there will also be no reduction in his reward (i.e. the person who is giving Sadaqah). (*Shu'ab-ul-Iman*, vol. 6, pp. 205, *Hadees 7911*)

Reward of ten Hajj

He who performs Hajj on behalf of his mother or father, Hajj will be fulfilled on their behalf; and he (the one who performed Hajj) will receive the reward of a further ten Hajj. (*Dar Qutni*, vol. 2, pp. 329, *Hadees 2587*)

سُبْحَانَ اللَّهِ! Whenever you have the privilege to perform Nafil Hajj, make intention to perform Hajj on behalf of your deceased mother or father so that they also receive the reward of Hajj and your Hajj also gets fulfilled; in fact, you will receive the reward of further ten Hajj. If any of the parents has died in the state such that they could not perform Hajj although it had become Fard upon them, the children should gain the privilege of performing Hajj-e-Badal for them. For detailed rulings

on Hajj-e-Badal, read page 145-150 of the book ‘*Rafq-ul-Haramayn*’ (English translation), a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Moreover, keep visiting the graves of your parents to make them happy and please Allah عَزَّوَجَلَّ.

Reward of an accepted Hajj

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who visits the graves of both of his parents or any of them with the intention of reward will receive the reward equal to an accepted Hajj, and the one who visits the graves of his parents frequently, angels will come to visit his grave (when he will die). (*Nawadir-ul-Usool*, vol. 1, pp. 73, *Hadees* 98)

Excellence of visiting the grave on Friday

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who visits the graves of [both of] his parents or any of them on Friday and recites Surah Yaseen near it will be forgiven. (*Al-Kamil li Ibn ‘Adee*, vol. 6, pp. 260)

A pious Tabi’ee, Sayyiduna Muhammad Bin Nu’man رَحِمَهُ اللهُ عَلَيْهِ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who will visit the graves of his mother and father or any of them every Friday will be forgiven and he will be written amongst those who carry out good deeds. (*Shu’ab-ul-Iman*, vol. 6, pp. 201, *Hadees* 7901)

Commenting on the foregoing Hadees, Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ has stated: Friday here either refers to the day of Friday or the entire week. It is better to visit the graves of one’s parents every Friday. If visiting the graves is not possible, like for me as I am in Pakistan now and the graves of my parents are in India, one should convey reward to them every Friday. It is also deduced that the one who visits the graves of his parents is as if he is serving his parents even at present. The reward for visiting the

parents' graves after their demise is the same as one receives for serving them when they are alive. Ulama have instructed to carry out three deeds after the demise of your parents: Firstly, visit their graves every Friday and make Du'a and convey reward to them. Secondly, pay their debts and fulfil the promises they have made. Thirdly, consider the friends of your father and mother as your father and mother and serve them. (*Mirat-ul-Manajih, vol. 2, pp. 526*)

Be careful!

Remember! When you go to visit graves, be careful that you do not step on any grave. If it is not possible to go to the graves of your parents or anyone else without stepping on other graves, you will have to recite Fatihah from a distance. This is because visiting the shrines of blessed pious predecessors or the graves of one's parents is Mustahab whereas stepping on the grave of a Muslim is impermissible and Haraam, and Shari'ah does not allow a person to commit a Haraam act for carrying out a Mustahab act. Imam Ahmad Raza Khan رحمته الله عليه has stated: It is necessary to ensure that there is an old walkway to the grave which a person specifically wants to visit (which has not been made after demolishing graves). If a person will have to step on graves to visit any specific grave, he is not permitted [to go further]. He should convey reward while standing at a distance and facing towards that specific grave. (*Fatawa Razawiyah, vol. 9, pp. 524*)

What if the parents have died whilst displeased with a child?

The one whose parents have died whilst displeased with him should make Du'a of forgiveness for them frequently as the greatest gift for the deceased is Du'a of forgiveness. He should also convey reward to them frequently. When the deceased parents will receive the gifts

of reward continuously from their children, it is hoped that they will become pleased. On page 197, part 16 of a 312-page book Bahar-e-Shari'at, a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is stated that the Beloved Rasool ﷺ has said: Both a person's mother and father, or any one [of them] died and he would disobey them; but then he keeps on doing Istighfar for them all the time to the extent that Allah عزوجل writes him a pious person. (*Shu'ab-ul-Iman, vol. 6, pp. 202, Hadees 7902*)

Dear Islamic brothers! Carry out virtuous deeds extensively and convey reward to your parents, and give them comfort. If possible, convey continuous reward to them by bearing financial expenses of the construction of Madrasa-tul-Madinah, Jami'a-tul-Madinah, Masjid, etc. or by making your contribution in their construction.

Dear Islamic brothers! Pious children are also Sadaqa-e-Jariyah (continuous reward) and by virtue of their Du'as, their deceased parents are given comfort. Therefore, for becoming pious, get associated with the Madani environment of Dawat-e-Islami, act upon Madani In'amaat, travel with Madani Qafilahs frequently and convey reward to your parents. Following is a Madani parable of the blessing of Madani environment of Dawat-e-Islami:

The father got relief from torment

Following is the summarized account of an Islamic brother: I was blessed with the privilege to travel with Madani Qafilah with the devotees of the Prophet the 2nd day of Eid. During my journey, my deceased father who had died two years ago appeared in my dream in a very good state. I asked: 'Dad! What happened after death?' He replied: 'I suffered torment for sins for some time but now I have got relief from it. Do not leave the Madani environment of

Dawat-e-Islami at any cost as I have received mercy by virtue of it.’

(*Faizan-e-Sunnat, vol. 1, pp. 357*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Hayn Islami bhai sabhi bhai bhai

Hay bayhad mahabbat bhara Madani Mahaul

Yahan Sunnatayn seekhnay ko milayn gi

Dilaye ga khauf-e-Khuda Madani Mahaul

DETAIL ABOUT THE FIDYAH OF SALAH

Excellence of Salat upon the Holy Prophet ﷺ

Mentioning the excellence of Salat upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the booklet, ‘Method of Ghusl’, Ameer-e-Ahl-e-Sunnat صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Recite Salat upon me extensively; certainly, it is Taharat (purity) for you. (*Abu Ya’la, vol. 5, pp. 458, Hadees 6383*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Definition of Fidyah

Fidyah refers to the expiation of missing an act of worship, which is given to please Allah عَزَّوَجَلَّ. The Fidyah of Salah is to give one Sadaqa-tul-Fitr to a Shar’i Faqeer as Sadaqah for every missed Salah. Following is the detail regarding the Fidyah of Salah.

Those whose relatives have passed away must read this!

Subtract 9 years from a deceased woman's total age and 12 years from a deceased man's total age as the time period before reaching puberty. Now make a calculation for the rest of the years as to how long the deceased has missed Salahs. Make an overestimate while calculating. You can even make a calculation for the entire lifetime excluding the time period before reaching puberty. Now give one Sadaqa-tul-Fitr as charity for every Salah. The amount of one Sadaqa-tul-Fitr is approximately 1.92 kg of wheat or its flour or its price. There are six Salahs in a day, 5 Fard and 1 Witr Wajib. If, for instance, the price of 1.92 kg of wheat is 12 rupees, the amount of one day's Salahs will be Rs. 72 and that of 30 days' Salahs will be Rs. 2,160. The amount of 12 months' Salahs will approximately be Rs. 25,920. If a deceased person has missed Salahs for 50 years, Rs. 1,296,000 will have to be given as Sadaqah for paying the Fidyah.

Obviously, everyone does not possess enough money to donate this amount. For this purpose, the honourable Ulama رحمهم الله have described a Shar'i Heelah [alternative method]. For example, one may make any Shar'i Faqeer the owner of Rs. 2,160 with the intention of the Fidyah of all the Salahs of 30 days (Read the definitions of 'Faqeer' and 'Miskeen' further down). In this way, the Fidyah of the Salahs of 30 days will be regarded as paid. Then that Faqeer should gift this amount to the payer. The payer should take the possession of this amount and again make the Faqeer the owner of it by giving him the possession of it with the intention of the Fidyah of the Salahs of another 30 days. Keep on exchanging the amount like this until the Fidyah of all the Salahs is paid. It is not necessary to do the Heelah with the amount of 30 days; it has just been mentioned as an example for explaining it. If, for instance, the amount of Fidyah of the Salahs of 50 years is available, Fidyah will

be regarded as paid by exchanging the amount only once. Moreover, the calculation of the amount of Fitrah will have to be carried out according to the present value of wheat. (*Namaz kay Ahkam*, pp. 345)

Fidyah of Siyam [fasts]

Likewise, the Fidyah of every missed fast is also one Sadaqa-tul-Fitr. After paying the Fidyah of Salahs, the Fidyah of Siyam can also be paid in the same way. Everyone, poor or rich can perform Heelah of Fidyah. It would be a great help to a deceased person if inheritors give Fidyah of their deceased relatives. In this way, **إِنْ شَاءَ اللَّهُ**, the deceased will not have to suffer torment for missing Fard acts and the inheritors will also rightfully receive great reward. Some people dedicate a copy of the Holy Quran to a Masjid, etc. and think that in this way, they have paid the Fidyah of all missed Salahs of the deceased; this is a misconception (for details, please see *Fatawa Razawiyyah*, 167/8). Remember! Like children and other inheritors, the Fidyah of the missed Salahs of the deceased can be paid by any common Muslim. (*Namaz kay Ahkam, Qada Namazaun ka Tariqah*, pp. 345; *Minha-tul-Khaliq*, vol. 2, pp. 160; summarised)

An Islamic ruling regarding a deceased woman's

Fidyah of Salah

If a woman's monthly cycle duration is known, subtract total days of her monthly cycle, and if it is not known, subtract three days from every month after the age of 9 years. However, do not subtract the days of monthly course from the total months of pregnancy. If a woman's post-natal bleeding duration is known, subtract these days for each pregnancy but do not subtract anything if this duration is not known as Shari'ah has not stated any minimum duration for post-natal bleeding; it is possible that post-natal bleeding occurs only for a minute and then stops immediately. (*Fatawa Razawiyyah*, vol. 8, pp. 154)

Fidyah of Salah cannot be given to the descendants of the Beloved Rasool

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was asked a question about giving the Fidyah of Salah to the descendants of the Beloved Rasool, and to non-Muslims, so he responded: This Sadaqah (i.e. Fidyah of Salah) is not worthy of being given to the descendants of the Beloved Rasool, and the non-Muslims of Hind [Indian subcontinent] like Hindus and others are not worthy of being given this Sadaqah. Neither is it permitted at all to give it to these two types of people, nor will the payment be valid if given to them. There is double reward for giving it to one's poor, Muslim, non-Haashimi relatives.

(Fatawa Razawiyyah, vol. 8, pp. 166)

Heelah of a hundred whips

The permissibility of Shar'i Heelah is present in the Holy Quran, Hadees and authentic books of Hanafi Fiqh [school of Islamic jurisprudence]. When Sayyiduna Ayyub عَلَيْهِ السَّلَامُ was ill, his wife رَضِيَ اللهُ تَعَالَى عَنْهَا once came late in his blessed court; so he عَلَيْهِ السَّلَامُ made a vow: 'I will hit [you] a hundred whips after regaining health.' When he regained health, Allah عَزَّوَجَلَّ commanded him to hit [her] with the broom of a hundred straws.

(Noor-ul-Irfan, pp. 728)

In Ayah 44 of Surah Saad, part 23, Allah عَزَّوَجَلَّ has stated:

وَخُذْ بِيَدِكَ ضِمْنًا فَاصْرِبْ بِهِ وَلَا تَخْنُثْ ط

And We said, 'Take a broom in your hand and strike her with it (since you took oath to strike your wife with hundred lashes), and do not break your oath.'

There is a whole separate chapter on the topic of Heelah, namely 'Kitab-ul-Hiyal' in 'Fatawa Aalamgiri'. In 'Kitab-ul-Hiyal', it is stated: That Heelah which is performed to deprive someone of his rights, or to create doubt in it, or to deceive someone unlawfully is Makruh. However, that Heelah which is performed to refrain from Haraam or to attain Halal is good. The following Quranic verse is the proof of permissibility of these types of Heelah:

وَأَخَذَ بِيَدَيْكَ ضِعْفًا فَأَضْرِبْ بِهٖ وَلَا تَخْتِطْ ط

And We said, 'Take a broom in your hand and strike her with it (since you took oath to strike your wife with hundred lashes), and do not break your oath.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Saad, Ayah 44)

('Aalamgiri, vol. 6, pp. 390)

When did the tradition of ear-piercing start?

Following is one more proof of the permissibility of Heelah. Sayyiduna Abdullah Ibn Abbas رضي الله عنهما has narrated: Once there was a disagreement between Sayyidatuna Sarah and Sayyidatuna Haajirah رضي الله عنهما. Sayyidatuna Sarah رضي الله عنها took an oath that: 'If I get a chance, I will cut a body part of Haajirah رضي الله عنها.' Allah عز وجل sent Sayyiduna Jibraeel عليه السلام in the court of Sayyiduna Ibraheem عليه السلام to [convey him a message to] make reconciliation between them. Sayyidatuna Sarah رضي الله عنها asked: 'مَا حَيْبُكَ رَبِّي' i.e. What will be the Heelah of my oath?' A revelation was sent to Sayyiduna Ibraheem عليه السلام [instructing him] to order (Sayyidatuna) Sarah رضي الله عنها to pierce the ears of (Sayyidatuna) Haajirah رضي الله عنها. The tradition of ear-piercing of women started since then. (*Sharh Al-Ashbah wan-Nazair lil-Humavi, vol. 3, pp. 295*)

A gift of cow meat

Umm-ul-Mu'mineen Sayyidatuna Aishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated that cow meat was presented in the court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Someone humbly said: 'This meat was given as Sadaqah to Sayyidatuna Bareerah رَضِيَ اللهُ عَنْهَا.' Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: 'هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ' i.e. This was Sadaqah for Bareerah, for us it is a gift. (*Sahih Muslim, pp. 541, Hadees 1075*)

Shar'i Heelah for Zakah

The foregoing blessed Hadees clearly indicates that the cow meat received as Sadaqah by Sayyidatuna Bareerah رَضِيَ اللهُ عَنْهَا who was deserving of Sadaqah was undoubtedly Sadaqah for her. However, when this meat was presented in the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after Sayyidatuna Bareerah رَضِيَ اللهُ عَنْهَا had taken possession of it, its ruling had changed and now it was no longer Sadaqah. Similarly, after a Zakah-deserving person takes possession of Zakah, he can gift it to anyone or donate it for a Masjid or any Islamic organisation, as the amount that this person presents now is not Zakah but a kind of gift.

The blessed Fuqaha [Islamic jurists] رَحِمَهُمُ اللهُ have stated: The amount of Zakah cannot be spent on 'Tajheez and Takfeen [funeral rites in Islam]' of the deceased or construction of a Masjid as [the condition of] making a Faqeer its owner is not fulfilled. If a person wants to spend on these purposes, the method is to make a Faqeer the owner (of the amount of Zakah); then he may spend it (on the construction of a Masjid and other such purposes); in this way both of them will get reward. (*Bahar-e-Shari'at, vol. 1, pp. 890*)

Dear Islamic brothers! Did you observe! Through Shar'i Heelah, Zakah can be used for shrouding, burial, and even for the

construction of a Masjid because it was Zakah for the Faqeer; but once he takes possession of it, he becomes its owner and may spend it in any way he wishes. By the blessing of the Shar'i Heelah, the Zakah of the Zakah-giving person gets paid and the Faqeer also becomes deserving of reward by giving that amount for a Masjid. The details of Heelah should be explained to a Shar'i Faqeer.

Definition of Faqeer

Someone who owns something but does not own such amount that reaches the Nisab¹, or it is equal to or more than the Nisab but it is involved in his Haajat-e-Asliyyah (i.e. basic necessities of life); for example, the house in which a person lives, household items, riding animals (or a scooter or a car), the tools of workers, the clothes which a person wears, a male or female servant for services, and Islamic books for a person having an occupation related to knowledge which are not more than his need. Likewise, if a person is in debt and the Nisab no longer exists after deducting the debt, he will fall into the category of Faqeer even if he owns one or several Nisabs.

(Bahar-e-Shari'at, vol. 1, pp. 924, Rad-dul-Muhtar, vol. 3, pp. 333)

Definition of Miskeen

Miskeen: Someone who owns nothing. He needs to beg even food and clothes from people, and begging is Halal (lawful) for him. Begging without necessity and compulsion is Haraam for a Faqeer (i.e. the person who has food for at least one day and clothes to wear). (*'Aalamgiri, vol. 1, pp. 187, Bahar-e-Shari'at, vol. 1, pp. 924*)

Dear Islamic brothers! We came to know that the beggars who ask people for help as a profession without any need and necessity

¹ Minimum monetary threshold for Zakah laws

despite the fact that they are capable of earning are sinners and deserve Hell. It is not permissible for the one who knows such people's condition to help them.

We pray to Allah ﷻ for blessing us with Taufeeq of paying the Fidyah of the Salahs and Siyam of the deceased to help them, and Taufeeq of following the Shar'i laws strictly.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Detail about Iddat and Mourning

Excellence of Salat upon the Holy Prophet ﷺ

Mentioning the excellence of Salat upon the Holy Prophet ﷺ in the booklet 'Sayyidi Qutb-e-Madinah', Ameer-e-Ahl-e-Sunnat دامش بركاؤهم العالیه has stated:

100 needs will be fulfilled

The Beloved Rasool ﷺ has said: He who will recite Salat upon me 100 times in the day and night of Friday, Allah ﷻ will fulfil his 100 needs, 70 of the Hereafter and 30 of this world, and Allah ﷻ will appoint an angel who will deliver that Salat in my grave like you are presented with gifts. Certainly, my knowledge after my [apparent] demise will be [the same] as it is in my life.

(*Jam'-ul-Jawami'*, vol. 7, pp. 199, Hadees 22355)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Definition of Iddat

Literally, Iddat means ‘calculation and counting’ whereas in Shari’ah, that ‘waiting’ is called Iddat which is done after Nikah or Shubh-e-Nikah [doubtful Nikah] ends (because of divorce or the husband’s demise). Performing another Nikah during this time period is forbidden. (*Mirat-ul-Manajih, vol. 5, pp. 146*)

Iddat after the husband’s demise

Iddat after the husband’s demise is four months and ten days. (*Jauhara-tun-Nayyarah, pp. 97, Bahar-e-Shari’at, vol. 2, pp. 237*)

If the woman is pregnant, the duration of Iddat is till the birth of the child even if the child is born just after the death of the husband. If two or three children are born after a single pregnancy, Iddat will end with the birth of the first child. (*Jauhara-tun-Nayyarah, pp. 96, Bahar-e-Shari’at, vol. 2, pp. 238*)

Where should a woman spend the Iddat period?

The Iddat period should be spent in the husband’s house. She can change house if that house is collapsing, or there is fear of it collapsing, or there is fear of thieves or loss of wealth. (*‘Aalamgiri, vol. 1, pp. 535, Bahar-e-Shari’at, vol. 2, pp. 245*)

Can a woman leave the house during Iddat?

A woman cannot leave her house during Iddat. However, she is permitted to leave the house if necessary but she should go only during the daytime and return before the sunset. (For example, she can go if she falls ill and a female doctor cannot come to her house. However, whenever she needs to leave the house due to any

necessity, she should first seek Shar'i guidance from Dar-ul-Ifta Ahl-e-Sunnat.)

Can Nikah be performed during 'Iddat?

Neither can a woman perform Nikah with anyone nor can someone make a marriage proposal to her during Iddat. A'la Hadrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ has stated: It is Haraam Qat'ee (definitively prohibited) to even make a marriage proposal until the Iddat period ends, let alone performing Nikah. (*Fatawa Razawiyyah, vol. 13, pp. 319*)

At another place, he has mentioned: The Nikah (performed) during Iddat is Baatil [invalid] and Haraam. (*Fatawa Razawiyyah, vol. 11, pp. 266*)

Ruling on marriage proposal during Iddat

It is Haraam to explicitly make a marriage proposal to a woman during her Iddat period. However, the marriage proposal can be made implicitly if the Iddat is after the demise of her husband; however, it cannot be made even implicitly if the Iddat is after Talaq Raj'ee or Talaq Baain, or after Faskh [annulment] of Nikah. Following are some examples of making a marriage proposal implicitly: Say, 'I want to perform Nikah', but do not say, 'with you', otherwise it will become explicit; or say, 'I want to perform Nikah with a woman who possesses such and such attributes', and state those attributes which that woman possesses; or say, 'Where will I find a woman like you?'. (*Aalangi, vol. 1, pp. 534, Bahar-e-Shari'at, vol. 2, pp. 244*)

However, it is necessary to observe veiling and other Shar'i laws.

Ruling on Veiling during Iddat

Whoever a woman was obliged by Shari'ah to veil from before Iddat, she must also veil from during Iddat. Moreover, a woman

who has been given Talaq Mughallazah or Talaq Baainah, or who has taken Khula' will have to observe veiling from her husband also during Iddat.

Details of Mourning

Sayyidatuna Umm-e-Atiyyah رَضِيَ اللهُ عَنْهَا has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Any woman should not observe mourning for any deceased for more than three days, however she should observe Mourning for [her] husband for four months and ten days. *(Muslim, pp. 799, Hadees 1491)*

Furthermore, Umm-ul-Mu'mineen, Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The woman whose husband has died should neither wear the cloth coloured with safflower nor that coloured with red ochre; she should not wear jewellery and should not apply henna and Kohl. *(Abu Dawood, vol. 2, pp. 425, Hadees 2304, Bahar-e-Shari'at vol. 2, pp. 241)*

Definition of Mourning

Mourning means leaving adornment. *(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 5, pp. 221, Bahar-e-Shari'at, vol. 2, pp. 242)*

Important laws regarding Mourning

Mourning is necessary upon the woman who is an Aaqilah [sane] and Balighah¹ Muslim, observing Iddat after her husband's demise or after Talaq Baain. *(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 5, pp. 220, Bahar-e-Shari'at, vol. 2, pp. 243)*

¹ A woman who has reached puberty

Shari'ah has declared it Wajib for such Islamic sister to observe mourning until her Iddat period ends, and not observing it is Haraam. Mourning is Wajib even if the person giving Talaq forbids the woman from observing mourning or if the husband had asked the woman before his demise to not observe mourning.

(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 5, pp. 221)

Forbidden acts during Mourning

- ❖ A woman should not wear any type of jewellery, even a ring (with a gem or plain) glass bangles, etc.
- ❖ A woman should not wear silk cloth of any colour.
- ❖ A woman should not apply Kohl.
- ❖ A woman should not comb her hair. (If necessary, she should comb her hair with a wide tooth comb.)
- ❖ She should leave every type of adornment like necklaces, flowers, henna, fragrance, etc.
- ❖ It is not necessary to wear only white clothes during mourning; instead, a woman should wear ordinary clothes and old clothes if possible.
- ❖ A woman should not leave her home unless extremely necessary. She cannot go even to 'Ijtima, gatherings of Zikr and Meelad, Quran-Khuwani, etc.
- ❖ If any of her relatives dies, she cannot even go to their house during Iddat.
- ❖ In short, every type of adornment is forbidden until the Iddat period ends. *(Fatawa Razawiyyah, vol. 13, pp. 331)*

- ❖ During Iddat, there is no harm in feeling happy on the occasion of the celebration of the blessed birth of the Beloved Rasool ﷺ. However, even on this occasion of happiness, a woman cannot wear elegant clothes, jewellery, etc. There is no harm in hanging flags, displaying lights, etc. at one's home and doing Niyaz.

Permissible acts during Mourning

- ❖ It is permissible to sleep on a bed and use bedding either for sitting on it or sleeping. (*Fatawa Razawiyyah, vol. 13, pp. 331*)
- ❖ Performing Ghusl, and wearing clean and ordinary clothes.
- ❖ Oiling the hair due to a headache. A woman should try to oil the hair at night and should not apply oil with the intention of adornment.
- ❖ A woman can apply Kohl due to eye pain; if possible, she should apply white Kohl. (She should apply it also in the night but should not apply it with the intention of adornment.)
- ❖ A woman can comb her hair if the hair gets messed up or if she is having a headache but she should use a wide tooth comb to do so. She should use it only to tidy her hair and should not have the intention of adornment. (*Fatawa Razawiyyah, vol. 13, pp. 331*)
- ❖ A woman can leave her house for the treatment of the illness whose treatment is not possible at home but she should spend most part of the night in the husband's house. If treatment is possible in her house, leaving the house is Haraam.
- ❖ A woman can talk on a phone if necessary.

- ❖ To think it is necessary for a woman to go to a Masjid on the completion of Iddat, to look at a Masjid, to leave the house on the invitation of any relative, to offer Nafl, to end the Iddat on any specific time of morning or evening, or to leave the house on that day compulsorily has no basis in Shari'ah. However, there is no harm in leaving the house on the day Iddat ends to go to the house of any relative, etc. Furthermore, there is no harm in offering Nafl of thanks. However, these acts are not necessary to end the Iddat. *(Dar-ul-Ifita Ahl-e-Sunnat)*
- ❖ A woman should not visit her husband's grave. Instead, she should recite Fatihah for him whilst at home and make Du'a for his forgiveness.

DIFFERENT SPEECHES

Speech No. 1

Speech to be delivered before Ghushl of the deceased

Excellence of reciting Salat upon the Holy Nabi ﷺ

To the one who recites Hamd, Sana, and then Salat upon the Holy Nabi ﷺ after Salah, the Beloved Rasool ﷺ has said: Make Du'a, it will be answered; ask Allah عَزَّوَجَلَّ [for what you want], you will be given. (*Sunan Nasae, pp. 220, Hadees 1281*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Priceless diamonds

In the booklet, 'Priceless Diamonds', Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated an example:

It is said that a king was passing by an orchard with his travelling companions when he saw that someone was throwing pebbles from the orchard; one pebble hit him as well. He quickly sent his servants to bring the pebble-throwing person to him. The servants brought a villager. The king asked: 'From where did you get these pebbles?' Frightened, he replied: 'I saw these beautiful pebbles while wandering at a desolate spot so I put them into my shirt. Thereafter, while roaming around, I reached this orchard and used these pebbles to pick fruits from the trees.' The king asked: 'Do you know the price of these pebbles?' He replied: 'No.' The king said: 'These pebbles were actually priceless diamonds which you have wasted

due to your foolishness.’ Listening to it, the villager regretted deeply but now it was useless as he had lost those priceless diamonds forever.

Dear Islamic brothers! Similarly, the moments of our life are also priceless diamonds. If we waste them, we will be left with nothing except regret and embarrassment.

The ‘day’ makes an announcement

Sayyiduna Imam Bayhaqi رَحْمَةُ اللهِ عَلَيْهِ has narrated in *Shu’ab-ul-Iman* that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘when the sun rises daily in the morning, at that time, the day makes this announcement: If you want to carry out any good deed today, carry it out, as I will never come again after today.’ (*Shu’ab-ul-Iman*, vol. 3, pp. 386, *Hadees 3840*)

Dear Islamic brothers! It is best for a person to consider every day of his life that he is blessed with as a valuable treasure, and thus to carry out as many good deeds as possible in it, because no deed can be carried out after death. This world is Dar-ul-Amal [the abode of deeds] and the hereafter is Dar-ul-Jaza [the abode of requital]; a person will get requited in the hereafter according to the deeds he carries out in this world. The fortunate ones are those who remain busy throughout their life preparing for the grave and the Hereafter. May Allah عَزَّ وَجَلَّ bless us also with *Taufeeq* to prepare for the death, grave and the Hereafter.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember that after death, the very first stage of the Hereafter is the grave. A person will have to stay in it

for thousands of years until the Day of Judgement. For some people, it will be a garden, whereas for some people it will be a pit of torment and fire. We don't know which state we will be in. May Allah ﷺ have mercy on us and illuminate our graves with the Noor of the Beloved Rasool ﷺ. Following are some narrations in relation to the grave:

Crying upon visiting graves

When Ameer-ul-Mu'mineen, Sayyiduna Usman-e-Ghani رضى الله عنه would visit anyone's grave, he would cry so much that his blessed beard would get wet. He was asked: 'You don't cry while mentioning Paradise and Hell but you cry a lot at a grave; what is the reason for this?' He responded, 'I have heard from the Beloved Rasool ﷺ: The very first stage of the Hereafter is the grave. If the grave dweller attains salvation here, the succeeding matters will be easier; and if he does not attain salvation here, the succeeding matters will be more difficult.' (*Ibn Majah, vol. 4, pp. 500, Hadees 4267*)

Sayyiduna Usman's fear of Allah ﷺ

Allah! Allah! Jami'-ul-Quran, Sayyiduna Usman Ibn 'Affaan رضى الله عنه had such fear of Allah ﷺ. His title was Zun-Nurayn as two blessed daughters of the Beloved Rasool ﷺ were in his Nikah one after another. In his life, he had received glad tidings of being a definite dweller of Paradise, and the noble angels would have shyness from him. Even then he would remain extremely fearful of the dreadfulness and darkness of the grave. Being overwhelmed by the fear of Allah ﷺ, he once said: If I am brought in between Paradise and Hell and it is not known where I

will go, I would wish to become ashes then and there. (*Hilya-tul-Awliya*, vol. 1, pp. 99, *Hadees* 183)

The first one to enter the grave

Sayyiduna Ataa Bin Yasaar رَحْمَةُ اللَّهِ عَلَيْهِ has narrated: When the deceased is placed in the grave, first of all his deed arrives and moves his left thigh and says, 'I am your deed.' The deceased asks: 'Where are my family members? Where are my wealth and the blessings I had?' The deed replies: 'All of them have remained [in the world] behind you and no one has come in your grave except me.' (*Sharh-us-Sudoor*, pp. 111)

Regretfully, sins have hardened our hearts. We are aware of the fact that death will certainly come; it is very possible that we die today and get lowered into the grave. We are also aware that we become afraid of the dark if there is a power failure in the night. Even then, we do not bother about the dreadful darkness of the grave. Regretfully, we are completely heedless of the preparation for the painful death.

Remember! After death, a person is tormented by the thoughts of everything he loved in his life only for the Dunya [world], and this pain is unbearable for the deceased. Try to understand this through the following example: A person gets extremely worried if his only child is lost, and if along with this he also goes out of business, he will be overcome with deep grief. Moreover, if he is also an officer and loses his post, the intense grief he will experience will be even greater. Likewise, even the deceased feels grief due to getting separated from parents, wife, children, brothers, sisters, friends, car, clothes, house, shop, factory, comfortable bed, furniture, food reserve, income, post, etc., in fact, everything he loved only for Dunya. The more a person spends his life in comfort for satisfying

his Nafs [inner self], the more he will feel grief over getting separated from these comforts and luxuries after death. The person who has less wealth will feel less grief over getting separated from it; the person who has more wealth will feel more grief over getting separated from it. Remember! The grief will be less or more only if a person loves that wealth for Dunya. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رحمته الله عليه has stated: This becomes clear and evident before the burial just after the soul leaves the body, and the person intensely suffers the pang of separation from those blessings of this mortal world on which he was satisfied. (*Ihya-ul-'Uloom, vol. 5, pp. 248*)

Dear Islamic brothers! The pious servants of Allah, who do not love the worldly wealth, do not feel grief over the separation from wealth, and they feel pleasure in the grave as stated in the blessed Hadees:

The grave of a Believer is widened by 70 hands

The Beloved Rasool صلى الله عليه وآله وسلم has said: Believer is in a lush green garden in his grave, and his grave is widened by 70 hands, and his grave is illuminated like the full moon. (*Abu Ya'la, vol. 5, pp. 508, Hadees 6613*)

Dear Islamic brothers! Everyone wishes that his grave becomes illuminated, and a garden of Paradise. For illuminating your grave, for the betterment of the afterlife, and to become steadfast in carrying out good deeds, always remain associated with the Madani environment of Dawat-e-Islami, travel with Madani Qafilahs with the devotees of the Prophet for learning the Sunnah, and for spending a successful life, act upon Madani In'amaat, fill in the booklet daily while doing Fikr-e-Madinah and submit it to your responsible Islamic person before the 1st of every calendar month. Following is a Madani parable for your persuasion:

Heart pain got relieved

An Islamic brother of Pakka Qila (Hyderabad, Sindh) has stated: Suddenly I felt pain in my heart. When medicines could not relieve my pain, I came to Karachi and had heart surgery in a hospital but the pain increased further instead of getting relieved. I tried countless pain medicines but did not get relief. At last, as a result of the individual efforts of an Islamic brother, I travelled with a Madani Qafilah of Dawat-e-Islami with the devotees of the Prophet for learning Sunnah. **اَلْحَمْدُ لِلّٰهِ**, by the blessing of travelling with this Madani Qafilah, Allah **عَزَّوَجَلَّ** cured my disease.

*Dil mayn ger dard ho ya kay sar dard ho
Pao gey sehhatayn Qafilay mayn chalo
Operation talayn aur shifayain milayn
Ker kay himmat chalayn Qafilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech No. 2

Speech to be delivered in a funeral vehicle

Excellence of Salat upon the Holy Prophet ﷺ

The Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: Certainly, your names along with identities are mentioned to me; therefore, recite the most beautiful Salat upon me (i.e. using beautiful words). (*Musannaf Abdur Razzaq, vol. 2, pp. 140, Hadees 3116*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Visiting a graveyard

Sayyiduna Imam Sufyan Bin ‘Uyaynah رَحْمَةُ اللهِ عَلَيْهِ has stated: When my father passed away, I cried a lot and started visiting his grave daily. Then with the passage of time, I would visit his grave comparatively less frequently. One day, my deceased father came in my dream and said: ‘O son! Why did you delay?’ I asked: ‘Do you get to know when I come?’ He replied: ‘Why not! I would get to know about your every visit and I would become happy after seeing you. Moreover, my deceased neighbours would also become pleased with your Du’a.’ Therefore, after that dream, I started visiting the grave of my father regularly. (*Sharh-us-Sudoor*, pp. 227)

Dear Islamic brothers! We came to know that grave dwellers become happy when their relatives and friends visit their graves and make Du’a and convey reward to them. Grave dwellers wait for those relatives who do not visit their graves. Therefore, we should visit the graves of Muslims in a graveyard as it is a Sunnah, a source of forgiveness and remembering the Hereafter, and a source of benefit for grave dwellers. Regarding this, following are three blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Three blessed sayings of the Beloved Rasool ﷺ

1. I had forbidden you from visiting graves; but now you should visit graves as it is the cause of dislike of the world and makes [one] remember the Hereafter. (*Ibn Majah*, vol. 2, pp. 252, *Hadees* 1571)
2. When a person passes by the grave of someone whom he knew in the world and says Salaam to him, that deceased person recognises him and replies to his Salaam. (*Tareekh-e-Baghdad*, vol. 6, pp. 135, *Hadees* 3175)

3. He who will visit the grave of his mother and father or any one of them every Friday will be forgiven and written as a pious person. (*Shu'ab-ul-Iman, vol. 6, pp. 201, Hadees 7901*)

Grave dwellers of the graveyard came in the dream!

It was the routine of a person that he would go to a graveyard and sit over there. Whenever a deceased person would be brought there, he would offer his Salat-ul-Janazah. In the evening, he would make Du'as while standing at the door of the graveyard: (O grave dwellers!) May Allah **عَزَّوَجَلَّ** bless you with comfort [in the grave], have mercy on your poor condition, forgive your sins and accept your good deeds.

That person has stated: One evening I could not carry out my routine act of the graveyard (while leaving), i.e. I came home without making Du'as for them. A large number of people came in my dream. I asked them: 'Who are you and why have you come?' They replied: 'We are the grave dwellers of the graveyard. You had made a routine of giving us a gift before returning home but you didn't give it today.' I asked: 'What was that gift?' They replied: 'It was the Du'as.' I said: 'Okay, now I will give you this Hadiyyah again.' Thereafter, I never broke this routine. (*Sharh-us-Sudoor, pp. 226*)

Dear Islamic brothers! We came to know from this parable that grave dwellers recognise the people who visit their graves and receive benefits of the Du'as made by the living. When there is a break in the gifts of reward from the living, grave dwellers get to know about it, and if Allah **عَزَّوَجَلَّ** permits them, they visit the houses and also request that reward is conveyed to them. On page 650, volume 9 of Fatawa Razawiyah, A'la Hadrat Imam Ahmad Raza Khan **رَحْمَةُ اللهِ عَلَيْهِ** has stated: The souls of believers visit their houses and stay outside on every night of Jumu'ah (i.e. the night between

Thursday and Friday), on the day of Eid, on the day of Aashura, and on Layla-tul-Bara`at, and every soul proclaims in a sad and loud voice: O my family members! O my children! O my relatives! Do a favour to us by giving Sadaqah (with the intention of conveying reward to us).

*Hay kaun kay giryah karay ya fatihah ko aaye
Baykas kay uthaye tayri rahmat kay bharan phool*

(Hadaiq-e-Bakhshish)

The Beloved Rasool ﷺ has said: The condition of a deceased person in the grave is like a drowning person as he waits anxiously to receive the Du`a of his father or his mother or his brother or any friend and when he receives the Du`a of someone, then it is better to him than the world and all that it contains. Allah عزوجل blesses grave dwellers with the reward gifted by their living relatives like mountains; the gift from the living to deceased people is doing Du`a of forgiveness. *(Shu`ab-ul-Iman, vol. 6, pp. 203, Hadees 7905)*

Attire of Noor

A saint saw his deceased brother in his dream and asked: ‘Do you people receive Du`a of the living?’ He replied: ‘Yes! By Allah عزوجل It comes in the form of the attire of Noor and we wear it.’ *(Sharh-us-Sudoor, pp. 305)*

*Jalwah-e-yar say ho qabr aabad
Wahshat-e-qabr say bacha Ya Rab*

Dear Islamic brothers! We came to know that deceased Muslims receive great benefit of the Du`as of the living. On page 397 of ‘Madani Panj Surah’, a 419-page book published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is stated

that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: My Ummah will enter the grave along with sins and when they will come out, they will be sinless because they are forgiven by the Du'as of Mu'mineen.

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 509, Hadees 1879)

*Mujh ko sawab bhayjo du'ayain hazaar do
Go qabr mayn utara na dil say utar do*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Madani pearls of graveyard

- ❖ Stand in a graveyard such that you are facing away from the Qiblah and facing towards the faces of grave dwellers. Thereafter, say the following Salaam mentioned in Tirmizi Sharif:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللهُ لَنَا وَلَكُمْ أَنْتُمْ سَأَفْتَاوْ نَحْنُ بِالْآثِرِ

Translation: O grave dwellers! Salaam be upon you. May Allah عَزَّوَجَلَّ forgive us and you. You have come before us and we are going to come after you. *(Tirmizi, vol. 2, pp. 329, Hadees 1055)*

- ❖ At the time of visiting a graveyard, instead of unnecessary conversation and useless thoughts, remember the following words of the blessed Hadees while doing Fikr-e-Madinah, i.e. self-accountability: 'كَمَا تَدِينُ تُدَانُ' i.e. As you sow, so shall you reap. *(Al-Jami'-us-Sagheer lis-Suyuti, pp. 399, Hadees 6411)*

*Qabr mayn mayyit uterni hay zaroor
Jaysi kerni waysi bherni hay zaroor*

- ❖ It is better to place flowers on a grave as they will do Tasbeeh as long as they remain fresh and the deceased will feel comfortable. *(Rad-dul-Muhtar, vol. 3, pp. 184)*
- ❖ Similarly, there is no harm in laying a flower-sheet on a grave. *(Bahar-e-Shari'at, vol. 1, pp. 852)*
- ❖ Wet grass should not be removed from a grave as mercy descends because of its Tasbeeh and the deceased feels comfortable. Removing it is a violation of the right of the deceased. *(Rad-dul-Muhtar, vol. 3, pp. 184)*
- ❖ A lighted joss stick should not be placed on a grave. There is disrespect and bad omen in it. *(Fatawa Razawiyyah, vol. 9, pp. 482 - 525)*
- ❖ Do not keep an oil lamp, a candle, etc. on a grave. However, if light is required for people to walk in the darkness of the night, a candle or an oil lamp can be kept on one side of a grave in an empty space.
- ❖ The grave dweller is hurt if someone steps on his grave or sleeps on it; and to hurt any Muslim without a Shar'i reason is Haraam which leads towards Hell. Therefore, do not step on a Muslim's grave, do not damage it with your foot, do not sit on it and do not rest against it because the Beloved Rasool ﷺ has forbidden such acts. In this regard, read two sayings of the Beloved Rasool ﷺ:
- ❖ I prefer walking on embers or a sword, or getting my foot sewn into a shoe over walking on any Muslim's grave. *(Ibn Majah, vol. 2, pp. 250, Hadees 1567)*
- ❖ If anyone sits on the embers of fire which burn his clothes and the fire reaches his skin, it is better than sitting on a grave. *(Muslim, pp. 483, Hadees 1971)*

SPEECHES OF ‘GATHERING OF ZIKR-O-NA’T FOR CONVEYING REWARD’

Speech No. 1

Protection of Iman

Excellence of Salat upon the Holy Prophet ﷺ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Jibraeel (عَلَيْهِ السَّلَام) said to me that Allah عَزَّوَجَلَّ says, ‘O Muhammad (عَلَيْهِ السَّلَام)! Are you not pleased that your Ummati sends Salat upon you once and I send ten mercies on him, and whoever from your Ummah sends one Salaam, I send ten Salaam on him.’ (*Mishkat-ul-Masabih, vol. 1, pp. 189, Hadees 928*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The fate of Bal’am Bin Ba’oor

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا has stated: When Sayyiduna Musa عَلَيْهِ السَّلَام made the intention of waging a war on the nation of Bal’am Bin Ba’oor, namely ‘Jabbareen’ and entered Syria, the nation of Bal’am Bin Ba’oor came to him and said: ‘Sayyiduna Musa عَلَيْهِ السَّلَام is accompanied by a large and powerful army to wage war with us, expel us from our cities, and provide Bani Israel with accommodation over here. You have Ism-e-A’zam and every Du’a of yours is answered. You come out and make Du’a to Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ makes him leave this place.’ After listening to his nation, Bal’am said: ‘Woe to you. Hadrat Musa عَلَيْهِ السَّلَام is the Nabi of Allah. He is accompanied by angels and believers, so how can I make Du’a against him? The knowledge that Allah عَزَّوَجَلَّ has granted me demands that if I make Du’a against Hadrat Musa عَلَيْهِ السَّلَام, my

life and the afterlife will get ruined.’ When his nation requested and insisted repeatedly, Bal’am said: ‘Okay, let me first ascertain the will of my Lord **عَزَّوَجَلَّ**.’

Bal’am would follow this procedure that whenever he would make any Du’a, he would first ascertain the will of Allah **عَزَّوَجَلَّ** and receive its reply in his dream. This time he received the reply: ‘Do not make Du’a against Hadrat Musa **عَلَيْهِ السَّلَام** and his companions.’ Therefore, he said to his nation: ‘I had sought permission from my Lord [**عَزَّوَجَلَّ**] but my Lord [**عَزَّوَجَلَّ**] has forbidden me from making Du’a against them.’ Then his nation gave him gifts and presents which he accepted. Thereafter, his nation again requested him to make Du’a against Sayyiduna Musa **عَلَيْهِ السَّلَام** and his companions, so Bal’am again sought permission from Allah **عَزَّوَجَلَّ**. This time he did not receive any reply, so he said to his nation that he had not received any reply this time. The people of his nation said that if Allah **عَزَّوَجَلَّ** had not permitted you, He would have explicitly forbidden you again like the first time. His nation then insisted more until he agreed to it. Therefore, Bal’am Bin Ba’oora started his journey towards a mountain on his donkey. His donkey made him fall many times but he would ride it again until the donkey talked to him by the commandment of Allah **عَزَّوَجَلَّ**, and said: ‘Woe to you! O Bal’am! Where are you going? Are you not seeing that angels are stopping me from going [forward]? (Be ashamed of yourself!) Are you going to make Du’a against the Nabi of Allah and the angels?’ Even then, Bal’am did not stop and finally, he climbed the mountain along with his nation to make Du’a against Sayyiduna Musa **عَلَيْهِ السَّلَام** and his companions.

Now every Du’a that Bal’am would try to make against Sayyiduna Musa **عَلَيْهِ السَّلَام** and his companions, Allah **عَزَّوَجَلَّ** would make him say it against his own nation, and any Du’a he would try to make in

favour of his nation, he would [unintentionally] say the name of Bani Israel instead of mentioning his own nation. Observing this, his nation said: ‘O Bal’am! What are you doing? Why are you making Du’a in favour of Bani Israel and against us?’ Bal’am replied: ‘I don’t have control over it; my tongue is not under my control. I am overcome by the Divine Power.’ Having said this, his tongue fell out of his mouth and dangled over his chest. He said to his nation: ‘My life and afterlife have both got ruined; let me now give you a suggestion against them. Send beautiful women with adornment to their army. You will be successful even if a single person amongst them commits fornication, because Allah ﷻ gets displeased with the nation that commits fornication and [He ﷻ] does not grant it success.’

Therefore, Bal’am’s nation acted accordingly. When women with adornment reached the army, a Kan’ani woman passed by a leader of Bani Israel; he liked her due to her beauty. The leader committed fornication with that woman despite the fact that Sayyiduna Musa ﷺ forbade him. As its punishment, Bani Israel was immediately made to suffer plague. The adviser of Sayyiduna Musa (ﷺ) was not present there at that time. When he arrived, he killed both the man and woman after learning of their crime. The punishment of plague was then lifted from them, but by then, seventy thousand Israelites had died from plague. (*Siraat-ul-Jinaan, part 9, Surah Al-A’raf, Taht-al-Ayah: 175, vol. 3, pp. 472, Tafseer Baghawi, vol. 2, pp. 179*)

It is narrated that some Prophets ﷺ asked Allah ﷻ: ‘Why did You make Bal’am Bin Ba’oora face total disgrace after showering so many blessings upon him?’ Allah ﷻ said: ‘He never thanked Me for My blessings. If he had been thankful, I would not have taken away his honour and made him disgraced, deprived, and a loser in both worlds.’ (*Tafseer Roh-ul-Bayan, vol. 3, pp. 139*)

Dear Islamic brothers! You just came to know that a person of the Jabbareen nation, who was the most respected person amongst them, to whom Allah ﷻ had granted the knowledge of Ism-e-A'zam, and who was Mustajaab-ud-Da'waat such that his every Du'a was answered, faced such a terrible end that he lost his Iman [faith] and died as a Kafir [unbeliever]. He was rejected from the court of Allah ﷻ in such a way that he lived with his tongue hanging out of his mouth like that of a dog for the rest of his life and became deserving of the Hellfire in the Hereafter. 'الْعِيَادُ لِلَّهِ'

Taking heed from this incident, we should keep on fearing the hidden plan of Allah ﷻ, as the evil effects of sins can cause destruction of Iman. Certainly, we are Muslims, but none of us can guarantee that he will remain a Muslim till his death. As countless Kuffar fortunately become Muslims, likewise, many unfortunate Muslims مَعَآذَ اللَّهِ go out of the fold of Islam, and the one who goes out of the fold of Islam, i.e. becomes Murtadd, and dies in that state will remain in the Hell forever. In Ayah 217 of Surah-al-Baqarah, part 2, Allah ﷻ has stated:

وَمَنْ يَزِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

And whoever amongst you turns away from his faith then dies as a disbeliever, then their (good) deeds are wasted in this world and in the Hereafter, and they are the dwellers of Hell; they are to remain in it forever.

We are unaware of our end

In a Hadees, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated: The children of Aadam have been created in different classes. Some of

them were born as a believer, remained alive in the state of Iman and will die as a believer; some were born as a Kafir, remained alive in the state of Kufr and will die as a Kafir; whereas some were born as a believer, spent life as a believer and died in the state of Kufr; some were born as a Kafir, remained alive as a Kafir and will die after becoming a believer. (*Tirmizi, vol. 4, pp. 81, Hadees 2198*)

Satan in relatives' appearance

Dear Islamic brothers! As we have come into this world, we will now have to face severe hardships to protect our Iman at the time of death and even then, we are unaware of our end. Alas, at the time of death, Satan will use different tricks to destroy our Iman. He will even come in our parents' appearance to destroy our Iman and wrongly try to prove Jews and Christians right. Certainly, those moments will be so critical that only the person on whom Allah عزَّوَجَلَّ will shower His special mercy and bestow favour will be successful and his Iman will remain safe.

On page 83, volume 9 of *Fatawa Razawiyyah*, A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has mentioned that Imam Ibn-ul-Haaj Makki رَحْمَةُ اللهِ عَلَيْهِ has stated in 'Madkhal': In the final moments before death, two Satans come and sit on both sides of a person; one in his father's appearance and the other in his mother's appearance. One says: 'That person died after becoming a Jew, you (also) become a Jew as Jews are in great comfort over there.' The other says: 'That person departed (this life after becoming) a Christian, you (also) become a Christian as Christians are in great comfort over there.' (*Al-Madkhal li Ibn-ul-Haaj, vol. 3, pp. 181*)

The one who is not born is enviable

Dear Islamic brothers! It is really a critical matter. The hearts of

those who fear Allah break into pieces, fearing that their Iman might get destroyed. It is certainly a privilege to be a believer in your lifetime but this privilege is only really a privilege if one dies in the state of Iman. By Allah **عَزَّوَجَلَّ**! Only the one who is a believer in his grave as well is enviable. The one who succeeds in dying in the state of Iman and enters Jannah is really successful. In Ayah 185 of Surah Aal-e-Imran, part 4, it is stated:

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

So the one who is saved from the Fire and is admitted into Paradise is successful. And the life of (this) world is but the goods of deception.

Bad company is dangerous for Iman

Dear Islamic brothers! There are some causes of a bad end or dying in the state of Kufr. One of its great causes is bad company. Remember! Bad company is very dangerous for Iman. Regretfully, we still don't leave the company of bad friends. We do not refrain from gatherings of useless conversation and habits of cracking jokes and non-serious activities. Regretfully, the bad effects of bad company have overwhelmed us such that, when in solitude, we do not feel like remembering Allah **عَزَّوَجَلَّ** even for a moment. People generally do not bother about protecting their tongues from useless conversation. The majority of people talk without thinking. Regretfully, now people bother less about the pleasure and displeasure of Allah **عَزَّوَجَلَّ**. Following is a Hadees regarding the significance of the words a person speaks. The Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: A person sometimes says something that pleases Allah **عَزَّوَجَلَّ** and does not even give it attention (i.e. some spoken words are very insignificant to a person), Allah **عَزَّوَجَلَّ** increases his many ranks due to those (spoken words); and sometimes [a person] speaks words which displease Allah

عَزَّوَجَلَّ and does not even give it attention, he plunges into Hell due to those (words). *(Bukhari, vol. 4, pp. 241, Hadees 6478)*

Dear Islamic brothers! The situation of our society is worsening. Most people speak whatever they wish. People have become deprived of the company of Sunni Ulama [Islamic scholars] and got away from the Madani environment. A sensitive person remains away from frivolous young people and refrains from useless gatherings of old people who talk unnecessarily because at such places, people keep on speaking whatever they wish without thinking. **مَعَاذَ اللَّهِ**, at times, even Kufriyah words are uttered and in such gatherings, there remains a great risk of destruction of Iman. It is very necessary to avoid such gatherings. These gatherings can only be attended for as long as necessary to give call to righteousness or if there is some necessity, after seeking Shar'i permission. The matter of great concern is that denying any of Zaruriyat-e-Deen, likewise, committing any act that is contrary to Iman, for example, doing Sajdah to an idol, sun or moon is such a Qat'ee [definitive] Kufr that even ignorance is not an excuse for it, i.e. whether one knows about it being Kufr or not, in both conditions, it is Kufr. In Umda-tul-Qari, Allamah Badruddin Ainee Hanafi **رَحْمَةُ اللَّهِ عَلَيْهِ** has stated: Every such person will be declared a Kafir who utters Sareeh [explicit] Kufr or commits such act that is a cause of Kufr, even if he does not know that this word or act is Kufr. *(Umda-tul-Qari, vol. 1, pp. 403)*

Regretfully, people do not know about Kufr

Regretfully, most people of our society do not even know about Kufriyah words properly. Everyone should fear lest he utter anything or commit any act, **مَعَاذَ اللَّهِ**, which causes destruction of his

Iman and wastes his good deeds; and, **مَعَاذَ اللَّهِ**, lest he die in the state of Kufr and be thrown into Hell forever.

Why have Kufriyah words become so common?

Regretfully, Kufriyah words are becoming common nowadays through films, dramas, songs, newspaper articles, romantic novels, love stories, immoral stories of children, different weekly magazines, immodest monthly magazines, digests which destroy a person's character, and DVDs and other stuff of jokes.

It is Fard to seek knowledge regarding Kufriyah words

Remember! It is Fard to seek knowledge regarding Kufriyah words. On page 624, volume 23 of *Fatawa Razawiyyah*, A'la Hadrat Imam Ahmad Raza Khan **رحمتهُ اللهُ عليه** has stated: 'Knowledge of Muharramat-e-Batiniyyah (i.e. forbidden hidden things, for example), arrogance, pretentiousness, self-praising, jealousy, etc. and their cure is an important Fard on every Muslim.' Moreover, with the reference of *Fatawa Shaami*, he has stated on page 626: It is Fard to seek knowledge regarding Haraam words and Kufriyah words; in this era, these are the most necessary matters. (*Rad-dul-Muhtar*, vol. 1, pp. 107)

Regretfully, Muslims have drifted away from Islamic knowledge nowadays and perhaps this is the very reason that they have deviated from the right path and have not only indulged in sins but they fearlessly utter Kufriyah words while joking and at the occasions of sorrows and happiness. Remember! As the light of a lamp is necessary to travel in darkness, likewise, for protecting Iman and being successful in life, the mind needs the lamp of Islamic knowledge. If there is no light of Islamic knowledge, the mind will deviate from the right path and wander in the darkness of Kufr and ignorance. Today, if we look at the reasons of the evils of

our society, we will find out that one of the major reasons is ignorance as people are indulged in these sins and evils because of a lack of knowledge. It is obvious that the one who is lost in ignorance cannot differentiate between good and bad.

It is narrated from Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Certainly, you people are upon evidence (i.e. guidance) from your Lord [عَزَّوَجَلَّ] until two forms of intoxication appear amongst you; firstly, the intoxication of ignorance, and secondly, the intoxication of love for the worldly life. Thus, you people (at present) enjoin righteousness and forbid evil and fight in the way of Allah عَزَّوَجَلَّ (but) when the love for the world will develop in you, you will neither enjoin righteousness nor forbid evil and you will not fight in the way of Allah عَزَّوَجَلَّ. Therefore, the person who will state the teachings of Quran and Sunnah at that time will be like those who embraced Islam earliest amongst Muhajireen and Ansaar. (*Majma'-uz-Zawaid, vol. 7, pp. 533, Hadees 12159*)

Regretfully, both of these condemnable forms of intoxication are becoming very common in the present era. Nowadays, most people of our society are badly affected by the intoxication of ignorance. Someone might say that education has become very common and schools and colleges have been opened at various places, so there is no ignorance now. With due respect, only modern education is not the cure for ignorance. It is a fact that ignorance can only be cured by seeking Fard Uloom based on Islamic laws. In the present era, a large number of Muslims clearly lack necessary Islamic knowledge. Most of the people considered educated today in the world cannot recite the Holy Quran with correct pronunciation. What is it other than ignorance? Ask educated people about the correct method of Wudu and Ghusl or the Arkaan [essentials] of Salah; rarely would anyone reply correctly. Ask them to recite Du'a of Salat-ul-Janazah

and they will perhaps get disconcerted. People have become so ignorant and drifted away from Islamic teachings to such an extent that instead of respecting the Ulama of Deen, **مَعَادُ اللَّهِ**, they disrespect Ulama; Kufriyah words are uttered while joking and at the occasions of happiness and sorrows; people are indulged in immoral acts, misbehaviour, mistreatment of women, deceiving others, breaking promises, drinking, and other evil acts. The causes of all these evils are lack of Islamic knowledge, heedlessness of contemplating the Hereafter and not having the mindset of protecting Iman. Regretfully, most of the Muslims today focus only on the modern education. It is accepted everywhere and all efforts are made to acquire it. On the other hand, the privileged people who have the mindset of protecting Iman and who acquire the knowledge of Deen are comparatively less in number. Certainly, these all are the results of the intoxication of the worldly life.

Dear Islamic brothers! A great source of protecting Iman and seeking the knowledge of Deen is attending the weekly Sunnah-inspiring gathering of Dawat-e-Islami. Make it your routine to attend the gathering; **إِنْ شَاءَ اللَّهُ** by its blessings, your Iman will remain safe, your knowledge of Deen will increase, darkness of ignorance will vanish and your life will glow with knowledge and good deeds. Now listen to a Madani parable of attending the weekly Sunnah-inspiring gathering of Dawat-e-Islami.

Even a hard-hearted person cried

Following is a summarized account of an Islamic brother of Karachi: Young age and good health had made me arrogant. I would have fancy clothes stitched, lose my bus ticket while going and returning from college and then fight with the conductor if he asked for it, waste time in wandering here and there late night, and waste money

in gambling; in fact, I was indulged in every type of sin. My parents had advised me a lot and my mother would break into tears while making Du'a for a positive change in me but I would enjoy the way I lived and turn a deaf ear to them. I was spending my days and nights in this state when an Islamic brother of our area who would sometimes lightly invite me to attend the weekly Sunnah-inspiring gathering of Dawat-e-Islami and I would not give attention to it, once insisted affectionately in the evening of the gathering saying: 'You will have to attend the gathering today.' I kept on giving him excuses but he did not accept, and meanwhile hired a rickshaw. He requested me to accompany him so politely that I could not refuse. I sat with him and we reached Jami' Masjid Gulzar-e-Habib, the first Madani Markaz of Dawat-e-Islami. When lights were switched off for Du'a, I stood up assuming that the gathering has ended. I did not know that Madani revolution was going to occur in my life in the next few moments. That Islamic brother who had done me a favour explained to me affectionately and stopped me from going, so I sat down again. Now the Masjid resounded with the name of Allah *عَزَّوَجَلَّ*. These sounds of 'Allah', 'Allah' were not only softening my heart but were washing away the impurities of sins from my heart. Thereafter, when the heartfelt Du'a started, the attendees of the gathering began to cry and even a hard-hearted person like me burst into tears. I repented of my sins and entered the Madani environment of Dawat-e-Islami fully.

*Tumhayn lutf aa jaye ga zindagi ka
Qareeb aa kay daykho zara Madani Mahaul*

*Tanazzul kay gehray gharay mayn thay un ki
Taraqqi ka ba'is bana Madani Mahaul*

Yaqaenan muqaddar ka woh hay sikandar

Jisay khayr say mil gaya Madani Mahaul

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just heard that by the blessing of the Sunnah-inspiring gathering of Dawat-e-Islami – the Madani movement of devotees of the Prophet for preaching Quran and Sunnah – a bad young man of our society started making efforts for reforming his own self and spending his life in accordance with Sunnah. Therefore, you should also remain associated with the Madani environment of Dawat-e-Islami for the betterment of this life and the afterlife; and for becoming steadfast in it, make the intention of attending at least 12 weekly Sunnah-inspiring gatherings regularly.

Moreover, to convey reward to your deceased relatives, travel with a 3-day Madani Qafilah of Dawat-e-Islami with the devotees of the Prophet this month for learning the Sunnah. **إِنْ شَاءَ اللَّهُ**, by the blessings of the company of pious people, you will have the yearning for protecting Iman, becoming a pious and Salah-offering person, and spending your life in accordance with Sunnah. May Allah **عَزَّوَجَلَّ** protect our Iman, give us death on Iman, and bless us with a place in the blessed feet of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech No. 2

The effect of company

Excellence of Salat upon the Holy Prophet ﷺ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Adorn your gatherings by reciting Salat upon me because your recitation of Salat upon me will be Noor [light] for you on the Day of Judgement. (*Al-Jami'-us-Sagheer lis-Suyuti, pp. 280, Hadees 4580*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Blessing of Du'a of Sayyiduna Hatim Asam

A famous pious saint, Sayyiduna Hatim Asam رَحِمَهُ اللهُ عَلَيْهِ was once delivering a speech in the city of Balkh. While delivering speech, having the yearning for helping sinners, he made the following Du'a: 'O my Rab عَزَّوَجَلَّ! Forgive the greatest sinner in this gathering by Your mercy.' A shroud thief was also present there. When the night fell, he went to a graveyard with the intention of stealing shroud but the moment he dug a grave, a voice from Ghayb [Unseen] was heard: 'O shroud thief! You have been forgiven today in the daytime in the gathering of Hatim Asam; then why are you going to commit this sin tonight?' Listening to it, he burst into tears and repented sincerely. (*Tazkira-tul-Awliya, pp. 222*)

Dear Islamic brothers! Did you realise! The company of pious people and attending the gatherings of devotees of the Prophet are really the sources of blessings in this world and the Hereafter because pious people benefit others as well. The more an Islamic brother will benefit his other Islamic brothers, the more his ranks will keep on increasing. It is stated in a blessed Hadees: The one

who benefits people is better amongst people; and the one who hurts people is worse amongst people. (*Kashf-ul-Khifa*, vol. 1, pp. 348, *Hadees 1252*)

Therefore, we should also try to refrain from hurting Muslims, and we should benefit them to become amongst ‘*حَيِّرُ النَّاسِ*’, i.e. those who are better and attain goodness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Join the Majlis of those who do Zikr

Sayyiduna Abu Razeen رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: Shall I not guide you to the essence of that which you attain the goodness of the world and the Hereafter with? (The essence is that) you join the Majlis [gathering] of those who do Zikr. (*Shu'ab-ul-Iman*, vol. 6, pp. 492, *Hadees 9024*)

In the explanation of the abovementioned Hadees, the renowned Mufasssir [Quranic exegete], Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ has stated: Here, ‘Majlis’ refers to the gatherings of Ulama of Deen, blessed Awliya, and pious and righteous people because these gatherings are the gardens of Paradise as stated in another Hadees. These gatherings may be in the form of Madrasahs, or the gatherings of Dars of Quran and Hadees, or the gatherings of blessed Sufis. This saying is very comprehensive. That Majlis is very beneficial in which a person develops the fear of Allah عَزَّ وَجَلَّ, love for the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the yearning for obeying him.

(*Mirat-ul-Manajih*, Allah kay liye mahabbat ka bayan, vol. 6, pp. 603)

Attending the Majlis of Zikrullah

Some angels of Allah search for the Majalis [gatherings] of Zikr while going here and there. When they see any such Majlis in which the Zikr of Allah ﷻ is being done, they go and sit with those people and cover one another with their wings to the extent that the space till the sky is filled. When the [attendees of] Majlis disperse, the angels fly towards the sky. Then Allah ﷻ asks them [questions], although He is All-Knowing: ‘From where have you come?’ So, they humbly reply: ‘We are coming from the Earth from [the company of] Your servants. They were stating Your Greatness and Transcendence; they would recite Your Kalimah and praise You, and ask You [for help].’ Allah ﷻ says: ‘What would they ask for?’ The angels humbly reply: ‘They were asking You for Your Jannah.’ Allah ﷻ says: ‘Have they seen My Jannah?’ The angels humbly reply: ‘No.’ Allah ﷻ says: ‘What would they do if they saw it?’ Then the angels humbly say: ‘And they were seeking refuge with You.’ Allah ﷻ says: ‘From what would they seek refuge?’ The angels humbly reply: ‘O Allah ﷻ! From the Hell.’ Allah ﷻ says: ‘Have they seen the Hell?’ The angels humbly reply: ‘No.’ Allah ﷻ says: ‘What would they do if they saw it?’ Then the angels humbly say: ‘They were seeking forgiveness from You.’ Allah ﷻ says: ‘I have forgiven them, and granted them their wish, and provided them with refuge from what they would seek refuge.’ The angels humbly say: ‘Ya Allah ﷻ! So and so is also amongst them who is a great sinner; he was passing by that place, and he sat with them.’ Allah ﷻ says: ‘I have forgiven him as well because this is such nation [group of people] whose fellow also does not remain deprived.’ (*Muslim, pp. 1444, Hadees 2689*)

Dear Islamic brothers! We came to know that the mercy of Allah ﷻ is limitless and no one is excluded from His mercy. In fact,

everyone is surrounded by His mercy and Islam has given this very belief to the Muslims. Therefore, we should keep asking for the mercy of Allah ﷺ in every condition and we should be in the company of pious people so that we also receive the mercy that Allah ﷺ showers on His pious people, and become successful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Example of a good and bad companion

Sayyiduna Abu Musa رَضِيَ اللَّهُ عَنْهُ has narrated that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: The example of a good and bad companion is like the one who carries Musk and the one who blows the bellows in a furnace. The one who carries Musk (name of a very good perfume) will either give you some free of cost, or you will purchase some amount [of it] from him, or you will smell a sweet fragrance from him; and the one who blows the bellows in a furnace will either burn your clothes, or you will smell a bad smell from him.

(Muslim, pp. 1414, Hadees 2628)

Excellence of the friendship for Allah ﷺ

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Certainly, there are pillars of ruby in Jannah on which there are upper rooms of green jewels. Their doors are open; they shine like a very bright star shines.’ The blessed Sahabah رَضِيَ اللَّهُ عَنْهُمْ humbly asked: ‘Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which (fortunate) people will live in those upper rooms?’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: ‘Those who love each other only for Allah ﷺ, and those who sit with each other only for Allah ﷺ, and those who meet each other only for Allah ﷺ.’ (Shu’ab-ul-Iman, vol. 6, pp. 487, Hadees 9002)

Those who gather for remembering Allah عَزَّوَجَلَّ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘On the Day of Judgement, some people will be on the right side of Allah عَزَّوَجَلَّ (this is phrase used to express their excellence, otherwise in reality Allah عَزَّوَجَلَّ is Transcendent from direction and location) who will neither be Prophets nor Shuhada [martyrs]; the observers will be dazzled by the Noor [light] of their faces. The Prophets and Shuhada will express happiness upon seeing their [i.e. those people’s] ranks and closeness to Allah عَزَّوَجَلَّ.’ One of the Sahabah رَضِيَ اللهُ عَنْهُمْ humbly asked: ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will be these (fortunate) people?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: ‘These will be the people of different tribes and settlements (who) used to gather (in the world) for remembering Allah عَزَّوَجَلَّ and used to select pure words like a date eater selects the best dates.’ (*Attargheeb Wattarheeb, vol. 2, pp. 252, Hadees 2334*)

Where are those people?

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the Day of Judgement, Allah عَزَّوَجَلَّ will say, ‘where are those people who would love each other due to My Majesty? Today, I will shelter them under My shade (i.e. the shade of mercy) when there is no shade today other than My shade.’ (*Muslim, pp. 1388, Hadees 2566*)

On page 21 of ‘*Achchay Mahaul ki Barakatayn*’ - a 56-page booklet published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah - it is stated: A good and pure environment provides a person with a chance to do the Zikr of Allah عَزَّوَجَلَّ and Zikr of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; it also becomes a source of listening to, writing and reading the commands of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

By the blessings of a good environment, a person develops the yearning for acting upon these commands. Therefore, no one can deny the fact that if not impossible, it is at least difficult to develop by any other means, the great yearning one develops for acting upon these commands by virtue of a good and pure environment. If we mention the summary of the details of the subject of Tasawwuf mentioned in Ihya-ul-Uloom in few words, we can say that the peak of this subject is the love of Allah **عَزَّوَجَلَّ**, and its beginning is good company because good company creates good thoughts and a person gets a chance to ponder over the purpose of his life, transitory nature of the worldly life, eternal nature of the afterlife, accountability on the Day of Judgement, and reward and punishment; it also creates fear and hope in the heart which develop yearning in a person for carrying out good deeds for the Hereafter. Therefore, a person gives attention to the Hereafter and sensual desires keep on decreasing. The yearning for having the love of Rasoolullah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and attaining recognition of Allah (ma'rifah) develops in the heart and then, by becoming steadfast in carrying out good deeds, the heart is made free from all thoughts other than the remembrance of Allah **عَزَّوَجَلَّ** due to which the heart becomes familiar with Zikrullah. Thereafter, with the passage of time, this familiarity converts into recognition of Allah and recognition of Allah converts into love which is the prime objective. However, being blessed with Taufeeq from Allah is the basic element for all this.

We came to know that good company is the first step towards attaining success in the Hereafter. When someone learns the teachings and Sunnahs of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and sincerely acts upon them, it is not surprising that his inner self and outer self become fragrant [i.e. he becomes greatly pious]. In fact,

his glory and greatness increase to such an extent that even the earth of his grave becomes fragrant after his demise.

The earth of the grave became fragrant

When Sayyiduna Abu Abdullah Muhammad Bin Ismail Bukhari (194 Hijri – 256 Hijri) رَحْمَةُ اللَّهِ عَلَيْهِ was placed in the grave, fragrance of Musk filled the blessed grave instantly. Every particle of the grave became Musk. People would visit the grave and take the earth of the grave with them as Tabarruk; a time came when a pit formed on the grave. (Fearing that if people keep on taking the earth with them like this, the grave will disappear in a short period of time,) fences of wood were built on all four sides of the grave but people started taking the earth outside the fences with them and they would smell fragrance from it as well. This fragrance was smelt till a long period of time. (*Siyar A'laam-un-Nubala, Abu Abdullah Bukhari, vol. 10, pp. 319*)

Likewise, when the author of blessed Dalaail-ul-Khayraat, Allamah Muhammad Bin Sulayman Juzooli رَحْمَةُ اللَّهِ عَلَيْهِ (who passed away in 870 Hijri) was taken out from the land of 'Soos' and buried in the land of 'Marrakesh' after 77 years, people saw that his shroud was perfect and his blessed body was fresh. When he was taken out from his first grave, fragrance filled the surroundings. Even today, the fragrance of Musk is smelt from his grave. (*Al-Matali' -ul-Musarrat, pp. 4*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Companionship of a good friend

Sayyiduna Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ has narrated: When a person dies, his companions (i.e. those people in whose company he would sit) are showed to him. If he (i.e. deceased person) is from those who would

do Zikr, those people who do Zikr are showed, and if he is from those who waste time in fun and games, then those people who waste time in fun and games are showed. (*Hilya-tul-Awliya, vol. 3, pp. 324, Hadees 4115*)

Now listen to three sayings of Rasoolullah ﷺ about a good companion.

Three sayings of Rasoolullah ﷺ

1. A good companion is the one by looking at whom you remember Allah عَزَّوَجَلَّ; whose words increase your [good] deeds, and whose deeds make you remember the Hereafter. (*Jami'-us-Sagheer, pp. 247, Hadees 4063*)
2. Sit in the company of elders, and ask Ulama [Islamic scholars] about matters, and maintain relations with wise people. (*Al-Mu'jam-ul-Kabeer, vol. 22, pp. 125, Hadees 324*)
3. A good companion is he who helps you when you remember Allah عَزَّوَجَلَّ, and when you forget, he makes you remember [Him]. (*Jami'-us-Sagheer, pp. 244, Hadees 3999*)

Dear Islamic brothers! You have listened to the blessings of good company. Now also listen to some evil consequences of bad company.

On page 27 of 'Achchay Mahaul ki Barakatayn' - a 56-page booklet published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah - it is stated:

It is an accepted fact that [good or bad] company has its effects. A person is inevitably influenced by the habits, manners and beliefs of his companion. For this very reason, Allah عَزَّوَجَلَّ has strictly

forbidden the Muslims from being in the company of those people whose favourite pastime is to criticise Islam, the Holy Prophet and the Holy Quran. Therefore, refrain from the company of these sick people who have such a dangerous and dreadful disease; otherwise, you might also develop the same dangerous disease.

Companionship of a bad friend

Sayyiduna Anas رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: Avoid a bad companion as you will be identified with him, i.e. people consider a person the same as the type of people in whose company he remains. (*Kanz-ul-Ummal, vol. 9, pp. 19, Hadees 24839*)

Do not establish brotherhood with them

Ameer-ul-Mu'mineen, Sayyiduna Ali رضي الله عنه has said: Do not establish brotherhood with a Faajir [i.e. open transgressor] as he will beautify his act for you and he will wish that you also become like him, and he will present his worst attribute in the guise of something good. It is disapproving and embarrassing if he visits you. Moreover, do not establish brotherhood with a stupid person as he will put his own self in difficulty and never benefit you. Sometimes, he will try to benefit you but he will harm you [instead of benefitting]. His silence is better than his speech, and being far away from him is better than his closeness. Also, do not establish brotherhood with a liar as his brotherhood will not benefit you. He will convey to others what you say and convey to you what others say, and even if you tell the truth, he will not tell the truth.

(*Kanz-ul-Ummal, vol. 9, pp. 75, Hadees 25571*)

Avoid his company

Sayyiduna Malik Bin Dinar رَحِمَهُ اللهُ عَلَيْهِ said to his son-in-law, Sayyiduna Mugheerah Bin Habib رَحِمَهُ اللهُ عَلَيْهِ: O Mugheerah! Avoid the company of that brother or companion whose company does not bring you religious benefit so that you remain safe and sound. *(Kashf-ul-Mahjoob, pp. 374, Hilya-tul-Awliya, vol. 6, pp. 267, Hadees 8555)*

Dear Islamic brothers! Bad company destroys both the worldly life and the afterlife. In a bad environment, a person develops bad habits and by disobeying Allah عَزَّوَجَلَّ, he becomes the embodiment of transgression. Allah forbid, if you have the company of bad friends or remain in a bad environment, then leave it immediately; adopt good environment and receive its blessings.

For attaining the pleasure of Allah عَزَّوَجَلَّ, having fear of Allah عَزَّوَجَلَّ, increasing the yearning for protecting Iman, remembering death, fearing the torment of grave and Hell, giving up the habit of sins, acting upon Sunnah regularly, having love for Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and increasing the yearning for attaining the neighbourhood of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus, always remain associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah. Keep on travelling with at least 3-day Sunnah-inspiring Madani Qafilahs every month with the devotees of the Prophet; keep on submitting Madani In'amaat booklet to your responsible Islamic person on the 1st of every Madani month after filling it daily while doing Fikr-e-Madinah. Following is a Madani parable for your persuasion:

أَلْحَقْتُ لِلَّهِ, I repented

An Islamic brother of Shalimar town (Lahore) has stated: I was a very bad person and fond of films and dramas. My bad habits

included teasing young girls, friendships with wicked young people, roaming with them late night, etc. Due to my bad habits, even my relatives would avoid my company, become worried if I would visit their homes, and keep their children away from my company. I repented of my sinful life because of a devotee of Rasool, associated with Dawat-e-Islami. Making individual efforts, he persuaded me to travel with Madani Qafilah very affectionately. I took it to heart and had the privilege of travelling with a Madani Qafilah. **الْحَمْدُ لِلَّهِ**, the company of the devotees of the Prophet in the Madani Qafilah brought a Madani transformation in the heart of a sinful person like me. I had the privilege of repenting of sins and developed the yearning for wearing Madani dress in accordance with Sunnah. I adorned my head with green Imamah [Islamic turban], and a sinful person like me started spreading Madani pearls of Sunnah. **الْحَمْدُ لِلَّهِ** **عَزَّوَجَلَّ**, those relatives who would avoid my company now meet me warmly. First I was the worst person in my family but **الْحَمْدُ لِلَّهِ** **عَزَّوَجَلَّ**, now I have become the most loved one by the blessing of Madani Qafilah of Dawat-e-Islami.

Jab tak bikka na tha to koi poochhta na tha

Tum nay khareed ker mujhay anmol ker diya

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Twenty seven priceless pearls

Dear Islamic brothers! Some more narrations have been gathered here related to [good or bad] company and gatherings. Kindly listen to them attentively:

1. Certainly, by the blessing of a pious Muslim, Allah ﷺ removes the difficulties of the people of hundred houses in his neighbourhood. (*Al-Mu'jam-ul-Awsat*, vol. 3, pp. 129, *Hadees* 4080)
2. Meet [people] to attain the pleasure of Allah ﷺ because the person who meets [people] for Allah ﷺ, seventy thousand angels escort him to the destination. (*Kashf-ul-Khifa*, vol. 1, pp. 387, *Hadees* 1411)
3. When you see three qualities in your brother, have hope in him. (Those three qualities are) Haya [modesty], Amanat [trustworthiness], and truthfulness, and when you do not see these (three qualities), do not have hope in him. (*Al-Kamil fi Du'afa-ir-Rijaal*, vol. 4, pp. 65, *Kanz-ul-Ummal*, vol. 9, pp. 13, *Hadees* 2450)
4. Your companion should only be a believer, and only a pious and an ascetic person should eat your food. (*Sunan Abi Dawood*, vol. 4, pp. 341, *Hadees* 4832)
5. Seclusion is better than a bad companion, and a good companion is better than seclusion, and saying good words is better than silence, and silence is better than saying bad words. (*Shu'ab-ul-Iman*, vol. 4, pp. 256-257, *Hadees* 4993)
6. Avoid a bad companion because you will be identified with him. (*Kanz-ul-Ummal*, vol. 9, pp. 19, *Hadees* 24839)
7. Avoid a bad companion because he is a piece of Hell. His love will not benefit you and he will not fulfil his promise with you. (*Firdaus-ul-Akhbar*, vol. 1, pp. 224, *Hadees* 1573)
8. The Beloved Rasool ﷺ has said: Necessitate upon yourself sitting in the company of Ulama and listening attentively to the sayings of wise people because Allah ﷺ brings a dead heart to life by the Noor [light] of wisdom as He

brings dead and barren land to life by rainwater. (*Munabbihat Ibn Hajar 'Asqalani, pp. 3*)

9. It is narrated from a wise person that three things remove grief and sorrow: (1) Zikr of Allah عَزَّوَجَلَّ (2) Meeting the friends of Allah (3) Words of wise people.
10. Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ has said that four things are from the darkness of the heart:
 - Having the stomach extremely full due to carelessness
 - Keeping the company of cruel people
 - Forgetting previous sins
 - High hopes

And four things are from the light of the heart:

- Having an empty stomach due to asceticism and fear
- Keeping the company of pious people
- Remembering previous sins
- Short hopes

(*Munabbihat Ibn Hajar 'Asqalani, pp. 39*)

11. Abu Nu'aym has narrated from Sayyiduna 'Ata Khurasani رَضِيَ اللهُ عَنْهُ: The person who performs Sajdah on any of the pieces of land, that piece will testify for him on the Day of Judgement and it cries for him on the day that (a believer) dies. (*Hilya-tul-Awliya, vol. 5, pp. 224, Hadees 6909*)
12. The example of a good companion (a person sitting close to someone) is like a person who has Musk. If you do not get anything from him, even then you will smell fragrance; and the example of a bad companion is like a furnace operator. If the

blackness (of his furnace) does not reach you, even then its smoke will certainly reach you. *(Abu Dawood, vol. 4, pp. 340, Hadees 4829)*

13. Sayyiduna Abu Hurayrah رضي الله عنه has narrated that Rasoolullah صلى الله عليه وآله وسلم said: Bury your deceased people amongst pious people as a deceased person is troubled because of a bad neighbour like a living person is troubled due to a bad neighbour. *(Hilya-tul-Awliya, vol. 6, pp. 390, Hadees 9042)*

14. There are three things for you which are the sources of having pure love for your brother:

- Say Salaam to him when you meet him.
- Widen the space in the gathering for him, and
- Call him with the name that is dear to him.

(Mustadrak Hakim, vol. 4, pp. 533, Hadees 5870)

15. Those people who get up from a gathering and do not do the Zikr of Allah عَزَّوَجَلَّ in it, it is as through they have got up from a donkey's corpse and that (gathering) will be (a cause of) grief for them (on the Day of Judgement). *(Abu Dawood, vol. 4, pp. 347, Hadees 4855)*

16. If a person comes to any nation and those people widen the space for his pleasure, Allah عَزَّوَجَلَّ will surely make them pleased. *(Kanz-ul-Ummal, vol. 9, pp. 58, Hadees 25370)*

17. No one should sit between two people except with their permission. In another narration, it is stated: It is not Halal [lawful] for any person that he separates two people without their permission, i.e. he sits between them. *(Abu Dawood, vol. 4, pp. 344, Hadees 4844 - 4845)*

18. When you sit, remove your shoes; your feet will feel comfortable. *(Kanz-ul-'Ummal, vol. 9, pp. 59, Hadees 2539)*
19. When any person gets up from his place and then he comes back (i.e. when he comes back soon), he is more deserving of his place. *(Abi Dawood, vol. 4, pp. 346, Hadees 4853)*
20. The more honourable sitting is that which is towards the Qiblah. *(Mustadrak Hakim, vol. 5, pp. 383, Hadees 7778)*
21. The best virtue is to respect companions. *(Firdaus-ul-Akhbar, vol. 1, pp. 207, Hadees 1438)*
22. The worst gatherings are markets of streets, and the best gatherings are Masajid; therefore, if you do not sit in a Masjid, do remain in your house. *(Kanz-ul-Ummal, vol. 9, pp. 60, Hadees 25411)*
23. If people sit in any such gathering in which they do not recite Salat on Rasoolullah ﷺ, it will be a cause of grief for them even if they enter Jannah; (they will feel grief for not reciting Salat) when they will see the reward (for reciting it). *(Shu'ab-ul-Iman, vol. 2, pp. 215, Hadees 1571)*
24. Two people should not whisper to each other, leaving their third companion because it will grieve him. *(Abu Dawood, vol. 4, pp. 346, Hadees 4851)*
25. Sayyiduna Jabir Bin Samurah رضى الله عنه has said: When we would come in the court of the Beloved Rasool ﷺ, whoever amongst us would come, he would sit at the last [place]. *(Abu Dawood, vol. 4, pp. 339, Hadees 4825)*
26. (It) is a right of a Muslim on a Muslim that when [he] sees him, [he] moves a little for him (i.e. he makes a room for the

Islamic brother who joins the gathering by moving a little so that he sits over there). (*Shu'ab-ul-Iman, vol. 6, pp. 468, Hadees 8933*)

27. Sayyiduna Ibn Umar رَضِيَ اللهُ عَنْهُمَا has narrated from Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden that any person is made to get up from his place for another person to sit there; rather, you should move a little and widen the space (i.e. those people who are sitting should move a little for the Islamic brother who arrives and should also give him space so that he also sits). Moreover, Sayyiduna Ibn Umar رَضِيَ اللهُ عَنْهُمَا would consider (it) Makruh for any person to get up from his place and for him رَضِيَ اللهُ عَنْهُ then to sit in that person's place. (This noble act of Sayyiduna Ibn Umar رَضِيَ اللهُ عَنْهُمَا shows his great asceticism as he feared that the person might not actually want to get up but that he may only get up because of him.) (*Bukhari, vol. 4, pp. 179, Hadees 6270*)

Speech No. 3

Condemnation of Dunya

Excellence of Salat upon the Holy Prophet ﷺ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When the people who love each other for the sake of Allah عَزَّوَجَلَّ meet each other, and shake hands, and send Salat upon the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), the past and future sins of both are forgiven before they separate.

(*Abu Ya'la, vol. 3, pp. 95, Hadees 2951*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sale agreement of a Heavenly palace

Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ once entered a great palace during its construction phase in a locality of Basra. He saw that a handsome young man was extremely busy giving instructions of every type of work to labourers, masons, and workers. Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ said to his friend Sayyiduna Ja'far Bin Sulayman رَحْمَةُ اللهِ عَلَيْهِ: 'Just see that this young man is extremely interested in the matter of construction and decoration of the palace. I take pity on him. I wish to make Du'a to Allah عَزَّوَجَلَّ to grant him salvation from this condition. Maybe he becomes from the young people of Jannah.' Having said this, Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ went to that young man along with Sayyiduna Ja'far Bin Sulayman رَحْمَةُ اللهِ عَلَيْهِ and said Salaam. That young man did not recognize him. When Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ was introduced, the young man showed him great respect and asked the purpose of his visit. (Initiating individual efforts on that young man,) Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ said: 'How much do you intend to spend on this great house?' The young man humbly replied: 'One hundred thousand dirhams.' Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ said: 'If you give this amount of money to me, I will guarantee you such a great palace which is more beautiful and long-lasting than this one. Its sand will be of Musk and saffron, and it will never collapse. Not only the palace, but along with it, there will also be male servants, female servants, domes of red ruby, extremely glorious and beautiful tents, etc.; and workers have not constructed that palace, instead, it came into existence just by the saying of 'كُنْ' (i.e. Be) by Allah عَزَّوَجَلَّ.' The young man humbly replied: 'Let me ponder over it for one night.' Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ said: 'That's fine.'

After this conversation, these two blessed saints left that place. Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ kept on thinking about that young man in the night and he رَحْمَةُ اللَّهِ عَلَيْهِ kept on making Du'a in his favour. When he again went to the same place in the morning, he saw the young man waiting at his door. The young man welcomed him warmly and said to him humbly: 'Do you remember yesterday's conversation?' Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ responded: 'Of course!' So, the young man handed bags containing one hundred thousand dirhams to Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ and humbly said: 'Here is my wealth and here is a pen, an inkpot and some paper.'

Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ took the paper and pen in his hand and wrote a sale agreement containing the following details: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ'. This writing is the evidence that Malik Bin Dinar is a guarantor for so-and-so son of so-and-so to make him receive a similar great palace from Allah عَزَّوَجَلَّ in exchange for his worldly house, and if there is anything more in that palace, it will be the favour of Allah عَزَّوَجَلَّ. In exchange for this one hundred thousand dirhams, I have made an agreement of a Heavenly palace for so-and-so son of so-and-so, which is more spacious and glorious than his worldly house and that Heavenly palace is under the shade of 'the closeness to Allah عَزَّوَجَلَّ'.

After writing it, Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ handed the sale agreement to the young man and distributed one hundred thousand dirhams amongst the poor before that evening. 40 days had not yet passed after writing this great agreement when after Salat-ul Fajr, Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ had a glance at the Mihrab of Masjid while leaving the Masjid. He saw that the same paper on which the agreement was written for that young man was there and the following writing was glittering at the back of it

without ink: ‘This is the letter of freedom for Malik Bin Dinar (رَحْمَةُ اللهِ عَلَيْهِ) from Allah (عَزَّوَجَلَّ). We have bestowed upon the young man the palace which you assured him with Our name, and increased it more than 70 times.’

Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ took that writing hastily to the house of that young man. People were crying and expressing grief over there. Upon enquiring, he was informed: ‘That young man has passed away yesterday.’ The Ghusl-giving person stated, ‘that young person called me and made a will: You should give Ghusl to my dead body. He also made a will to keep a paper in his shroud. Therefore, his burial was carried out according to his will.’ Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ showed the paper he had found from the Mihrab of Masjid to the Ghusl-giving person. He said in astonishment: **وَاللَّهِ الْعَظِيمِ**, ‘this is the same paper which I had placed in the shroud.’ Seeing this, a person requested in the court of Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ to write a guarantee letter in exchange for two hundred thousand dirhams. He رَحْمَةُ اللهِ عَلَيْهِ responded: ‘This is over now. Allah عَزَّوَجَلَّ does what He wills.’ Remembering that deceased young person, Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ kept on weeping.

(Raud-ul-Riyaheen, pp. 58)

*Jis ko Khuda-e-Pak nay di khush-naseeb hay
Kitni ‘azeem cheez hay dawlat yaqeen ki*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The glory of Awliya

Dear Islamic brothers! Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ and Sayyiduna Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ lived in the same era. You have just listened about the great power which Allah عَزَّوَجَلَّ granted to

Sayyiduna Malik Bin Dinar رَضِيَ اللهُ عَنْهُ, that he made a sale agreement of a Heavenly palace in exchange for a worldly house. Really, the glory of the Awliya of Allah is great. To understand the glory of Awliya, listen to the following blessed Hadees. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Even slight ostentation is Shirk [polytheism], and the one who has enmity towards the Wali [friend] of Allah, he fights with Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ make such people His friends who are pious, ascetic and hidden; [people] do not [bother to] find them if they are absent; [people] do not call them and bring them close if they are present; their hearts are the lamps of Hidayah [guidance]; they come out of every dark [and] dusty place.

(Mishkat-ul-Masabih, vol. 2, pp. 269, Hadees 5328)

Respect every pious person

From the abovementioned Hadees, we came to know that the criterion for being accepted in the court of Allah عَزَّوَجَلَّ is not popularity and fame, instead, only sincere people get accepted in the court of Allah عَزَّوَجَلَّ, and also, it is not necessary that Wilayat [sainthood] of every Wali becomes famous. These people are present in every class of the society. Great Awliya are sometimes present in the guise of a labourer, a fruit and vegetable seller, a businessman, a servant, a security guard, or a builder. Not everyone can identify them; therefore, we should not consider any Muslim inferior.

In fact, some blessed Awliya are actually Allah-loving people who are spiritual rulers, associated with the spiritual system. In the sight of these Allah-loving people, worldly comforts and luxuries are worthless and these blessed personalities give preference to the Hereafter over this world. In the sight of these personalities, this world is valueless because they are well aware of the transitory

nature of the world, and they keep in mind the blessed Ahadees regarding the condemnation of Dunya. In this regard, listen to some blessed Ahadees related to the condemnation of Dunya.

Worth of Dunya compared to the Hereafter

Sayyiduna Mustawrid Bin Shaddad رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: By Allah عَزَّوَجَلَّ! Dunya in comparison to the Hereafter is like one of you placing your finger into the ocean and then seeing how much water remains on it when it comes out. (*Muslim, pp. 1529, Hadees 2858*)

The renowned Mufassir, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: This is also to explain only; otherwise, the relation of something transitory and finite to something everlasting and infinite is not even that of the wetness of a wet finger to the sea. Remember! Dunya is what makes a person heedless of the remembrance of Allah عَزَّوَجَلَّ. Dunya of a wise person and 'Aarif pious is the cultivating ground for the Hereafter; his Dunya is very great. Even Salah of a heedless person is Dunya, which he offers pretentiously. [The acts of] eating, drinking, sleeping, and wakefulness of an Aaqil wise person, even his life and death are Deen as these are the Sunnah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim should eat, drink, sleep, be awake for the reason that these are the Sunnahs of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. 'حَيَاةُ الدُّنْيَا' is something else, 'حَيَاةٌ فِي الدُّنْيَا' and 'حَيَاةٌ لِلدُّنْيَا' are something else, i.e. life of Dunya, life in Dunya and life for Dunya. That life is blessed which is in Dunya but not for Dunya, rather, it is for the Hereafter. Maulana has stated:

آبِ دِرْكَشْتِي بِلَاكِ كَشْتِي اسْتِ
آبِ اَنْدَرِ زِيرِ كَشْتِي پَشْتِي اسْتِ

I.e. Boat is safe if it remains in the river and it gets destroyed if the river comes in it. (*Mirat-ul-Manajih, vol. 7, pp. 3*)

A dead lamb

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by a small dead goat; he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: ‘Will anyone of you like that he gets it in exchange for one dirham?’ They humbly replied: ‘We don’t wish that we get it in exchange for anything.’ So, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: ‘By Allah عَزَّوَجَلَّ! In the sight of Allah عَزَّوَجَلَّ, Dunya is more contemptible than this [goat] is in your sight.’ (*Mishkat-ul-Masabih, vol. 2, pp. 242, Hadees 5157*)

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘i.e. Anyone does not purchase the dead baby of a goat even for a penny as its skin is useless, and meat and other things are Haraam; so who would purchase it! The blessed Sufis have stated: Murshids of the entire universe cannot give guidance to a worldly person, and all Satans cannot deviate a religious and ascetic person from the right path even with collective effort. A worldly person carries out even a religious deed for the world and a religious person carries out even a worldly deed for religion.’ (*Mirat-ul-Manajih, vol. 7, pp. 3*)

Dunya is more contemptible than a mosquito’s wing

Sayyiduna Sahl Bin Sa’d رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: In the sight of Allah عَزَّوَجَلَّ, if the worth of Dunya was even equal to a mosquito’s wing, He would not give any Kafir even a sip of water from this Dunya to drink.

(*Tirmizi, vol. 4, pp. 143, Hadees 2327*)

Dunya is cursed

Sayyiduna Abu Hurayrah رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: Beware! Dunya is cursed and what is in Dunya is also cursed except for the Zikr of Allah عَزَّوَجَلَّ and that which brings one close to Allah عَزَّوَجَلَّ and the Aalim [Islamic scholar] and the student [of Islamic knowledge]. (*Mishkat-ul-Masabih*, vol. 2, pp. 245, Hadees 5176)

Allah عَزَّوَجَلَّ prevents His servant from getting involved in Dunya

Sayyiduna Mahmood Bin Labeed رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: Allah عَزَّوَجَلَّ prevents His servant from [getting involved in] Dunya like you prevent your sick person from [having certain types of] food and drink. (*Shu'ab-ul-Iman*, vol. 7, pp. 321, Hadees 10450)

The slave of dirham is cursed

Sayyiduna Abu Hurayrah رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: The slave of the dirham and the dinar is cursed. (*Tirmizi*, vol. 4, pp. 166, Hadees 2382)

Harm of love for wealth and honour

Sayyiduna Ka'b Bin Maalik رضي الله عنه has stated that the Beloved Rasool صلى الله عليه وآله وسلم said: Two hungry wolves sent amongst a flock of sheep do not harm so much as the greed for wealth and honour causes harm to a person's religion. (*Tirmizi*, vol. 4, pp. 166, Hadees 2383)

Dunya is a prison for a Believer

Sayyiduna Abu Hurayrah رضي الله عنه has stated that the Beloved Rasool

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Dunya is a prison for a Believer and Jannah for a Kafir [unbeliever]. (*Muslim, pp. 1582, Hadees 2956*)

There is no goodness in useless construction

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: All expenditures are in the way of Allah عَزَّوَجَلَّ except for the construction of buildings as there is no goodness in them. (*Tirmizi, vol. 4, pp. 218, Hadees 2490*)

Discouragement of unnecessary construction

Sayyiduna Khabbab رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A Muslim is given reward for every expenditure, except for this earth. (*Mishkat-ul-Masabih, vol. 2, pp. 246, Hadees 5182*)

In the explanation of the abovementioned Hadees, the renowned Mufasssir, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: Reward is earned by spending on eating, drinking, clothing, etc. (with good intention according to Shari'ah) as these are the means of 'Ibadaat [worship] but there isn't any reward for constructing houses unnecessarily. Therefore, do not have the desire for constructing buildings as it causes destruction of both time and wealth. Remember! It refers to those worldly buildings which are constructed unnecessarily. It is Ibadat to construct Masjid, Madrasah, Khanqah, and residence for travellers as these are Sadaqat-e-Jariyah [charity whose reward continues]. Likewise, it is also reward to construct a house (with good intention) according to the requirement, as a person will live in it peacefully and worship Allah عَزَّوَجَلَّ.

Dear Islamic brothers! A wise person should ponder over his past life, feel embarrassed at his sins and repent sincerely, and he should not be deceived by the hope of living a long life. He should start

carrying out good deeds instantly to prepare for the grave and afterlife. He should neither abandon virtuous deeds nor indulge in sins out of the love for wealth and family as these all will remain with him for a very short time but virtuous deeds will benefit him not only in the grave and Hereafter but also in this world.

In the last Khutbah [Islamic sermon] he delivered, Ameer-ul-Mu'mineen, Sayyiduna Usman-e-Ghani رضي الله عنه stated: Allah عَزَّوَجَلَّ has given you Dunya only for the purpose that you prepare for the Hereafter through it, and He has not given [you Dunya] for the purpose that you engross yourself in it. Certainly, Dunya is just transitory, and Hereafter is everlasting; [keep it in mind] lest the transitory (world) deceive you and make you heedless of the everlasting (Hereafter). Do not give preference to the transitory world over the everlasting Hereafter because Dunya will part [from you].

*Hay yeh dunya bay-wafa aakhir fana
Na raha is mayn gada na badshah*

A cautionary incident

Having the desire for earning wealth, a young man of Multan settled in another country, leaving his family, country, city, etc. He would earn more and more wealth and send it to his family. By mutual consent, he and his family decided to construct a large and beautiful house. This young man kept on sending money for years and his family members kept on constructing and beautifying the house until it got completed. When he returned to his country, preparations were being made for shifting to this large and beautiful house but alas, he died about a week before moving to that house, and he was shifted to the grave instead of his large and beautiful house.

*Jab is bazm say utth gaye dost akser
 Aur uthtay chalay ja rahay hayn baraber
 Ye her waqt paysh-e-nazar jab hay manzar
 Yahan per tayra dil behalta hay kyun ker
 Jaga jee laganay ki dunya nahin hay
 Ye ibrat ki ja hay tamashah nahin hay
 Jahan mayn hayn ibrat kay her su numunay
 Magar tujh ko andha kiya rang-o-bu nay
 Kabhi ghor say bhi yeh daykha hay tu nay
 Jo aabad thay woh mahal ab hayn soonay
 Jagah jee laganay ki dunya nahin hay
 Ye Ibrat ki ja hay tamashah nahin hay*

Dear Islamic brothers! For how long will you keep on spending the life in this world in the state of heedlessness? Remember! Suddenly, you will have to leave this world. Lush gardens, beautiful houses, great palaces, wealth, diamonds, jewels, jewellery of gold and silver, status, fame, and worldly relations will not benefit even a little. Therefore, a wise person is the one who also ponders over the betterment of the grave and the Hereafter along with making efforts to earn Halal livelihood and fulfil the basic necessities of life as per the requirement.

Better than the worship of 60 years

The Beloved Rasool ﷺ has said: To ponder for a moment (regarding the matter of the Hereafter) is better than the worship of 60 years. (*Al-Jami'-us-Sagheer lis-Suyuti, pp. 365, Hadees 5897*)

Dear Islamic brothers! We should also deeply ponder over the reason for being sent into this world. What is the purpose of our

life? How have we spent our life to date? What will happen to us at the time of the agonies of death, in the grave, on the Day of Judgement, at the scale of deeds, and the bridge of Siraat? What is happening to our relatives in their graves who have departed this life before us? Allah عَزَّوَجَلَّ knows.

إِنَّ شَاءَ اللَّهُ, by pondering in this way, your love for worldly pleasures will die, you will attain salvation from lengthy hopes, and by the blessing of remembering death, you will also earn great reward along with having the yearning for virtuous deeds. For developing such a Madani mindset, getting associated with the Madani environment of Dawat-e-Islami will prove to be very fruitful because in the Madani environment of Dawat-e-Islami, Sunnahs are learnt and taught extensively. People's mindset is developed to prepare for the grave and the Day of Judgement; moreover, a person develops the mindset to carry out worldly and religious activities properly. These blessings of the Madani environment have brought about a positive change in the lives of thousands of people and sometimes, the good end of these fortunate Muslims have also been witnessed. Observing such happenings, every good-natured person wishes that he also experiences such faith-refreshing incidents.

70 Days old corpse

On Saturday, 5 Ramadan-ul-Mubarak 1426 Hijri, corresponding to 8 October 2005, a strong and severe earthquake hit the eastern part of Pakistan which caused the death of hundreds of thousands of people. Amongst them, a resident of Mira-Tasoliyan, an area of Muzaffarabad (Kashmir), 19-year old Nasreen Attariyyah, daughter of Ghulam Mursaleen, who would attend the weekly Sunnah-inspiring gathering of Dawat-e-Islami also passed away. In December 2005, Zul-Qa'dah 1426 Hijri, the father of the deceased

and other family members opened the grave due to some reason at about 10 pm. Fragrance was smelt immediately which perfumed the environment. Even though 70 days had passed after her Shahadat [demise], the shroud of Nasreen Attariyyah was sound and the body was completely intact and fresh.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! There are great blessings of the Madani environment of Dawat-e-Islami. For getting rid of the love for Dunya, for the betterment of the afterlife, for acting upon Sunnah, and for having the yearning for earning Reward by virtuous deeds, remain associated with the Madani environment of Dawat-e-Islami – the Madani movement of devotees of the Prophet for preaching Quran and Sunnah – and for remaining steadfast, make the intention of attending at least 12 weekly Sunnah-inspiring gatherings regularly. Moreover, to convey reward to your deceased relatives, travel with Dawat-e-Islami's 3-day Madani Qafilah for learning the Sunnahs in the current month with the devotees of the Prophet. **إِنْ شَاءَ اللَّهُ**, by the blessing of the company of pious people, you will have the yearning for protecting Iman, becoming a pious and Salah-offering person, and spending life in accordance with Sunnah. May Allah **عَزَّوَجَلَّ** protect our Iman, and bless us with good end and a place in the blessed feet of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

SPEECHES FOR PERSUADING PEOPLE TO DO CONVEYING REWARD

Speech No. 1

Persuading people to distribute booklets

Excellence of Salat upon the Holy Prophet ﷺ

Mentioning the excellence of Salat upon the Holy Prophet ﷺ in the booklet 'Karbala ka Khooni Manzar', Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *دامت بر كائدهم العالیه* has stated from 'Al Qaul-ul-Badee':

A dreadful evil creature

A person saw a dreadful evil creature in his dream. He asked nervously: 'Who are you?' The evil creature replied: 'I am your bad deeds.' He asked: 'How can I get rid of you?' He was replied: '[By] the abundance of Salat upon the Holy Prophet ﷺ.' (*Al-Qaul-ul-Badi*, pp. 255)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sayyiduna Sa'd Bin Ubadah *رضي الله عنه* who was the leader of Khazraj tribe came in the blessed court of the Beloved Rasool ﷺ and said: 'Ya Rasoolallah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! My mother has passed away (therefore, I wish to do Sadaqah on her behalf). Which Sadaqah will be Afdal [superior]?' The Beloved Rasool ﷺ responded: 'Water.' So, Sayyiduna Sa'd Bin Ubadah *رضي الله عنه* got a

well dug, and said: 'هُدًى لِأُمِّ سَعْدٍ' i.e. This is for the mother of Sa'd. (*Abu Dawood, vol. 2, pp. 180, Hadees 1681*)

Dear Islamic brothers! It is Mustahab and Masnoon for the living to carry out good deeds and spend in the way of Allah ﷺ to convey reward to the deceased. We should also carry out more and more virtuous deeds to convey their reward to our deceased people because a deceased person waits anxiously for reward to be conveyed to him.

Wait for reward to be conveyed

The Beloved Rasool ﷺ has said: The condition of a deceased person in the grave is like a drowning person as he waits anxiously to receive Du'a of his father or his mother or his brother or any friend, and when he receives someone's Du'a, it is better to him than the world and all that it contains. Allah ﷺ blesses grave dwellers with the reward gifted by their living relatives like mountains; the gift from the living for deceased people is doing Du'a of forgiveness. (*Shu'ab-ul-Iman, vol. 6, pp. 203, Hadees 7905*)

Dear Islamic brothers! There are various ways of conveying reward; for example, serving people food, organising Quran-Khuwani, Na'at-Khuwani and gatherings of Zikr-o-Na'at, taking part in the construction of Masajid and Madaris, distributing the Madani booklets of Maktaba-tul-Madinah, etc. Therefore, opt for any of these ways for conveying reward which you find easy but along with it, do distribute Madani booklets as it is an easy and effective way of spreading knowledge of Deen and call towards righteousness. After reading or listening to these booklets, lives of many people have got transformed; they have repented of their

sinful life, and have started offering Salah and acting upon Sunnah. Now listen to a Madani parable in this regard.

Blessing of a Madani booklet

I was indulged in sins before getting associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah. I had become so heedless of acting upon the Islamic teachings that I did not bother about Salah and Siyam [fasts].

One day, when my Quran teacher came to my house as usual for teaching me the Holy Quran, I was busy watching a drama on television. I said: 'Dear teacher! Sit here for a while. I am just coming after watching the drama, it is going to end.' My teacher showed great patience. Instead of scolding me, by making individual effort very affectionately, he read out to me the booklet 'T.V. ki Tabah Kariyan' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

After listening to the booklet, I was overcome with regret and embarrassment, and I trembled with the fear of Allah عَزَّوَجَلَّ! Acting upon the advice of my teacher, when I carried out self-accountability regarding my past life, I reproached myself that regretfully, I had spent a large portion of my life in useless and immoral activities and had not even realised it. الْحَمْدُ لِلَّهِ, I repented from the bottom of my heart and made the firm intention: In the future, إِنْ شَاءَ اللَّهُ, I will constantly refrain from sins, try to spend life in accordance with Sunnah while offering Salah regularly, refrain from disobeying Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and refrain from telling lies, backbiting, tale-telling, breaking promises, etc.

اَلْحَمْدُ لِلّٰهِ, the fragrant Madani environment of Dawat-e-Islami transformed my life and even a spoiled person like me started making efforts to reform. May Allah عَزَّوَجَلَّ bless us with steadfastness in the Madani environment.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(Faizan-e-Sunnat, vol. 2, pp. 460)

Dear Islamic brothers! In this Madani parable, the blessing has been mentioned of individual efforts and also of reading out to the student, the booklet 'T.V. ki Tabah Kariyan' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. When the teacher read out this booklet to his student, the student had the privilege to repent; he became a Salah-offering person and got associated with the Madani environment of Dawat-e-Islami. From this parable, we came to know that it is greatly beneficial to read out and listen to the Madani booklets published by Maktaba-tul-Madinah. اَلْحَمْدُ لِلّٰهِ, many fortunate Islamic brothers and Islamic sisters have the privilege of reading or listening to at least one Madani booklet daily and the people who can afford it, distribute them as well. You also make efforts to read, read out or listen to these Madani booklets whenever possible. Moreover, distribute them on different occasions as many as possible to convey reward to your deceased relatives.

Baant ker Madani rasaail Deen ko phailaiye

Ker kay raazi Haq ko haqdar-e-Jina ban jaiye

Persuasion of Ameer-e-Ahl-e-Sunnat

Dear Islamic brothers! Persuading people to distribute booklets, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has stated: Those Islamic brothers and Islamic sisters for whom it is possible may purchase a Madani bag and keep the booklets published by Maktaba-tul-Madinah, DVDs of speeches, etc. in it as many as possible. It is not necessary to keep the Madani bag with you for the whole day; keep it with you only whenever required and gift booklets, etc. to others. According to the situation, you can give booklets to some people only for reading; once they return the booklet after reading, give them another booklet. Likewise, you can give DVDs and other large books as well. By doing so, you can earn unimaginable reward, and you can also convey to your deceased relatives the reward of the uncountable virtues you will receive by carrying out this good deed. However, one should make all these arrangements only by his personal resources; donations should not be collected for this purpose.

*Baantiye Madani rasaail Madani bag apnaiye
Aur haqdar e sawab-e-aakhirat ban jaiye*

Slip for the distribution of booklets

For distributing the books and booklets of Maktaba-tul-Madinah, I have made s/o my authoritative representative and Wakeel-e-Mutlaq. He may carry out the distribution of books and booklets either by himself or give them to me or someone else to distribute them. If he wishes, he can also make someone else his authoritative representative or Wakeel-e-Mutlaq to distribute them. I shall be informed if the books or booklets that I ordered could not be purchased due to any reason, or in case the money is stolen, lost or dropped, or if the books and booklets got destroyed after

purchase. Moreover, future matters should be decided with my consent. I entrust you with my money, books and booklets. If, for any reason, they get destroyed and it is not due to your carelessness, negligence or heedlessness, neither will you have to pay nor will I demand compensation for it.

Name and father's name of the person booking the order:

Such address at which contact can be easily made:

Contact No.

Signature:

Speech No. 2

Construction of Masjid, Madrasa-tul-Madinah and Jami'a-tul-Madinah

Excellence of Salat upon the Holy Prophet ﷺ

Mentioning the excellence of Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated in the booklet 'Ihtiram-e-Muslim' that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Amongst people, that person will be the closest to me on the Day of Judgement who will have recited Salat upon me more [extensively].

(Tirmizi, vol. 2, pp. 27, Hadees 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Construction of Bait-ul-Muqaddas

At the same place where the tent of Sayyiduna Musa عَلَيْهِ السَّلَامُ was set up in greater Syria, Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ laid the foundation of Bait-ul-Muqaddas (Masjid Aqsa). Before the

completion of the building, the time of the demise of Sayyiduna Dawood عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ came and he made a will to his son, Sayyiduna Sulayman عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to complete the building. Therefore, Sayyiduna Sulayman عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ appointed a group of Jinns to carry out this work and the construction of the building continued until the time of his demise also came closer and the building could not be completed, so he made the following Du'a: 'Ya Allah عَزَّوَجَلَّ! May the group of Jinns remain unaware of my death so that they continuously remain busy completing the building and their claim that they know Ilm-ul-Ghayb [knowledge of Unseen] is also proved wrong.' He entered the Mihrab after making this Du'a and according to his routine, stood for worship by holding his staff and passed away in the same state.

However, assuming that Sayyiduna Sulayman عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is standing alive, the Jinn workers continuously remained busy carrying out the work. Remaining in the same state for a long time did not surprise the group of Jinns because they had observed several times that Sayyiduna Sulayman عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would continuously remain standing for worship for a month, and sometimes even for two months. Till one year after his demise, Sayyiduna Sulayman عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ remained standing by the support of his staff until termites ate his staff by the commandment of Allah عَزَّوَجَلَّ, and when his staff fell down, his blessed body came to the ground. At that time, the group of Jinns and all the people came to know that Sayyiduna Sulayman عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ had passed away. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran*, pp. 190)

After mentioning this event, Allamah Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated: 'The guidance we receive from this Quranic event is that the blessed bodies of Ambiya do not decay and decompose after their [apparent] demise.' Moreover, we also came

to know that jinns do not possess Ilm-ul-Ghayb. Furthermore, it is also learnt that getting a Masjid constructed is the way of the blessed Ambiya عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ because Sayyiduna Dawood عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ laid the foundation of Bait-ul-Muqaddas and Sayyiduna Sulayman عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ got it completed by jinns. Likewise, Sayyiduna Ibraheem عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ constructed Masjid-ul-Haraam and our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ constructed Masjid Nabawi.

Dear Islamic brothers! Certainly, constructing Masajid, frequenting them, and having love and affection for them is a great privilege, and only fortunate people are blessed with it. May Allah عَزَّوَجَلَّ include us as well amongst these fortunate people. Following are 8 sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the excellence of Masjid.

Masajid are the houses of Allah عَزَّوَجَلَّ

Certainly, Masajid are the houses of Allah عَزَّوَجَلَّ on Earth, and it is upon the grace of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ grants honour to the one who visits (His house). (*Al-Mu'jam-ul-Kabeer Tabarani, vol. 10, pp. 161, Hadees 10324*)

Those who frequent the houses of Allah عَزَّوَجَلَّ

Indeed, those who frequent the houses of Allah عَزَّوَجَلَّ, are truly the special pious people of Allah. (*Al-Mu'jam-ul-Awsat Tabarani, vol. 2, pp. 58, Hadees 2502*)

House in Jannah

- ❖ Allah عَزَّوَجَلَّ will make a house in Jannah for the one who constructs a Masjid, seeking the pleasure of Allah عَزَّوَجَلَّ. (*Bukhari, vol. 1, pp. 171, Hadees 450*)

- ❖ Allah ﷻ will make a house in Jannah for the one who will construct a Masjid without ostentation and without making the intention of telling people. (*Tabarani Awsat, vol. 5, pp. 184, Hadees 7005*)

Heavenly palace of pearl and ruby

- ❖ Allah ﷻ will make a palace of pearl and ruby in Jannah for the one who constructs a Masjid with Halal wealth. (*Tabarani Awsat, vol. 4, pp. 17, Hadees 5059*)
- ❖ Allah ﷻ will make a palace in Jannah for the one who gets a Masjid constructed, whether it is small or big. (*Tirmizi, vol. 1, pp. 343, Hadees 319*)

Sight of Mercy

When a person makes a Masjid [his] place for Zikr or Salah, Allah ﷻ bestows His sight of mercy on him, like the family members of an absent person become happy due to him when he returns. (*Ibn Majah, vol. 1, pp. 438, Hadees 800*)

The people loved by Allah ﷻ

He who loves the Masjid, Allah ﷻ loves him. (*Al-Mu'jam-ul-Awsat Tabarani, vol. 4, pp. 400, Hadees 6383*)

In the explanation of the abovementioned Hadees, Allamah Abdul Rauf Manawi رَحْمَةُ اللهِ عَلَيْهِ has stated: 'Love for the Masjid' means to develop a habit of staying in it for the pleasure of Allah ﷻ for I'tikaf, Salah, Zikrullah, and for learning and teaching Shar'i laws. 'Allah ﷻ loves that person' means that Allah ﷻ grants him a place in the shade of His mercy and admits him into His protection. (*Fayz-ul-Qadeer, vol. 6, pp. 112, Taht-al-Hadees: 8524*)

Deeds of continuous reward

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Certainly, even after a believer's demise, amongst all that keeps on reaching him from his deeds and virtues is that knowledge which he has taught to people and imparted, pious offspring whom he has left behind, or that copy of the Holy Quran that he has left behind as inheritance, or a Masjid he had constructed, or a canal he had dug, or the Sadaqah that he gave from his wealth in his lifetime and good health whose reward he keeps on receiving even after his death. (*Ibn Majah, vol. 1, pp. 157, Hadees 242*)

According to the abovementioned blessed Hadees, constructing a Masjid is also one of the deeds of Sawab-e-Jariyah, i.e. such good deeds whose reward keeps on reaching a person even after death. Therefore, if someone gets a Masjid constructed or takes part in its construction, he will keep on receiving its reward forever as it is a great virtuous deed. Likewise, constructing Madrasa-tul-Madinah, Jami'a-tul-Madinah, etc. for imparting knowledge of Deen or taking part in their construction, or making a piece of land or property Waqf for a Masjid, a Madrasah, etc. are also great deeds of Sawab-e-Jariyah. Those people who can afford it should get a Masjid and Madrasah constructed or take part in the construction for themselves and their deceased relatives. إِنَّ شَاءَ اللهُ, these will be a source of comfort for them after their death.

Various departments and Majalis have been established by the Madani movement that is striving to spread Sunnah in the entire world, i.e. Dawat-e-Islami, the Madani movement of devotees of the Prophet for preaching Quran and Sunnah. Amongst them are Majlis Jami'a-tul-Madinah and Majlis Madrasa-tul-Madinah as well which take care of the matters of Jami'a-tul-Madinah and Madaris-ul-Madinah. الْحَمْدُ لِلَّهِ, at the time of writing this account (1437 Hijri),

422 Jami'aat, namely 'Jami'a-tul-Madinah' are being run in Pakistan and other countries. In these Jami'aat, more than 25,000 male and female students are provided with the free education of 'Dars-e-Nizami' (Aalim course). Likewise, approximately 2291 Madaris, namely 'Madrassa-tul-Madinah' are being run in which 113,425 male and female students are receiving free education of Hifz and Nazirah. At the time of writing this account (2015), 64,615 (male and female students have completed their Hifz and 179,050 male and female students have completed the Holy Quran in Nazirah.

Likewise, a Majlis, namely 'Majlis Khuddam-ul-Masajid' has been established for the construction of Masajid which is constructing one Masjid daily on an average and has constructed several Masajid to date. You also contact these Majalis and make your contribution in the construction of Masjid, Jami'a-tul-Madinah and Madrasa-tul-Madinah to convey reward to your parents and other relatives. **اَلْحَمْدُ لِلّٰهِ**, Dawat-e-Islami not only constructs Madaris, Jami'aat and Masajid, but also persuades people to frequent them. You also remain associated with the Madani environment of Dawat-e-Islami, travel with Sunnah-inspiring Madani Qafilahs frequently, fill in the Madani In'amaat booklet daily by doing Fikr-e-Madinah and submit it to your area's responsible Islamic person of Dawat-e-Islami on the 1st of every Madani month. Now let's listen to a Madani parable for persuasion.

Blessing of individual effort

Following is the summarised account of an Islamic brother of Karachi: Indulged in sins, I was wasting the priceless moments of my life in the state of heedlessness. It was my routine to remain busy having useless conversation with friends till late night. On 18 Ramadan-ul-Mubarak 1429 Hijri, corresponding to 19 September 2008, we friends gathered and were busy having fun as usual, and due

to it, loud laughter could be heard from our gathering. Meanwhile, a devotee of the Prophet who was associated with Dawat-e-Islami came to us. He said Salaam and sat there. We became somewhat serious due to his arrival. He gave us excellent Madani pearls. We derived such great pleasure from his pleasant voice and Madani style that we listened to his sweet words spellbound. After some time, he decided to leave, so we humbly said: 'Brother! Kindly stay here for some more time and tell us good things.' The Islamic brother who had the yearning for giving call towards righteousness accepted our request. The topic of contemplating the Hereafter and reforming the Ummah was also discussed during the conversation. The effective individual effort of that devotee of the Prophet had profound impact on us.

The next night, we had again gathered at the same place and were waiting for that Islamic brother. As expected, that Islamic brother came and invited us to visit Faizan-e-Madinah, the Aalami Madani Markaz of Dawat-e-Islami. Impressed by his character and conversation, at least I could not refuse, and went with him to the blessed environment of Faizan-e-Madinah. The awe-inspiring Madani environment, that helps a person develop the fear of Allah عَزَّوَجَلَّ and love for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, brought a Madani transformation in my life and in this way, by the blessing of the individual effort of that devotee of Rasool, I was blessed with the Madani environment of Dawat-e-Islami. (*Faizan-e-Sunnat, vol. 2, pp. 542*)

Hayn Islami bhai sabhi bhai bhai

Bayhad hay mahabbat bhara Madani Mahaul

Tanazzul kay gehray gerhay mayn thay un ki

Taraqqi ka ba'is bana Madani Mahaul

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Madani pearls of Madani donations

At the time of receiving Madani donations to convey reward to the deceased, it is necessary to mention the complete details of the Masjid, Madrasah, etc. which needs to be constructed. Therefore, receive donations using the following words:

Madani donations for Masjid

Masajid are constructed throughout the world under the supervision of the department Majlis Khuddam-ul-Masajid of Dawat-e-Islami. To convey reward to your deceased relatives, kindly make financial contribution for the construction of Masjid and its complete expenses. (You will have to explain this to the donor.)

Madani donations for Madrasa-tul-Madinah/Jami'a-tul-Madinah

Properties are purchased for new Jami'a-tul-Madinah throughout the world under the supervision of Dawat-e-Islami's Majlis Jami'a-tul-Madinah and Madrasa-tul-Madinah or Khuddam-ul-Masajid, and Jami'a-tul-Madinah are constructed. Therefore, to convey reward to your deceased relatives, make a financial contribution to us for purchasing property for Jami'a-tul-Madinah and Madrasa-tul-Madinah, for constructing any Jami'a-tul-Madinah, and for its complete expenses.

Madani donations for Madani Markaz Faizan-e-Madinah

Properties are purchased for Madani Markaz Faizan-e-Madinah and Faizan-e-Madinah are constructed throughout the world under the supervision of Dawat-e-Islami. In these Faizan-e-Madinah, Masjid, offices for religious work, Madrasah, etc. are constructed.

To convey reward to your deceased relatives, kindly make a contribution to us for purchasing property for Madani Markaz Faizan-e-Madinah, constructing it and for its complete expenses. Make it clear to the donor what Faizan-e-Madinah is; i.e. that Masjid, rooms for religious work, Madrasah, etc. are constructed in it.

Madani pearls of Majlis Isal e Sawab Madrasa-tul-Madinah

- ❖ The responsible Islamic brother who wants to reward to be conveyed to a deceased person should have the name written to the concerned Naazim through SMS (overseas Islamic brothers should have it written through the given email address).
- ❖ Reward will be conveyed every Monday in Du'a-e-Madinah.
- ❖ Method of conveying reward:

أَتَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَعَلَى الْإِسْلَامِ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْإِسْلَامِ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Announcement

Be attentive, all Madani children! We are conveying the reward of all that we have read or taught this week. Then make Du'a in the following words:

Du'a

The reward we have received by the mercy of Allah عَزَّوَجَلَّ for all that we have read or taught this week; we convey its reward to the

Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and by the Wasilah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the Ambiya and Mursaleen, Khulafa-e-Rashideen, Ummahat-ul-Mu'mineen, martyrs and captives of Karbala, all the Sahabah and Tabi'een and Tab'-e-Tabi'een, blessed Mujtahideen, especially the four blessed Imams of Fiqh and their followers, blessed Mashaikh and the Mureeds [disciples] of the four spiritual orders, especially A'la Hadrat and Ameer-e-Ahl-e-Sunnat, travellers of Madani Qafilahs, Islamic brothers and Islamic sisters who act upon Madani In'amaat, all Mu'mineen and Mu'minaat, Muslimeen and Muslimaat, deceased people of Dawat-e-Islami, and those deceased people whose names have been received. Ya Allah عَزَّوَجَلَّ! Forgive deceased people.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

After conveying reward, give the following reply to those people who have done SMS, email etc.: According to estimation, approximately parts of the Quran are read and taught in a week in our Madrasa-tul-Madinah; we have conveyed reward to the people whose names you had sent.

The one who benefits people

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A believer is loved, and there is no goodness in that (person) who neither loves anyone nor is he loved; and the better amongst the people is the one who benefits people. (*Shu'ab-ul-Iman*, vol. 6, pp. 117, Hadees 7658)

Questions and answers regarding funeral rites in Islam

(From *Dar-ul-Ifta Ahl-e-Sunnat*)

Question: If there are holes on the body of the deceased due to an accident, is it permissible to get them stitched?

Answer: It is not allowed to get them stitched after death as it will cause pain to the deceased unnecessarily. However, cotton or anything similar should be placed on holes like there is a ruling to place it in the holes of nose, ear, etc.

Question: If a corpse is brought from a hospital in such condition that bandages are wrapped, is it necessary to make water flow after removing them?

Answer: Some bandages are stuck to the body in such a way that removing them will cause pain to the deceased as the body or hair will be pulled. Therefore, remove such bandage if it is possible to remove easily by pouring lukewarm water, otherwise leave it. On the other hand, some bandages are not stuck to the body; such bandages should be removed without causing pain to the deceased.

Question: A plastic sheet is attached to stitches from the chest to the navel of the corpse received after post-mortem; is it necessary to remove it?

Answer: This plastic sheet is usually stuck to the body and removing it causes pain to the deceased. Therefore, remove such sheet if it can be removed easily by pouring lukewarm water, otherwise leave it.

Question: Can many bandages be wrapped if the deceased is bleeding, or is plastic packing allowed?

Answer: Bandages should be wrapped instead of plastic packing.

Question: Can the gloves made of plastic or any other material be used for doing Istinja of the deceased?

Answer: Yes, they can be used.

Question: Can a bandage be tied from the head to the chin if the mouth of the deceased remains open even after Ghusl?

Answer: Yes, it can be tied.

Question: Will Ghusl be given to the deceased even if his body deteriorates so much due to burning, drowning or some other reason that it is certain that the skin or flesh will fall off upon touching?

Answer: Ghusl will be given to the deceased even if his body deteriorates so much that the skin or flesh will fall off upon touching. The method of giving Ghusl is that water should be made to flow on the body without rubbing it.

Question: Is it necessary to clean up the maggots on the wound of a diabetic patient which penetrate into the flesh?

Answer: They should be cleaned up as much as possible without causing pain to the deceased.

Question: When should the Ghusl be given if the funeral is delayed? Should the Ghusl be given immediately after death or a little before Salat-ul-Janazah?

Answer: Immediately after the death.

Question: Is it allowed to write on the walls of the grave with a finger?

Answer: Yes, it is allowed.

Question: If the Azan of Maghrib is called out during burial or the time of Jama'at [congregation] of other Salahs comes, should the burial be carried out, or the Salah be offered with Jama'at?

Answer: As many people as necessary for the burial should stay there and carry out the burial, and the rest should offer Salah with Jama'at.

Question: If there is a lot of dirt on the feet of the deceased, is it necessary to clean it or is it enough to make water flow over the feet?

Answer: For completing the Fard of Ghushl, it is enough to make water flow over it. However, it is permissible to use soap for removing dirt.

Question: Is it permissible to make the announcement of funeral from a Masjid?

Answer: Yes, it is permissible.

Question: When anyone passes away in our society, a Heelah is performed after Salat-ul-Janazah. Its method is as follows: After Salat-ul-Janazah, the Imam stands with Muqtadis¹ in a circle. He holds a copy of the Holy Quran, keeps some money beneath it and then people give the money into the possession of one another. When the Imam receives the money again, he makes Du'a. This act of giving into the possession of one another is repeated few times and the Imam makes Du'a each time. Is it correct to perform this Heelah or not? Moreover, will the deceased receive any benefit from this type of Heelah or not, although no calculation is made of the Salahs and Siyaam [fasts] of the deceased? Kindly explain.

Answer: This method of 'Heela-e-Isqaat' is not completely correct. However, the Fidyah of Salahs and Siyaam of the deceased will be

¹ People who have offered Salah led by a particular Imam

regarded as paid, according to the money being given to Faqeers in this method. The correct method of “Heela-e-Isqaat” is as follows: Calculation should be made of the missed Salahs and Sawms of the entire life of the deceased. Fidyah should then be given from one third of the total wealth of the deceased if the deceased has made a will; if he has not made a will, Fidyah should be given from your own personal wealth or by borrowing money. If there is less money and the amount of Fidyah is more than it, the method of repeating the act of giving Fidyah and receiving it back may be adopted; as this is also permissible. The blessed Fuqaha have explicitly stated it to be permissible. However, it should be ensured in this method that the people standing in the circle are only Shar’i Faqeer; none of them is a Ghani. If any Ghani is standing, Fidyah will not be regarded as paid for the amount he receives. After taking the possession of that amount, every Shar’i Faqeer should give it to the next person with the intention of the Fidyah of Salahs and Siyam of the deceased. Keep on repeating it in the same way until the Fidyah of all missed Salahs and Siyam of the deceased is paid. If there is Holy Quran as well with money, only that amount of Fidyah will be regarded as paid in exchange for the Holy Quran which is equal to its cost. It is baseless to assume that the total Fidyah will be regarded as paid due to the Holy Quran.¹

Question: At times, corpses lie all around and dead bodies get mutilated because of a bomb blast; what is the ruling regarding them?

Answer: If more than half of the body of a Muslim is found, he will be given Ghusl and shroud, and Salat-ul-Janazah will be offered. If the rest of the part is also found after Salah, Salah will not be offered for it again. The same ruling applies even if half of the body is

¹ For further details regarding Fidyah, read page no. 188.

found and there is head in it as well; if the head is not found in this case, or if from head to feet, the left or right, one part of the body is found, then in both of these cases, there is neither Ghusl nor shroud nor Salah; rather, bury it after wrapping it in a cloth. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 107*)

Question: Is it permissible in Shari'ah or not to give Ghusl to the deceased keeping the body completely undressed?

Answer: It is impermissible as the honour of a Muslim, whether he is dead or alive, is the same in both conditions.

Question: If the relatives of the deceased are in a different country, can the burial be delayed for them?

Answer: It is stated in the blessed Hadees: 'When anyone amongst you dies, do not delay his burial; and take him towards the grave soon.' (*Mishkat, vol. 2, pp. 325, Hadees 1717*) It is not at all allowed to delay the burial of the deceased for those relatives who will arrive very late.

Question: Is it permissible to solidify a grave?

Answer: It is permissible to solidify the outer surface of a grave; however, it is better to avoid it. On the other hand, it is Makruh and not allowed to solidify the inside of the grave without any necessity. Remember! In reality, grave is that part of the ground with which the deceased remains in contact. Therefore, it is Makruh and not allowed to solidify any side around it without any necessity. However, it is allowed to solidify the inside of the grave as well if there is necessity.

Question: There are some areas where the land is saturated with water. Therefore, some amount of water gets inside when a grave is dug over there. There is such amount of water which can wet the back of the deceased. In such areas, can the deceased be buried by

placing him on the ground and constructing four walls around him?

Answer: It is not permissible in Shari'ah to construct four walls around the deceased after placing him on the ground. It is Fard-Kifayah to bury the deceased inside the ground, wherever as possible. Therefore, a proper grave should be dug and the deceased should be placed in it after being kept in a coffin of wood, iron, etc.

Question: What is the Islamic ruling on placing the gravestones containing names, on the graves of common people?

Answer: It is permissible to place the gravestones containing names for recognising graves. However, Ayahs of the Holy Quran and blessed names should not be written on them as they usually get disrespected in graveyards.

Question: It is a custom in our area that when a person dies, flowers are placed on his grave till some days after the burial. Likewise, flowers and flower petals are placed on graves on the occasions of Layla-tul-Bara'at and Eid also. Is it permissible to place flowers on graves, and is there any benefit of it or not?

Answer: It is permissible and Mustahab to place flowers on a grave. As long as the flowers remain fresh, the deceased feels comfortable; it is proved from the blessed Hadees.

Sayyiduna Ibn-e-'Abbas رضي الله عنهما has stated: The Beloved Rasool صلى الله عليه وآله وسلم passed from one of the orchards of Makkah or Madinah; he heard the voices of two men that they were suffering torment in the grave. The Beloved Rasool صلى الله عليه وآله وسلم said: 'Both of them are suffering torment, and they are suffering torment not due to any major act which is difficult to avoid.' He then said: 'One of them would not save [himself] from his urine and the other

would commit tale-telling.’ Then he ordered to bring a fresh twig of date, divided it into two parts and placed one part on each grave. Sahabah رَضِيَ اللهُ عَنْهُمْ humbly asked: ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why did you do that?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: ‘So that their torment decreases until both these twigs get dry.’ (Bukhari, vol. 1, pp. 95, Hadees 216)

It is stated in Mirqat: The custom practiced by people of placing fragrant flowers and twigs of date on a grave is Sunnah according to this Hadees. (Mirqat-ul-Mafatih, vol. 2, pp. 53)

Question: If the deceased is a woman, is it correct or not to clothe her in a Shalwar as part of her shroud?

Answer: There are five cloths in Sunnah shroud of a woman: Lifafah, Izaar, Qamees, Aurhni and Seenah-band. It is not Sunnah to clothe a woman in Shalwar as part of her shroud and there isn't any need of it.

Question: What does Shari'ah state about making arrangements for food and overnight stay for those relatives who arrive at the house of the deceased from faraway places on the day of demise? If arrangements for food is not made, mostly, neither are there hotels, etc. in the village from where the relatives may purchase and have food themselves nor can they make any arrangement themselves; so what should be done in such condition?

Answer: It is Sunnah for the relatives or the neighbours to send food on the first day [of demise] for the family members of the deceased, enough for their two meals; in fact, one should make them eat insistently. Likewise, the family members of the deceased who come from far can also eat this food. As for other people who come and gather, the family of the deceased busying themselves in arranging food and drink for them will fall into the category of a meal invitation on the occasion of bereavement which is a bad

tradition. It is not allowed even if any family member of the deceased makes such arrangements from his personal wealth or from the estate of the deceased. In fact, if a child who has not yet reached puberty also has inheritance share in the estate of the deceased, it is very strictly Haraam to make such arrangements from his share. (*Fatawa Razawiyyah, vol. 9, pp. 666*)

Question: If two people are angry with each other due to any worldly conflict and any one of them dies in such condition, what is the Islamic ruling for the living person for not offering Salat-ul-Janazah of the deceased because of the worldly conflict?

Answer: The one who remains angry with a Muslim brother for more than three days without a Shar'i reason is a Faasiq. Amongst the rights of a Muslim on another Muslim mentioned in blessed Hadees, there is a right to offer his Salat-ul-Janazah as well. Therefore, the one who can join the Salat-ul-Janazah of his Muslim brother should not leave it without any reason, and one should not at all leave Salat-ul-Janazah of a Muslim brother because of a worldly conflict.

Question: If one finds while giving Ghusl that the deceased has false teeth, a gold tooth, artificial eye or contact lens, etc., what is the Islamic ruling regarding them?

Answer: In this matter, the ruling states that it is allowed to remove such artificial items if they can be removed easily without causing pain to the deceased, but removing them is not allowed if it will cause pain to the deceased.

Question: Sometimes, bones are found when a new grave is dug; what should be done in this case?

Answer: If it is known that a deceased person is buried at a certain place, it is impermissible and Haraam to bury another deceased person after digging that place even if many years have passed. If it was not known and bones are found while digging a grave, bury them again and dig a new grave at any other place.

Question: A crack sometimes develops in a grave because of rain, so people peep into the grave; what is its Islamic ruling?

Answer: In this condition, one should ponder over the fact that when a deceased person is buried in the grave, he is then in Aalam-e-Barzakh and then these matters are the secrets between Allah عَزَّوَجَلَّ and the deceased. Therefore, no one is allowed to make effort to discover them or peep into the grave.

Question: If a baby who was born alive dies before he was named, is it necessary to name him afterwards or not? Kindly answer this question.

Answer: If a baby who was born alive dies, his Salat-ul-Janazah will be offered, he will be shrouded and buried, and he will also be named. Likewise, a baby who is not born alive will also be named. If one forgets to name the baby at that time because of haste or grief and buries him, he can be named afterwards as well.

Question: Can a cloth be wrapped around the hand for the purpose of Istinja while giving Ghusl to the deceased?

Answer: Yes, a piece of cloth can be wrapped around the hand for this purpose.

Question: Nowadays in some areas, cement blocks are fitted in most of the graves and cement slabs are used to close graves from the top. Is it correct to bury the deceased in this way?

Answer: Since cement is manufactured by using fire, cement blocks or bricks made with fire should not be fitted in a grave. If one fears that the earth of the grave might fall, cover those bricks or blocks with mud after fitting them. Likewise, the inner surfaces of cement slabs should also be covered with mud so that there is only earth and mud at every side of the deceased. If someone does not follow this method, he is still not a sinner.

Question: Can Salat-ul-Janazah be offered even during Makruh time?

Answer: If a Janazah is brought during Makruh time, in this case, Salat-ul-Janazah can be offered even during Makruh time. If a Janazah is already prepared and Makruh time starts, it is then not allowed to offer Salat-ul-Janazah during Makruh time.

Question: At the time when the deceased has been given Ghusl but not yet shrouded, if any of the relatives wishes to participate in giving Ghusl, can he participate in giving Ghusl? Kindly answer this question.

Answer: Pious people should participate in giving Ghusl to the deceased, and only as many people as necessary should remain near the deceased. Once the Ghusl has been given, no one is allowed to participate (or pour water over the deceased).

Question: If there is a wound on the Satr of the deceased, is it allowed to look at that part of the Satr so that Ghusl can be given carefully?

Answer: It is not allowed to look at such wound for giving Ghusl. However, be careful while pouring water and do not rub that part of the body.

Question: When Azan is called out on a grave, people are asked to leave that place by stating that no one is then allowed to stay there. Kindly guide us in this matter by mentioning its Shar'i ruling.

Answer: The purpose of calling out Azan on a grave is to make Satan leave that place. It is mentioned in some narrations that Munkar-Nakeer come when people go forty steps away after burying a deceased person. Therefore, rest of the people are asked to leave so that Azan is called out when they go away. However, there isn't any Shar'i restriction if someone remains standing over there when Azan is called out.

Question: Some Islamic brothers enter the grave before burial and recite Surah Al-Mulk. What is its Islamic ruling?

Answer: It is permissible to recite the Holy Quran after entering the grave for the comfort of a deceased person; there is no harm in it. However, take care that when the deceased is brought for burial, instead of delaying the burial at that time and then reciting the Holy Quran after entering the grave, recite it before the deceased is brought there.

Question: Due to heavy rain and accumulation of water, some graves sometimes sink from one side, and it is feared that many graves might even collapse. Kindly tell us Madani pearls regarding their repair.

Answer: It is not allowed to open a grave in this condition. Instead, efforts should be made to repair the grave from outside, employing any method. Likewise, if a slab has fallen down, place a cloth or something else at the top and ask any righteous, pious and ascetic person to place the slab properly by only taking his hand inside without peeping into the grave. Then, the other slab should be

placed instantly. It is not permissible to peep into the grave during this time.

Question: Is it permissible for women to visit a graveyard for Fatihah?

Answer: Women are not allowed to visit graveyard; in fact, they are not even allowed to visit shrines. Women are only allowed to visit the blessed Raudah of Rasoolullah ﷺ, (in fact, it is Sunnah Muakkadah, close to Wajib). Except for the Raudah of Rasoolullah ﷺ, women are not allowed to visit any shrine or graveyard for Fatihah. They should recite Fatihah from home and convey its reward.

Question: Sometimes, a deceased person is buried temporarily out of necessity. What is its Islamic ruling?

Answer: In Islam, it is not allowed to bury a deceased person temporarily with the intention of transferring him to another place afterwards. Leave the corpse where it is buried once; it is Haraam to take out the corpse from this place and transfer it to another place.

27 Madani pearls regarding Musta'mal water

1. Water that falls from the body while doing Wudu or Ghusl is pure but since it has become Musta'mal (i.e. used) now, Wudu and Ghusl is not permissible with it.
2. Likewise, if a person is not in the state of Wudu and his unwashed hand, finger, fingertip, nail, or any part of the body which is washed in Wudu comes into contact either intentionally or unintentionally with the water covering the surface area of less than 225 square feet, such water cannot be used for Wudu and Ghusl.

3. Likewise, if Ghushl is Fard upon a person and any unwashed part of his body comes into contact with water covering the surface area of less than 225 square feet, such water cannot be used for Wudu and Ghushl.
4. There is no harm if washed hand or any washed part of the body comes into contact with such less amount of water.
5. If the monthly cycle of a menstruous woman or the post-natal bleeding of a woman experiencing it has ended but she has not yet done Ghushl and any unwashed part of her body comes into contact with water covering the surface area of less than 225 square feet, such water will become Musta'mal (i.e. used).
6. The ruling of running water applies to the water which is at least in such amount that covers the surface area equal to 225 square feet; and the ruling of standing water applies to the water which is less than this in amount.
7. Usually, bathtub, pails used in houses, buckets, pots, lotas, etc. do not contain water which covers the surface area equal to 225 square feet; so the ruling of standing water applies to the water they contain.
8. If any body part which must be washed in Wudu had been washed and thereafter, anything which invalidates Wudu did not take place, water will not become Musta'mal upon touching that washed body part with standing water.
9. If Ghushl is not Fard upon a person and he washes his hand up to and including the elbow, water will not become Musta'mal if he inserts his complete hand, even the part above the elbow in standing water.

10. If a person is in the state of Wudu or if he has already washed his hand and he then inserts it in standing water with the intention of washing it and this act of washing is also an act of reward, for example, with the intention of doing Wudu for eating or Wudu for Salah, the water will become Musta'mal.
11. If a menstruous woman during her monthly cycle or a woman experiencing post-natal bleeding during post-natal bleeding inserts unwashed hand or any part of the body in standing water, it will not become Musta'mal. However, water will become Musta'mal if she also inserts it with the intention of Rreward. For example, it is Mustahab for her to do Zikr and recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for some time in the state of Wudu during the time of five Salahs, and also during the time of Ishraq, Chasht and Tahajjud if she offers these three Salahs regularly so that her habit of worship does not change; so if she inserts the unwashed hand in standing water with the intention of Wudu for these purposes, the water will become Musta'mal.
12. It is necessary to take care while holding a glass, lota, bucket, etc. of water so that unwashed fingers do not come into contact with water.
13. If anything which invalidates Wudu happens while performing Wudu, those body parts that have been washed till then become unwashed; even if there is water in one's cupped hand, it becomes Musta'mal.
14. If anything which invalidates Wudu happens while performing Ghusl, only those body parts that must be washed in Wudu become unwashed; those remaining body parts which must be washed in Ghusl and have been washed do not become unwashed.

15. If the pure body of a child who has not yet reached puberty submerges even in standing water, for example, in a bucket, tub, etc. of water, the water will not become Musta'mal even then.
16. If a discerning child inserts the finger of the hand or even its nail in standing water with the intention of reward, for example, with the intention of making Wudu, the water will become Musta'mal.
17. The water of Ghusl of the deceased is Musta'mal provided that there isn't any Najasat [impurity] in it.
18. If one inserts his hand in standing water out of necessity, water will not become Musta'mal. For example, if there is water in a cauldron, large earthenware pot or large drum and neither can it be tilted to pour out water nor is there any small container which can be used to take out water, in such condition when necessity arises, unwashed hand, only as much as necessary can be inserted in water to take it out.
19. If Musta'mal water gets mixed in good water and good water is more in quantity, all the water will become good. For example, if drops of water fall down in a lota or pitcher while doing Wudu or Ghusl, the water in it can be used for Wudu and Ghusl if good water is more in quantity; otherwise the entire water becomes useless.
20. If unwashed hand is inserted in water or if water becomes Musta'mal due to any other reason and a person wishes that it becomes useable, add good water in it in more quantity than Musta'mal water; the entire water will become useable.
21. Moreover, another method is to pour water into the container from one side till water flows out from the other side; the entire water will become useable.

22. Musta'mal water is pure; if the impure body, or impure clothes, etc. are washed with it, they will become pure.
23. Musta'mal water is pure; but it is Makruh-e-Tanzeehi to drink it or knead dough with it for eating roti.
24. In Wudu, it is Fard to wash that portion of the lips which usually remains visible after lips are closed. Therefore, care should be taken while drinking water from a bowl or glass because if even a little of the aforementioned portion of the lips comes into contact with water, the water will become Musta'mal.
25. If a person is in the state of Wudu or he has rinsed his mouth or he has washed that part of his lips and thereafter, any such thing has not happened which invalidates the Wudu, water will not become Musta'mal if that portion of the lips comes into contact with it.
26. If unwashed hand, etc. comes into contact with milk, coffee, tea, fruit juices and other drinks, they do not become Musta'mal; however, Wudu or Ghusl cannot be done using them in any condition.
27. While drinking water, if the unwashed moustache comes into contact with the water in the glass, water will become Musta'mal; and it is Makruh to drink it. However, there isn't any Shar'i restriction in this case if the person was in the state of Wudu or he had already washed his moustache.

(For detailed information regarding Musta'mal water, read Fatawa Razawiyyah referenced, 37-248/2; Bahar-e-Shari'at, 333-334/2; Fatawa Amjadiyyah, 14-15/1) (Islami Behnon ki Namaz, page 26)

Madani pearls for refraining from Israaf (wastage)

According to the Madani pearls mentioned in ‘Wudu ka Tariqah’, a booklet of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **داعية بركاتهم العالیه**, read some Madani pearls for refraining from Israaf, and refrain from it.

- ❖ Israaf is a satanic act. Sayyiduna Anas **رضي الله عنه** has narrated: There isn't any goodness in using water excessively in Wudu, and that act is from Satan. (*Kanz-ul-Ummal, vol. 9, pp. 144, Hadees 26255*)
- ❖ Repent for all impermissible Israaf you have done to date and start making considerable efforts for refraining from it in the future.
- ❖ A comprehensive saying is: Use things appropriately. There is a great saying of Imam Shaafi'i **رحمته الله عليه**: Even a little suffices if something is used appropriately, and even a large amount does not suffice if something is used inappropriately. (*Fatawa Razawiyyah, vol. 1, pp. 1042*)

Madani pearls for refraining from Israaf in Wudu

It is stated in Bahar-e-Shari'at: 'A Ghusl-giving person should be in the state of purity.' Therefore, the person giving Ghusl to the deceased should first make Wudu himself. Try to act according to the following Madani pearls for refraining from Israaf in Wudu:

- ❖ Turn on the tap carefully while making Wudu. During Wudu, keep one hand on the handle of the tap if possible and turn off the tap each time when it is not in use.
- ❖ Make it your habit to turn off the tap completely such that even a single drop does not fall while you do Miswak, rinse your

mouth, gargle, clean your nose, do Khilal of beard and fingers of hands and feet, and moisten the head.

- ❖ Some people fill their cupped hand with so much water that spills out. One should be careful in this regard as the amount of water which falls down gets wasted.
- ❖ It is not necessary to take a handful of water every time, instead, take water according to the requirement for which it is to be used. For example, it is not necessary to take a handful of water for sniffing it into the nose up to the soft nasal bone; even half of this amount is sufficient. A handful of water is not required even for rinsing the mouth.
- ❖ Less water is used in making Wudu with a lota compared to a tap. One should make Wudu with a lota if possible. If one cannot avoid using a tap, if possible, those body parts may be washed using a lota which can be washed easily with it. It is permissible to make Wudu using a tap; one should just make every effort to refrain from Israaf.

Madani pearls for refraining from Israaf and using less water in Ghusl of the deceased

- ❖ Be very careful and make every possible effort to refrain from Israaf when using water while giving Ghusl to a deceased person, otherwise a large amount of water will be wasted in case of carelessness.
- ❖ Use a lota for Ghusl of the deceased. If you have to give Ghusl using a shower or pipe, keep appropriate water flow rate and in this case it is not required to wash the body thrice because if water is made to flow for a little while, while washing a body

part in running water, the Sunnah of washing thrice is regarded as performed.

- ❖ Washing the hands up to the wrist, rinsing the mouth and putting water into the nose are not included in Ghusl of the deceased; therefore, avoid these acts.
- ❖ For cleaning the teeth, gums, nostrils, etc. of the deceased with a cotton wool ball, dip as much cotton wool as necessary after taking little water in a lota and use it. (A large amount of water will be unnecessarily used if water is poured from the top after placing the cotton wool in your palm.)
- ❖ In any container (bucket, tub, etc.), carefully take only as much amount of water as required to give Ghusl according to Sunnah.
- ❖ While doing the Istinja of the deceased, a little amount of water suffices if there is no Najasat [impurity].
- ❖ Likewise, a full or half lota of water is sufficient for pouring camphor water in the end.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated:

- ❖ Think carefully and adopt such a method in which Wudu and Ghusl can be done according to Sunnah using as less amount of water as possible. Scare yourself that you will be held accountable for every particle and every drop on the Day of Judgement.

For more information, read 'Wudu ka Tariqah', a booklet of Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Details of Ghusl and shrouding of a hermaphrodite

Question: Will the Ghusl and shrouding of a hermaphrodite (Mukhannas, Khunsa) be carried out as well?

Answer: The Ghusl and shrouding of a Muslim hermaphrodite will be carried out.

Question: Are these men or women?

Answer: Some of them have the signs of men and some have the signs of women; on this basis, they will be regarded as men or women accordingly. Some of them either have the signs of both man and woman or do not have any of these signs; they are called Khunsa-Mushkil.

Question: What is the detail of Ghusl and shrouding of a hermaphrodite who is regarded as a man?

Answer: There are two cases in this matter; he will either be a Baaligh or a non-Baaligh. In both the cases, the same ruling applies as that of a young boy and a man; i.e. their Ghusl and shrouding will be carried out in the same way as the Ghusl and shrouding of a non-Baaligh boy and a man is carried out. Its identification is that if a child has both male and female private parts and he urinates from the male private part or he urinates from both the private parts but first from the male private part, he will be regarded as a boy; and after becoming Baaligh, if the signs of men are found, for example, beard and other signs, he will be regarded as a man.

Question: What is the detail of Ghusl and shrouding of a hermaphrodite who is regarded as a woman?

Answer: There are two cases in this matter as well; she will either be a Baalighah or a non-Baalighah. In both the cases, the same ruling applies as that of a girl and a woman; i.e. their Ghusl and shrouding will be carried out in the same way as the Ghusl and shrouding of a non-Baalighah girl and a woman is carried out. Its identification is

that if a child has both male and female private parts and she urinates from the female private part or she urinates from both the private parts but first from the female private part, she will be regarded as a girl; and after becoming Baalighah, if the signs of women are found, for example, chest development like women, monthly cycle, etc., she will be regarded as a woman.

Question: What is the detail of Ghusl and shrouding of a Khunsa-Mushkil?

Answer: There are two cases here as well. If he is small and has not yet reached the age of sensual desires, a man or a woman can give him Ghusl, and the shroud of girls should be given to him but it should not be made of silk or any other cloth which is forbidden for men to wear. If he has reached the age of sensual desires or he is Baaligh, he will not be given Ghusl; instead, his Tayammum will be carried out, and the person carrying out Tayammum should carry it out after wrapping a cloth around his hand. If there is a Mahram¹ relative, like mother, father, brother, sister, etc., he or she can carry out Tayammum without wrapping a cloth around the hand. The identification of this type of Khunsa is that if a child has both male and female private parts and he urinates from both the parts simultaneously or if there is another opening for urination other than the male and female private parts, and after becoming Baaligh, the signs of men and women are found, for example, beard growth like men and chest development like women, etc., he will be regarded as Khunsa-Mushkil.

Question: Please tell us about their Salat-ul-Janazah as well.

Answer: In the Salat-ul-Janazah of a non-Baaligh Khunsa-Mushkil, recite the Du'a of a non-Baaligh boy, and for the rest, recite Du'a according to the ruling that applies to every individual.

¹ One with whom marriage is Haraam forever

SUMMARY OF THE BOOK

Carry out the following 4 acts if you observe the signs of death

1. When the time of death comes closer and the signs of death are observed, lay the dying person on his right side and position his face towards the Qiblah, or:
 - Lay him straight on his back and place his feet towards the direction of Qiblah, and raise the head by placing a pillow or something else so that the face is towards the Qiblah, and:
 - If it is difficult to position the face towards the Qiblah and it causes pain, leave it in whatever state it is.
2. Light up frankincense or joss sticks for fragrance.
3. Recite Surah Yaseen (people who are present over there should listen to the recitation silently, keeping their heads lowered).
4. Do Talqeen, i.e. recite, **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** near the dying person in a loud voice so that the dying person remembers the blessed Kalimah and it becomes his last words.

Present the following Madani pearls to the one who contacts for Ghusl and Takfeen

Express condolences to the family of the deceased, for example, say the following: May Allah **عَزَّوَجَلَّ** bless you with patience, grant you great reward on this loss, and forgive the deceased. (Then present the following Madani pearls:)

1. Close the eyes of the deceased if they are open.
2. Tie a wide strip of cloth from below the lower jaw to the head so that the mouth does not remain open.
3. Position the face towards the Qiblah.
4. Straighten the fingers, hands and feet of the deceased.
5. Join the toes of both the feet and tie them gently.
6. Place something (such as a quilt, blanket, etc. after folding them as required) of appropriate weight on the stomach of the deceased so that it does not swell.
7. Make arrangement for heating water. Moreover, arrange the following items:
 - Bench for Ghusl
 - Joss sticks
 - Matchbox
 - Two thick sheets (it is better if they are dark brown)
 - Cotton wool
 - Two large cloths (for Istinja and other purposes)
 - Two buckets
 - Two mugs
 - Soap
 - Jujube leaves
 - Two towels
 - Shroud – Wide unstitched cloth
 - Scissors
 - Thread and needle
 - Camphor
 - Fragrance

(Also tell the approximate time of your arrival.)

4 Acts to be carried out before Ghusl of the deceased

1. Light up joss sticks or frankincense and move it around the takht of Ghusl three times or five times or seven times.
2. Lay the deceased on the bench.
3. Remove the clothes gently or cut them if required, but the Satr of the deceased must remain covered.
4. Cover the body from the navel to below the knees with a thick cloth of dark colour.

7 Stages of Ghusl of the deceased

1. To do the Istinja of the deceased. (The person doing Istinja should wrap a cloth around his hand.)
2. To make the Wudu of the deceased. (One does not need to rinse the mouth or pour water into the nose of the deceased. Therefore, moisten cotton wool and rub it on the teeth, gums, lips and nostrils. Then wash the face and both the hands up to and including the elbows of the deceased thrice. Perform the moistening of the entire head once and then wash both the feet thrice.)
3. To wash the hair of beard and head.
4. To lay the deceased on his left side and wash the right side.
5. To lay the deceased on the right side and wash the left side.
6. To move your hand gently on the lower part of the stomach after making him sit by giving support at his back. (Neither can one look at the Satr of the deceased nor can he touch it without a cloth in between.)

7. To pour camphor water from the head to the feet. (A mug of camphor water is enough for this purpose.)

7 Stages of cutting a shroud

1. Take 7 meter cloth, about 1.75 yards wide for a shroud.
2. Cut one piece of cloth having length more than the height of the deceased such that it can be tied from the top and bottom after being wrapped. (It is called Lifafah.)
3. Cut the second piece of cloth whose length should be equal to the height of the deceased. (It is called Izaar or Tahband.)
4. For Qamees, measure cloth from the neck of the deceased to below the knees, double the length and cut it so that the length at the front and back is equal. Keep the width equal to the distance between both the shoulders; there are no cuts on its sides and it does not contain sleeves.
5. For cutting a collar in a Qamees (Kafani) of a man, make a cut from the centre towards the shoulders, and in a Qamees of a woman, make a cut from the centre towards the chest. The cut should be large enough that allows the head to pass easily when the deceased is clothed in Qamees. (Only these three cloths are included in Sunnah shroud for a man whereas there are additional two pieces of cloth for a woman, Seenah-band and Aurhni.)
6. For Seenah-band, keep the length of cloth from the chest to the thigh.
7. Aurhni should be placed below the back of the deceased and it should be brought to the chest from the head, covering the face; cut the cloth for Aurhni in length, such that it is sufficient for this purpose. Its width should be equal to the distance from

one earlobe to the other; it is usually 1.5 yards. (It can be made from the cloth that is left from the width of the Qamees.)

9 Stages of shrouding the deceased

1. Lighting up joss sticks or frankincense and moving it around the shroud.
2. Keeping strips of cloth for tying the shroud.
3. Spreading the shroud. (First of all spreading Lifafah (large sheet), then Izaar (small sheet) and then Qamees. For a woman's shroud, first of all spreading Seenah-band, then Lifafah, then Izaar, then Aurhni, and then Qamees.)
4. Placing the deceased on the shroud. (Place him gently; Satr must still remain covered.)
5. Writing first Kalimah on the chest of the deceased with the index finger and 'يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)' on the heart; remember, it must not be written with ink.
6. Clothing the deceased in Qamees and writing 'بِسْمِ اللَّهِ' on his forehead with the index finger.
7. Writing the names of Mashaikh on the shroud at the place between the chest and navel. (After clothing a woman in Qamees, placing her hair on the chest after dividing them into two parts; then clothing her in Aurhni.)
8. Applying camphor on those body parts on which Sajdah is performed.
9. Wrapping Izaar first and then Lifafah, i.e. large sheet, first from the left side and then from the right side. (In the shroud

of a woman, after the large sheet, wrapping Seenah-band first from the left side and then from the right side.)

6 Madani pearls of Salat-ul-Janazah

1. To make intention (in the following way: I make the intention of Salah of this Janazah, for Allah **عَزَّوَجَلَّ**, Du'a for this deceased person, led by this Imam).
2. Then, while saying '**اللَّهُ أَكْبَرُ**', immediately fold your hands below the navel as usual and recite Sana (i.e. '**سُبْحَانَكَ اللَّهُمَّ**'... till the end). (In the Sana of Salat-ul-Janazah, one should recite '**وَتَعَالَى جَدُّكَ**'.) after '**وَجَلَّ تَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ**'.
3. Then recite Durood-e-Ibraheem after saying '**اللَّهُ أَكْبَرُ**' without raising the hands.
4. Then recite Du'a of Salat-ul-Janazah after saying '**اللَّهُ أَكْبَرُ**' without raising the hands. (There is one Du'a for Balighen [people who have reached puberty according to Islamic law], and a separate Du'a each for a non-Baaligh and a non-Baalighah. If you have not memorised these Du'as, recite any Quranic Du'a.)
5. Then leave both the hands straight after saying '**اللَّهُ أَكْبَرُ**' without raising the hands.
6. Then perform Salaam on both sides.

6 Madani pearls of shouldering a Janazah

1. The head side should be in front while taking a Janazah. Shoulder all the four corners of the bier one after another in the following way:

2. Walk ten steps while shouldering the top right side first (such that the right shoulder of the deceased is at your right shoulder).
3. Then walk ten steps while shouldering the bottom right side.
4. Likewise, walk ten steps while shouldering the top left side.
5. Then walk ten steps while shouldering the bottom left side.
6. If you wish, make the following announcement: Walk ten steps while shouldering every corner of the bier.

17 Stages of burial

1. To select such place for burial in a graveyard where there has never been a grave before.
2. The length of the grave should be slightly greater than the height of the deceased and the width should be equal to half of his height. The depth of the grave should at least be equal to half of the height of the deceased, and it is better if the depth is also equal to the height of the deceased.
3. To completely cover the grave and inside surfaces of slabs with mud before bringing the deceased if the walls of the grave are made from bricks.
4. To make a niche in the wall towards the Qiblah in front of the face of the deceased, and place the 'Ahd Naamah, blessed Shajarah, etc. Tabarrukat in it.
5. To blow over the inside slabs after reciting Surah Yaseen, Surah Al-Mulk and Durood-e-Taaj.
6. To lower the deceased into the grave from the side of Qiblah.

7. To keep the deceased body of a woman covered with any cloth from the time of lowering her into the grave till slabs are placed.
8. To recite the following Du'a while lowering the deceased into the grave: **‘بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ’**.
9. To lay the deceased on his right side or turn his face towards the Qiblah, and to open the knots of the shroud. (Before bringing the deceased, make a pillow of soft earth or sand in the grave and through its support, lay the deceased on his right side. If it is not possible, turn the face towards the Qiblah as much as possible to turn it easily.)
10. To throw earth thrice from the head side of the deceased after the burial. To say **‘مِنْهَا خَلَقْنَاكُمْ’** first time, **‘وَفِيهَا نُعِيدُكُمْ’** second time, and **‘وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى’** third time.
11. To make the grave convex like the hump of a camel and to keep the height of the grave a hand span or a little more.
12. To sprinkle water on the grave after the burial.
13. To place flowers on the grave because they will do Tasbeeh as long as they remain fresh and the deceased will find peace.
14. To recite the starting Ayahs of Surah al Baqarah from **‘الْمَ’** to **‘مُفْلِحُونَ’** after the burial at the head side of the deceased, and Ayahs of the last Ruku from **‘أَمَّنَ الرَّسُولُ’** till the end of Surah at the feet side of the deceased.
15. To do Talqeen:

While standing beside the grave at the head side of the deceased, say the following words thrice: O so and so son of so and so! (For example, Ya Farooq Bin Aaminah. If the mother's name is not known, say the name of Sayyidatuna Hawwa at its place.) Then say the following words:

أَذْكُرُ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَ
بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

16. To make Du'a and do Conveying reward.
17. To call out Azan while standing beside the grave at the head side of the deceased and facing towards the Qiblah. By the blessing of Azan, the deceased finds refuge from the evil of Satan; because of Azan, mercy descends, grief of the deceased ends, his anxiousness comes to an end, he attains salvation from the torment of fire and the torment of grave, and he remembers the answers to the questions of Munkar-Nakeer.

Angels say 'Aameen'

In 'Ahsan-ul-Wi'aa li Adaab-id-Du'a', at the place where those occasions have been mentioned when Du'a gets accepted, it is also written: (Du'a is accepted) near a deceased Muslim, especially when one closes the eyes of the deceased. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Here also, it is stated in a blessed Hadees that only speak good words at that time as angels will say Aameen on whatever you will say. (*Muslim, pp. 457, Hadees 960, Adaab-e-Du'a, pp. 124*)

Shar'i Madani pearls of Ghush of the deceased and funeral rites in Islam

آلْحَمْدُ لِلّٰهِ, Dawat-e-Islami is spreading 'call to righteousness' through more than 100 departments (till 2017) for serving Deen. 'Majlis Tajheez-o-Takfeen' is also one of these departments. The following are some 'Shar'i Madani pearls' regarding the Madani activities of this department:

1. When the family members of a deceased person contact you, first of all ask them about the time duration that has passed after the death of the deceased. After obtaining information, give necessary instructions to the family members related to the deceased. For example, closing the eyes, straightening the fingers, hands and feet, and tying a wide strip of cloth from below the lower jaw to the head; these all acts should be carried out very gently.
2. Sometimes, Salat-ul-Janazah is offered late. If it is possible to explain the family members, explain to them politely and wisely that Salat-ul-Janazah should be offered as soon as possible. If they still delay Salat-ul-Janazah, do not delay carrying out Ghush and Takfeen; carry out these acts immediately. Moreover, if they wish to keep the corpse in a morgue (in cold storage), explain to them wisely; if they do not understand, do not ask them yourself to keep the deceased in a morgue.

Usually, corpses are kept in a morgue without a Shar'i need. Sometimes, corpses are kept there, waiting for someone to arrive. First of all, it is against Sunnah to delay [burial] without a Shar'i need. Secondly, keeping a corpse in a morgue (in cold storage) causes pain to the deceased as his body becomes stiff. Remember! Everything that causes pain to the living causes

pain to the dead as well, as stated in a blessed Hadees. Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'إِنَّ كَسْرَ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا'. I.e. Certainly, breaking the bone of a deceased person is the same as breaking the bone of a living person. (*Sunan Abi Dawood, vol. 3, pp. 285, Hadees 3207*)

Therefore, first of all explain and advise them to carry out the burial as soon as possible. If they don't agree, advise them according to the weather to keep the corpse in a room with air conditioning or place a big block of ice in front of a fan so that cold air is received. However, it is better to advise them after seeking guidance from a Mufti sahib of Dar-ul-Ifta Ahl-e-Sunnat.

3. When you receive the news about a death and you have no extenuating constraints stopping you from going, as far as possible, try to reach there for giving Ghushl. In this regard, there shouldn't be any discrimination on the basis of the person being rich, poor, a celebrity or a common person.
4. Ghushl of the deceased is Fard-Kifayah. Therefore, it is necessary for the Islamic brothers who give Ghushl that they have learnt the complete method of Ghushl of the deceased. The ruling states that the deceased should be treated very gently. Therefore, the Ghassaal (Ghushl-giving person) should know the manners as well. Moreover, the Ghassaal should be someone trustworthy who hides anything bad that he observes in the deceased, and also, he himself keeps having good presumption with the deceased. It is necessary to have the fear of Allah عَزَّوَجَلَّ while giving Ghushl; keep on taking admonition from Ghushl of the deceased.

5. Only as many people as required should participate in Ghushl; there shouldn't be more people than required. It is better if a person amongst the family members who can help in carrying out the Ghushl participates in it; otherwise, he should also leave that place. At some places, the family members are made to pour a lot of water or they are asked to pour camphor water. If the family members are made to pour water without any need after the completion of Ghushl, it is Israaf and not allowed; if it is the part of Ghushl and laws of veiling are not violated, they can be made to pour it. The family members should not be made to participate in Ghushl of the deceased without any need even if one has the intention that they will learn a lesson in this way and it will then become easier to give them call to righteousness. Certainly, 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' (i.e. enjoining righteousness and forbidding evil) is a great act but it is necessary to take its manners into account; call to righteousness should be given after completing Ghushl and Takfeen. However, there is no harm in giving call to righteousness while cutting shroud; in fact, it is good to do so.
6. **اَلْحَمْدُ لِلّٰهِ**, Islamic brothers associated with the Madani environment of Dawat-e-Islami carry out Ghushl of the deceased free of charge for the sake of Allah. Also remember this Madani pearl that although it is (generally) permissible to take a wage for Ghushl of the deceased, it is also impermissible in some situations. For example, if there isn't anyone else over there to give Ghushl, it will become necessary upon this person to give Ghushl and it is then impermissible for him take a wage for it. At some places like Baluchistan (Pakistan), people insistently give the clothes and other belongings of the deceased to the Ghushl-giving person, and if he does not take them, they deliver those belongings to his house. This is overtly a form of giving wages

for having done the Ghusl, therefore, if there wasn't anyone else to give Ghusl except him, it will not be permissible for him to take those things; return those things after explaining the ruling to the family members. Moreover, tell them that all the inheritors then have a share in the wealth of the deceased and they cannot give it to anyone. For this purpose, make them contact Dar-ul-Ifta Ahl-e-Sunnat (contact nos. 0300-0220112-15) or any Sunni Mufti sahib.

7. Sometimes, the condition of a deceased person is different from the normal condition, for example, the body is in such condition that it is not possible to make water flow over it or there are some body parts on which water cannot be made to flow or most of the body of the deceased is torn and ripped, etc. In some of these cases, only water is made to flow, in some cases, Tayammum will be made and in some cases, Ghusl will not be given at all; therefore, if such conditions are faced in which it becomes difficult to decide matters regarding giving Ghusl, contact Dar-ul-Ifta Ahl-e-Sunnat or any authentic Sunni Mufti sahib instead of doing Ijtihad yourself or carrying out any experiment.

On page 861, volume 1, part 4 of Bahar-e-Shari'at, Maulana Mufti Amjad Ali A'zami رحمته الله عليه has stated: If the body of a deceased person has become so delicate that the skin will fall off if touched, do not touch it; only make water flow [over it].

(‘Aalamgiri, vol. 1, pp. 158)

On page 352, volume 1, part 2 of Bahar-e-Shari'at, it is stated: If a deceased person cannot be given Ghusl, whether due to the reason that water is not available or because of the reason that touching the body of the deceased is impermissible, like non-Mahram woman, or one's own wife as a person cannot touch

her after the death (and there isn't anyone present to give Ghushl), Tayammum of the deceased should be performed. If a Non-Mahram, even the husband is performing Tayammum of a woman, there should be a cloth in between his hand and the body of the deceased [i.e. he should not touch her directly].

(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 105 - 110)

On page 815, volume 1, part 4 of Bahar-e-Shari'at, it is stated: If more than half of the body of a Muslim is found, he will be given Ghushl and shroud, and his Salat-ul-Janazah will be offered. If the rest of the part is also found after Salah, Salah will not be offered for it again. The same ruling applies if half of the body is found and it has the head as well; if the head is not found in this case, or if from head to feet, the left or right, one part of the body is found, then in both of these cases, there is neither Ghushl nor shroud nor Salah; rather, bury it after wrapping it in a cloth. *(Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 107, 'Aalamgiri, vol. 1, pp. 169)*

8. Whether it is a house, a welfare centre or a room of a hospital where you go to give Ghushl to the deceased, laws of veiling must be observed strictly. Neither should the Satr of the deceased be exposed nor should the Ghushl-giving person himself violate any law of veiling with a Non-Mahram.
9. Do not give Ghushl at those places where Ghushl is not given, for example, Wudu area of a Masjid, Wudu area of Jami'ah and Madrasah, etc. Likewise, do not give Ghushl at those places which cause disrespect to a deceased person, for example, a stable (a building in which horses are kept) and other such places.
10. If there are any belongings of the deceased, for example, a bracelet or anything else (such as a wristwatch, a ring, etc.),

give these to the family members of the deceased. It is not permissible for a Ghusl-giving person to keep these belongings himself or to give them to the poor himself as Sadaqah [charity].

Madani pearls regarding Takfeen

1. Give shroud according to Sunnah. Give only as many cloths in a shroud as are Sunnah; do not give any excess piece of cloth on the suggestion of any relative or somebody else. Islamic sisters especially insist on keeping different things; in such situation, explain Shar'i ruling to them. However, if one wishes to keep any cloth as Tabarruk, keep it in such a way that it does not appear to be the part of shroud.
2. Give the leftover cloth of shroud to its owner. If a family member has brought it or asked someone to bring it from the deceased's inheritance, the leftover cloth will also be considered as his inheritance; give it to the heirs. Neither is it allowed to take it yourself or give it as Sadaqah nor is it allowed to include it in the shroud after the Sunnah shroud has been given.
3. In Ghusl and shrouding, do not satisfy any demand which is contrary to Shari'ah. For example, removing pubic hair, armpit hair, or hair of other body parts of the deceased. A deceased person cannot be beautified; therefore, do not apply Surmah or anything else. Likewise, at some places, a maiden is adorned like a bride and at some places, a bachelor is also adorned like a groom; this is not allowed in Shari'ah at all. If it is possible to make such people understand, advise them wisely; never participate in these acts yourself.

It is impermissible and Makruh Tahreemi to comb the hair of the head or beard of a deceased person, or to cut the nails or hair of any body part. Therefore, a person will completely have to avoid these all acts as well. On page 815, volume 1, part 4 of Bahar-e-Shari'at, it is stated: It is impermissible and Makruh Tahreemi to comb the hair of the head or beard of a deceased person, cut the nails, or shave, cut, or pluck the hair of any body part; in fact, the ruling states to bury the deceased in the same state he is in. However, a nail can be taken if it is already broken; if the nails or hairs have been cut, place them in the shroud. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 3, pp. 104, 'Aalamgiri, vol. 1, pp. 158*)

4. If someone keeps a roll of cloth with the intention of selling cloth from it to the family members of a deceased person for shroud, it is very important to be cautious about few matters. If a person sells a shroud to the family members of a deceased person, the price should be set beforehand and he will have to clearly state that he owns that specific roll of cloth which he is selling. Other conditions for buying and selling to become valid should also be fulfilled. Furthermore, he should never insist the family members on buying shroud from him if they have already arranged it. Peace and safety for a Ghushl-giving person lies in not getting engaged in any matter of buying and selling a shroud to the family members of a deceased person; rather, ask them to arrange it themselves.
5. After Ghushl and Takfeen, if possible within the limits of Shari'ah and according to the situation, do stay for some time with the family members of the deceased and console them. If there is anything contrary to Shari'ah, for example, the laws of

veiling are being violated or the situation does not allow you to stay there, then do not stay there.

Madani pearls of leading Salat-ul-Janazah

1. For leading Salat-ul-Janazah, first of all it is necessary to pass the test according to the method prescribed by Majlis Tajheez-o-Takfeen. Likewise, it is also necessary for Imamat [leading Salah] that a person's Qira`at [Quranic recitation] is correct, he knows the method of leading Salat-ul-Janazah and also knows the necessary basic Islamic rulings.
2. If the graveyard is located at a long distance from the house of the deceased, sometimes, the deceased is taken to the graveyard through bus, truck, etc. If one delivers a reformatory speech while travelling, it is necessary that he does not deliver it from memory; instead, he should read out a booklet published by Maktaba-tul-Madinah and tell the manners of visiting graveyard.
3. After reaching the graveyard, go to the grave if it is possible to reach there without stepping on other graves; if it is not possible, only as many people as necessary for the burial should go ahead and the rest of the people should remain standing outside. If it is possible to make others understand, explain and advise them politely and affectionately; if there is risk of Fitnah [conflict] and Fasaad [discord], do not speak on this topic but do remain outside.
4. Keep the bier near the grave carefully such that any of the four corners of the bier is not placed on any other grave. Keep the bier at that side of the grave which is towards the Qiblah, and also lower the deceased into the grave from the same side.

5. If the deceased is an Islamic sister, only Maharim¹ should carry out all acts. A Non-Mahram should not participate at all in lowering her into the grave, except for the situation where Shari'ah permits.
6. Do learn the method of lowering a deceased person into the grave and necessary Islamic rulings regarding it, for example, method of laying a deceased person, covering a grave with mud if it is made with baked bricks, method of placing Ahd Naamah, etc. First, pass the test according to the method prescribed by the Majlis and only then, participate in funeral rites in Islam.
7. People give various pieces of advice while lowering a deceased person into the grave and laying him; it is not allowed to act on anyone's advice which is contrary to the Sunnah method.
8. As far as possible, make the people throw earth on the grave according to the Sunnah method. After the burial, recite Fatihah, call out Azan, do Talqeen, etc. according to the practices of Ahl-us-Sunnah. For the comfort of the deceased, stay beside the grave for as long as possible, reciting Zikr-o-Azkaar and Na't.
9. It is not allowed in Shari'ah to have the food that is prepared at the house of the deceased from the day of demise till the third day as a meal invitation; therefore, do not eat this food at all.
10. The Islamic brothers or Islamic sisters who deliver speeches at the house of a deceased person or in Soyam² and other such occasions should deliver their complete speech only from the books and booklets published by Maktaba-tul-Madinah; select a topic according to the occasion. (For example: Weeran Mahal, Murday ki Baybasi, Murday kay Sadmay, Qabr ki Pehli Raat,

¹Plural of 'Mahram' - One with whom marriage is Haraam forever.

² Gathering for conveying reward usually on the third day after the death.

Qabr ka Imtihan, Qabr Walon ki 25 Hikayaat, etc. Moreover, 3 speeches have been included in the book ‘funeral rites in Islam’ as well.)

11. If Islamic brothers or Islamic sisters persuade the family members of a deceased person and collect donations from them for conveying reward to the deceased, or the family members themselves give donations, any such donations should be collected using the same words that have been written in the book ‘funeral rites in Islam’; also explain everything clearly to any donor.

Some separate Madani pearls for Islamic sisters

1. Only an Islamic sister may contact Islamic sisters or contact will be made through their Maharim only. Go for giving Ghushl only after obtaining complete information and being completely satisfied.
2. Islamic sisters should not give their contact no. to anyone. If even any family member of a deceased person asks for it, give the contact no. of the husband or any Mahram.
3. If you have to go for giving Ghushl at such places in a city which are far away from your area and you will have to go through unpopulated areas, go with a Mahram; or go if it is possible to travel by bus in such a way that your life, respect and honour will remain protected.
4. If a Ghushl-giving Islamic sister is married, she should go only with her husband’s permission; if she is not married, she should go only with her parents’ permission.

Majlis Tajheez o Takfeen (Dawat-e-Islami)
1 Zul-Qa’da-til-Haraam 1437 Hijri; 5 August 2016

Razavi bouquet of 12 Madani pearls regarding the rights of deceased parents

1. The very first right after their demise is to make arrangement for their Ghusl, shrouding, Salat-ul-Janazah, and burial. Carry out these acts in accordance with Sunnahs and Mustahabbat so that it can be hoped that they will receive every goodness, blessing, mercy and abundance.
2. A person should keep on making Du'a and doing Istighfar for them always and should never be heedless of it.
3. A person should keep on conveying reward to them of Sadaqah and virtuous deeds. He should offer some Nawafil besides his Fard Salah and observe Nafl fasts besides Fard fasts and convey their reward, in fact, he should keep on conveying the reward of every virtuous deed he performs to his parents and all the Muslims as they all will receive reward, and his reward will not decrease; in fact, he will receive its great benefit.
4. If they owe debt, a person should pay it as soon as possible and he should consider it a privilege in this world and the Hereafter to pay their debt from his own wealth. If he cannot pay it himself, he should ask his relatives for help and if even this is not possible, he should ask pious wealthy people for help.
5. If they have missed any Fard in their lifetime, one should try to perform it as far as possible. For example, Hajj was Fard and they left it unperformed, then he should perform Hajj himself on their behalf or he should ask someone to perform Hajj-e-Badal. Likewise, if the payment of their Zakah or Ushr is due, he should pay it. If they have missed any Salahs or a fasts, he should give its Kaffarah. In the same way, he should try to

relieve them of everything which was compulsory upon them and they did not perform.

6. A person should make every possible effort to execute their will which is in accordance with the Shar'i rules, even if the Shari'ah has not made it compulsory upon him. Likewise, he should execute the will even if it is against his wish. For example, if they make a will to give half of their property to any relative of theirs who is not an inheritor or any other person who is not a relative, according to Shari'ah, this will shall not be executed for more than one-third of the wealth without the permission of the inheritors¹. However, it is better for the children to execute the will of their parents, and instead of their own wish, they should fulfil the wish of their parents.
7. A person should keep every vow of his parents which is permissible, even after their death. For example, the parents had made a vow: My son will not go at such and such a place, or he will not meet with so-and-so, or he will perform such and such an act. Now, he should not think that since they are not alive, their vow does not have any significance. Never! In fact, he should keep that vow in the same way as he would keep it in their lifetime. However, he should not keep their vow if it is contrary to Shari'ah. This ruling is not specifically for a vow; instead, a person should take the wish of his parents into account in every permissible act.
8. A person should visit the graves of his parents every Friday. He should recite Surah Yaseen over there in a slightly raised voice

¹ For learning the Shar'i laws regarding inheritance, read the booklet 'Don't be Deceitful about Inheritance' published by Maktaba-tul-Madinah.

and convey its reward to their souls. He should recite Salaam and Fatihah whenever he passes by their graves.

9. A person should treat the relatives of his parents with kindness throughout his life.
10. A person should maintain friendship with the friends of his parents. He should always show those friends respect and reverence.
11. A person should never say something bad to anyone's parents so that others do not say something bad to his parents in reply.
12. The most significant and superior right for the entire life is that a person should never cause his parents grief in the grave by committing any sin because his parents are aware of all of his deeds. They become happy if they see virtuous deeds and their face remains radiant with happiness. They feel grief if they see sins and their heart is filled with sadness. It is not the right of parents that one causes them grief even in the grave.

(Derived from: Fatawa Razawiyyah, vol. 24, pp. 391)

Some signs of the agonies of death

While mentioning the signs of the time of the agonies of death, Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رحمته الله عليه has stated: At the time when a soul leaves the body, the voice of gargling is heard from a person's throat and chest; colour changes and becomes like that of earth, it is as if that earth has appeared from him with which he was made, and that is his actual Fitrah; his blood vessels get pulled; eyeballs raise towards the eyelashes; lips shrink; tongue gets pulled towards its root; and fingers become green (and cold). *(Ihya-ul-'Uloom, vol. 5, pp. 208)*

Madani pearls for the family members of a deceased person

‘Aalam-e-inqilab hay dunya, chand lamhaun ka khuwab hay dunya

Fakhr kyun dil lagayain is say, nahin achchi kharab hay dunya

When you go for Ghushl of the deceased, present the following Madani pearls to any sensible family member of the deceased; Madani pearls can be added and subtracted as per the requirement. If you wish, you can get help from ‘*Fatihah ka Tariqah, Qabr Walon ki 25 Hikayaat*, and *Chamakdaar Kafan*’.

1. Lota and other containers used in Ghushl can be used afterwards after being washed. (Detail on page 88)
2. Do not let them wail at all. (Detail on page 151)
3. If possible, spread a sheet (according to the situation) where people have gathered for expressing condolences, and ask them to recite Kalimah Tayyibah seventy thousand times and convey the reward to the deceased. (Detail on page **Error! Bookmark not defined.**) If possible, deliver Dars also and carry out other prescribed activities.
4. Make it your routine to visit the graveyard every Friday, place flowers on the grave of the deceased and recite Surah Yaseen. (Detail on page 212 and 185) (Islamic sisters should persuade the Islamic brothers of their family.)
5. To convey reward, make it your routine to offer Nawafil and to give Sadaqah and other forms of charity. (Detail on page 160)
6. If the deceased owes someone debt or money, pay it as soon as possible. It is stated in a blessed Hadees that a deceased person remains imprisoned in his debt. It is stated in another Hadees:

His soul remains suspended until the debt is paid. (*Hilya-tul-Awliya*, vol. 3, pp. 201, *Hadees 3702*; *Musnad-ut-Tayalsi*, pp. 315, *Hadees 2390*)

7. Give Fidyah of the missed Salahs or Siyam [fasts] of the deceased. Likewise, pay Zakat if their Zakat is unpaid and also make arrangement for Hajj-e-Badal in case they have not performed Fard Hajj. (Detail of Fidyah on page 188)
8. To convey reward to the deceased, get a Masjid constructed if you can afford it, otherwise, contribute to the construction of Masjid, Madrasa-tul-Madinah and Jami'a-tul-Madinah; this will be Sawab-e-Jariyah [continuous reward] for the deceased. (Detail on page 258)
9. Distribute the booklets published by Maktaba-tul-Madinah and DVDs of speeches; the deceased will keep on receiving great Reward. **إِنْ شَاءَ اللَّهُ** (Detail on page 253)
10. If a parent has died, all the children should make the following intention: **إِنْ شَاءَ اللَّهُ**, we will keep on refraining from sins. This is because the deeds of the children are showed to the parents; they become happy on seeing good deeds and sad on seeing bad deeds. (Detail on page 182)
11. Do read the booklet, namely '*Maal-e-Wirasat mayn Khiyanat na ki-Jiye*', published by Maktaba-tul-Madinah. **إِنْ شَاءَ اللَّهُ**, you will receive great guidance.

Remain associated with the Madani environment of Dawat-e-Islami for refraining from sins and becoming steadfast in performing virtuous deeds. Make it your routine to act upon Madani In'amaat and to attend the weekly Sunnah-inspiring Gathering regularly.

Madani pearls of funeral rites in Islam training

(Majlis Tajheez-o-Takfeen (Islamic sisters))

1. Tajheez-o-Takfeen responsible Islamic sisters (area level) should arrange funeral rites in Islam training on area level every month (except for Ramadan). Moreover, Tajheez-o-Takfeen responsible Islamic sisters (Division and Kabinah level) should ensure participation in funeral rites in Islam training session according to practical schedule.
 - It is better to select a day in the last Asharah [ten days] of every calendar month (except for Ramadan) other than the days of weekly Sunnah-inspiring gathering, Tarbiyati Halqah and Madani Daurah (visit), and arrange training on a monthly basis at the venue of the weekly gathering or such place which is in accordance with the Madani pearls of starting weekly Sunnah-inspiring gathering.
 - Funeral rites in Islam training can be arranged during the holidays of Jami'a-tul-Madinah and Madrasa tul Madinah or after study timings.
 - At least one week before the 'funeral rites in Islam training session', do make 'persuasive announcement for the funeral rites in Islam training session' in weekly Sunnah-inspiring Gathering', Tarbiyati Halqahs, etc.
 - At such places where shopkeepers are only women, a publicity banner for the monthly funeral rites in Islam training session can be displayed with their permission.
 - The duration should be 3 hours and 12 minutes. There should be at least 26 attendees and not more than 41. (If the

number of attendees is slightly less or more than this at a place, it should still go ahead.)

2. In an area in Pakistan and other countries, if Ghushl of the deceased is performed only at a specific place, then the funeral rites in Islam training session can be arranged at that place as well. (But remember that it must not be against any Shar'i or organisational rule.)
3. Funeral rites in Islam training sessions should be completely organised according to 'the schedule of funeral rites in Islam gathering'. (Schedule of funeral rites in Islam training session, detail about the agonies of death, intentions of giving Ghushl of the deceased, intentions of shrouding, method of funeral rites in Islam, and questions and answers regarding funeral rites in Islam are present in the book 'funeral rites in Islam'.)
 - Tajheez-o-Takfeen responsible Islamic sister (area level) should make arrangement for her visit according to the schedule approximately a week before the funeral rites in Islam gathering.
4. From every Halqah, at least 2 and at most 8 new Islamic sisters (it refers to those Islamic sisters who have remained associated with the Madani environment for a long time but do not have many responsibilities of organisational activities) and other general Islamic sisters who are interested in learning Ghushl of the deceased can be made to attend the training session. This is because the purpose of training of Ghushl of the deceased is that every female devotee of the Prophet learns to give Ghushl of the deceased so that she can carry out funeral rites in Islam of her family members, relatives, etc. by herself. (However, permission

for Ghusl of the deceased will be granted only to the one who passes the test.)

- Tajheez-o-Takfeen responsible Islamic sisters (division and country level) should persuade the teachers, Nazimaat and students of Jami'a-tul-Madinah (lil-Banaat), Madrasa-tul-Madinah (lil-Banaat) and Dar-ul-Madinah (lil-Banaat) to attend the funeral rites in Islam training session so that they also become aware of this Madani activity. (Remember! The teaching schedule of Jami'a-tul-Madinah / Madrasa-tul-Madinah / Dar-ul-Madinah (lil-Banaat) should not get disturbed at all.)
 - Any professional Ghusl-giving Islamic sister who is herself interested and wants to learn funeral rites in Islam can also be made to attend the funeral rites in Islam training session. However, remember that our aim will only be that they learn the correct method of '*Ghusl of the deceased*'. We will not bind them to follow our organisational rules or other organisational procedures.
5. On area level, only those Islamic sisters should be allowed to do training funeral rites in Islam who have been regarded as eligible for Tajheez-o-Takfeen in the rank of Mumtaz by the 'Test Majlis lil-Banaat'. However, information should be conveyed only by reading the book '*funeral rites in Islam*'.
 6. On the day of the training session, Tajheez-o-Takfeen responsible Islamic sisters (area level) should teach only with the help of the information provided on page 80-100 of the book '*funeral rites in Islam*'.
 7. While teaching the method of Ghusl and shrouding on the day of the funeral rites in Islam training session, arrange the

required stuff, i.e. cotton wool, 2 sheets, 3 mugs, 1 packet of joss sticks, 1 matchbox, 1 towel, 1 soap, scissors, cloth for shroud, mat, thread and needle, string of flowers, and camphor. Do not collect donations for these things; instead, arrange them from your own pocket. (Remember! Do not use water whilst teaching the Ghusl of the deceased.)

8. On the day of the funeral rites in Islam training session, prepare packets for those who are learning funeral rites in Islam and sell those packets according to their cost. A packet should contain the following things: 3 Naqsh of blessed Na'layn, 3 booklets of blessed Shajarah (pocket size), 3 papers of Ahd Naamah, 3 papers of '**4 priceless gifts for shroud**', 3 photos of Gumbad-e-Khazra (it can be a sticker), (one item of all these things should be given to the female relatives of the deceased to place these in the niche of the grave of the deceased. Those female relatives should make arrangement for it through Islamic brothers), 1 small bottle of Zam-Zam water, one booklet '*Murday ki Baybasi*' or '*Qabr ki Pehli Raat*', one booklet '*Fatihah ka Tariqah*', one small packet of Khaak-e-Shifa (a pinch of it if available), 3 packets of date stones of Madinah (there should be 2 in each packet), one bottle of nail-polish remover, and funeral rites in Islam card.
 - A packet can be given to a professional Ghusl-giving Islamic sister if she wants to take it.
9. Those Islamic sisters among the attendees of funeral rites in Islam training session who show interest and develop a mindset of doing the Madani work of funeral rites in Islam should be made to take the test gradually, set by the Test Majlis-lil-Banaat. Moreover, if they achieve the level of

Munasib, their names should also be included in the list of those Islamic sisters who go for funeral rites in Islam.

Madani pearls that should be taken into account while teaching the method of funeral rites in Islam

While teaching funeral rites in Islam on the day of ‘the funeral rites in Islam training session’, training should be done according to the following Madani pearls:

1. While teaching, maintain serious attitude from beginning till the end; especially the Islamic sister who is made to wear shroud should be extremely serious. It is better to have a different Islamic sister each time for this purpose.
2. The Islamic sister who is made to wear shroud may purchase the shroud of her own size and keep it with her if she wishes. In this way, she will not need to arrange it each time.
3. In the monthly Area level funeral rites in Islam training session, make the arrangement for a shroud which comprises 5 cloths according to Sunnah and an uncut piece of cloth having a width of 1.75 yards, approximately 7 meters long. Moreover, when the method of cutting the cloth is taught, the large piece of cloth should not be cut. Rather, it should be taught by showing every single piece of cloth of the Sunnah shroud (already cut earlier), explaining that this is how Izaar, Tahband, Qamees, etc. should be cut.
4. It is good if Tajheez-o-Takfeen responsible Islamic sister (Area level) can make arrangement for the shroud herself. Otherwise, make arrangement for it with the support of the Area-Mushawarat responsible Islamic person.

5. Islamic sisters should be given the training to keep the '*funeral rites in Islam card*' with them when they go anywhere for funeral rites in Islam. It will be wonderful if they distribute them as well. (Funeral rites in Islam cards can be purchased from Maktaba-tul-Madinah.)
6. Islamic sisters going for Ghusl of the deceased should carry out Ghusl and shrouding seriously by applying '*Qusl-e-Madinah*'. They should not talk even to each other on any topic as long as possible.
7. If our Islamic sister who goes with us makes a mistake in any matter of Ghusl and shrouding, it should be quietly rectified at that time; and she should be reformed later when she is alone. Highlighting the mistake in front of everyone can also have a negative impact on the household.
8. As the result of a deceased Islamic sister's association with the Madani environment, if something unusually good is observed during her death, Ghusl, or shrouding, for example, recitation of Kalimah, glowing face, smiling face on the bench of Ghusl, etc., fill in the 'Madani parable form' then and there and submit it to the Majlis Madani Baharayn responsible Islamic sister (Area level).

Persuasive announcement for training of funeral rites in Islam

(Majlis Tajheez-o-Takfeen (Islamic sisters))

Dear Islamic sisters! Allah ﷻ has sent us in this transitory world for a specific period of time. When this time period will come to an end, we will have to leave this transitory world and our Ghusl and

shrouding will be carried out. Dear Islamic sisters! Everyone should learn to give Ghushl to the deceased as everyone faces this situation but regretfully, because of drifting away from Islamic teachings, most of the Islamic sisters are afraid of the deceased; they do not go close to a corpse and do not touch it; due to it, the deceased is mostly given Ghushl in a way which is not in accordance with Sunnah.

Quoting from Sharh-us-Sudoor, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated in his booklet '*Murday ki Baybasi*': It is narrated from Sayyiduna Sufyan Sawri رَحِمَهُ اللهُ عَلَيْهِ that a deceased person knows everything; he even says to the Ghassaal [Ghushl-giving person], 'I make you swear to Allah عَزَّوَجَلَّ, be gentle with me in Ghushl.' Therefore, we should ourselves learn the method of giving Ghushl to the deceased in accordance with the Shari'ah and also teach it to our children. The purpose of giving training for Ghushl of the deceased is that every female devotee of the Prophet learns the method of Ghushl of the deceased so that she can herself carry out funeral rites in Islam of her household, relatives, etc.

لَا حَفْوَ لِلَّهِ! Training of funeral rites in Islam is given every month and this time, the 'Method of Ghushl of the deceased' will be taught to Islamic sisters as per the following schedule:

Day: Date:

Address:

Timing: to

All the Islamic sisters are invited to attend it; please be punctual.

All those Islamic sisters can attend this training who can go for giving Ghushl of the deceased. They will be sent for Ghushl of the

deceased only during the time period they will specify according to their availability.

Therefore, those Islamic sisters who can go for Ghusl of the deceased should attend the training session of Ghusl of the deceased as it is mentioned in Fatawa Razawiyyah, volume 9, page 312 with the reference of Ibn Majah:

Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'the one who gives Ghusl to a deceased person, shrouds him, perfumes him, carries Janazah, offers Salah and hides anything bad which is observed; he becomes pure from sins like he was on the day of [his] birth.' (*Ibn Majah, vol. 2, pp. 201, Hadees 1462*)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Allamah Maulana Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَهُ has made the following Du'a for those who participate in Ghusl of the deceased:

Du'a of Attar

O Rab of Mustafa! Those Islamic brothers and Islamic sisters who take part in Ghusl of the deceased in accordance with the Shari'ah, bless them extensively with the goodness of this world and the Hereafter, and bless them with Shahadat [martyrdom] in Madinah with Iman and peace.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mahnamah Faizan-e-Madinah
(Ramadan-ul-Mubarak 1439 AH (May/June 2018), pp. 10)*

Du'a-e-Wali mayn woh taseer daykhi

Badalti hazaraun ki taqdeer daykhi

Therefore, for receiving the blessings of Du'as of Ameer-e-Ahl-e-Sunnat *وامت بركاتهم العالیه*, do receive the training of funeral rites in Islam. Only those Islamic sisters who can manage to go for Ghusl of the deceased should give their name, contact no., address and the time when they are available to go for Ghusl of the deceased.

Madani pearl: The day, time and place should be told in the announcement.

Firebrands equal to the raindrops

It is narrated: The one who has verbally abused his parents, firebrands descend in his grave as many as the drops (of rain) fall on the earth from the sky. (*Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 2, pp. 139*)

Madani pearls about the test of the Islamic brothers of **Majlis Tajheez and Takfeen**

الْحَمْدُ لِلَّهِ! One of the Majalis of Dawat-e-Islami is Majlis Tajheez and Takfeen. The aim of its establishment is to carry out funeral rituals of Muslims i.e. to give bath to the dead body of a Muslim, wrap it with shroud, lead/offer its funeral Salah, bury it and deal with the matters of sending reward, etc. in an easy and proper manner as per Sunnah. Under the management of Majlis Tajheez and Takfeen the tests for Islamic brothers are starting from 1st Zul-Hijja-til-Haraam 1435 AH. It will be necessary for every responsible Islamic brother of Majlis Tajheez and Takfeen to take the test of funeral rites.

Those who lead funeral Salah or carry out Fatihah Khuwani must also take the test of necessary rulings and Qira`at. Those who can go to the ‘Test Majlis office’ of their city should go to the ‘Test Majlis office’ and take the test face to face. If necessary, they can take the test by contacting on the mobile numbers and Skype IDs given by the Test Majlis.

Note: Go to the ‘Test office’ every Sunday between 11 am and 1 pm for taking test face to face. If you want to take test on the mobile phone, make contact on every Sunday between 9 and 11 in the morning.

(The overseas Islamic brothers will be given the test via Skype during the same timings.)

‘Test Majlis’ requires the following particulars.

Name: _____ Father’s name: _____

Department: _____ Mobile #: _____

Kabinah: _____ Kabinat: _____

How many dead bodies have you given bath to: _____

How many times have you led funeral Salah: _____

The responsible Islamic brothers of Majlis Tajheez and Takfeen should mail their particulars to the email addresses:

ijara.majlisetafteeshmasail@dawateislami.net

ijara.majlisetafteeshqiraat@dawateislami.net

Or SMS to the following numbers of ‘Test Majlis’.

Contact number and Skype ID of the responsible Islamic brother of ‘Test Majlis Rulings’: 033152314789

Skype ID, (for overseas Islamic brothers): ‘majlisetafteeshmasaiel12’

Contact number and Skype ID of the responsible Islamic brother of ‘Test Majlis Qira`at’: 03158525326

Skype ID (for overseas Islamic brothers): ‘1112 testmajlis’.

Note: Get syllabus from ‘Majlis Tajheez and Takfeen’ for the study of necessary rulings.

Information about exam:

1. **Funeral rites test** (every responsible Islamic brother must take this test.) From every responsible Islamic brother of Tajheez o Takfeen complete method of giving bath to the dead body, method of cutting shroud and wrapping the dead body with shroud, method of burial and some miscellaneous questions will be asked.
2. Qira`at and Rulings test for those who lead funeral Salah:

Questions will be asked from the following topics in this test: Purity and impurity (examples and commandment for Khafifah and Ghaleezah and method of cleaning clothes), conditions for Imamat, conditions for Salah, Fard acts and Mufsideat of Salah, Wajib acts and Makruhaat Tahrimah, funeral Salah, Azan and Iqamat, Takbeer Tahrimah, Takbeer Intiqalat, Tasbeehat, Sana, Ta'awwuz and Tasmiyah, Surah Al-Fatihah, Surah Al-Feel, Surah Quraysh, Surah Al-Ma'oon, Surah Al-Kawsar, Surah Al-Kafiroon, Surah An-Nasr, Surah Lahab, Surah Al-Ikhlash, Surah Al-Falaq, Surah An-Naas, Du'a-e-Masurah, Tashahhud, Durood Ibraheemi, Salaam and all three Du'as of funeral Salah.

3. Qira'at test for those who do Fatihah:

It is for the Islamic brothers who carry out Fatihah or do Talqeen, etc. In this test, complete method of Fatihah, Azan, Surah Al-Mulk and the words of doing Talqeen will be heard.

Note: If you do Fatihah and Talqeen from memory, you will take test from memory and if you do them by reading, so the test will be taken by reading the book.

Come to the following places on every Sunday for taking the test of Rulings and Qira'at face to face.

Global Madani Markaz Faizan-e-Madinah, Babul Madinah, Karachi

Faizan-e-Madinah, Madina-tul-Awliya, Multan

Faizan-e-Madinah, Gulzar Taybah, Sargodha

Test Majlis Rulings and Qira'at (Majlis Ijarah Dawat-e-Islami)

*Please refer to Performance Forms on pages 345-360 of the Urdu book
'funeral rites in Islam'*

Ayahs of the beginning of Surah Al-Baqarah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from Shaytan, the accursed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, The Most Gracious, The Most Merciful.

الْمَّ ۞ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۗ هٰدٰى لِّلْمُتَّقِيْنَ ۙ الَّذِيْنَ يُؤْمِنُوْنَ

بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ

اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ۗ وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ۙ اُولٰٓئِكَ عَلٰى هٰدٰى مِنْ رَّبِّهِمْ

ۙ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۙ

Alif-Lam-Meem, these are individual letters of the Arabic alphabet. Allah and His Messenger know their exact meanings. That high-ranking Book (i.e. the Quran); there is no room for doubt in it, guidance for those who fear (Allah). Those who believe without seeing, and keep Salah (the five daily prayers) established and spend in Our path from the sustenance We have bestowed (upon them). And those who believe in what came down towards you, O Beloved, and what came down before you, and have certainty of the Hereafter. Only those people are on guidance from their Lord and only they are to attain success.

Ayahs of the last Ruku of Surah Al-Baqarah

اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ ۗ وَالْمُؤْمِنُوْنَ كُلُّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ

وَكُتُبِهِ ۗ وَرُسُلِهِ ۗ لَا نَفَرَقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرٰنَكَ

رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦٨﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
 وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا أَوْرَاقَنَا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ
 لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكُفْرِينَ ﴿٦٩﴾

The Messenger (Muhammad) believes in whatever has been sent down to him from his Lord, and so do the believers. All have believed in Allah, and his angels, and His Books and His Messengers; declaring, 'We do not differentiate in believing in any of His Messengers,' and they said, 'we heard and we obeyed. Your forgiveness be granted (to us), O our Lord! And towards only You, is (our) return.' Allah does not place a burden on any soul, except to the extent of its strength; beneficial for it is the goodness it earned, and harmful for it is the evil it earned. 'O our Lord! Do not seize us if we forget or have made a mistake. O our Lord! And do not place a heavy burden upon us as You have placed on those before us. O our Lord! And do not place on us a burden, for which we do not have the strength (to bear). And pardon us, and forgive us, and have mercy on us. You are our Master, so help us against the disbelievers.'

Virtues of Surah Yaseen

Sayyiduna Ibn Abbas رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: I wish that Surah Yaseen be in the heart of every person of my Ummah. (*Durr-e-Mansoor, vol. 7, pp. 38*)

Sayyiduna Ibn Abbas رضي الله عنه has said: The person who recites Surah Yaseen in the morning is blessed with easiness of that day till the evening, and the person who recites it in the beginning of the

night is blessed with easiness of that night till the morning. (*Durr-e-Mansoor, vol. 7, pp. 38*)

Sayyiduna Abu Qilabah رَضِيَ اللهُ عَنْهُ has said: The one who recited Surah Yaseen will be forgiven; and the one who recited it at the time of having food when food is less, that food will suffice for him; and the one who recited it near a dying person, Allah عَزَّوَجَلَّ will provide (him) with ease and comfort at the time of death; and the one who recited Surah Yaseen near a woman when she is having difficulty in giving birth to her child, she will be blessed with ease; and the one who recited it, it is as if he has recited the Holy Quran eleven times; and there is a heart for everything, and the heart of the Holy Quran is Surah Yaseen. (*Durr-e-Mansoor, vol. 7, pp. 39*)

Surah Yaseen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, The Most Gracious, The Most Merciful.

يَس ۝۱ وَالْقُرْآنِ الْحَكِيمِ ۝۲ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝۳ عَلَى صِرَاطٍ
 مُسْتَقِيمٍ ۝۴ تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ ۝۵ لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ
 غٰفِلُونَ ۝۶ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝۷ إِنَّا جَعَلْنَا فِيهِ
 آعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝۸ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
 وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝۹ وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ
 لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝۱۰ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ

بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا
 قَدَّمُوا وَآثَرَهُمْ ۗ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُمْ
 مَثَلًا لِّأَصْحَابِ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
 فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ
 إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا
 رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا
 تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾
 قَالُوا طَائِرُكُم مَّعَكُمْ ۗ أَلِنْ دُرُؤَكُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا
 الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ
 أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
 ءَأَتَّخِذُ مِنْ دُونِهِ إِلَهًا إِنْ يُرِدِنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْعًا وَلَا
 يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾
 قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَلِيَّتْ قَوْمِي يَعْلمُونَ ﴿٢٦﴾ بِمَا غَفَرْتُ لِي رَبِّي وَجَعَلَنِي مِنَ
 الْمُرْسَلِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا
 مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يُحَسِّرُونَ عَلَى الْعِبَادِ
 مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا

قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿١٦﴾ وَإِنْ كُلُّ لُتَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ
 ﴿١٧﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ
 ﴿١٨﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿١٩﴾
 لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٢٠﴾ سُبْحَانَ الَّذِي خَلَقَ
 الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٢١﴾ وَآيَةٌ لَهُمُ
 الْبَلَدُ الْمَيِّتُ نَسَخْنَا مِنْهُ النَّهَارَ فَادَارَهمُ مُظْلِمُونَ ﴿٢٢﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٢٣﴾ وَالْقَمَرَ قَدَّارْنَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ
 ﴿٢٤﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ
 يَسْبَحُونَ ﴿٢٥﴾ وَآيَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٢٦﴾ وَخَلَقْنَا
 لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٢٧﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٢٨﴾ إِلَّا
 رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٢٩﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا
 خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٠﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا
 عَنْهَا مُعْرِضِينَ ﴿٣١﴾ وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا
 لِلَّذِينَ آمَنُوا انْفِقُوا مِمَّا نُوْثِقُهَا اللَّهُ أَلْطَعَمَهُمْ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾
 وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٣﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
 تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٣٤﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٣٥﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٦﴾ قَالُوا يَوْمَئِذٍ لَّيْسَ مِنَ
 بَعَثْنَا مِنْ مَّرْقَدِنَا ۗ إِنَّ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٧﴾ إِنْ كَانَتْ إِلَّا
 صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٨﴾ فَالْيَوْمَ لَا تَطْلُمُ نَفْسٌ شَيْئًا
 وَلَا تَنْجُرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٩﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ
 فَاكِهِونَ ﴿٦٠﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَآئِكِ مُتَكِينُونَ ﴿٦١﴾ لَهُمْ فِيهَا
 فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٦٢﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٦٣﴾ وَامْتَارُوا الْيَوْمَ
 أَيُّهَا الْمُجْرِمُونَ ﴿٦٤﴾ أَلَمْ آعْهَدَ إِلَيْكُمْ بِبَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ
 نَكُمُ عَدُوٌّ مُبِينٌ ﴿٦٥﴾ وَآنِ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٦﴾ وَلَقَدْ أَضَلَّ
 مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٧﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ
 تُوعَدُونَ ﴿٦٨﴾ إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٩﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ
 وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٧٠﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا
 عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٧١﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ
 مَكَاتَتِهِمْ فَمَا اسْتَبَقُوا مِضْيَبًا وَلَا يَرْجِعُونَ ﴿٧٢﴾ وَمَنْ تُعْجِرْهُ نَجْسُهُ فِي الْخَلْقِ
 أَفَلَا يَعْقِلُونَ ﴿٧٣﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
 ﴿٧٤﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٥﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا
 لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧٦﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا

رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٥﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٤٦﴾
 وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٤٧﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ
 جُنْدٌ مُّحْضَرُونَ ﴿٤٨﴾ فَلَا يَخْرُجُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٩﴾ أَوَلَمْ
 يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّسِينٌ ﴿٥٠﴾ وَضَرَبَ لَنَا مَثَلًا وَ
 نَسِيَ خَلْقَهُ قُلْ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٥١﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ
 مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٥٢﴾ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ
 مِنْهُ تُوقَدُونَ ﴿٥٣﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ
 مِثْلَهُمْ ۗ بَلَىٰ ۗ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥٤﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ
 فَيَكُونُ ﴿٥٥﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

4. Ya-Seen.
5. By The Wise Quran.
6. You (O Beloved) are indeed of the sent ones (Messengers).
7. (You are) upon the Straight Path.
8. Sent down by The Dignified, The Merciful.
9. In order that you may warn those people whose forefathers were not warned, so they are unaware.
10. Undoubtedly, the Word (for punishment) has been proven against most of them, so they will not believe.

11. We have indeed put chains around their necks, reaching up to the chins, so they remain facing upwards.
12. And We have set a barrier in front of them and a barrier behind them, and covered them from above, so they see nothing.
13. And it is the same for them; whether you warn them or warn them not; they are not to believe.
14. You warn only him who follows the advice and fears The Most Gracious without seeing. Therefore give him glad tidings, of forgiveness and an honourable reward.
15. We will surely bring the dead to life and We are recording what they have sent ahead and the signs which they have left behind. And We have kept counted all things in a disclosing Book.
16. And relate to them an example of the people of that city, when messengers came to them.
17. When We had sent two (messengers) towards them and they belied them, so We strengthened them with a third, now they all said, 'Indeed we have been sent to you.'
18. They said, 'You are not but humans like us, and The Most Gracious has not sent down anything, you are merely liars.'
19. They responded, 'Our Lord knows that undoubtedly we have definitely been sent towards you.'
20. 'And our duty is nothing but to clearly convey (the message).'

21. They (i.e. people of the city) said, 'We think of you as bad luck. Indeed, if you do not desist, we shall surely stone you. You will surely face a grievous punishment by our hands.'
22. They responded, 'Your bad luck is just with you. Are you getting annoyed with being advised? Rather, you are a people who exceed the limits.'
23. And from the furthest side of the city came a man running (a Muslim by the name of Habib Najjaar). He said, 'O my people! Obey the sent ones.'
24. 'Obey those who do not ask any reward, and they are on the straight path.'
25. 'And what (hindrance) do I have for not worshipping Him Who has created me? And towards only Him, you are to return?'
26. 'Shall I appoint other gods except Allah? That, if The Most Gracious intends any harm to me, so their intercession would be of no use to me, nor would they be able to save me.'
27. 'Undoubtedly, I am then clearly in error.'
28. 'Surely I have believed in your Lord, so listen to me.'
29. It was said to him, 'Enter Paradise.' He said, 'Somehow, had my people known.'
30. 'How my Lord has forgiven me and made me amongst the honoured ones.'
31. And thereafter, We did not send down an army from the heaven against his people, nor were We to send down any army there.

32. It was just one shriek; they immediately became extinct.
33. And it was said, that, 'Woe to those bondsmen! When a Messenger comes to them, so they ridicule him.'
34. Have they not seen how many generations We have destroyed before them, that now they are not to return to them?
35. And as many there are; all of them will be brought forth in Our Majestic Court.
36. And a sign for them is the dead earth; We revived it and then We produced from it grains, so they eat therefrom.
37. And We have made in it gardens of dates and grapes, and We have made some springs to flow in it.
38. That they may eat from its fruits, and these (gardens of fruits) are not created by their hands, so will they not be grateful?
39. Purity is to Him Who created all, in pairs, from what the earth produces, and (He made pairs) from themselves (as well), and from those things of which they have no knowledge.
40. And a sign for them is the night from which We draw out (the light of the) day, thereupon they are in darkness.
41. And the sun moves towards its final point (i.e. the Day of Judgement); this is a command of The Almighty, The All-Knowing.
42. And We have appointed phases for the moon till it becomes like a dried (curved) branch of a date-tree.
43. It is not befitting for the sun to overtake the moon (during the night), nor does the night surpass the day, and each one of them is floating in an orbit.

44. And a sign for them is that We carried them in a loaded ship (Ark of Nooh), while they were in the loins of their forefathers.
45. And We have created for them similar boats, in which they ride.
46. And if We will, We can drown them, so there would be none to help them, nor would they be saved.
47. But by Mercy from Us, and to allow enjoyment for a while.
48. And when it is said to them, 'Fear that which is in front of you and that which is to come after you, with this hope that you may attain mercy.' So they turn away.
49. And whenever a sign comes to them from the signs of their Lord, they turn their faces away.
50. And when it is said to them, 'Spend some in His path out of that, which Allah has provided.' So the disbelievers say regarding the Muslims, that, 'Shall we feed him, whom if Allah had willed, would have fed? You are not but in open error.'
51. And they say, 'When will this promise come, if you are truthful?'
52. They await not but just for that one scream, which will seize them while they are caught up in worldly disputes.
53. So neither they will be able to make a will, nor return to their homes.
54. And the Trumpet will be blown; at once, they will run towards their Lord from their graves.

55. They will say, 'Woe to us! Who has awakened us from (our place of) sleep? This is that which The Most Gracious had promised, and the Messengers had spoken the truth.'
56. It will not be, but just one scream and every one of them will immediately gather in Our Majestic Court.
57. So on this day no soul will be wronged in the least; and you will not be recompensed except for what you did.
58. Verily, the dwellers of Paradise, on this Day, will be enjoying heart-desired entertainment with satisfaction.
59. They and their wives are beneath (pleasant) shades, reclining upon thrones.
60. For them in it are fruits and they will have whatever they ask for.
61. Upon them will be 'Peace' (as) mentioned by The Merciful Lord.
62. 'And (it will be commanded) keep yourselves apart today (from the believers), O you criminals'.
63. 'O Children of Aadam! Did I not take a covenant from you that you should not worship the devil? Undoubtedly, he is your open enemy.'
64. 'And you must worship Me; this is the Straight Path.'
65. 'And he has indeed misled a large number of you; so did you not have sense?'
66. 'This is that Hell, of which you were promised.'
67. 'Enter in it today; the recompense of your disbelief.'

68. This Day We shall set a seal on their mouths, and their hands will speak to Us, and their feet, will bear witness to what they used to do.
69. And had We willed, so We could have wiped out their eyes, then they would have rushed towards the path, so they would not have perceived.
70. And had We so willed, so We could have disfigured their faces while they were in their homes, that they would not have been able to go forward nor turn back.
71. And whomever We give long life, We reverse him in creation (i.e. making him go back to weakness after strength). So do they not understand?
72. And We have neither taught him (Prophet Muhammad) to recite poetry, nor does it befit his dignity, it is nothing but advice and the Luminous Quran.
73. That it may warn the one who is alive (i.e. believer), and the Word (of punishment) be proven against the disbelievers.
74. And did they not see that We have created for them cattle, which are made by Our Hand, so they are their owners?
75. And have subjected the animals for them, so they ride some and they eat some.
76. And for them therein are numerous benefits and drinks, so will they not be grateful?
77. And they have appointed other gods except Allah, that they may be helped.

78. And they cannot help them, and they together with their armies will be brought as captives.
79. So you (O Beloved), do not grieve over what they say. Indeed We are aware of what they conceal and what they disclose.
80. And did the man not see that We have created him from a drop of fluid (sperm)? He is an open quarrelsome straightaway.
81. And he mentions an example for Us, and forgot his own creation. He stated, 'Who is such that can revive the bones when they have become disintegrated?'
82. Say you (O Beloved), 'The One Who created them initially will revive them, and He is aware of all (aspects of) creation.'
83. 'The One Who has created for you fire out of the green tree (grows in Arabia), you ignite from it instantly, whenever you want.'
84. And the One Who created the heavens and the earth; can He not create more of the likes of them? Why not? And He is The Supreme Creator, The Knower of everything.
85. And His action is only this, that when He intends (to create) anything, (all) He says to it, 'Be,' immediately it becomes.
86. Therefore, glorified is He in Whose Hand is the control of everything, and towards only Him you will be returned.

Method for Du'a getting accepted

If a sick person is not getting cured, first give some charity and then offer two Rak'at Nafil during the time when it is not Makruh to offer Salah; thereafter, make Du'a pleadingly. **إِنْ شَاءَ اللَّهُ**, Du'a will get

accepted. It is stated on page 59-60 of Fazaail-e-Du'a: (From the manners of Du'a getting accepted) Manner 5: A person should carry out any virtuous deed before making Du'a so that the mercy of Allah **عَزَّوَجَلَّ** turns to him. Sadaqah, especially the one given secretly is an extremely effective act in this regard (i.e. giving charity secretly, in particular, is a highly effective means of Du'a getting accepted). Manner 9: If it is not Makruh time, offer 2 Rak'aat Salah with the sincerity of the heart as it is the means of mercy, and mercy brings about blessing. (*Faizan-e-Sunnat, chap. Nayki ki Da'wat, vol. 2, pp. 254*)

Virtues of Surah Al-Mulk

Sayyiduna Ibn Abbas **رَضِيَ اللهُ عَنْهُمَا** said to a man: 'Shall I not give you a Hadees as a gift which makes you happy?' He humbly said: 'Definitely [yes]!' He **رَضِيَ اللهُ عَنْهُ** said: 'Recite this Surah: **'تَذْرِكُ الَّذِي بِيَدِهِ الْمُلْكُ'**. Teach this Surah to your family members, all of your children, the children of your house, and your neighbours; because it brings about salvation, and on the Day of Judgement, it will intercede with its Lord **عَزَّوَجَلَّ** on behalf of its reciter and it will search for him so that it brings salvation to him from the torment of Hell and because of it, its reciter will attain salvation also from torment.' (*Durr-e-Mansoor, vol. 8, pp. 231*)

Sayyiduna Abdullah Bin Mas'ood **رَضِيَ اللهُ عَنْهُ** has said: When a person will go into the grave, torment will come from the side of his feet, so his feet will say, 'there isn't any way for you from my side because he would recite Surah-al-Mulk in the night'; then the torment will come from the side of his chest or stomach, so it will say, 'there isn't any way for you from my side because he would recite Surah-al-Mulk in the night'; then it will come from the side of his head, so the head will say, 'there isn't any way for you from my side because

he would recite Surah-al-Mulk in the night'. So this Surah is the one that prevents; it prevents the torment of grave. In Tawrah, its name is Surah-al-Mulk. The one who recites it in the night, he carries out a great and excellent deed. (*Mustadrak Haakim, vol. 3, pp. 322, Hadees 3892*)

The Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: I wish that 'تَبْرَكَ الَّذِي يَدْرِهُ الْمَلِكُ' be in the heart of every believer. (*Kanz-ul-'Ummal, vol. 1, pp. 291, Hadees 2645*)

If this Surah is recited after sighting the moon, إِنَّ شَاءَ اللهُ, the reciter will remain safe from hardships for the thirty days of the month because these are thirty Ayahs and they are sufficient for thirty days. (*Ruh-ul-Ma'ani, Surah Al-Mulk, vol. 15, pp. 4*)

Surah Al-Mulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's Name to commence with, The Most Gracious, The Most Merciful.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ
 وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾ الَّذِي خَلَقَ
 سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۗ فَارْجِعِ الْبَصَرَ ۗ هَلْ
 تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِمًا ۗ وَهُوَ
 حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ
 وَاعْتَدْنَا لَهُمُ عَذَابَ السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۗ وَبِئْسَ
 الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّرُ مِنَ
 الْغَيْظِ ۗ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ
 جَاءَنَا نَذِيرٌ ۗ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۗ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾
 وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا
 بِذُنُوبِهِمْ ۗ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ ۗ وَ
 أَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا
 يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا

فَامْتُوا فِي مَنَاصِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ ءَأَمِنْتُمْ مَنَ فِي
السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَنَ فِي السَّمَاءِ أَنْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن
قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ ۗ مَا
يُنْسِكُنَّ إِلَّا الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ آمَنَ هَذَا الَّذِينَ هُوَ جُنْدٌ لَكُمْ
يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ۗ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ آمَنَ هَذَا الَّذِينَ
يَزُرُّكُمْ ۗ إِنْ أَمْسَكَ رِزْقَهُ ۗ بَلْ جَحُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ آمَنَ يَمِينِي مُكِبًّا عَلَى
وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمِينِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ
وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي
ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ ۗ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ
زُلْفَةً سَيَّتْ وُجُوهَ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ
إِنْ أَهْلَكَنِی اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا ۗ فَمَنْ یُجیرُ الْکَافِرِينَ مِنْ عَذَابِ إِلَهِمْ
﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۗ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ
مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا ۗ فَمَنْ یَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

1. Most Blessed is He in Whose control is the entire Kingdom, and He is Powerful over all the things.
2. The One Who created death and life in order that you may be tested, (as to) whose deed is best amongst you; and He only is The Most Honourable, The Most Forgiving.
3. The One Who created the seven heavens; one above the other, and what inconsistency do you see in the creation of The Most Gracious? So lift your gaze and observe, can you see any defectiveness?
4. Then lift your gaze again, your gaze will return towards you failed, exhausted.
5. And indeed We have adorned the lower heaven with lamps (stars), and have (also) made them weapons against the devils, and have prepared for them the punishment of a Blazing Fire.
6. And for those who disbelieved in their Lord, for them is the punishment of Hell; and what an evil outcome.
7. When they will be put into it, they will hear (its dreadful) ferocity, as it boils.
8. As if it will explode with extreme rage; whenever a group is put into it, its guards will ask them, 'Did a warner not come to you?'
9. They will respond, 'Why not! Indeed a warner did come to us, we then belied (him) and said, 'Allah has not revealed anything (upon you), you are not but in great error.'
10. And they will say, 'Had we listened or understood, (today) we would not have been amongst the dwellers of Hell.'
11. So now they acknowledged their sins, therefore accursed be the people of Hell.
12. Indeed those who fear their Lord without seeing, for them is forgiveness and a great reward.
13. And whether you speak softly or with a loud voice; He knows what is within the hearts.

14. Does He Who has created not know? Only He is The One Who knows of every complexity, Aware (of everything else).
15. It is He Who made the earth subservient to you; therefore walk on its paths and eat from the sustenance (bestowed) by Allah; and towards Him only, is resurrection.
16. Do you feel fearless of Him Who has authority in the heaven, that He may cause the earth to swallow you; thereupon it remains trembling (like an earthquake)?
17. Or do you feel fearless of Him Who has authority in the heavens that He may send upon you (storm of) stones? So now you will come to know, how (truthful) was My warning.
18. And indeed those before them had (also) belied, so how (terrible) was My rejection (of them)?
19. And did they not see the birds above them, (sometimes) spreading out and (sometimes) folding their wings? No one except The Most Gracious holds them up (keeps them afloat); indeed He sees everything.
20. Or which army of yours (is capable in) helping you against The Most Gracious? The disbelievers are in nothing but deception.
21. Or who is such that will provide you with sustenance if He withholds His sustenance? Rather, they have become persistent in rebellion and hatred.
22. So is the one who walks with his head hanging down (not seeing from any side) more rightly guided, or one who walks upright on the Straight Path?
23. Say you (O beloved), 'It is He Who created you, and created ears and eyes and hearts for you; how little you acknowledge (His) right.'
24. Say you (O beloved), 'It is He Who has scattered you on the earth, and towards Him only, will you be raised.'
25. And they (mockingly) say, 'When will this promise (of punishment) come, if you are truthful?'
26. Say you (O beloved), 'This knowledge is with Allah, and I am purely a clear warner.'

27. So when they will see it (i.e. the punishment) close by, the faces of the disbelievers will be terrified, and it will be said to them, 'This is which you were asking for.'
28. Say you (O beloved), 'Have a look, if Allah was to either destroy me and those with me, or have mercy on us, so who is the one that will protect the disbelievers from the painful punishment?'
29. Say you (O beloved), 'Only He is The Most Gracious, we have believed in Him, relied upon Him only; so now you will come to know who is in open error.'
30. Say you (O beloved), 'Have a look, if in the morning your water was to be sunk away into the earth, so who is the one that can bring back the water, flowing before the eyes?'

The grave breaks the ribs

It is narrated: When a disobeyer of parents is buried, the grave squeezes him to such an extent that his ribs (break and) intertwine with each other. (*Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 2, pp. 139*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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Majlis Tajheez o Takfeen

(Dawat-e-Islami)

Contact on the following number for the Ghulsh of deceased Islamic brothers:

Area:

Contact no:

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

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Majlis Tajheez o Takfeen

(Dawat-e-Islami)

Contact on the following number for the Ghulsh of deceased Islamic sisters:

Area:

Contact no:

Ah! Her Lamhah Gunah ki Kasrat aur Bhermar Hay

*Ah! Her lamhah gunah ki kasrat aur bhermar hay
Ghalba-e-Shaytan hay aur Nafs-e-bad-atwar hay*

*Mujrimon kay wasitay dozakh bhi shu'lah-bar hay
Her gunah qasdan kiya hay, is ka bhi iqrar hay*

*Haye! Na-fermaniyan bad-kariyan bay-bakiyan
Ah! Naamay mayn gunahaun ki bari bhermar hay*

*Chhup kay logon say gunahaun ka raha hay silsilah
Tayray aagay Ya Khuda her jurm ka izhar hay*

*Zindagi ki sham dhalti ja rahi hay haye Nafs
Garm rauz-o-shab gunahaun ka hi bas bazar hay*

*Ya Khuda! Rahmat Tayri haawi hay Tayray qahar per
Fazl-o-rahmat kay saharay jee raha badkar hay*

*Banda-e-badkar hoon, bayhad zaleel-o-khuwar hoon
Maghfirat ferma Ilahi! Tu bara Ghaffar hay*

*Maut kay jhatkon pay jhatkay aa rahay hayn al-madad
Sakht bay-chayni kay 'aalam mayn ghira beemar hay*

*Ab sar-e-baaleen khudara muskuratay aaiye
Jan-balab Shah-e-Madinah taalib-e-deedar hay*

*Ghusl daynay kay liye ghassal bhi ab aa chuka
Ghusl e mayyit ho raha hay aur kafan tayyar hay*

*Ya Nabi! Paani say saara jism mayra dhul gaya
Naama-e-a'maal ko bhi ghusl ab derkar hay*

Laad ker kandhon pay ahab ah! Qabristan chalay

Wasitay tadfeen kay, gehra gerha tayyar hay

Qabr mayn mujh ko lita ker aur matti dal ker

Chal diye sathi na pas ab koi rishtay-dar hay

Khuwab mayn bhi aysa andhayra kabhi daykha na tha

Jaysa andhayra hamari qabr mayn Sarkar hay

Ya Rasoolallah! Aa ker qabr roshan ki-jiye

Zaat bayshak aap ki to mamba'-e-anwaar hay

Qabr mayn Shah-e-Madinah aa chukay Munkar Nakeer

Ho karam! Lillah bandah baykas-o-na-chaar hay

Ya Nabi! Jannat ki khirki qabr mayn khulwaiye

Phir to fazl-e-Rab say apni qabr bhi gulzar hay

Tu nay dunya mayn bhi 'aybaun ko chhupaya Ya Khuda

Hashr mayn bhi laaj rakh layna kay Tu Sattaar hay

Naykiyan pallay nahin Aqa shafa'at ki-jiye

Aap ki nazar-e-karam hogi to bayra paar hay

Ya Nabi! 'Attar ko Jannat mayn day apna jawaar

Wasitah Siddeeq ka jo tayra yar-e-ghaar hay

Kash! Ho aysi Madinay mayn kabhi to haziri

Yeh khabar aaye watan mayn mer gaya 'Attar hay

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ka'bay kay Badr-ud-Duja Tum Pay Karoron Durood

Ka'bay kay Badr-ud-Duja tum pay karoron Durood

Taybah kay Shams-ud-Duha tum pay karoron Durood

Shafi'-e-rauz-e-jaza tum pay karoron Durood

Daafi'-e-jumlah bala tum pay karoron Durood

Aur koi ghayb kya tum say nihan ho bhala

Jab na Khuda hi chhupa tum pay karoron Durood

Dil karo thanda mayra woh kaf-e-pa chand sa

Seenay pay rakh do zara tum pay karoron Durood

Zaat huyi intikhab, wasf huway la-jawab

Naam huwa Mustafa tum pay karoron Durood

Tum ho hafeez-o-mugheez, kya hay woh dushman khabees

Tum ho to phir khauf kya tum pay karoron Durood

Woh shab-e-Mi'raaj raj woh saf-e-Mahshar ka taj

Koi bhi aysa huwa tum pay karoron Durood

Gerchay hayn bay-had qusoor, tum ho 'afw-o-ghafoor

Bakhsh do jurm-o-khata tum pay karoron Durood

Bay-huner-o-bay-tameez kis ko huway hayn 'azeez

Aik tumharay siwa tum pay karoron Durood

Aas hay koi na pas, aik tumhari hay aas

Bas hay yehi aasira tum pay karoron Durood

Ah woh rah-e-Siraat, bandon ki kitni bisaat

Al-madad ay rahnuma tum pay karoron Durood

Seenah kay hay daagh daagh keh do karay bagh bagh

Taybah say aa ker saba tum pay karoron Durood

Tum ho jawwad-o-kareem, tum ho ra`oof-o-raheem

Bheek ho Daata 'ata tum pay karoron Durood

Khalq kay haakim ho tum rizq kay qasim ho tum

Tum say mila jo mila tum pay karoron Durood

Aik taraf a`da-e-Deen, aik taraf haasideen

Bandah hay tanha Shaha tum pay karoron Durood

Ganday nikammay kameen mehangey haun kori kay teen

Kaun hamayn paalta tum pay karoron Durood

Ayson ko na`mat khilao doodh kay sherbat pilao

Ayson ko aysi ghiza tum pay karoron Durood

Apnay khata-wareen ko apnay hi daaman mayn lo

Kaun karay yeh bhala tum pay karoron Durood

Ker kay tumharay gunah, mangeyn tumhari panah

Tum kaho daaman mayn aa tum pay karoron Durood

Ker do `adu ko tabah, haasidon ko ru barah

Ahl-e-wila ka bhala tum pay karoron Durood

Ham nay khata mayn na ki, tum nay `ata mayn na ki

Koi kami Sarwara tum pay karoron Durood

Kam ghazab kay kiye is pay hay Sarkar say

Bandon ko chashm-e-riza tum pay karoron Durood

Aankh `ata ki-jiye, is mayn ziya di-jiye

Jalwah qareeb aa gaya tum pay karoron Durood

Kaam woh lay li-jiye, tum ko jo raazi karay

Theek ho naam-e-Raza tum pay karoron Durood

Announcement of a person's demise

So and so, son/daughter of so and so has passed away, **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**, **إِنْ هَذَا أَلِ اللَّهِ عَزَّوَجَلَّ**, Salat-ul-Janazah of the deceased will be offered after Salat-ul-..... at such and such a place. Join and earn reward in this world and the Hereafter.

Make the following announcement before the Salat-ul-Janazah of a Baaligh

The family members and relatives of the deceased; please pay attention! If the deceased has ever hurt your feelings in his life, or has violated your right, or he owes you debt, forgive him, seeking the pleasure of Allah **عَزَّوَجَلَّ**, **إِنْ هَذَا أَلِ اللَّهِ عَزَّوَجَلَّ**, it will benefit the deceased and you will also earn reward. Now listen to the intention and method of Salat-ul-Janazah. 'I make the intention of the Salah of this Janazah, for the sake of Allah **عَزَّوَجَلَّ**, led by this Imam; Du'a is for this deceased person.' There is no harm if you do not remember these words, it is necessary that you have the following intention in your heart: I am offering the Salat-ul-Janazah of this deceased person. When the Imam says **اللَّهُ أَكْبَرُ**, raise your hands up to the ears and thereafter, while saying **اللَّهُ أَكْبَرُ**, immediately fold your hands below the navel as usual, and recite Sana. In Sana, add **وَجَلَّ كُنَاءُكَ** after **وَتَعَالَى جَدُّكَ**. When the Imam says **اللَّهُ أَكْبَرُ** for the second time, say **اللَّهُ أَكْبَرُ** without raising the hands; then recite Durood-e-Ibraheem which is recited in Salah. When the Imam says **اللَّهُ أَكْبَرُ** for the third time, say **اللَّهُ أَكْبَرُ** without raising the hands and recite "Du'a of Janazah" of a Baaligh¹. When the Imam says **اللَّهُ أَكْبَرُ** for the fourth time, say **اللَّهُ أَكْبَرُ**, unfold both your hands and leave them straight.

¹ If the Janazah is of a non-Baaligh or non-Baalighah, make the announcement for reciting their respective Du'a.

Thereafter, perform Salaam with the Imam according to the prescribed method. (*Namaz-e-Janazah ka Tariqah, pp. 19*)

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has stated: Make the following announcement after the burial:

Devotees of the Prophet! Please pay attention

إِنَّ هَذَا لِلَّهِ عَزَّوَجَلَّ! Now the Surahs of the Holy Quran will be recited; listen to them very attentively. Then Azan will be called out, reply to it. Then Du'a will be made. It is the first “night of the grave” of the deceased. This is the time of real trial. The cursed Satan tries to deceive in the grave. When the deceased is asked, **‘مَنْ رَبُّكَ؟’** i.e. Who is your Lord?, the Satan gestures towards himself and says to the deceased to reply: ‘He is my Lord.’ On such an occasion, Azan is very beneficial for the deceased because by the blessing of Azan, the deceased finds refuge from the evil of Satan. By virtue of Azan, mercy descends, grief of the deceased ends, his anxiousness comes to an end, he attains salvation from the torment of fire and torment of grave; moreover, he remembers the answers to the questions of Munkar-Nakeer. (*Monthly Magazine Faizan-e-Madinah, Jumadal Ukhra 1439 AH March 2018 edition, pp. 25, extracted from Fatawa Razawiyyah, vol. 5, pp. 672*)

Backbiting burns virtues

It is narrated: Even fire does not burn dry wood as fast as backbiting burns virtues of a person. (*Ihya-ul-'Uloom, vol. 3, pp. 183*)

Virtues of troubles

Two sayings of the Holy Rasool ﷺ:

1. Whatever grief, trouble, sorrow, distress, hurt and pain befalls a Muslim, even if a thorn pricks his foot, Allah ﷻ forgives his sins because of it. (*Sahih Bukhari, vol. 4, pp. 3, Hadees 5641*)
2. On the Day of Judgement, when reward will be given to troubled people, the people who live with peace and safety will wish that their skins had been cut with scissors in the world. (*Sunan-ut-Tirmizi, vol. 4, pp. 180, Hadees 2410*)

*Jay Sohna mayray dukh vich raazi
Tay mayn sukh noon chullhay paavan*

3. The Beloved Rasool ﷺ visited Sayyidatuna Umm-us-Saa'ib رضى الله عنها. He ﷺ said: 'What has happened to you that you are shivering?' She humbly replied: '[I] have fever. May Allah ﷻ not give blessing in it.' He ﷺ said: 'Do not curse fever as it removes the mistakes of a person just like a furnace [removes] the dirt of iron.' (*Muslim, pp. 1392, Hadees 2575*)
4. Sayyiduna Ataa Bin Abu Rabaah رضى الله عنه has stated: Sayyiduna Ibn Abbas رضى الله عنهما said to me, 'shall I not show you a woman who is amongst the dwellers of Paradise?' I humbly said: 'Do show [me].' He said: This Habashi woman. When she came to the Holy Rasool ﷺ, she humbly said, 'Ya Rasoolallah ﷺ! I am suffering from epilepsy due to which my Satr, i.e. veiling, gets uncovered. Therefore, please make Du'a to Allah ﷻ for me.' He ﷺ responded: 'If you wish, have patience, and Paradise is for you; and if you wish, I make Du'a to Allah ﷻ for you that He grants you good health.' So

she humbly said: ‘I will have patience.’ She then humbly said: ‘My Satr gets uncovered. Please make Du’a to Allah ﷺ that my Satr does not get uncovered.’ Then, the Holy Rasool ﷺ made Du’a for her. (*Bukhari, vol. 4, pp. 6, Hadees 5652*)

5. The Beloved Rasool ﷺ has said: The one who has remained ill for one night, had patience and remained pleased with the will of Allah ﷺ, he has become free from sins just like his mother has given birth to him today. (*Nawadir-ul-Usool Hakeem Tirmizi, vol. 3, pp. 147*)
6. Sayyiduna Dahhaak رَحْمَةُ اللهِ عَلَيْهِ has stated: The one who does not suffer from a trouble or a problem even once in every forty nights, there is no goodness for him in the court of Allah ﷺ. (*Mukashafa-tul-Quloob, pp. 43*)

O my fortunate sick Islamic brother! Have you observed! **‘Illness and trouble’** are such great blessings as Allah ﷺ erases the sins of a person and elevates his ranks by them. Certainly, whether it is an illness or a wound, mental stress or anxiety, sleeplessness or mental disorders, grief because of children or childlessness, poverty or a huge burden of debt; in short, a Muslim gets reward for suffering from troubles. Have patience in every situation because trouble does not end by complaining and showing impatience, rather, one suffers a loss which is a great one, i.e. one gets deprived of the reward that he can earn through having patience.

Remember! The most dangerous disease is the disease of Kufr [unbelief]. Moreover, the disease of sins is also a matter of great concern. Concealing a trouble, illness and problem from people is an act of reward. The Beloved Rasool ﷺ has stated: ‘The one who has suffered from trouble in his wealth or

body [and] then he has kept it hidden and has not complained to people, then it is upon the grace of Allah عَزَّوَجَلَّ to forgive him.’ (Al-Mu’jam-ul-Awsat Tabarani, vol. 1, pp. 214, Hadees 737)

7. Sayyiduna Shaykh Sa’di رَحْمَةُ اللهِ عَلَيْهِ has stated: Once, there was a pious person on the bank of a river. A cheetah had bitten his blessed foot and the wound had become extremely dangerous. People had gathered and they were sympathising with him but he was saying: ‘It’s not a matter of concern. Rather, it is a time of gratefulness as I have been afflicted with a physical disease. What would I do if I indulged in the disease of sins?’ (Gulistan-e-Sa’di, pp. 60) As we cure our physical diseases, may Allah عَزَّوَجَلَّ bless us with the Madani mindset of remaining patient and curing the disease of sins as well.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Asal barbad kun amraaz gunahaun kay hayn

Bhai! Kyun is ko faramosh kiya jata hay

O grief-stricken people! O the sick! O troubled ones! Beware, lest Satan tricks you into complaining or being impatient about the great blessing of illness and trouble which you have got, or مَعَادَةَ اللهِ عَزَّوَجَلَّ makes you miss your Salahs; thus, making you face troubles in the Hereafter. Remember! A person is not exempt from offering Salah in any circumstance.

وَالسَّلَامَ مَعَ الْأَكْرَامِ

www.dawateislami.net

Letter of condolence

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From: Majlis Maktubaat-o-Ta'wizaat-e-Attariyyah (Dawat-e-Islami)

To:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

May Allah ﷻ shower His mercy on the deceased and his grave, remove all the barriers between his grave and the blessed Raudah of the Beloved Rasool ﷺ and make him engrossed in seeing the beauty of Rasoolullah ﷺ, forgive the deceased without accountability and bless him with the neighbourhood of the Beloved Rasool ﷻ in Jannat-ul-Firdaus, bless all the family members, friends and relatives of the deceased with patience, and grant them great reward for having patience.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ajab sara hay yeh dunya yahan pay sham-o-sahar

Kisi ka kooch kisi ka qiyam hota hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

This world is a strange deceptive place. At one place, preparations are being made for someone's funeral but at another place, a groom is being prepared for marriage. At one place, people are rejoicing at a happy occasion but at another place, people are crying at someone's death. At one place, an extremely well-dressed groom, wearing perfume is happily walking towards the room of his bride, but at another place, someone is being transferred to a hospital in

an ambulance in the state of extreme grief and despair. At one place, a groom is happily spending his every moment but at another place, a patient is increasingly groaning; and then the morning dawns. A groom is happily enjoying his sweet sleep on a comfortable bed after spending the first night of his marriage, whereas in a hospital, a poor patient is dying in the frightening and hopeless environment of a hospital.

Naseem-e-subh gulshan mayn gulaun say khailti hogi

Kisi ki aakhiri hichki kisi ki dil lagi hogi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Beware! Beware! Beware! Uncovering the hair, hurting the face, tearing clothes from the chest, and beating the thighs at someone's demise are all Haraam and the acts of ignorance which lead towards the Hell. Read about the terrifying punishment for wailing over the deceased and tremble with the fear of Allah عَزَّوَجَلَّ.

Two sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the punishment for wailing over the deceased:

1. If a woman who wails over the deceased does not repent before her death, on the Day of Judgement, she will be made to stand such that she will be wearing a shirt of tar and a shirt of mange (an itchy disease). (*Sahih Muslim, pp. 465, Hadees 934*)
2. The one who dies and a weeping person weeps by mentioning his good attributes, Allah عَزَّوَجَلَّ appoints two angels at that deceased person who punch him in the chest and say: Were you like this? (*Tirmizi, vol. 2, pp. 305, Hadees 1005*)

There is Ijma [consensus of Ulama] that it is Haraam [prohibited] to wail over the deceased, i.e. crying loudly after stating the

attributes of the deceased exaggeratedly. Likewise, wailing, and shouting while saying 'وا مصيبتا' (i.e. Oh misfortune!) [are also Haraam acts]. (*Bahar-e-Shari'at, vol. 1, pp. 854*) If somebody has made this mistake, he should repent straightaway.

Ker lay taubah Rab ki rahmat hay bari

Wernah dozakh mayn saza ho gi kari

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

It is not forbidden to shed tears silently for a deceased person. In fact, our Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had shed tears at the sad demise of his beloved son, Sayyiduna Ibraheem رَحِمَهُ اللَّهُ عَنَّهُ. However, it is necessary to avoid wailing over the deceased and wailing. Regretfully, women usually wail more. It has perhaps become a tradition that family members or relatives deliberately cry and wail in front of the one who comes to express condolences at someone's demise. At times, feeling deep grief, مَعَادَ اللَّهُ عَزَّوَجَلَّ even statements of Kufr are uttered.

The book "Kufriyah Kalimat kay baaray mayn Suwal Jawab" authored by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ contains the definitions of Iman, Tawheed, Kufr and Shirk, definitions and laws regarding a Kafir and Murtad, definitions and laws regarding Kufr-e-Iltizami and Kufr-e-Luzoomi, and information regarding many other important rulings. Moreover, it also contains hundreds of examples of statements of Kufr, and information regarding some acts of Kufr in the form of questions and answers. Read this book yourself and also persuade others to do so.

Method of Tajdeed-e-Iman [renewal of Iman]

The repentance for the Kufr of which one intends to repent will be

accepted only when one accepts that Kufr to be a Kufr and also has hatred and aversion to that Kufr in his heart. While repenting, one should also mention the Kufr that has been committed. For example: ‘Ya Allah **عَدَّوَجَلَّ**! I have uttered this Kufr: ‘Ya Allah **عَدَّوَجَلَّ**! You could have at least had mercy on his young age’; I repent of this Kufr. ‘**لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**.’ (None is worthy of worship except Allah **عَدَّوَجَلَّ**; Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Rasool of Allah.)’ In this way, one has repented for the specific Kufr and also done Tajdeed-e-Iman.

Method of Tajdeed-e-Nikah [renewal of Nikah]

Tajdeed-e-Nikah means: Performing a new Nikah with a new Mahr [dowry]. It is not necessary to gather people for this purpose. Nikah is the name of Eejab [proposal] and Qubool [acceptance]. However, it is necessary that at least two Muslim men, or a Muslim man and two Muslim women are present as witnesses at the time of Nikah. The Khutbah of Nikah is not a condition, rather, it is Mustahab. If a person has not memorised the Khutbah, Surah Al-Fatihah can also be recited after reciting ‘**أَعُوذُ بِاللَّهِ**’ and ‘**بِسْمِ اللَّهِ**’. The Mahr of at least ten dirhams, i.e. 2 Tolas and 7.5 Masha of silver (30 grams and 618 milligrams of silver according to the present measuring unit), or the amount of money equal to its value is Wajib.

For example, you have made the intention of a Mahr of 786 PKR which will be paid later (but do check that the price of the aforementioned amount of silver is not higher than 786 PKR at the time of fixing the Mahr). Then do ‘Eejab’ in the presence of the aforementioned witnesses, i.e. say to the woman: ‘I performed Nikah with you in exchange for a Mahr of 786 PKR.’ The woman should say: ‘I accepted.’ Nikah has taken place. It is also possible that the woman does ‘Eejab’ after reciting Khutbah or Surah al-

Fatihah, and the man says: 'I accepted.' Nikah has taken place. After the Nikah, the woman can even waive the Mahr if she wishes but the man should not ask the woman to waive the Mahr without a Shar'i need.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The non-observance of veiling is a sin, Haraam, and an act that leads towards Hell. A woman must veil from all of her male maternal and paternal cousins, and vice versa. Likewise, veiling also applies between a man and the wives of his father's and mother's brothers, and a woman must veil from the husbands of her father's and mother's sisters, and also with someone she refers to as 'brother' who is not really her biological brother. A man and the sister of his wife, a woman and the brother of her husband, in fact, a Murshid [spiritual guide] and his female Mureed, and a male teacher and a female student must observe veiling from each other. Remember! The non-observance of veiling is an act that leads towards the Hell. These all are the laws of Shari'ah which have been mentioned above. Beware, don't be tricked by your Nafs, otherwise you might face severe difficulty after the death. The habit of getting angry at every second issue is an extremely destructive one. At times, the entire family gets destroyed due to it. Try to give up the habit of useless conversation. Remember! Talking is also an "act", and a person will be held accountable on the Day of Judgement for each and every word.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Islamic brothers of the family should definitely attend the weekly Sunnah-inspiring Gathering of Dawat-e-Islami regularly in their city from the beginning till the end, and Islamic sisters should

also definitely attend the Sunnah-inspiring Gathering for Islamic sisters regularly in their area from the beginning till the end. While performing Fikr-e-Madinah, fill in the booklet of Madani In'amaat daily, which is a method for becoming pious, and submit it on the 1st of every Madani [Islamic] month. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, due to it, you will receive great goodness in this world and the Hereafter. Purchase Maktaba-tul-Madinah's booklets and memory cards of Sunnah-inspiring speeches and Madani Muzakarabs, and keep attaining benefits from them (all these can also be downloaded from Dawat-e-Islami's websites: www.dawateislami.net and www.ilyasqadri.com). Islamic brothers should collectively attend the weekly collective Madani Muzakarah, and Islamic sisters should attend it at home through Madani Channel. In fact, watch every Madani Muzakarah.

Moreover, keep watching 100% Shari'ah compliant Madani Channel of Dawat-e-Islami yourself and also persuade others to watch it. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, your house will become illuminated by the light of Sunnah. At your home, start the Dars of Faizan-e-Sunnat which is a beautiful collection of countless Sunnahs. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, Madani environment will prevail in the house. To convey reward to the deceased, every male family member (who is at least 22 years old) should definitely travel with a 3-day Madani Qafilah of Dawat-e-Islami at least once. (Those who are under 22 years of age can travel with their father or real brother.) In fact, make it your routine to travel with Madani Qafilah every month. Purchase the pamphlet, namely "Fazaail-e-Aafaat [virtues of troubles]" from Maktaba-tul-Madinah or download it from the website, and do read it. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, your troubles will become painless for you. If possible, purchase 125 copies of the same pamphlet and distribute them to convey reward to your deceased relative. Read out this "letter of condolence" in the gathering for conveying reward.

Thousands of letters and e-mails are sent to Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہم العالیہ from all over the world. When it is almost impossible for him to just read all the letters and emails, how can it be possible for him to give a reply to each of them, and that too a hand-written one? Therefore, '**Majlis Maktubat-o-Ta'wizat-e-Attariyyah**' has been formed for this purpose. The Islamic brothers of this Majlis read the letters and try to give reply according to their own skills and expertise. However, the envelope which says 'private' or 'no one is permitted to read it except for Ilyas Qaadiri', etc. is sent back to the sender without reading the letter provided that the envelope contains the name and postal address of the sender. In case there is no name and address, the letter is buried [according to the Shar'i procedure].

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

وَالسَّلَامَ مَعَ الْإِكْرَامِ

Majlis Maktubaat-o-Ta'wizat-e-Attariyyah (Dawat-e-Islami)

Do not accept any gift for giving Ghusl and shroud

(Read out the following text when someone gives a gift)

The ruling on Ghusl and shrouding states that it is not permissible for a person to charge [for giving Ghusl] if anyone else is not there who can give Ghusl; however, he can charge for giving Ghusl if there are other people as well who can give Ghusl, but not charging for it is Afdal [superior].

(Bahar-e-Shari'at, vol. 1, pp. 812; Maktaba-tul-Madinah)

The Islamic brothers and Islamic sisters associated with Dawat-e-Islami are motivated to carry out funeral rites in Islam 'فِي سَبِيلِ اللَّهِ'. Moreover, Madani Markaz has instructed us not to take any type of gift for giving Ghusl and shroud, and carry out this work solely to please Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, we do not take any gift or fee.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Excellence of remembering death

It is narrated from Sayyiduna Sahl Bin Sa'd رَضِيَ اللَّهُ عَنْهُ, and some pious predecessors said: The one who remembers death extensively gets respect through three things:

1. Taufeeq of repenting soon
2. Contentment of the heart
3. Activeness in worship

And the one who has forgotten death will be subjected to three things:

1. Delay in repentance
2. Discontentment with sufficient sustenance

3. Laziness in worship. (*At-Tazkirah lil-Qurtubi, pp. 14*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Madani advice

اللَّهُمَّ! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri Razavi داعية بَرَكَاتُهُمُ الْعَالِيَةِ is an incomparable personality of the present era. By the blessing of becoming his Mureed, hundreds of thousands of Muslims have repented of sinful life and are now living a peaceful life, following the commandments of Allah عَزَّوَجَلَّ and the Sunnahs of His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If you haven’t yet become a Mureed of any Shaykh [spiritual guide] who fulfils the Shar’i conditions, being the well-wisher of Muslims, it is our Madani advice to you to become a Mureed of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat داعية بَرَكَاتُهُمُ الْعَالِيَةِ in order to benefit from his blessings and favours. إِنْ شَاءَ اللَّهُ, you will become successful in this world and the Hereafter.

Method of becoming a Mureed

If you want to become a Mureed yourself or want to make anyone else a Mureed or Taalib, sequentially write your name or the concerned person’s name, father’s name and age in the form given below and send it to the following address:

*Maktab Majlis Maktubat-o-Ta’wizat-e-Attariyyah, Aalami Madani
Markaz Faizan-e-Madinah, Mahallah Saudagran, Purani Sabzi Mandi,
Bab-ul-Madinah (Karachi)*

إِنْ شَاءَ اللَّهُ, that person will also be initiated into the spiritual order of Qadiriyyah, Razawiyyah, ‘Attariyyah.

(Write your address in capital letters in English.)

1. Write your name and address clearly with a ballpoint pen. Write uncommon names or words carefully and very clearly. If a single address is sufficient for all the names, you don't need to rewrite it.
2. You must write the name of a Mahram or head of the family in address.
3. If you want separate Maktubaat [letters] for each of the names, do send envelopes along with the form.

#	Name	Male/Female	S/o, D/o	Father's Name	Age	Complete Address

Email: Attar@dawateislami.net

الْعَمَلُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالشُّكْرُ وَالشُّكْرُ قَلْبٌ عِنْدَ الْمُرْسَلِينَ لَأَبْعُدُ قَائِمًا بِاللَّهِ مِنَ الشُّكْرِ الْإِيمَانِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.' 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, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ



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