

کفن چوروں کے انکشافات

Disclosures from **Shroud Thief**



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

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کفن چوروں کے انکشافات

Kafan Choron kay Inkishafat

DISCLOSURES FROM SHROUD THIEF

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

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An English translation of 'Kafan Choron kay Inkishafat'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ 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 عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

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

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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DISCLOSURES FROM SHROUD THIEF

No matter how lazy Satan tries to make you feel, read this booklet from beginning to end. You will develop enthusiasm for Salahs and good deeds as well as hatred towards sins, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.



Excellence of reciting Salat upon the Beloved Rasool ﷺ

The Munificent and Beneficent Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have papers made of silver and pens made of gold. They write [the names of those] who recite Durood on me in abundance on the day of Thursday and the night of Friday [i.e. the night that starts after the sun sets on Thursday].'

(Al-Firdaus, vol. 1, pp. 184, Hadees 688)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

1. Story of a shroud thief (parable)

There was a thief who had stolen hundreds of shrouds. Through Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he repented of shroud-stealing. When asked by Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the shroud thief described the mysterious incidents of three graves. He stated:

Fire chains

I once dug a grave and saw a heart-trembling scene. The face of the dead person was blackened, his hands and feet were tied with chains of fire and blood and pus were flowing out of his mouth. An extremely horrible smell was also emanating from him. Seeing this terrible scene, I was about to run away in fear but the dead person spoke, ‘Why are you running away? Come here and listen to me. I will tell you the sin I am being punished for.’ Listening to the cry of the dead person, I stood motionless and, having gathered all of my courage, I went near the grave. As I peeped into the grave, I saw that the angels of punishment had tied chains of fire around his neck and were sitting there. I asked the dead person, ‘Who are you?’ He replied, ‘I am a Muslim and a son of a Muslim but alas! I was a drinker and fornicator. I died in the same state of self-indulgence. I am now being punished.’ Further telling his story, the shroud thief stated:

Black dead person

When I dug a grave on another occasion for the purpose of stealing the shroud, a black dead person stood up, with his tongue hanging out. Fire was engulfing him from all four sides. The angels were standing there, having chained up his neck. As soon as the dead person saw me, he called out, 'Brother! I am terribly thirsty. Make me drink only a little water.' But the angels said to me, 'Be warned! Do not give water to this Salah-missing person.' Then, gathering courage, I asked the dead person, 'Who were you and what's your sin?' He replied, 'I was a Muslim but alas! I disobeyed Allah too much. And, like me, many people are being punished.' The shroud thief further stated:

Garden in grave

Similarly, I once dug a grave and saw that it was very vast from the inside and there was also a very beautiful garden where streams were flowing and a handsome young man was enjoying in the garden. I asked the young man, 'What is the deed that has earned you this reward?' He replied that he had heard from a preacher, 'Allah forgives the person who offers six Rak'at Nafil Salah on the day of Ashura [عاشورا]. Hence I used to offer six Rak'at Salah on the day of Ashura every year.'

(Rahat-ul-Quloob, pp. 60)

2. Five graves (parable)

A terrified person once came to the court of Abdul Malik – a caliph. The person said, ‘Your Highness! I have committed deadly sins. I want to know if I may be forgiven or not.’ The caliph asked, ‘Is your sin bigger than the earth and the sky?’ He replied, ‘My sin is bigger.’ The caliph asked, ‘Is your sin bigger than the Lawh and the Qalam?’ He replied, ‘My sin is bigger.’ The caliph asked once again, ‘Is your sin bigger than the ‘Arsh and the Kursi?’

He replied, ‘My sin is bigger.’ The caliph said, ‘Brother! Indeed, your sin cannot be bigger than the mercy of Allah.’ Listening to it, the person burst into tears and started crying uncontrollably. The caliph said, ‘Brother! When would you tell me your sin?’ Upon this, the person said, ‘Your Highness! I feel deeply ashamed at telling it to you but I am going to tell it. Maybe you find some way for me to repent.’ Having said this, he started relating his terrible tale in these words: Your Highness! I am a thief of shrouds. Tonight, I dug five graves, learned a lesson and made up my mind to repent of sins.

Consequences of drinking alcohol

As I dug the first grave with the purpose of stealing the shroud, I saw that the face of the dead person had been turned from the Qiblah. Terrified, I turned back but was taken aback by a voice from Ghayb. Someone was saying, ‘Ask the dead person the reason for punishment.’ I was afraid and said, ‘I don’t have the

courage to ask. You tell me.’ The voice called out, ‘This person was a drinker and fornicator.’

Pig-like dead person

As I dug the second grave, there was an extremely frightening scene in front of me. The face of the dead person was like that of a pig. He was shackled and chained. A voice from Ghayb came, ‘He would swear false oaths and earn Haraam sustenance.’

Fire nails

When I dug the third grave, there was a frightening scene in it too. The tongue of the dead person was hanging out from the back of his neck and nails of fire were driven into his body. The voice from Ghayb said, ‘He would commit backbiting and tale-telling and would provoke quarrels between people.’

Engulfed by fire

When I dug the fourth grave, I saw an absolutely horrific scene. The dead person was being turned over in fire. The angels were hitting him with the hammers of fire. I suddenly became terrified and I ran away but the voice of Ghayb was echoing in my ears, ‘This unfortunate person was lazy in offering Salahs and in keeping the Sawm of Ramadan.’

Reward for repentance in youth

As I dug the fifth grave, the situation was quite different from the previous four graves. The grave was vast as far as the eye could see. Inside the grave was sitting a beautiful-faced young man on a throne. The voice of Ghayb said, ‘He repented in his youth and would offer Salah and keep Sawm steadfastly.’

(Tazkira-tul-Waa'izeen, pp. 612)

(3-4) Lead-filled skull (parable)

(3) Sayyiduna Abdul Mu`min Bin Abdullah Bin Isa رحمته الله تعالى عليه stated that there was a thief of shrouds. He repented of this sin. I once asked him, ‘Share with me any hair-raising experience you had when you used to steal shrouds.’ Upon this, he said, ‘I once dug a grave and saw that nails were driven into the entire body of the dead person. A large nail was driven into his head and another into the area between his legs.’ (4) Another shroud thief was questioned, so he replied, “I saw a skull filled with melted lead.’ *(Sharh-us-Sudoor, pp.173)*

(5) Mysterious blind man (parable)

There was a blind beggar who would hide his eyes and would beg people in a very strange manner, saying: ‘If someone gives me anything, I will tell him something strange; and if anyone gives me something more, I will show him something strange

too.’ Abu Ishaq Ibraheem رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: Someone gave him something, so I [i.e. Abu Ishaq Ibraheem] stood beside him. The beggar showed his eyes. I was surprised to see that in place of his eyes there were two holes that one could see through. The beggar then told his terrible tale in these words, ‘I was a notorious shroud thief in my city and people used to fear me. By chance, the judge of the city fell ill. When he lost all hopes of remaining alive, he sent one hundred dinars to me (in bribes) along with the message that he wanted to protect his shroud from me in return for those one hundred dinars.

I made a commitment to him. By chance, he became healthy but then fell ill again after some period of time and died. I thought to myself, ‘Those one hundred dinars (bribes) were gifted to me for not stealing his shroud during the previous disease.’ Therefore, I dug his grave and found the signs of punishment in it. The judge was sitting in the grave with his hairs tousled [i.e. untidy] and reddening eyes. In the meantime, I felt pain in my knees. All of a sudden, someone pierced my eyes with fingers, making me blind. He then said, ‘O bondman of Almighty! Why do you get aware of the matters kept secret by Allah?’ (*Sharh-us-Sudoor, pp.180*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward and punishment for the deceased even if not buried in the grave

Dear Islamic brothers! Punishment in the grave is the truth. In fact, punishment in the grave is the other name of punishment in **Barzakh** [برزخ]. This is called punishment in the grave for the reason that people usually are buried in graves. Otherwise, even if someone burns to death or drowns or is eaten by fish or is torn into pieces by the beasts of the jungle or is eaten by insects and centipedes or his ashes are blown in the air; he will be rewarded or punished for his deeds whatever the case.

Meaning of Barzakh

The word **Barzakh** literally means a barrier or a veil. In terminology, it means the period from death to resurrection on the Day of Judgement. Mentioning **Barzakh** in Ayah 100 of Surah Al-Mu`minoan, part 18, Allah عَزَّوَجَلَّ has said:

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

And in front of them is a barrier until the Day in which they will be raised. [Translation of Quran (Kanz-ul-Iman)] (Part 18, Surah Al-Mu`minoan, Ayah 100)

Commenting on the above Ayah, Sayyiduna Mujahid رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: [مَا بَيْنَ الْمَوْتِ إِلَى الْبَعْثِ]. That is, **Barzakh** means the period from death to resurrection on the Day of Judgement.

(Tafseer Tabari, vol. 9, pp. 243)

Punishment in grave proved by Quran

Punishment in the grave is proved by the Holy Quran. How the disobedient nation of Sayyiduna Nuh عَلَيْهِ السَّلَام was afflicted with punishment in the grave after they drowned in the storm was described in Ayah 25 of Surah Nuh part 29 in these words:

مِمَّا حَطَبَتْ لَهُمْ أَرْغَافُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا

***They were drowned because of such sins of theirs,
and then made to enter into the Fire***

[Translation of Quran (Kanz-ul-Iman)](Part. 29, Surah An-Nuh, Ayah 25)

In the commentary of the part of the Ayah '**then made to enter into the Fire**', it is stated: [هِيَ نَارُ الْبَرْزَخِ وَ الْمُرَادُ عَذَابِ الْقَبْرِ] It refers to the fire of *Barzakh* which means the punishment in the grave. (Ruh-ul-Ma'ani, pp. 125)

Regarding punishment in the grave, in Ayah 46 of Surah Mu`min part 24, Allah has said:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا
الْفِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

The Fire, on which they are being presented in the morning and evening (in the grave); and the Day when the Hour will be established, an order will be given; 'Put the people of Fir'aun into the most severe punishment.'

[Translation of Quran (Kanz-ul-Iman)](Part. 24, Surah Al-Mu`min, Ayah 46)

This Ayah contains an obvious description of punishment in the grave. The Arabic words [أَشَدَّ الْعَذَابِ] i.e. more severe punishment' refers to punishment in Hell which will be given on the Day of Judgement. The punishment before it, is the punishment in the grave. (*Nuzhat-ul-Qaari, vol. 2, pp. 862; 'Umdat-ul-Qaari, vol. 6, pp. 274*)

Mentioning the punishment in the grave, the Holy Quran states in Ayah 101 of Surah Taubah part 11:

سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

We shall soon punish them twice (with humiliation and killing); they will then be returned towards the greater punishment (in the Hereafter).

[Translation of Quran (Kanz-ul-Iman)](Part. 11, Surah At-Taubah, Ayah 101)

Disgrace of hypocrites

Commenting on the above Ayah, Sayyiduna Ibn Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon on Friday and said, ‘O person so-and-so! Stand up and get out because you are a hypocrite.’ Mentioning the names of hypocrites, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned them out of the Masjid in absolute disgrace. Then Sayyiduna Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ entered the Masjid, so a person said to him, ‘Here is good news for you! Allah عَزَّوَجَلَّ has caused hypocrites to be disgraced today.’ Sayyiduna Ibn Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated: ‘Being turned out of the Masjid in disgrace was the first punishment and the second one would be the punishment in the grave.’ (*Tafseer Tabari, vol. 6, pp. 457, Dar-ul-Kutub Al-‘Ilmiyyah Beirut*) (*Umdat-ul-Qaari, vol. 6, pp. 274*), (*Dar-ul-Fikr, Beirut Nazhat-ul-Qaari, vol. 2, pp. 862*)

Punishment in grave proved by Hadees

Countless Ahadees have been narrated, proving the punishment in the grave. Mentioned here is only one of those Ahadees. The

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Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: [عَذَابُ الْقَبْرِ حَقٌّ]. The punishment in the grave is the truth.

(Nasa'ie, pp. 225, Hadees 1305)

A legendary and leading scholar of Shari'ah and Tareeqah Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Only the person who has gone astray will deny the punishment in the grave.

(Bahar-e-Shari'at, part 1, vol. 1, pp. 113)

Why are we in trouble?

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ We are Muslims and a Muslim should perform every deed for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but alas! Today, most of us are getting away from the path to piety. Perhaps this is the reason why we are confronted with so many difficulties. Some are ill and some are in debt, some have domestic problems, some are destitute while others are unemployed, some wish to have children whilst others are distressed by their own disobedient children. In short, we are all confronted with some kind of problem. In the Holy Quran, Allah عَزَّوَجَلَّ has said:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿١٠٤﴾

And whatever calamity befell you; that is because of what your hands have earned, and He pardons much.

[Translation of Quran (Kanz-ul-Iman)](Part. 25, Surah Ash-Shura, Ayah 30)

Dear Islamic brothers: Certainly, the only solution to all the problems in the world and in the Hereafter is to obey Allah and His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is narrated: [مَا كَانَ لِلَّهِ كَانَ اللهُ لَهُ] i.e. Allah becomes the Helper and Custodian of matters of the person who obeys Allah.

(Ruh-ul-Bayan, vol. 7, pp. 64)

Blessings of Salah

The first Fard for Muslims is Salah. But alas! Today, our Masajid are deserted. Indeed Salah is the pillar of religion, Salah pleases Allah عَزَّوَجَلَّ, Salah brings about mercy, Salah gets sins forgiven, Salah protects against diseases, by virtue of Salah, prayers are answered, Salah brings blessings in sustenance, Salah is [like] a lamp in the dark grave, Salah protects against punishment in the grave, Salah is the key to Paradise, Salah makes it easy to cross the Siraat Bridge, Salah protects against punishment in Hell, Salah brings solace to the eyes of our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the one who offers Salah will be blessed with intercession from our Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the greatest of favours for the one who

offers Salah is that he will be blessed with beholding the Almighty on the Day of Judgement.

Name of Salah-missing person, on door of Hell

Allah ﷺ gets displeased with the Salah-missing person. The Beloved Mustafa ﷺ has said: If someone misses Salah (deliberately), his name is written on the door of Hell.

(Hilyat-ul-Awliya, vol. 7, pp. 299, Hadees 10590)

Torment of head-crushing

It is stated in Sahih Bukhari: The Beloved and Blessed Rasool ﷺ said to his blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, ‘Two angels (i.e., Jibra’eel and Mika’eel عَلَيْهِمَا السَّلَام) came to me tonight and took me to the sacred land (i.e., Bayt-ul-Muqaddas¹) where I saw that a person was lying and another person was standing by his head side, holding a stone. The standing person was repeatedly crushing the head of the lying person with the stone and every time his head would heal. I asked the angels, ‘سُبْحَانَ اللَّهِ عَزَّوَجَلَّ who is he?’ They requested me to proceed further (and after showing me more things) they answered, ‘The first person whom you saw (and whose head was being crushed) was the one who gave up the Holy Quran after

¹ Nuzhat-ul-Qaari, vol. 2, pp. 874

learning it and would sleep at the time of Fard Salahs.’ (*Sahih-ul-Bukhari, vol. 4, pp. 425, Hadees 7047; summarised*)

Flames of fire in grave (parable)

A man’s sister died. After he returned having buried her, he recalled that his pouch of money had dropped into her grave. So he came to the graveyard to dig it out from the grave. When he dug the grave open, he saw a terrifying scene. The flames of fire were blazing in the grave. He quickly filled up the grave and rushed desperately to his mother and asked, ‘Dear mother! What were the deeds of my sister?’ She said, ‘Son! Why are you asking?’ He replied, ‘I have seen flames of fire blazing in her grave.’ On hearing this, his mother began to cry and said, Alas! ‘Your sister was sluggish in Salah and would offer Salah after the stipulated time (i.e. she used to offer Salah after making it Qada).’ (*Mukashafat-ul-Quloob, pp. 189*)

Horrible well

Dear Islamic brothers! When this is the punishment for offering Salahs after having made them Qada, how fatal will be the consequences of not offering Salah at all? Remember! The one who offers Salah after having deliberately made it Qada will be deserving of ‘Wayl’. In Hell, ‘Wayl’ is a valley which is so horrific that even Hell itself seeks refuge from its severity.

Furthermore, in Hell is another valley called ‘Ghaiy’ [غَيّ] which is the hottest and the deepest valley. In it is a horrible well called ‘Hab Hab [هَبْ هَبْ]’. As the fire of Hell is going to be extinguished, Allah عَزَّوَجَلَّ opens this well, causing the fire of Hell to be blazed as usual. This horrific well is for those who miss Salahs, commit fornication, drink alcohol, earn interest [usury] and hurt their parents. (*Bahar-e-Shari’at*, vol. 1, pp. 434)

Entry into Hell

It is narrated: On the Day of Judgement, a person will be made to stand in the Divine court. Allah عَزَّوَجَلَّ will order him to go to Hell. The person will humbly ask, ‘O Allah عَزَّوَجَلَّ! Why am I being sent to Hell?’ Allah عَزَّوَجَلَّ will say, ‘Because of offering Salahs after having made them Qada and swearing false oaths by mentioning My name.’ (*Mukashafat-ul-Quloob*, pp. 189)

Refrain from the company of Salah-missing people

Describing the punishment of missing Salah and prohibiting keeping the company of Salah-missing people, my master A’la Hadrat Imam Ahl-e-Sunnat Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated in referenced Fatawa Razawiyyah, volume 9, pages 158 and 159: One who has missed one Salah deliberately has deserved living in Hell for thousands of years;

unless he repents and offers it as Qada. If Muslims abandon him completely, giving up talking to him and sitting with him, he is certainly deserving of this type of treatment. Sayyidi A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ quoted an Ayah of the Holy Quran while giving the advice of refraining from his companionship). Allah عَزَّوَجَلَّ has said:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى

مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And if the devil causes you to forget (this), then do not sit with the unjust after remembering.

[Translation of Quran (Kanz-ul-Iman)](Part 7, Surah Al-In'aam, Ayah 68)

Regarding the commentary of this Ayah, it is stated in 'Tafseerat-e-Ahmadiyyah': Here oppressors mean disbelievers, those who have gone astray and have corrupt beliefs and transgressors.

Method to offer lifetime Qada Salah

Dear Islamic brothers! Always offer Salah with Jama'at. Do not show laziness at all. مَعَاذَ اللهِ Those who have missed Salahs, making them Qada, must repent truthfully and offer them as soon as possible. In this regard, mentioned here is a question along

with its answer, taken from pages 125 to 127 of the book 'Malfuzaat-e-A'la Hadrat' part 1. Some of those present humbly said, 'Your grace! I have been engulfed by my worldly matters. Every single day, I intend to start offering Qada Salahs but in vain. Should I start offering all Fajr Salahs first, then all Zuhr Salahs and so on? Is there any harm in it? I do not know how many Salahs I have actually missed. What should I do in this situation?'

Answer: It is obligatory to offer Qada Salahs as soon as possible. Death may come anytime. There are twenty Rak'at to be offered in a day (Two Rak'at Fard of Fajr, four of Zuhr, four of 'Asr, three of Maghrib, Seven of 'Isha, i.e. four Fard Rak'at and three Witr Wajib.) It is not hard to offer them. Except sunrise, sunset and the Zawaal¹ time (which are the times when it is impermissible and sin to perform Sajdah and Salah), one may offer these Salahs any time. One also has the choice whether to offer all Fajr Salahs first, followed by all Zuhr, then all Asr, then all Maghrib and then all Isha, or to offer all Salahs in sequence as usual. He should also make a calculation of all missed Salahs taking care that no missed Salah remains excluded from the calculation.

If the estimated number of total missed Salahs exceeds the actually missed Salahs, there is no harm in it. He must offer all

¹ A particular time before the sun starts to decline.

of them gradually but without delay and laziness, to the best of his ability. No Nafl is accepted unless Fard remains unoffered. If he has to offer 100 Fajr Salahs, for example, he should make the intention of those Salahs every time like this: '*I am offering the first Fajr I missed.*' Similar intention may be made for every missed Salah, i.e. after one missed Salah has been offered; the next unoffered Salah will become the first unoffered Salah. Likewise, at the time of offering unoffered Zuhr Salah, etc.; similar intention may be made each time. Here is a way of leniency and quick offering of unoffered Salahs for the one who has to offer a huge number of missed Salahs.

- ❖ Instead of reciting Surah Al-Fatihah in last two Rak'at of Zuhr, Asr and Isha Fard Salah and in the third Rak'at of Maghrib Fard Salah, he may utter **سُبْحَانَ اللَّهِ** three times. If he utters it even one time, the Fard will get fulfilled.
- ❖ It is sufficient to utter the Tasbihat in Ruku' and Sujood **﴿سُبْحَانَ رَبِّيَ الْعَظِيمِ﴾** and **﴿سُبْحَانَ رَبِّيَ الْأَعْلَى﴾** only one time instead of three times.
- ❖ It is sufficient to recite **﴿اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ﴾** after Tashahhud, i.e. **﴿التَّحِيَّاتِ﴾** instead of reciting both Duurood; and to say **﴿رَبِّ اغْفِرْ لِي﴾** instead of the Du'a of Qunoot in the third Rak'at of Witr.

He may offer Salah twenty minutes after the sunrise and twenty minutes before the sunset. Offering [Qada] Salah before and after these times (that is, twenty minutes after the sunrise and twenty minutes before the sunset) is not permissible. Every such person who has to offer Qada Salahs should offer them secretly because it is not permissible to inform others of one's sins. (In other words, if somebody shows that he has missed Salahs or he is offering Qada Salahs, etc., then it will be a sin.)

In this regard, (Sayyidi A'la Hadrat further) stated: [Let's suppose there is a person.] It is Wajib for him to offer the Qada Salahs of thirty or forty years. Except the necessary duties and responsibilities that he cannot do without, he gives up his activities and starts offering them, making a firm intention that he will sigh with relief after he has offered all Salahs. But he passes away after only one month or day in the same state. So, by showing His infinite mercy, Allah will cause all of the Salahs of such a person to be offered. [قَالَ اللَّهُ تَعَالَى] (i.e. Allah عَزَّوَجَلَّ has said):

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ^ط

And whoever leaves his home, migrating towards Allah and the Messenger, and death overtook him, his reward is in the responsibility of Allah.

[Translation of Quran (Kanz-ul-Iman)](Part 5, Surah An-Nisa, Ayah 100)

*'Umar mayn chhooti hay ger koi Namaz
Jald ada ker, tu aa ghaflat say baaz*

*Ker lay Taubah Rab ki rahmat hay bari
Qabr mayn warnah saza ho gi kari*

(Wasail-e-Bakhshish, pp. 712 - 713)

Heedless tailor (Madani parable)

Here is a summary of what an Islamic brother stated: When I was a tailor in Punjab, I had a very bad character, **مَعَادُ اللَّهِ**. I did not use to offer Salah at all. Quarrels were included in my daily routines. I was drowning in the sea of sins such as lying, backbiting, promise-breaking, swearing, stealing, unlawful gazing, watching movies, dramas, listening to songs and music, hurting the feelings of parents and teasing girls walking on pathways. In short, there was not a single evil I did not have. Having had enough of my bad deeds, my family members sent me to Bab-ul-Madinah, Karachi where I got a job in a factory. There were also female workers in the factory, which made me get into even worse habits. One day, I came to know that a cousin of mine who was a son of my maternal uncle was doing

Dars-e-Nizami from Jami'a-tul-Madinah (Gulistan-e-Johar, Bab-ul-Madinah, Karachi) – a department of Dawat-e-Islami. I went to meet him, and he also met me with open arms. Making individual efforts, he invited me to attend the weekly Sunnah-inspiring Ijtima of Dawat-e-Islami. I accepted his invitation. I attended the Ijtima where someone gifted me two booklets '*Budha Pujari*, i.e. *old worshipper*' and '*Kafan Choron Kay Inkishafat*, i.e. *Disclosures from shroud thief*' published by Maktaba-tul-Madinah.

Having returned from the Ijtima and reached my home, I started reading the booklets. For the first time in my life, I realized that I was ruining my life. **اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ** Instantly, I repented of sins and intended to offer five times daily Salah with Jama'at. I also started attending the weekly Sunnah-inspiring Ijtima of Dawat-e-Islami that used to be held every Thursday in those days at Faizan-e-Madinah (Bab-ul-Madinah). I was also initiated into the Qadiriyyah, Razawiyyah Order, blessing me to become a disciple of Ghaus-e-A'zam. By the blessing of the individual efforts made by my cousin, I was also blessed with travelling with a Madani Qafilah. By the grace of Allah **عَزَّوَجَلَّ** and by the blessing of the companionship of the devotees of Rasool, I have joined the Madani environment of Dawat-e-Islami, and I have taken admission to Jami'a-tul-Madinah for doing Dars-e-Nizami (Islamic Scholar course).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ