



6th part of the content taken from the book of
Ameer-e-Ahl-e-Sunnat رحمۃ اللہ علیہ, 'Call to righteousness'

Essential rulings regarding Ghusl



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Translated into English by
Translation Department (Dawat-e-Islami)

غُسل کے ضروری مسائل

Ghisl kay zarori masa`il

Essential rulings regarding Ghisl

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. **Translation Department** (Dawat-e-Islami) 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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Essential rulings regarding Ghusl

The English translation of 'Ghusl kay zarori masa`il'



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

Du'a for Reading the Book

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 وَاَنْشُرْ
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, p. 40*)

Note:

Recite Salat upon the Holy Prophet **ﷺ** once before and after the Du'a.

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6th part of the content taken from the book of Ameer of Ahl-us-Sunnah
دَاعِيَةُ بَرَكَاتِهِمْ الْعَالِيَةِ، 'Call to righteousness'

Essential rulings regarding Ghusl¹

This content has been taken from page no. 137 to page no. 155 of the book 'Call to righteousness'.

Du'a of 'Attar

O Allah Almighty! Whoever reads or listens to the 25-page booklet 'Essential rulings regarding Ghusl', purify him from all apparent and inner types of filth.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The final prophet of Allah, صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, has stated: 'Indeed, the closest to me on the Day of Judgement amongst people will

¹ Ritual bathing

be the one who recites the most Salat upon me.'

(Tirmizi, vol. 2, p. 27, Hadees 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard that a 70-year-old man attended the learning session of the Madani Qafilah in which he learnt the Faraaid (obligatory acts) of Ghusl for the first time. There might be countless such Muslims who are unaware of these rulings. With the intention of reaping the reward of 'the call to righteousness', let me present the method of Ghusl (Hanafi) with necessary amendments taken from the 496 page book '*Namaz kay Ahkam*' [Laws of Salah] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Though the Ghusl made without an intention is valid, however, its reward will not be granted. Therefore, make the following intention in the heart without uttering any word: 'I am making Ghusl to attain purity'. First wash both hands up to the wrist three times. Then wash the excretory organs whether impurity is present there or not. Then, if there is impurity on any part of the body, remove it. Make Wudu as is made for Salah but do not wash the feet. In the case of making Ghusl on a stool etc., wash the feet as well.

Now rub water onto the body like oil, especially in winter season. (While doing Ghusl, soap may be used). Then, pour water three times on the right shoulder, three times on the left

one, on the head and then three times on the whole body. Now, move away a little from the place of Ghusl and wash the feet if they were not washed during Wudu. Do not face the Qiblah during Ghusl. Rub the whole body with the hands. Make Ghusl at such a place where nobody can see you. If this is not possible, a male should wrap a thick piece of cloth around his Satr (i.e. the body area from navel to a bit lower than the knees). If a thick piece of cloth is not available, then wrap two or three pieces of cloth around the Satr, depending upon the need, because a thin piece of cloth will cling to the body due to wetness, exposing the colour of the knees or thighs, **مَعَاذَ اللَّهِ**. Women should take greater care in this regard. Neither talk during Ghusl nor recite any Du'a. After the Ghusl, the body can be wiped with a towel etc. Put on clothes immediately after the Ghusl. To offer two Rak'aat Nafil Salah after Ghusl is Mustahab, provided it is not a Makruh time. (*Fatawa 'Aalamgiri, vol. 1, p. 14; Derived from: Bahar-e-Shari'at, vol. 1, p. 319*)

Three Faraaid (obligatory acts) of Ghusl

1. Rinsing the mouth.
2. Sniffing water into the nose.
3. Pouring water on the whole apparent body.

(*Fatawa 'Aalamgiri, vol. 1, p. 13*)

1. Rinsing the mouth

Taking a little water into the mouth and then spitting it out

quickly is not classed as rinsing the mouth. It is essential that water reaches every part and every cavity of the mouth from the lips to the end of the throat. In the same way, water must reach the cavities behind the molars [i.e. large back teeth] including the gaps and roots of the teeth, all sides of the tongue and the end of the throat. If you are not fasting, gargle as well (as it is Sunnah to do so). If bits of betel nuts or pieces of meat are stuck in between the teeth, they must be removed. If one suspects harm in case of removing them, he is exempted from removing them.

Prior to making Ghusl, if the pieces of meat etc. are stuck in between the teeth and the Ghusl-making person does not notice them and offers Salah having performed Ghusl without removing them but later on he realizes that pieces of meat etc. were stuck in between the teeth, it is now Fard for him to remove them and wash that area with water. The Salah offered is valid. If a loose tooth is fixed with some filling or wire and water cannot reach beneath the filling or the wire, it is excused.

(Bahar-e-Shari'at, vol. 1, p. 316; Fatawa Razawiyyah referenced, vol. 1, pp. 439-440) Rinsing the mouth once in the above way is Fard in Ghusl and doing so thrice is Sunnah in Wudu.

2. Sniffing water into the nose

Quickly splashing some water onto the tip of the nose is not enough. It is essential to wash the inside of the nose up to the end of the soft nasal bone, i.e. up to where the hard bone starts.

This can only be done by sniffing water upwards. Remember if even as much space as a hair's breadth is left unwashed, Ghusl will not be valid. If dried mucus has accumulated inside the nose, it is Fard to remove it. It is Fard to wash the nasal hair as well. (*Ibid*, pp. 442, 443)

3. Making water flow on the whole external body

It is essential that (at least two drops of) water flow over each and every part and over the tiniest hair of the external body, from the hairs of the head to the soles of the feet. There are some body parts which may remain unwashed if special care is not taken, resulting in Ghusl to be invalid. (*Bahar-e-Shari'at*, vol. 1, p. 317)

In order to learn essential rulings of Wudu, Ghusl, Salah, Jumu'ah, missed Salah, traveller's Salah, funeral Salah etc., read the 496 page book '*Namaz kay Ahkam*' [*Laws of Salah*] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Method of Ghusl in flowing water

If a person making Ghusl in flowing water, such as in a river or a canal, stays in the water for a while, the Sunnahs of washing the body thrice, those of maintaining order in washing and making Wudu will all be fulfilled. It is not even required to move the body parts three times in flowing water. However, in the case of making Ghusl in the still water of a pool etc., one is

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required to move the body parts three times to act upon the Sunnah of washing the body three times. In case of standing in the rain (or under a tap or a shower), the rulings of running water will apply. When making Wudu with running water, it is sufficient to keep the body parts, washed in Wudu, under water for a while. Similarly, while making Wudu with still water, moving the body parts thrice under water is a substitute for washing them thrice. (*Bahar-e-Shari'at, vol. 1, p. 320*)

In all these cases of Wudu and Ghusl, one is required to rinse the mouth and sniff water into the nose.

A shower is in the same ruling as flowing water

It is stated in (the unpublished version of) *Fatawa Ahl-e-Sunnat*: In case of making Ghusl under a shower (or a tap), the rulings of making Ghusl in flowing water will apply. That is, if the Ghusl making person remains under the water for as long as he can make Wudu and Ghusl, the Sunan of washing the body parts three times will get fulfilled.

It is stated in the book *Durr-e-Mukhtar* that if one stays in flowing water or in a large pond or in the rain for as long as one can make Ghusl and Wudu, he will be considered to have fulfilled all Sunan. (*Durr-e-Mukhtar, vol. 1, p. 320*)

Remember! One should rinse the mouth and sniff water into the nose.

Cautions when using a shower

Ensure that your face or back is not towards the Qiblah when making Ghusl unclothed under a shower. Take similar care when using the toilet. The direction of the face or the back being towards the Qiblah means the face or the back is within 45° of the Qiblah. Therefore, it is necessary that the direction of the face or the back is not within 45° of the Qiblah. Most people are unaware of this ruling.

Get the lavatory installed in the correct direction

If it is wrong, please correct the direction of your home lavatory. The safest way is to get the lavatory installed at the angle of 90 degree from the direction of the Qiblah, i.e. the direction where the face is turned when Salaam is performed in Salah. Builders usually give preference to ease and beauty in the construction, paying no attention to the direction of the Qiblah. Muslims should prefer the betterment of their afterlife to the inessential beauty of their houses.

Kuch naykiyan kama lay jald aakhirat bana lay

Bhai nahin bharosa hay koi zindagi ka

(Wasail-e-Bakhshish, p. 185)

Five Sunnah-occasions of making Ghusl

It is Sunnah to make Ghusl on (1) Friday (2) Eid-ul-Fitr (3) Eid-ul-Adha (4) the day of 'Arafah (9th Zul-Hijja-til-Haraam)

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(5) before putting on Ihram. (*Fatawa 'Aalamgiri, vol. 1, p. 16*)

Ghusl in rain

To make Ghusl in front of people with an uncovered Satr is Haraam. (*Fatawa Razawiyyah Mukharrajah, vol. 3, p. 306*) When bathing in rain etc., wrap a coloured and thick shawl around the trousers etc. so that the colour of the skin will not be exposed even if the trousers stick to the body because of the wetness.

How is it to look at a person wearing skin-tight clothing?

Due to a strong blowing wind, or whilst bathing at the seashore, in a stream or in rain etc., if someone is wearing thick clothing when doing ghusl, but his clothing has stuck to his body, exposing the shape of a complete part of his Satr, such as the roundness of a thigh, then it is not allowed for others to look at that particular limb. The same ruling applies to looking at a complete raised part of the Satr of one wearing tight clothes.

Exercise great caution when making Ghusl unclothed

Ensure that your face or back is not towards the Qiblah when performing Ghusl alone in the bathroom, whether unclothed or wearing such trousers that may cling to the body, exposing the colour of thighs etc.

Caution while making Ghusl using bucket

While making Ghusl using a bucket, place the bucket on a stool etc., so that water droplets do not fall into the bucket. Do not place the jug used for Ghusl on the floor.

All villagers clean shaved

A 30-day Sunnah-inspiring Madani Qafilah reached a Masjid in a village of district Dadu (Bab-ul-Islam, Sindh). There was no Mu`azzin in the Masjid. Therefore, a traveller of the Qafilah called the Azan. At the time of Jama'at, a few people came to the Masjid and said, 'Please lead the Jama'at because no Jama'at is held here. People offer Salah individually as all of the men in the village are clean shaved and incapable of leading the Jama'at.'

Populating a Masjid is Wajib

Dear Islamic brothers! The above incident certainly contains a lesson for us. Love for the world is the root of all evils. The villagers were deprived of worshipping Allah Almighty because of being busy with their worldly activities, leaving the Masjid deserted and unattended. Remember that it is Wajib for the Muslims to keep the Masjid of their area populated. Mentioned below is a question with its answer taken from Fatawa Razawiyah about a Masjid constructed with Halal money by some ex-drunkards who had given up and repented of drinking.

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In reply, A'la Hadrat, leader of the Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمته الله عليه stated on page 125 of the 8th volume of *Fatawa Razawiyyah*: The Masjid made with Halal money by those people after they had repented is indeed a Masjid in Shari'ah. Not only is it permissible to offer Salah there but it is also Wajib for those living in the locality of the Masjid to keep it populated. It is essential to arrange Azan, Iqamah¹, Jama'at² and Imamat³ for all five times. If they do not do so, they will be sinners. Those preventing Salah from being offered in that Masjid will be severe oppressors as declared by Allah عَزَّوَجَلَّ in the Glorious Quran:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا^ط

Who is more unjust than he who prevents the Name of Allah from being mentioned in the Masjids (mosques) of Allah, and strives to ruin them?

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 114)

(Fatawa Razawiyyah, vol. 8, p. 125)

Masjid in the jungle

Dear Islamic brothers! Let me also tell you that the Masjid

1 To utter specific words in a particular way informing those people who are present and ready for congregational Salah that they should stand to offer congregational Salah.

2 Congregational Salah

3 The act of leading the congregational Salah.

made in such a remote and isolated area where no Muslim lives is not actually considered to be a Masjid. Replying to a question, A'la Hadrat, leader of the Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated on page 505 of the 16th volume of *Fatawa Razawiyyah*: If it is certain that the place will not be populated, nor will the Masjid be used, then it is not considered to be a Masjid. Those bricks and other things [of the building made in the jungle] may be used for any other Masjid. It is stated in the book 'Aalamgiri, 'If someone has had a Masjid constructed in a jungle or a deserted area where people do not live nor do they often pass by it, then it will not be considered a Masjid because making a Masjid at such a place is not needed.' (*Fatawa 'Aalamgiri, vol. 5, p. 320*)

Karay Masjidayn jo bhi Aabad Maula

To rakh us Musalman ko shad Maula

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

9. Non-Muslims embrace Islam

Dear Islamic brothers! Dawat-e-Islami a Madani movement of the devotees of the Prophet is enthusiastic about promoting the call to righteousness throughout the world. Come forward and join it. Once you affiliate yourself with this 'Madani movement', you will be inspired to strive to reform yourself and the people of the entire world. Act upon Madani In'amaat

for reforming yourself and travel regularly with Madani Qafilahs for reforming the people of the entire world. Here is a wonderful Madani parable for your inspiration. A 3-day Sunnah-inspiring Madani Qafilah of devotees of the prophet travelled to Tando Adam from Hyderabad, a famous city in Bab-ul-Islam (Sindh). On the third day of the Qafilah, a stranger came and expressed his wish to meet the Ameer of the Qafilah. On meeting outside the Masjid, he introduced himself as a non-Muslim and praised Islam very much. Finding him impressed with Islam, the Ameer of the Qafilah made individual effort on him.

اَلْحَمْدُ لِلّٰهِ! After a short while, he embraced Islam and said, 'Please come to my home and invite my family members to embrace Islam also.' Therefore, the Islamic brothers of the Qafilah went to his home, where they persuaded his family members to accept Islam. اَلْحَمْدُ لِلّٰهِ! By the blessings of the Qafilah, all nine members of his family became Muslim. The Ameer of the Qafilah asked the newly reverted Muslim, 'When you were already impressed with Islam, why did you delay in embracing it?' He replied, 'The Islam I was impressed with seemed to be limited to books. I found the character of today's Muslims empty of it. When I saw your Madani Qafilah, I was attracted to you. I have been watching your activities for three days. Keeping your eyes lowered, meeting others with a smiling face, your white clothing, the turbans on your heads and the Noor on your faces have all impressed me. Your

character reflects the real Islamic traits, mentioned in books, inspired me to embrace Islam.’

اَلْحَمْدُ لِلّٰهِ! At the time of writing of this account, that newly reverted Muslim is rendering his services as a Mu`azzin in a Masjid. He also invites Muslims towards Salah and conveys the call to righteousness to them. His children are also learning the Holy Quran in a Madrasa-tul-Madinah of Dawat-e-Islami.

Aaye ‘ashiqayn, mil kay tableegh-e- deen

Kafiron ko karayn Qafilay mayn chalo

Kafir aajayn gay, Rah-e-Haq payn gay

اِنْ شَاءَ اللّٰهُ chalayn, Qafilay mayn chalo

Kufr ka sar jhukay, deen ka danka bajay

اِنْ شَاءَ اللّٰهُ chalayn, Qafilay mayn chalo

صَلُّوْا عَلٰى الْحَبِيْبِ

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Amazing blessings of Madani Qafilah

سَمِعْنَا اللّٰهَ! How amazing the blessings of the Madani Qafilah are! All Islamic brothers must gain the privilege of travelling with a Qafilah for three days every month and for 30 consecutive days every year in the company of the devotees of the prophet. The above faith-refreshing and delightful Madani parable describes how nine non-Muslims were blessed with the

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true light of Islam مَا شَاءَ اللَّهُ. Indeed, very fortunate are the Muslims who lead non-Muslims to the light of Islam from the darkness of disbelief, and who encourage sinful Muslims to give up sins and turn over a new leaf; following and adopting the Sunnah in their life.

O Lord of Mustafa! Forgive us without accountability. Make us sincere preachers of Sunnah and grant us the privilege of travelling with Madani Qafilah regularly. Enable us to act upon the Madani In'amaat and to persuade others to act upon them too.

Na nayki ki da'wat mayn susti ho mujh say

Bana shaiq-e-qafilah ya Ilahi

(Wasail-e-Bakhshish, p. 85)

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Interesting information about Khidar and Ilyas عَلَيْهِ السَّلَام

Question: Is Sayyiduna Khidar عَلَيْهِ السَّلَام a prophet or not?

Answer: Most Islamic scholars hold the opinion that he is a Nabi (عَلَيْهِ السَّلَام) and is still alive. This verdict is correct. (*'Umdat-al-Qaari*, vol. 2, pp. 84-85)

Prophets عَلَيْهِمُ السَّلَام are alive

(A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has further stated): Four Prophets عَلَيْهِمُ السَّلَام are alive in the sense that the Divine promise (in the form of death) has not yet been fulfilled for them. In reality, every Prophet is alive in his blessed grave, as is stated in the Hadees:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَكَفَى اللَّهُ حَيُّ يُرْزَقُ

That is, undoubtedly, Allah (عَزَّوَجَلَّ) has made it Haraam for the earth to eat [i.e. decay] the bodies of the Prophets عَلَيْهِمُ السَّلَام, so (every) Prophet of Allah (عَزَّوَجَلَّ) is alive and is given sustenance.

(Ibn-e-Majah, vol. 2, p. 291, Hadees 1637)

Death comes to the Prophets عَلَيْهِمُ السَّلَام only for a moment merely for the fulfilment of the Divine promise. Thereafter, they are granted a physical and sensory life like in the world. Anyway, two of these four Prophets عَلَيْهِمُ السَّلَام reside in the sky while the other two are on the earth. Sayyiduna Khidar and Sayyiduna Ilyas (عَلَيْهِمَا السَّلَام) are on the earth while Sayyiduna Idrees and Sayyiduna 'Isa (عَلَيْهِمَا السَّلَام) are in the sky.

(Tafseer Durr-e-Mansoor, vol. 5, p. 432)

Everyone has to taste death

Question: Will these four Prophets عَلَيْهِمُ السَّلَام also meet death?

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Answer: They will indeed. It is stated in verse no. 185 of Surah Aal-e-Imran, part 4:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Every life is to taste death,

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Verse 185)

When the following Ayah was revealed

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

Everything on the earth is to perish.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Rahmaan, Verse 26)

Assuming that they were safe, the angels became happy because they do not reside on the earth, but when the Ayah:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Every life is to taste death,

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Verse 185)

was revealed, the angels said we shall not be spared (i.e. we will also experience death). (*Ruh-ul-Bayan, vol. 9, pp. 297-298; Malfuzaat-e-A'la Hadrat, pp. 483-485*)

*Ambiya ko bhi ajal aani hay
Magar aysi kay 'faqat' aani hay
Phir isi aan kay ba'd in ki hayat
Misl-e-saabiq wohi jismani hay
Ruh to sab ki hay zindah un ka
Jism-e-pur-noor bhi ruhaani hay*

(Hadaiq-e-Bakhshish)

Explanation of the above-mentioned couplets of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ: In accordance with Ayah 185 of Surah Aal-e-'Imran, part 4 in which Allah عَزَّوَجَلَّ has said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Every life is to taste death,

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Verse 185)

Death will come to the Prophets عليهم السلام as well, but only for a moment. Then the soul is returned to their bodies just like before. The soul of every human being remains alive but even the bodies of the Prophets عليهم السلام remain protected and unchanged. It is stated in a Hadees:

(الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ)

The Prophets عليهم السلام are alive in their graves and they also offer Salah. (*Abu Ya'la, vol. 3, p. 216, Hadees 3412*)

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In another Hadees, it is stated, ‘Undoubtedly, Allah ﷺ has made it Haraam for the earth to eat [i.e. decay] the bodies of Prophets عَلَيْهِ السَّلَام, so the Prophets of Allah ﷺ are alive and are given sustenance. (Ibn-e-Majah, vol. 2, p. 291, Hadees 1637)

Every Prophet عَلَيْهِ السَّلَام is alive. When every Prophet is alive, then why wouldn't my Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be alive! A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, a true devotee of the prophet, has delightedly said:

Tu zindah hay (وَاللَّهُ) tu zindah hay (وَاللَّهُ)

Mayray chashm-e- 'aalam say chhup jaanay walay

(Hadaiq-e-Bakhshish Shareef)

Explanation of the above-mentioned couplets of A'la Hadrat: O the one who is hidden from my physical and worldly eyes, and the one who I cannot apparently see! By Allah! You are alive! By Allah! You are alive. (Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Praise for the conveyor of the call to righteousness

Allah ﷺ has said in the Holy Quran:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ

المُسْلِمِينَ ﴿١٠٤﴾

*And whose speech is better than he who calls towards his Lord
and does righteous deeds, and says, 'I am a Muslim'?*

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al-
Sajdah, Verse 33)

Commenting on the above verse, the renowned commentator of the Holy Quran, 'Allamah Maulana Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has stated: Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has said, 'In my opinion, this revealed verse refers to Mu`azzins.' According to another commentary, this verse refers to anyone calling others towards Allah عَزَّوَجَلَّ in any manner (i.e. every such person who conveys the call to righteousness to others)

Jo nayki ki da'wat ki dhoomayn machaye

Mayn dayta hoon us ko du'aye Madinah

(Wasail-e-Bakhshish, p. 152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Traits of the best person

The Revered and Renowned Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once sitting on the blessed Mimber (i.e. a pulpit-like raised structure), when a companion رَضِيَ اللهُ عَنْهُ said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best person among people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The best among people is the one who recites the Holy Quran in abundance, is the most pious, calls

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[people] towards righteousness and prevents [them] from evils the most and treats his relatives with kindness the most.'

(Musnad Imam Ahmad, vol. 10, p. 402, Hadees 27504)

Recitation of the Qur`an, piety, call to righteousness and maintaining relations

Dear Islamic brothers! Let me have the privilege of conveying to you the call to righteousness in the light of the above Hadees, with the intention of reaping abundant rewards. The above Hadees contains four traits of the best person:

1. Recitation of the Holy Qur`an in abundance.
2. A great deal of piety.
3. Calling others towards righteousness and preventing them from evils the most.
4. Treating relatives with kindness.

All four of these are extremely excellent traits indeed. May Allah **عَزَّوَجَلَّ** bless us with them. **﴿أُمِّين﴾**! Here is the excellence of these traits:

1. Sayyiduna Abu Hurayrah **رَضِيَ اللَّهُ عَنْهُ** has narrated that the Beloved and Blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: On the Day of Judgement, when the reciter of the Qur`an comes, the Qur`an will say, 'O Lord! Bestow heavenly clothing upon him.' So, he will be made to wear the clothing of Karamah (i.e. heavenly

and holy clothing). The Quran will say again, ‘O Lord! Increase it.’ So, he will be made to wear the crown of Karamah. The Quran will say once again, ‘O Lord! Be pleased with him.’ So, Allah عَزَّوَجَلَّ will be pleased with him. It will then be said to the reciter of the Qur’an, ‘Continue to recite the Quran and ascend the ranks of Paradise.’ And he will be granted a blessing for every verse. (Tirmizi, vol. 4, p. 419, Hadees 2924)

2. The good news of success in the Hereafter has been given to the pious. It is stated in verse no. 35 of Surah Az-Zukhruf, part 25:

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

and the Hereafter with your Lord is for the pious.

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Zukhruf, Verse 35)

3. Sayyiduna Ka’b-ul-Ahbaar رَضِيَ اللهُ عَنْهُ has stated that Jannat-ul-Firdaus is especially created for the person who carries out the obligation of

(أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ) (i.e. enjoining good and forbidding evil).

(Tanbih-ul-Mughtarriin, p. 236)

4. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who desires that his age and sustenance be increased should behave kindly towards his parents and maintain ties with his relatives.’ (Attargheeb Wattarheeb, vol. 3, p. 217, Hadees 16)

Explanation of increase in age and sustenance

Sadr-ul-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated on page 560 of the third volume of the 1197-page book 'Bahar-e-Shari'at', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is stated in a Hadees, 'Maintaining ties with relatives increases age and sustenance.' Some scholars have said that this Hadees implies what it apparently means. That is, it refers to Qada Mu'allaq ﴿قَضَا مُعَلَّقٍ﴾ because Qada Mubram ﴿قَضَا مُبْرَمٍ﴾ cannot be changed[1].

[1] 'Qada' here refers to destiny. In order to learn about its details and kinds, read page 14 to 17 of the first volume of 'Bahar-e-Shari'at' published by Maktaba-tul-Madinah. The footnotes given by Majlis Al-Madina-tul-'Ilmiyyah, in particular are unique and a cure for several satanic whispers.

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

when their promise shall come, so, they cannot delay (it) a moment nor can they advance a moment.'

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Verse 49)

Some scholars رَحْمَةُ اللهِ عَلَيْهِ have stated that the increase in age implies that he receives reward even after his death; it is as if he is still alive. It may also mean that people speak well of him even after his death.

(Radd-al-Muhtar, vol. 9, p. 678)

Instant reconciliation with paternal aunt

Dear Islamic brothers! These days, people cut ties with each

other over minor issues. With the intention of developing mutual affection and conveying the call to righteousness in order to gain more rewards, I am presenting to you some more Madani pearls of advice regarding treating relatives with good manners. Whilst describing the Ahadees of the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ once said, 'Anyone who breaks ties of kinship should leave our gathering.' Listening to this, a young man stood up and went to his paternal aunt who he had an old disagreement with. After the aunt and the nephew reconciled with each other, the aunt asked her nephew to go and ask the reason behind it (i.e. what was the wisdom behind the announcement made by Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ?). Therefore, the young man came and asked the reason behind it. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ replied that he had heard the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'The community which has a person that break ties of kinship is not blessed with the mercy of Allah عَزَّوَجَلَّ.' (*Al-Zawajir 'An-Iqtiraf-Al-Kaba'ir*, vol. 2, p. 153)

Secret of reconciliation between mother-in-law and daughter-in-law

Dear Islamic brothers! Did you see how much Divine fear the Muslims of the past had? The fortunate young man, overcome with Divine fear, went to his aunt and reconciled with her straightaway. Everyone should ponder over which relatives they have issues with. If anyone identifies any dispute, he

should immediately make efforts to reconcile with the displeased relatives, provided there is no Shar'i prohibition. Even if you have to humble yourself, do it for the pleasure of Allah ﷻ. You will reach the heights of respect, *إِنَّ هَذَا اللَّهُ*. The Holy Prophet ﷺ has said, 'مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ' That is, the one who shows humility for Allah ﷻ is granted loftiness by Allah ﷻ. (*Shu'ab-ul-Iman, vol. 6, p. 276, Hadees 8140*)

In order to establish peace in homes and in the society, join the fragrant Madani environment of Dawat-e-Islami and travel every month with the Sunnah-inspiring Madani Qafilahs for at least three days. Also spend your life acting upon the Madani In'amaat. Let me tell you a Madani parable for your persuasion. Here is a summary of an account given by an Islamic brother from Bab-ul-Madinah (Karachi): There was a long-standing dispute between my wife and my mother. Eventually, my wife fell out with us and went to her parental home. I was extremely worried and did not know how to deal with the situation. During that time, I was fortunate to come into possession of a Madani Muzakarah VCD titled 'Ghar Amman ka Gehwarah Kaysay Banay' [i.e. How to establish peace at home?] released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. After seeing the topic of the VCD, I was full of hope and not only did I watch the VCD myself but also made my mother watch it. Moreover, I sent a VCD to the home of my in-laws. My mother liked it so

much that she watched it twice and, much to my astonishment, said, ‘Son! Let’s go to the home of your in-laws.’

Breathing a sigh of relief, I thought to myself, the VCD seemed to have achieved what I could not, despite making repeated individual efforts. After we reached there, my mother treated my wife very affectionately and brought her home. My wife responded positively too. The very next day after she came home, she said to her mother-in-law (i.e. my mother), ‘Dear mother! The room I am living in is very big, whereas the room the other family members are living in is relatively small. Please take my room and I will take the smaller one.’ **الحمد لله!** Our home, that was full of discord and disharmony, turned into an abode of peace by the blessings of Dawat-e-Islami. (The VCD ‘*Ghar Amman ka Gehwarah Kaysay Banay*’ can be bought from Maktaba-tul-Madinah and can also be watched and listened to on the website of Dawat-e-Islami: www.dawateislami.net)

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 ﷻ 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 Rasool, to fill out the Madani In'amaat 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, *اِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, *اِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.



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