

Thought-provoking speech of

*Shab e Bara'at*

*Sunnah-Inspiring Ijtima*

**Messengers of Death**



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

## Messengers of Death

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaf.

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

### Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When the day of Thursday approaches, Allah عَزَّوَجَلَّ sends His angels, who have papers made of silver and pens made of gold. They write the names of those who recite Salat in abundance on Thursday and during Friday night [which begins after sunset on Thursday]. (Al-Firdaus bima Saur-ul-Khattab, vol. 1, pp. 184, Hadees 688)

اس پہ بے ناز مجھ کو ہوں تیرا غلام  
یا نبی! تجھ پہ لاکھوں ڈرود و سلام  
مجھ سے عاصی کا بھی ناز بردار ہے  
اپنی رحمت سے تُو شاہِ خیرِ الأنام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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

## Two Madani pearls

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

## Intentions of listening to the Bayan

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

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Intentions of delivering the Bayan

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

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

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

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

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

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

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

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

Dear Islamic brothers! Life is a trust from Allah عَزَّوَجَلَّ which is gradually or suddenly overpowered by death. Every soul will have to pass through the door of death. The time of death is fixed but we do not know the hour of our own death. However, when our hair turns grey and we begin to experience old-age, then we must understand that the trial of death is hovering over our heads because after having seen the days of youth, old-age gives us an indication of death, as a messenger of death. Let's listen to a parable about the messengers of death, and let us try to reform ourselves by pondering over the following Madani Pearls.

### Three messengers of death

Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي narrated in *Mukashafa-tul-Quloob* that the Prophet Sayyiduna Ya`qoob عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was friends with the angel of death [Malak-ul-Maut] Sayyiduna Izra`eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Once, when Sayyiduna Izra`eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ came, Sayyiduna Ya`qoob عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked him, 'Have you come to just visit me or to take my soul?' He replied, 'To meet you.' Sayyiduna Ya`qoob عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ then requested, 'Before you arrive to take my soul, send some messengers (to warn me)', the angel of death, Sayyiduna Izra`eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ agreed, 'I will send two or three messengers.'

Later, when the angel of death came to seize his soul, Sayyiduna Ya'qoob عَلَىٰ نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked, 'Where are the messengers you were supposed to send me before taking my soul?', Sayyiduna Izra'eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, 'white hair after black hair, weakness after strength, and a hunched back after a straight back; O Ya'qoob عَلَىٰ نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. These are my messengers, I send towards people before their deaths.' (*Mukashafa-tul-Quloob*, pp. 21)

## Illness is also a messenger of death

My dear Islamic brothers! We have now learnt that the angel of death sends its messengers before death. In addition to these three messengers, there are also some other messengers mentioned in other blessed Hadees; like sickness, complete loss or weakness of vision, and impaired hearing. There are many of us who have already encountered the messengers of Sayyiduna Izra'eel. But what to do with our heedlessness! Our current state is such that we attribute grey hair to flu, when in fact it is a Warner of death! Similarly in sickness we remain heedless, and easily tend to forget the countless of people who die every day due to similar causes. Little do we realize that the illness that seems 'minor' could indeed turn fatal and then those dear ones will become sad and the enemies will become happy, but the deceased will be buried in the dark grave along with his deeds only, good or bad.

The Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When a person falls ill, Allah عَزَّوَجَلَّ sends two angels and instructs them to go and see what His bondsman says. If the sick praises Allah عَزَّوَجَلَّ (i.e. saying أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ), then the angels humbly state his utterance to Allah عَزَّوَجَلَّ, and Allah عَزَّوَجَلَّ knows better. Allah عَزَّوَجَلَّ says, 'If I give this bondsman death due to this illness, I will make him enter Paradise and if I grant him health, I will give him a better flesh and blood than before and forgive his sins.'

(*Muwatta Imam Maalik*, vol. 2, pp. 429, Hadees 1798)

جان جا کر ہی رہے گی یاد رکھ	موت آکر ہی رہے گی یاد رکھ
خوبصورت نوجوان بھی چل دئیے	موت آئی پہلواں بھی چل دئیے

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Death overcame!

Sayyiduna ‘Abdullah Bin Muhammad Qarashi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: A young rich man lived in a city. He was surrounded by all the worldly facilities. He had a very beautiful bondswoman whom he loved a lot, and was living a life of luxury and comfort but he had no children and had a strong desire to have children. For a long time, he remained without this blessing; however, thereafter his bondswoman became pregnant. The joy of this wealthy man knew no bounds and he was in a state of intense delight, observing patience, since everything happens according to the Will of Allah عَزَّوَجَلَّ, however, this wealthy man suddenly fell ill, and with the intense desire of seeing his child, he passed away. The night this young man died, his beautiful child was born, but the father could not even see his son. (*‘Uyoon-ul-Hikayaat, pp. 196*)

عمرِ دراز مانگ کر لائے تھے چار دن  
 دو آرزو میں کٹ گئے دو انتظار میں  
 بلبل کو باغبان سے نہ صیاد سے گلہ  
 قسمت میں قید لکھی تھی فصلِ بہار میں

## ‘Illness’ as a messenger of death

Dear Islamic brothers! None of us should remain heedless of death and we should prepare for the ultimate destination, however it is quite surprising to see especially an ill person who is heedless of death, as mentioned in the parable above, that the wealthy man was on his death bed, but still his mind was focused towards the world until death terminated his desires.

The reviver of Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A patient should remember his death frequently; while seeking forgiveness, he should prepare for his death, always glorify Allah عَزَّوَجَلَّ, weep whilst making Du’a, show utmost humbleness, besides making Du’a he must also receive treatments as well, he must express gratitude towards Allah عَزَّوَجَلَّ upon recovery and health, never complain to Allah عَزَّوَجَلَّ, show respect and reverence towards those who look after him and serve him.

(*Rasaail Imam Ghazali, pp. 409*)

Dear Islamic brothers! We have learnt that we must not remain oblivious of our death even during our illness, and instead of only complaining; we should consider illness as a source of mercy and a means of compensation for our sins. Because some ordinary diseases actually protect us against deadly diseases.

A great thinker of the Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says that the flu is not really a disease, it is actually a cure for mental diseases and it prevents many other diseases. Those who suffer from a cold, are usually not affected by mental illness. One who suffers from itching, does not suffer from leprosy. There are more Divine wisdoms behind these diseases.

*(Mirat-ul-Manajih, vol. 6, pp. 395)*

Mufti Jalaluddin Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: An illness apparently causes some trouble or pain but in fact it is a great blessing and provides Muslims with a great deal of eternal relief and comfort. This visible illness is an effective treatment for spiritual diseases if one is a Muslim who observes patience in the face of even the most painful diseases. If he cries and complains then he will have no meaningful advantage, plus he will remain deprived of the rewards. Some unwise people utter some extremely inappropriate words during their illness and some even speak ill of Allah عَزَّوَجَلَّ and utter sheer disbelief which is a great misfortune that brings about their destruction in the world and the Hereafter. وَالْعِيَادُ بِاللَّهِ تَعَالَى *(Anwaar-ul-Hadees, pp. 197)*

Remember! One may attain the virtues of an illness when he displays great patience instead of complaining. Sayyiduna 'Ata Bin Yasaar رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated: When someone suffers from any illness, Allah عَزَّوَجَلَّ sends two blessed angels towards him and says to them, 'Look! What does he say to the people coming to see him?' If that ill person glorifies Allah عَزَّوَجَلَّ in the presence of those people, then the blessed angels humbly present this thing in the court of Allah عَزَّوَجَلَّ, though Allah عَزَّوَجَلَّ Himself knows more than them. Allah عَزَّوَجَلَّ says, 'My bondsman has a right on Me that I make him enter into Jannah and grant him cure and replace his flesh with good flesh and forgive his sins. *(Muwatta Imam Maalik, vol. 2, pp. 429 Hadees 1797)*

O Allah **عَزَّوَجَلَّ**! Grant us the privilege to have patience, to remember our death and make preparation for it as much as we can in the face of each disease and trouble.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Name inscribed on the door of Hell

Dear Islamic brothers! Making no preparation for the Hereafter and committing sins fearlessly are the causes of destruction and the displeasure of Allah **عَزَّوَجَلَّ** and His Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Remember! Anyone who has fallen prey to heedlessness and continues to commit sins has lost his way and has wandered into the darkness of evil. If Allah **عَزَّوَجَلَّ** and His Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** are displeased, as a result, he will face the torments of the grave and the punishments of the afterlife. Then remorse and guilt will be useless. You still have a chance, sincerely repent and tread on a life of Sunnah.

Highlighting the significance of youth, the beloved son of A'la Hadrat, Mufti-e-A'zam Hind Maulana Mustafa Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** has composed a couplet in his collection of poems known as '*Saman-e-Bakhshish*':

ریاضت کے یہی دن ہیں بڑھاپے میں کہاں ہمت  
جو کچھ کرنا ہو اب کرلو ابھی نوری جوان تم ہو

### Old-age as a messenger of death

Dear Islamic brothers! As an illness is a messenger of death, old-age also plays the role of a messenger before death. Being heedless of death at any time is like being in the state of sleep and surrounded by enemies but being heedless of death after growing old is like an enemy who attacks him tirelessly and he does nothing in return. Old-age is that last stage which is directly followed by

death and this is the age which awakens one from heedlessness and persuades him to do good deeds. But if anybody shows heedlessness in this age as well, then what will happen to that person in the Hereafter. Allah عَزَّوَجَلَّ says in the Glorious Quran:

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

**Translation from Kanz-ul-Iman:** And they shall be screaming in it, ‘Our Lord! Free us, so that we may do good deeds, the opposite of what we used to do’; (it will be said to them) ‘And did We not give you an age long enough, in which anyone who wants to understand, would have understood? And the Announcer of Warning did come to you; therefore now taste it – for the unjust do not have any supporter.’ (Part 22, Surah Al-Faatir, verse 37)

Under the commentary of this blessed verse, according to a quotation, it is stated in the books of commentary: ‘النَّذِيرُ’ refers to *old-age*. ‘Allamah Baghawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: When the first hair turns white, it says to others, you also get ready, the time of death has approached.

(Tafseer Baghawi, vol. 3, pp. 495; Tafseer Durr-e-Mansoor, vol. 7, pp. 32)

It is learned that old age is also a messenger of death, this is the age when one should return to Allah عَزَّوَجَلَّ, getting rid of love of worldliness and the remaining days; life should be spent with the remembrance of death and the preparation of the Hereafter. Our pious predecessors رَحِمَهُمُ اللهُ تَعَالَى used to spend all of their lives obeying Allah عَزَّوَجَلَّ and contemplating over the Hereafter and when they would notice any single hair which turns white they would start leading a life of seclusion and would engage themselves in worshipping and devotion.

## Seclusion of a saint

Sayyiduna Iyaas Bin Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُ was the chief of his tribe, once he رَضِيَ اللهُ تَعَالَى عَنْهُ spotted a white hair in his beard and supplicated: ‘O Allah عَزَّوَجَلَّ! I seek refuge with You from the sudden calamities. I know my death is around the corner and I cannot escape from it.’ Then he رَضِيَ اللهُ تَعَالَى عَنْهُ came to his people and said: ‘O Banu Sa’d! I had dedicated my youth for you and now you spare my old-age for me.’ Thereafter, he رَضِيَ اللهُ تَعَالَى عَنْهُ came to his house and kept himself busy worshipping until his last breath. *(Bahr-ud-Dumu’, pp. 112)*

Dear Islamic brothers! An elderly person is always closer to death, however, some elderly people remained stuck in the marsh of sins and do not get rid of the evils of swearing, watching dramas and movies, telling lies, tale-telling, backbiting etc., moreover, they remain under the obsession with making money as it is stated in a blessed Hadees: The most Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘One gets old but two of his things remain young, one is hope [lofty aspiration] and the greed for wealth.’

*(Sahih Muslim, Kitab-uz-Zakah, pp. 521, Hadees 1047)*

Dear Islamic brothers! Have you noticed that even when one gets old, the lust of wealth and yearning of a long life keeps him busy and thus he remains deprived of the real taste and pleasure of worship. To inculcate the remembrance of death in the heart and to abandon the love for worldliness, listen to the translation of 3 Arabic verses mentioned in the book ‘Aansuon ka Darya’, a publication of Maktaba-tul-Madinah, and after seeking forgiveness, make a sincere intention to lead the rest of your lives in worshipping:

1. O elderly man! Despite growing old, you are indulged in ignorance. Now, at this stage of your life, such ignorance is not good on your part.
2. Your decision has been made by the white hair on your head, but you are inclined to the world and this transitory and mortal world is deceiving you.

3. Stop regretting over this mortal world as you have to face death one day and make a firm determination to keep yourselves away from any kind of indecency and immodesty.

### Value of worldly life compared to the afterlife

Sayyiduna Mustawrid Bin Shaddad رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'By Allah عَزَّوَجَلَّ! In comparison to the Hereafter, this world is very short, like a person who dips his finger into the sea and then sees how much water is stuck to his finger.'

(Sahih Muslim, pp. 1529, Hadees 2858)

Commenting on this blessed Hadees, a renowned commentator of Hadees and Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمَان has said, 'This example is only to make people understand, otherwise, the mortal and immortal worlds have no comparison with each other as the wetness of a drenched finger has no comparison with the sea.'

Remember! Worldliness is something which makes one heedless of the remembrance of Allah عَزَّوَجَلَّ, whereas the worldly life of a wise person or an 'Aarif is the harvest of his afterlife. His worldly life is extremely great, whereas even the Salah offered by a heedless person to show off is [considered a part of] his worldliness. On the other hand, a wise man's eating, drinking, sleeping, waking up, living and even dying are all considered a part of his religion as these acts are the Sunnahs of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim should eat, drink, sleep and awaken with the intention of acting upon the Sunnah. The life that we live in this world for the Hereafter, and not for the world, is blessed. (Mirat-ul-Manajih, vol. 7, pp. 03)

سرکار گناہوں کی بھی عادت نہیں جاتی

دل سے میرے دُنیا کی مَحَبَّت نہیں جاتی

کچھ تم ہی کرو نا یہ نحوست نہیں جاتی

دِن رات مُسلسل بے گناہوں کا تَسْلُسُل

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Falling prey to a sudden death

Dear Islamic brothers! Death is preceded by its three messengers but one must not wait for them, sometimes people are overcome by death without seeing these messengers of death. Therefore, before this sudden death, leaving relatives weeping behind us, being lowered into the dark and deep grave, we should prepare for death right now. Let's leave the veil of negligence by listening to a few admonitory parables.

## Drowned into the storm

It is quoted that a man got a house at such a place where a storm could strike, he was advised to get away from it as it was a dangerous point. He said: 'Although it is a dangerous place, but the beautiful view of this place has fascinated me.' People said to him: 'These beautiful things continue to exist if there is a life, so do not endanger your life.' He said: I would not leave this place at all,' and then one day, in the state of sleep, a violent storm overcame him and he drowned. (*'Uyoon-ul-Hikayaat, pp. 446*)

## Aspirations of marriage were dashed

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** said: Someone once told me an incident that a young man from Bangladesh grew his beard. When his wedding approached, his parents forced him to shave off his beard. Therefore, he unwillingly went to a barber-shop where he got his beard shaved. After the shave, when he was on his way back home, he was crushed under a speeding car whilst crossing the road, this resulted in his sudden death. All his wedding aspirations were ruined. His parents did not benefit him at all! Neither did his marriage take place nor was his beard saved.

(*Nayki ki Da'wat, pp. 556*)

## Joy of a wedding turned into mourning

A man whose house was in the vicinity of a graveyard arranged a musical function at night on the occasion of his son's marriage. People were singing and dancing in enjoyment when a loud and frightening voice consisting of two Arabic couplets suddenly echoed from the graveyard. (Translation):

'O those singing and dancing for temporary pleasure! Death puts an end to each and every happiness. We saw many people who were negligent due to fun and worldly pleasure, but death separated them from their family.' The narrator stated, 'By Allah **عَدَّوَجَلَّ**! The bridegroom passed away after a few days.' (Ibn Abid Dunya, vol. 6, pp. 31, Raqm 41)

قبر میں روئے گا چیخیں مار کر      کھلکھلا کر بنس رہا ہے بے خبر  
قبر میں ورنہ سزا ہو گی کڑی      کر لے توبہ رب کی رحمت ہے بڑی

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ      صَلُّوا عَلٰى الْحَبِيبِ

Alas! The storm of death had occurred, destroying all the happiness, music, singing, dancing, laughter, great desires, wishes and luxuries. The bridegroom met his death, turning happiness into lamentation and mourning. This incident should serve as an eye-opener for those arranging such shameless functions on the occasion of marriages as well as for those attending such functions full of laughter and such fun.

نہیں درکار وہ خوشیاں جو غفلت کا بنیں سامان  
عطا کر اپنی اُلفت اپنے پیارے کا تو غم مولیٰ

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ      صَلُّوا عَلٰى الْحَبِيبِ

### Where are those beautiful faces now?

The Leader of the believers, Sayyiduna Siddeeq-e-Akbar **رَضِيَ اللهُ تَعَالَى عَنْهُ** would say during the sermon, 'Where are those with beautiful faces? Where are those who were arrogant about their youth? Where have those kings gone who had magnificent cities constructed and had them fortified with giant forts? Where are those who were victorious on the battlefields? Without any doubt, time

has ruined them and they are now lying in the darkness of the grave. Hurry up! Exceed in performing good deeds and seek salvation!

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

Dear Islamic brothers! In reality, the truly wise person is he who, whilst preparing for death before the arrival of death, gathers a treasure of good deeds and arranges for the illumination of his grave by taking with him the Madani lamp of the Sunnah. The grave will not care at all for the one who is in it – whether he is rich or poor, a minister or his counsellor, a ruler or a subject, an officer or a secretary, an employer or an employee, a doctor or a patient, a landowner or a labourer, whoever he be; if he is found sinful and failed to prepare for the afterlife, if he deliberately missed his Salah, did not observe the fasts of Ramadan without a valid Shar'i reason, if he did not give Zakah despite it being Fard on him, did not perform Hajj when it was Fard on him, if he did not enforce veiling as prescribed by the Shari'ah despite having the authority and power to do so, disobeyed his parents, had a habit of telling lies, backbiting, and tale-telling, watched films and dramas, listened to music, shaved his beard or trimmed it to less than a fist length, in short, if he has left no stone unturned in committing sins, then if Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased with him, he will have nothing but complete regret and sorrow.

Dear Islamic brothers! Death will come to all of us and it is impossible to escape from death; wherever we manage to go in the world, we cannot escape from death. The subject 'Death' has been discussed at many places in the Glorious Quran. The Glorious Quran says:

أَيْنَ مَا تَكُونُوا يَدْرِكْكُمُ الْمَوْتُ وَتَوَكَّنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ ط

**Translation from Kanz-ul-Iman:** 'Death will come to you wherever you may be, even if you were in strong fortresses.' *(Part 5, Surah An-Nisa, verse 78)*

It has been narrated that once Malak-ul-Maut (angel of death) came to Sayyiduna Sulayman عَلَىٰ تَبِيئَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and continuously stared at a person sitting beside him and then went out. This person asked Sayyiduna Sulayman عَلَىٰ تَبِيئَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: Who was he? He عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said: He was Malak-ul-Maut (the angel of death). That person asked: When I saw him he was staring at me as if he had come to take me. Sayyiduna Sulayman عَلَىٰ تَبِيئَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said: Now what do you want? He replied: I want you to save me from him and order the wind to take me to a faraway area of Hind. Having heard this, the wind took him to a faraway area according to his wish.

When Malak-ul-Maut (angel of death) came again, Sayyiduna Sulayman عَلَىٰ تَبِيئَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked him: Why were you only staring at that person who was sitting beside me? Malak-ul-Maut replied: I was surprised that he was here because I was commanded to seize his soul after sometime in a faraway area of Hind, but he was sitting beside you. *(Ihya-ul-'Uloom, vol. 5, pp. 216)*

Dear Islamic brothers! Have you heard! That person thought that by fleeing many miles away from Malak-ul-Maut he would disappear from his sight, then perhaps he would succeed in escaping death. But alas! The place where his death had already been recorded, he reached there himself. Remember! Death does not spare anyone, every living being must taste death. It is stated in verse 35 of Surah Al-Anbiya, part 17:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

**Translation from Kanz-ul-Iman:** Every soul shall taste death.

*(Part 17, Surah Al-Anbiya, verse 35)*

Regarding this blessed verse, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَىٰ عَلَيْهِ has said: Whether it is a human or jinn or angel, except Allah عَزَّ وَجَلَّ everyone has to die. And everything is mortal. *(Noor-ul-'Irfan, pp. 117)*

Dear Islamic brothers! Have you heard! The Holy Quran is making this announcement in very clear words that everyone has to die; no one can escape from it; despite this if we do not prepare for it, then it will be very unfortunate for us. If a person attends a very lavish, joyful and lively party, and suddenly he is given this news that right now a soldier will come and will lash you five times in front of everyone, then surely he will lose his interest in the party, but death is following us every moment, and can grab (approach) us at any time with all of its difficulties, nonetheless we are still heedless.

گو پیشِ نظرِ قبر کا پُرهول گڑھا ہے  
افسوس! مگر پھر بھی یہ غفلت نہیں جاتی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Agonies of death

Discussing the agonies of death, Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: The throes of death is that pain which directly attacks the soul, surrounding all the body parts; this severe pain affects even those internal parts which are deep inside the body; this agony of death attacks the soul directly. Then they spread all over the body in a way that the soul is pulled out from each and every vein, muscle, part and joint. Furthermore, the soul is pulled out even from the root of every hair and from every part of the skin from head to foot, therefore, no one can imagine the intense pain of that time.

The pious saints have added: The agony of death is more severe than being attacked by a sword, cut by a saw and cut with a pair of scissors, because when the body is attacked by a sword, it feels pain due to its connection with the soul. So just ponder seriously, how painful will it be when the sword strikes the soul directly? Furthermore, one can ask for help when he is injured with a sword because his tongue and body still have energy whereas a dying person's voice and cry die out due to the pain, because the pangs of death overpowers his heart at that time. It then saps out the entire energy

from his body leaving no strength in any part of his body, even none of his body parts is left with the strength to ask for help. It even surprises him by overpowering his sense of thinking and understanding and leaves him dumb and the rest of the parts of his body paralysed. At the time of death throes, if a person wants to weep, cry or ask for help, he cannot. If there is any strength left in him, it will only enable him to make a low gurgling sound from his throat and chest or the sound of burping of a cow. His body begins to turn dusty in colour, that is to say, he was made of dust and dust manifests itself at the time of death. The soul is extracted from every vein, with the result that the pain spreads throughout the body, internally and externally. His eyeballs roll upwards, lips dry up, tongue shrinks and fingers turn blue.

Do not ask about the state of the body from which every vein the soul has been extracted, because if a single vein of the body is pulled, it gives terrible pain. Just imagine if the whole soul is not extracted from just one vein but from every vein, so how painful would it be? Then gradually every part of the body is overcome by death. First the feet grow cold; then the shins and calves and then the thighs, and then each and every part of the body faces agony after agony and pain after pain, until the soul is pulled out up to the throat. At this point, the dying person's hopes from the world and its people come to an end, whereas the door of repentance has already been closed and then he is surrounded by deep remorse and grief from all four directions.

*(Ihya-ul-'Uloom, vol. 5, pp. 511, 512)*

موت سے قبل بیمار تجھ سے  
یا خُدا تجھ سے میری دُعا ہے  
اور ایمان پر خاتمہ ہو  
یا خدا تجھ سے میری دُعا ہے

نزع میں رَبِّ عَقَّار تجھ سے  
طالبِ جلوۂ مُصْطَفٰے ہے  
وَرِد لب کلمہ طَیِّبہ ہو  
آ گیا ہائے وقتِ قضا ہے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Only the deceased knows the pang of death, but we should never forget our death. Sayyiduna Imam Muhammad Ghazali رحمۃ اللہ تعالیٰ علیہ

has said: Death is horrible and it has a great danger, nevertheless people are heedless. Neither do they think about it, nor they remember it and if someone thinks about it, he thinks of it without paying any attention, because their hearts are occupied with worldly desires. Therefore, the heart does not obtain benefit from the thought of death, however benefit can be obtained by this that one should remember death considering that death is before him and apart from it all other things should be removed from the heart. For example, if a person intends to travel through a dangerous jungle or intends to go on a journey, then he only thinks about this, therefore, when the connection of the remembrance of death is directly to the heart, it will be effective and such signs will appear as one will lose interest in this world to an extent that every joy of this world will become worthless for him.

*(Ihya-ul-'Uloom, vol. 5, pp. 195)*

Dear Islamic brothers! Having listened to the reality of death, now let's listen to some virtues of remembering death:

Once Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا humbly asked: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will any other person be resurrected with the martyrs? It was replied: Yes! The one who remembers death 20 times in the day and night. *(Al-Mu'jam-ul-Kabeer, vol. 5, pp. 381, Hadees 7676)*

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a Majlis (gathering) in which people were laughing loudly, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'In your gatherings also talk about the thing that makes joy unexciting.' They humbly asked: 'What is the thing that makes joy unexciting?' He replied: 'Death.'

*(Mawsu'ah Imam Ibn Abid Dunya, vol. 5, pp. 423, Hadees 95)*

Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said that I was the tenth person who went to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when an Ansari Companion humbly asked: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is wiser and more respectable amongst the people?' He replied: 'One who remembers death more and prepares for it more, these people are wiser as they depart the world and the Hereafter with honour.' *(Makarim-ul-Akhlaq, pp. 5, Hadees 3)*

Dear Islamic brothers! Have you noticed that in the blessed Ahadees the one who remembers death has been given the good news of being raised with the martyrs and he is also included amongst the wise and honourable people! Therefore, being wise we too should remember death abundantly in order to attain this status. For its preparation, we should offer Salah, observe fasts regularly, avoid committing sins and perform lots of good deeds. Today we have this opportunity, but we are not attracted to deeds, and when we die, we will have the longing of performing good deeds and will wish to return to this world for some time to perform good deeds, but at that time there will be nothing except deep regret and grief. Therefore, preferring today to tomorrow we should start performing good deeds from now, and keep our own death in mind at every moment because remembering death plays a significant role in the preparation for death.

نہ مانگے موت آئے گی نہ بیہوشی ہی چھائے گی

کرم کر دو یہ سب کیسے سہوں گا یا رسول اللہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### More effective way of remembering death

Dear Islamic brothers! If you want to frighten yourself and want your heart to become occupied with the thought of the grave and the Hereafter, imagine death. The way to imagine death is to sit alone and remove all worldly thoughts from the mind. First of all, recall those friends and relatives who have passed away. Recall the dead who used to live in your vicinity one by one and picture their faces, think, how busy they were with their worldly jobs, high hopes, and they were struggling to improve their status in society by getting worldly education which they might have not even completed after years of struggle. They used to face many difficulties and troubles for their worldly business. They were busy with worldly tasks only for this world. They loved the luxuries and comforts of the world only. They were living their lives as if they would never going to die. Therefore, they became heedless of death, intoxicated with worldly joys and became busy with sports and entertainments.

Their shrouds had arrived in the market but they were unaware of it and were lost in the attractions of this world. Alas! In this state of unawareness, they suddenly met death and were laid into their graves. Their parents were in mourning due to grief, widows became senseless, children were left crying, their dreams were shattered, long hopes were crushed and worldly tasks were left incomplete. All their efforts for the world went in vain. Their heirs divided their possessions and are consuming them happily and have forgotten them.

After having this imagination, now start thinking about the conditions of their graves as to how their bodies would have been decomposed. Alas! How their beautiful faces would have been distorted. When they smiled, their faces would look very beautiful and radiant. But alas! Now their beautiful sparkling teeth would have fallen off and their mouths would be filled with pus. Their big attractive eyes became swollen and would have flowed down their cheeks. Their silk-like hair would have scattered in the grave after falling off. Insects would have entered their thin beautiful and prominent noses. Insects would be eating their rose petal-like thin and delicate lips. Those small innocent children who would cheer up the depressed people by talking, insects may have got stuck to their tongues after their death. The muscular and well-built bodies of young men would have become mixed with the sand. All their joints would have been separated.

After having this imagination, ponder over that this all would also happen to me very soon. I would undergo the agonies of death. My friends and relatives would gather. My mother would be crying out, '*My beloved, my beloved*'. My father would be calling out by saying, '*My son, my son*'. Sisters would be crying, '*My brother, my brother.*' My well-wishers would be sobbing and sighing. In this state of grief and sadness, my soul would be seized. Somebody would step forward and close my eyes and would cover me with a piece of cloth.

Lamentation would begin by the weeping and wails of the dear and near ones. Then a Ghassaal would be called; I would be given Ghusl after being laid on a tub for Ghusl and then wrapped in a shroud. Alas! With tears and screams, my funeral would leave the house where I spent all my life. Those who love me would pick my body up and would take it towards the graveyard after offering my funeral Salah. Then I would be laid down into the grave and

my loved ones would put sand on me with their hands. Alas, they would then return by leaving me all alone in the darkness of the grave. No one would stay there to console me. Alas! Then my body would begin to decompose in the grave. Worms will start to eat it. I don't know whether these worms would eat my right eye first or my left one, whether they would eat my tongue first or my lips? The worms would freely crawl all over my body. They would be entering my nose, eyes and ears etc.

In this way imagine your death and the conditions of the grave, then think about the arrival of the angels—Munkar and Nakeer, their questions and the torment of the grave and frighten yourself of these matters. By thinking about death in this way through Fikr-e-Madinah, you will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** begin to develop the feeling of death in your heart and you will be able to make your mind to perform good deeds and avoid committing sins.

*(Bayanaat-e-'Attariyyah, part 1, pp. 309)*

بن تو مت انجان آخر موت بے	یاد رکھ! ہر آن آخر موت بے
سُن لگا کر کان، آخر موت بے	مُلکِ فانی میں فنا ہر شے کو بے
مان یا مت مان آخر موت بے	باربا علمتِ تجھے سمجھا چکے

Dear Islamic brothers! If we want to remember death all the time, and want to prepare for death from time to time, and protect ourselves from other sins, then we need such an environment in which we should be informed about the punishments for sins and rewards for good deeds. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, currently, in the Madani environment of Dawat-e-Islami, Islamic brothers are persuaded to hate sins and love good deeds. Therefore, you too should associate yourself with the Madani environment of Dawat-e-Islami.

For further information about death, read a 44-page booklet namely 'Maut ka Tasawwur' [Imagination of Death] and 'Speech of Death, and after Death' taken from a 814-page book namely *Ihya-ul-'Uloom*, volume 5, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will receive very useful information.

## Summary of the Bayan

Dear Islamic brothers! Tonight is the night of Shab-e-Bara`at, that is to say, the night of deliverance, night of goodness, night of mercies, night of acceptance of Du`as, night of forgiveness, night of distributing sustenance, night of Hajis' names being recorded, night of getting rid of Hell, night of recording good fortune or bad fortune in which we have heard about the messengers of death.

- Surely, death is inevitable and before death, the messengers of death like black hair turning white, having poor hearing, old age, a fatal disease, they all come in the form of physical weaknesses, but death does not result only from them, rather, some healthy people and even new-borns also die.
- If these messengers arrive in our life, for example, Allah ﷻ forbid! If we suffer from a disease, then make an intention that instead of making complaints we will remain patient and attain its reward and will offer Salah and observe fasts as far as possible. If Allah ﷻ grants us cure from the disease, and blesses us with a long life, then besides having the virtues of worship in youth, we will also worship Allah ﷻ, recite the Holy Quran and perform good deeds in abundance in our old age, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
- If we remain heedless of death and being intoxicated with the attractions of this world and we do not prepare for the grave and the Hereafter, then remember! We may spend our life with luxuries and pleasure in this world, but in the Hereafter we may be predestined to be disgraced and sometimes we may have to face its consequence in the world as well.

May Allah ﷻ enable us to act upon them!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Introduction to Majlis Tajheez-o-Takfeen (undertaking and burial)

Dear Islamic brothers! To develop the thought of the Hereafter and making people's mind to prepare for death, Dawat-e-Islami is spreading the call towards righteousness in almost 103 departments. Majlis Tajheez-o-Takfeen (undertaking and burial) is one of these departments. The responsibility of this Majlis is to carry out all funeral and burial rites of Muslim dead bodies and to console the dependents etc. as per Shari'ah and the method given by the Madani Markaz. Training Ijtima'at are held in Pakistan and overseas from time to time by this Majlis, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

Maktaba-tul-Madinah has released a DVD called 'Tajheez-o-Takfeen Tarbiyyati Ijtima'. This DVD can be watched and listened from the website of this department [tajheezotakfeen.dawateislami.net](http://tajheezotakfeen.dawateislami.net). **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Majlis Tajheez-o-Takfeen also holds Ijtima'at on the occasion of Teeja, Chehlam, Barsi for Isal-e-Sawab. On such occasions, Majlis Langer-e-Rasaail are also persuaded to give away booklets especially, '*Qabr ki Pehli Raat*', '*Murday kay Sadmay*', '*Murday ki Baybasi*', '*Badshahaun ki Haddiyan*' and '*Fatihah ka Tareeqah*', etc.

## Sada-e-Madinah – one of the 12 Madani activities

Dear Islamic brothers! Participate in the 12 Madani activities of the Zayli Halqah wholeheartedly for spreading the call towards righteousness everywhere. Performing Sada-e-Madinah is one of the 12 Madani activities. In the Madani environment of Dawat-e-Islami, to awaken Muslims for Fajr Salah is called Sada-e-Madinah. Awakening Muslims for Salat-ul-Fajr is (undoubtedly) an act of great reward and something that every Muslim should definitely do.

Indeed, currently Muslims are very far and are moving further away from the teachings of Islam. People have completely forgotten the Hereafter and have been engrossed in this world. Let alone offering Sunnah and Nawafil, majority of people even miss their Fard Salahs. Masajid have been deserted, now to fill them again with people to offer Salah, if we make efforts then undoubtedly

this is no less than a privilege. Therefore, try to increase Sada-e-Madinah and support Dawat-e-Islami in filling the Masajid with people to offer Salah.

It has been narrated that it was the routine of Sayyiduna ‘Umar Farooq-e-A’zam رضي الله تعالى عنه that he رضي الله تعالى عنه used to awaken people on the way when he رضي الله تعالى عنه would leave his house for Salat-ul-Fajr even after the Azan had gone, if he رضي الله تعالى عنه found anybody sleeping in the Masjid, he رضي الله تعالى عنه would awaken him. (*At-Tabqat-ul-Kubra, vol. 3, pp. 263*)

We should also perform Sada-e-Madinah especially before Fajr Salah, and try to take our family members, relatives and those Muslims who sit in the streets, markets etc. by making an individual effort on them, to the Masjid for offering Salah. If any of them becomes regular in offering Salah due to our individual efforts, then he will become a permanent source of reward for us. Let’s listen to a Madani parable for our persuasion.

### A non-Muslim embraces Islam

An Islamic brother from Tehsil Tanda district Ambyed, Karnagar, U.P. India has stated that he was previously a non-Muslim. Once someone gifted him with Maktaba-tul-Madinah’s published booklet entitled ‘*The Respect of a Muslim.*’ Amazed by reading the booklet, he realized that Islam which he had always hated, gives the message of peace and harmony. The words of the booklet captured his heart, making him develop an intense liking for Islam.

One day, while he was travelling in a bus, a group of bearded and turbaned Islamic brothers boarded the same bus. He understood that they were Muslims. As he had already developed a liking for Islam, he began to look at them with admiration. One of the Islamic brothers began reciting Na’at, this caught the attention of that non-Muslim.

Noticing his interest, an Islamic brother approached him and started a conversation. The Islamic brother realised that this person was a non-Muslim and thus urged him to embrace Islam in a very courteous manner. Since he had already been impressed by Islam as a result of reading the booklet ‘*The Respect of a Muslim*’, the humble words of the brother further motivated him, and he embraced Islam.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, at the time of writing this account, four months have passed since he had embraced Islam. He has started offering Salah regularly and has also made the intention of growing a beard. Furthermore, he has also joined the Madani environment of Dawat-e-Islami and travels with the Madani Qafilah.

اللہ کرم ایسا کرے تجھ پہ جہاں میں  
اے دعوتِ اسلامی تیری دُھوم مچی ہو!

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

## Persuasion of I'tikaf

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The blessed month of Ramadan is just around the corner and the blessings and favours of this sacred month is beyond one's imagination as the opportunities of carrying out virtues are multiplied. Therefore, by observing the 10 days I'tikaf or the entire month I'tikaf, is a great source of refraining from sins, acquiring more knowledge and it is a month of multiplying virtues. Judge the excellences of I'tikaf from this blessed Hadees: The mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated the following fragrant saying of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ اَعْتَكَفَ اِيْمَانًا وَ اِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**Translation:** Whoever did I'tikaf with faith in order to earn reward, all of his previous sins will be forgiven. (Al-Jami'-us-Sagheer, pp. 516, Hadees 8480)

Dear Islamic brothers! Have you noticed how many opportunities one gets to perform good deeds during the I'tikaf? O lovers of the Sunan of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! If possible, observe I'tikaf every year, otherwise at least observe the whole-month I'tikaf once in your life.

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

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

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

(*Fatawa 'Aalamgiri, vol. 1, pp. 212*)

Dear Islamic brothers! One finds lots of opportunities in the blessed month of Ramadan for performing virtuous deeds! We should also observe the whole-month I'tikaf following the blessed Sunnah of the Noblest and Blessed Prophet ﷺ at least once in our lives, if it is not possible every year, and we should persuade and motivate others to also observe I'tikaf. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the whole-month I'tikaf and last 10-days Sunnah I'tikaf will be arranged all over the world by Dawat-e-Islami. In Pakistan, 126 locations for the whole-month and 4000 areas for the last 10-days Sunnah I'tikaf respectively are the targets. The largest I'tikaf will be observed in 'Aalami Madani Markaz Faizan-e-Madinah in Karachi (Pakistan) in which Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ will also be a Mu'takif (observe I'tikaf), إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In I'tikaf, Islamic brothers learn Shar'i rulings about Wudu, Ghusl, Salah, Fasting and other issues, and they acquire lots of knowledge from the questions asked to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in the Madani Muzakaraha.

مَدَنی ماحول میں کر لو تم اعتکاف رحمتِ حق سے دامن تم آ کر بہرو

مَدَنی ماحول میں کر لو تم اعتکاف ستین سیکھنے کے لیے آؤ تم

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

## Persuasion of Madani donations

Dawat-e-Islami is a non-political global movement. The Madani message of Dawat-e-Islami has reached approximately 200 countries of the world and 103 departments have also been established to organize all Madani activities for the service of Islam. The expenses of Jami'at-ul-Madinah (for boys & girls), Madaris-ul-Madinah (for boys & girls), Madrasa-tul-Madinah Online (for boys & girls) and Madani Channel are not in millions but in billions. Collect Madani donations for Dawat-e-Islami from your relatives, neighbours and friends etc., relating to them the excellences of spending in the way of Allah ﷺ through making individual efforts. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Sadaqah [charity] prevents a bad death.

## Fast of the 15<sup>th</sup> Sha'ban

The Leader of the Believers, Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has narrated that the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'When the 15<sup>th</sup> night of Sha'ban arrives, stand (to offer Salah) in it and fast during the day because Allah ﷺ makes His Tajjali on the sky of the world from sunset and says, 'Is there anyone who seeks forgiveness from Me so that I forgive him! Is there anyone who seeks sustenance so that I provide him with sustenance! Is there any troubled person so that I relieve him of his trouble! Is there anyone like this! Is there anyone like this!' He ﷺ keeps saying this until Fajr.'

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

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Ibn 'Asakir, vol. 9, pp. 343*)

جَنَّتْ مِيں پڑوسی مجھے تم اپنا بنا نا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ



## Sunnah and manners of travelling

Dear Islamic brothers! Most of the time we travel from place to place. We should try to learn all of the Sunan and etiquettes of travelling in order to act upon them and earn rewards:

1. If possible start your journey on a Thursday because it is a Sunnah to start a journey on a Thursday. (*Ashi'a-tul-Lam'aat, vol. 5, pp. 161*)
2. If it is possible then one should travel at night because the journey is completed faster.
3. If there are many Islamic brothers travelling together, then make one the leader (Ameer).
4. Upon leaving for the journey, ask pardon of any faults from friends, family; and whoever asks to be forgiven, he should be forgiven. (*Bahar-e-Shari'at, pp. 19, vol. 6*)
5. While wearing clothes that you will travel in, and if it is not a Makruh time, whosoever offers 4 Rak'at Nafil with 'الْحَمْدُ وَقُلْ' then leaves home, those Rak'at will protect his family and wealth.

6. Whenever we leave on a journey, we should entrust the family and wealth to Allah عَزَّوَجَلَّ. Without doubt Allah عَزَّوَجَلَّ is the best Protector. If possible one should say the following words to the family:

**أَسْتَوِدِعُكَ اللَّهُ الَّذِي لَا يُضِيعُ وَدَائِعَهُ**

**Translation:** I put you in Allah's protection who doesn't waste given debts. (*Sunan Ibn Majah, vol. 3, pp. 372, Hadees 2825*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذبہ دے سفر کرتا رہوں پَرَوَرْدِگَار

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب