



**From Illness to  
Death!**

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima

**(For Islamic Brothers)**

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

## From Illness to Death!

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَيِّبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

### Excellence of Salat-'Alan-Nabi ﷺ

Sayyiduna Ubayy Bin Ka'b رَضِيَ اللَّهُ تَعَالَى عَنْهُ humbly said, 'If I (give up all my Awraad and Wazaaf<sup>1</sup> and) devote all of my time reciting Salat-'Alan-Nabi.' Upon this,

<sup>1</sup> Islamic invocations

the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This will be sufficient to remove your worries and your sins will be forgiven.'

(Sunan-ut-Tirmizi, vol. 4, pp. 207, Hadees 2465)

کیوں کہوں بے کس ہوں میں، کیوں کہوں بے بس ہوں میں  
تم ہو میں تم پہ فدا تم پہ کروڑوں ڈرود

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 Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ 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 reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
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 and calm and avoid staring, snapping, and arguing with them.

5. When I hear **صَلُّوا عَلَى الْحَبِيبِ**, اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا 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 Salam, shaking hands, and for making individual efforts upon them.

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

### Beloved Rasool ﷺ inquired after him

Sayyiduna Haseen Bin Wahwah [وَحَوْح] Ansari رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: Sayyiduna Talhah Bin Bara رَضِيَ اللَّهُ تَعَالَى عَنْهُ fell ill, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to inquire after him, though it was a cold winter and the sky was cloudy. As he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was about to go back he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the family members of Sayyiduna Talhah رَضِيَ اللَّهُ تَعَالَى عَنْهُ: I think these are the last moments of his life. Inform me so that I can lead his funeral Salah; be quick to prepare him for the burial. As the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached Mahallah Bani Saalim, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed away. Sayyiduna Talhah رَضِيَ اللَّهُ تَعَالَى عَنْهُ made a will to his family members as the night began: When I die, bury me and do not call the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I fear that non-Muslims might cause trouble to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because of me. His family members did the same.

In the morning, when the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to his blessed grave. Blessed companions made a row, and then the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his blessed hands and made Du'a: O Allah Pak! May Talhah meet You in the state that he is smiling!  
(*Al-Mu'jam-ul-Kabeer*, vol. 28, pp. 4, Hadees 3554)

Dear Islamic brothers! Have you noticed! Despite very cold weather our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to inquire after his beloved companion Sayyiduna Talhah Bin Bara رَضِيَ اللَّهُ تَعَالَى عَنْهُ. When he رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed away, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to his grave and made Du'a of forgiveness for him. But alas, at present, we have become negligent even in performing this beautiful

Sunnah. Being occupied in gaining worldly wealth we have forgot that Muslims are brother to one another; we have forgot that real Muslims help one another in trouble; we have also forgot that a real Muslim helps his ill, poor and afflicted Muslim brother. Today we are in such a terrible condition that love between real brothers and sisters is also decreasing. For example, if one brother is at deathbed, his other brother does not go to meet him on the basis of old disputes and quarrels. In the past, if two people quarrel due to any reason, the third one used to make them understand with gentleness and reconcile them. But unfortunately in this age of social media, if two people are quarrelling, the third one keeps on making video. If somebody encounters an accident, nobody rushes him to hospital. Rather those having a negative mind-set try to steal the victim's belongings e.g. mobile, cash, jewellery. Due to our business activities we have no time to go to anyone to inquire after him, though going to a patient to inquire after him at his home, heartens him, sit beside him for his comfort, persuade him to make repentance by presenting him call towards righteousness and make Du'a for his health all bring about reward.

تُو سارے مریضوں کو اللہ شفا دیدے      اچھا ہے فقط وہ جو بیمارِ مدینہ ہے  
افسوس مرض بڑھتا جاتا ہے گناہوں کا      دے دیجے شفا عرض اے سرکارِ مدینہ ہے

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Teaching us the good manners, Islam has commanded us to inquire after the patient in order to comfort and console him. Islam has also taught us its manners. Visiting a patient to inquire after him does not lessen his suffering, but it surely gives him pleasure. Thus not only should we go to inquire after our relatives, but we should also go to inquire after other patients in the hospitals and homes because at times, there are such afflicted patients who are not inquired after by anyone. Such miserable patients look at others wistfully. They wish that if only anyone could also come to inquire after their health, treat them sympathetically and make Du'a for their recovery. On such occasions or we get an opportunity, we should fix one day and go to

inquire after such patients too with good intentions. In this way, we will also be able to act upon Madani In'aam # 53 that says:

“During this week, have you consoled as per Sunnah at least one sick or grief-stricken person after visiting him at his home or the hospital? Further, have you presented him a gift (even if it is a booklet or a pamphlet published by Maktaba-tul-Madinah) as well as advised him to use Ta'wizat-e-‘Attariyyah?”

Let's listen to two sayings of the Beloved Rasool ﷺ about inquiring after a patient and also make intention to act upon them sincerely.

1. The Beloved Rasool ﷺ has said: A proclaimer says to the person, who inquires after a patient or goes to meet his Islamic brother for the pleasure of Allah ﷻ, by addressing: Be happy because this walk of yours is blessed and you have made your abode in Paradise. *(Sunan-ut-Tirmizi, vol. 3, pp. 405, Hadees 2015)*
2. Allah ﷻ will grant a shadow through 75,000 angels, on the one who inquires after a patient and one virtue will be written for each step (foot) he lifts, and for placing each step (foot) one sin of his will be removed, and one rank will be elevated. When he sits beside the patient, mercy will cover him and mercy will continue to cover him until he returns to his home. *(Attargheeb Wattarheeb, vol. 4, pp. 163, Raqm 13)*

Dear Islamic brothers! Have you noticed how excellent is to visit a Muslim to inquire after his health! An angel gives the good news to the fortunate person of his abode in Paradise, who inquires after a patient. 75,000 angels make shadow of mercy on the one who inquires after a patient. The sins of the one who inquires after a patient are forgiven upon his every step. Divine Mercy is showered upon the one who inquires after a patient. Hence whenever you go to inquire after a patient, adopt extremely affectionate tone with cheerfulness to ask about his health and also make Du'a for his recovery.

Sayyiduna ‘Abdullah Bin ‘Abbas رضى الله تعالى عنه has said: When the Beloved Rasool ﷺ would go to inquire after a patient, he ﷺ would

say: **لَا بَأْسَ ظُهُورُ إِنْ شَاءَ اللَّهُ** i.e. *No harm in it, this disease will purify of sins.* (*Sahih Bukhari, vol. 2, pp. 505, Hadees 3616*)

یہ ترا جسم جو بیمار ہے تشویش نہ کر یہ مرض تیرے گناہوں کو مٹا جاتا ہے  
اصل آفت تو ہے ناراضی ربِّ اکبر اس کو کیوں بھول کے بر باد ہوا جاتا ہے

Nowadays, it has also been noticed that people, who come to inquire become a source of worry and heartrending for the patient, instead of comforting him. Sometimes many people reach together to inquire after the patient and stand around him asking different types of questions. They ask for details of the disease unnecessarily. Sometimes, they ask such questions that the patient in reply would perhaps tell a lie. That's right! Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has mentioned it in his booklet '*Beemar Aabid*' [Ailing Worshipper]. Let's listen to it attentively so that if we act upon the great Sunnah of inquiring after a patient, we do not cause him to indulge in the evil of telling a lie. The patient should also adhere to speaking truth instead of lie. Sometimes, when the patient is asked: How are you? Then in spite of not being well, he replies: 1) I am well. 2) I am very well. 3) I am absolutely well. 4) My health is first class. 5) My health is A-one. 6) No trouble at all. 7) I am enjoying. 8) I don't even have a minute problem. 9) I am absolutely ok. These types of answers in this occasion are lies.

Sometimes, despite having no knowledge in Medicines, they suggest the patient to use different types of treatment and remedies, they ask useless questions and by the noise of children disgust the patient, though it is very necessary to take care of patient's medical condition at the time of inquiring after him. If we feel that our presence is causing trouble to the patient, we should leave soon.

The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: **'أَفْضَلُ الْعِيَادَةِ سُرْعَةُ الْفِيَام'** The best (way of) inquiring after someone is to get up soon.

(*Shu'ab-ul-Iman, vol. 6, pp. 542, Hadees 9221*)

So whenever you have to go to a patient, treat him well. Speak such things which encourage him and his hope of Divine mercy can grow. Tell the patient the virtues of being patient and thankful in the state of being ill so that he has patience upon the trial, which comes from his Lord ﷺ, and can succeed in earning reward. If possible, keeping in view the environment and condition of the patient have him make good intentions, e.g. if I get well, I will offer 5-Salabs with Jama'at, observing punctuality. During illness also, I will not get Qada (let go) any Salah. I will call people towards righteousness abundantly. I will actively participate in 12 Madani activities. I will travel in Madani Qafilahs. I will act upon Madani In'amaat etc.

To have patience on any trouble or illness have great virtues. Let's listen to two blessed sayings of the Beloved Rasool ﷺ about it.

1. The Beloved Rasool ﷺ has stated: 'Whoever faces a trouble in his wealth or health and conceals it and did not disclose it to people, it is upon the mercy of Allah ﷻ to forgive him.' (*Al-Mu'jam-ul-Awsat, vol. 11, pp. 148, Hadees 11438*)
2. The Beloved Rasool ﷺ has stated: 'Whatever trouble a Muslim faces due to illness, worry, sadness, torture and grief, even if a thorn pricks him, Allah ﷻ makes this [trouble] an atonement [Kaffarah] for that person's sins. (*Sahih Bukhari, vol. 4, pp. 3, Hadees 5641*)

کوئی گناہ مجھ سے نہ شیطان کرا سکے  
عاشق کے لب پہ شکوہ کہی بھی نہ آسکے

چشم کرم ہو ایسی کہ مٹ جائے ہر خطا  
بے صبر تو خزانہ فردوس بھائیو!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Protection from deadly diseases

Dear Islamic brothers! It has become obvious that it is a great act of reward to be patient all through illness. There are many pieces of good news for an ill person. Due to an illness, his sins are forgiven, even if a thorn pricks his foot;

it also becomes atonement from his sins. Remember! In other religions of the world, illness is only considered to be a disaster and trouble, whereas Islam is the beautiful religion which not only declares health to be a blessing, but it also interprets illnesses and troubles as mercy because illnesses not only are the source of bringing forgiveness from sins, but some minor illnesses also give protection from deadly diseases.

A great thinker of the Ummah, Mufti Ahmad Yar Khan Na'eemi رحمته اللہ تعالیٰ علیہ has said: A common cold is not a disease, but rather a cure for mental diseases. It prevents many other diseases. One who suffers from a cold does not go mad or insane. One who has ever suffered from an itch, does not suffer from leprosy. There are many Divine pearls of wisdom behind cold and itching.

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

Talking about the advantages of illnesses, Mufti Jalaluddin Amjadi رحمته اللہ تعالیٰ علیہ has stated: An illness apparently causes a trouble or pain, but in fact, it is a great blessing that provides a true Muslim with a great deal of eternal relief and comfort. This apparent illness is a very effective cure for spiritual diseases on the condition that a person should be a Muslim and remain patient and thankful in the face of even the most dangerous diseases. If he wails and does not have patience, he will not get any real benefit from the illness, i.e. he will be deprived of the reward. *(Anwaar-ul-Hadees, pp. 197)*

## Fruit of patience is sweet

Dear Islamic brothers! Remember! When a person suffers from a disease or trouble, it does not go away by showing impatience, crying and complaining and telling to everyone, but rather he loses the reward which he can easily obtain by having patience. Hence we should not get impatient at all through illness and make our mind that a person never remains in the same condition for ever. If a person falls ill, he also recovers quickly. If he experiences a grief, he also gets many joys after it. After experiencing poverty he also experiences prosperity. However, a Muslim, in every condition, should spend his life with patience and gratitude as per the Will of Allah عَزَّوَجَلَّ. Let's beseech in the blessed Divine court:

جَنِّ و جادو سے بیزار ہیں جو	وہ بچارے کہ بیمار ہیں جو
میرے مولیٰ تُو خیرات دیدے	اپنی رحمت سے ان کو شفا کی
جو گرفتارِ رنج و بلا ہیں	وہ کہ آفات میں مبتلا ہیں
میرے مولیٰ تُو خیرات دیدے	فضل سے ان کو صبر و رضا کی

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

### What should be done at the time of agonies of death?

Dear Islamic brothers! Sometimes we have to go to inquire after the patient who is in his last hour and suffering from the agonies of death. It seems as if he would die very soon. At that time, instead of crying we should be patient and make this mind: Whoever has come into this world will also have to leave this world one day. We will have to die like him one day and will have to pass through the next stages after death.

Remember! Every moment of the dying person who is suffering from the agonies of death reminds us of death, but we have forgotten our death and are feeling satisfied and seem to be waiting for the time when we will repent of our sins and start performing virtuous deeds after giving up bad deeds. Even funerals which are being carried every day do not wake us up from our heedlessness.

Advising a young man Sayyiduna Mansoor Bin ‘Ammar رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has said: O young man! May your youth not deceive you; there were many such young men who delayed in repentance and had long hopes, kept on saying after forgetting death: We will repent tomorrow, we will repent the day after tomorrow even to the extent that the Angel of death عَلَيْهِ السَّلَام came in this state of heedlessness and they have gone to their graves.

(Mukashafa-tul-Quloob, pp. 34)

Remember! The time of agonies of death is very hard. The one who passes through this state can feel its severities. If a deceased comes out of his grave and tells the people of this world the state of the pain of death, the peace

and comfort of their life would get destroyed. Mentioning the severities of death, Sayyiduna Shaddad Bin Aws رضي الله تعالى عنه said: For a believer, there is nothing more dreadful than death in this world and the Hereafter as its pain is severe than being cut open by saws, cut by scissors and boiled in pots. If a deceased comes out of his grave and tells people about death, people could not obtain any benefit from life, nor could they sleep peacefully.

*(Ihya-ul-'Uloom, vol. 5, pp. 209)*

Dear Islamic brothers! Have you noticed how bitter the taste of death is, which every person has to experience unwillingly! So delicate is the time of agonies of death in which on one hand, there are the troubles of death, on the other hand, the attacks of accursed Satan. Satan uses different types of tricks in order to deprive a person of his faith at the time of his death. He even impersonates parents and attacks the faith of some Muslims and tries to prove non-Muslims right.

At that time, the person who is greatly blessed by Allah عَزَّوَجَلَّ succeeds in protecting his faith from Satan. Under these conditions, Islam has commanded us to do good to a Muslim. What things should be paid special attention to, just right before and after the soul has been seized? Let's listen to some important Madani pearls about them. If we act upon these Madani pearls, they will not only benefit us, but they will also be very useful for the deceased, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

- When the signs of death are clearly evident on the patient, turn him towards his right side; and also turn his face towards the Qiblah as this is a Sunnah (if the patient feels pain while doing this, do not do it).
- Make 'Talqeen' when a person is dying, that is, recite loudly beside him 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ', but do not ask him to recite.
- If he has recited Kalimah, stop making 'Talqeen'. If he speaks something after reciting Kalimah, then make 'Talqeen' again as his last words should be 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ'.

- ‘Talqeen’ should be made by a pious person because the presence of pious and ascetic people is very good. At that time, Surah Yaseen should be recited near the patient and it is Mustahab to have fragrance over there.
- Try your best not to have any picture or a dog in the house. Remove them immediately if these things are found because the angels of mercy do not visit the place where these things are present.
- When a person passes away, take a broad strip of cloth, pass it under the lower jaw, bring it on to the head and tie it to keep the jaws together. Close the eyes and straighten fingers, arms and legs. This should be done by any family member of the deceased such as father or son, who can be gentler when doing this. *(Bahar-e-Shari’at, vol. 1, pp. 807, 808 ; summarized)*

## Excellence of reciting Kalimah at the time of death

Dear Islamic brothers! If the occasion arises when you find any of your relatives, beloved ones, friends or Muslims in such a state, do not become negligent in acting upon these above-mentioned Madani pearls because our little attention can bring about salvation and forgiveness for the dying person, *إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ*. ‘Talqeen’ of Kalimah Tayyibah must especially be made to the dying person as the good news of Paradise has been stated in a blessed Hadees for the one who recites Kalimah at the time of death. Sayyiduna Mu’aaz Bin Jabal *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* has narrated that the Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* stated, *‘مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ’* ‘The one whose last words are *‘لَا إِلَهَ إِلَّا اللَّهُ’* will enter Jannah’. *(Abu Dawood, vol. 3, pp. 255, Hadees 3116)*

Regarding the above-mentioned blessed Hadees Mufti Ahmad Yar Khan *رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ* has stated: ‘Though one recited Kalimah throughout his life, he must recite Kalimah at the time of death because he will be forgiven by its blessing’. *(Mirat-ul-Manajih, vol. 2, pp. 446)*

It has become obvious that when a person’s last hour arrives, the people present around him should recite Kalimah Tayyibah, do the Zikr of Allah *عَزَّوَجَلَّ* and recite the Holy Quran, so that he may also remember to recite Kalimah.

The people who succeed in reciting Kalimah Tayyibah despite going through the agonies of death and depart this life in the same state are very lucky.

Remember. In spite of doing Talqeen, if a dying person did not recite Kalimah, we could not say that ‘he did not die in the state of faith’.

## The enviable death of the Beloved of Attar

Haji Muhammad Mushtaq Attari, late Nigran of Markazi Majlis-e-Shura of Dawat-e-Islami, had been ill for some time and passed away of the same illness. The Islamic brothers, who were with him at his death bed, have said: At that night, when the condition of Haji Muhammad Mushtaq Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started to get worse he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Turn me towards Qiblah. As per his order he was turned towards Qiblah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ closed his eyes and started reciting Salat and Salam and Kalimah Tayyibah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained busy doing Zikr and reciting Salat-‘Alan-Nabi for a long time in the same way. Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started reciting Kalimah Tayyibah ‘لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ’ loudly. While reciting Kalimah Tayyibah loudly he went through agonies of death and after some time departed this life.

خُدايا بُرے خاتمے سے بچانا  
پڑھوں کلمہ جب نکلے دم یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Weekly Sunnah-inspiring Ijtima’—one of the 12 Madani activities

Dear Islamic brothers! In order to have the attributes like avoiding sins, acting upon Sunnahs regularly and heartening Muslims, associate yourself with the Madani environment of Dawat-e-Islami and take part actively in the 12 Madani activities of Zayli Halqah. One of them is to attend the ‘weekly Sunnah-inspiring Ijtima’ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, this Madani activity has countless worldly and Hereafter benefits.

- By virtue of the blessing of weekly Sunnah-inspiring Ijtima' one is privileged to go to the Masjid.
- By virtue of the blessing of weekly Sunnah-inspiring Ijtima' the Sunnah of meeting and saying Salam to Muslims is promoted.
- By virtue of the blessing of weekly Sunnah-inspiring Ijtima' precious Madani pearls full of Islamic knowledge are conveyed to Muslim Ummah.
- Weekly Sunnah-inspiring Ijtima' is very helpful in making non-Salah-offering people Salah-offering.
- By virtue of the blessing of weekly Sunnah-inspiring Ijtima' the Madani environment of Dawat-e-Islami is publicized and gets a good reputation.
- The Du'as which are made in the weekly Sunnah-inspiring Ijtima'aat are answered. In addition, speeches are made about the blessed life of blessed companions and pious saints.
- Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** makes Du'a-e-Madinah like this for the fortunate devotees of Rasool who attend weekly Sunnah-inspiring Ijtima'aat:

جو پابند ہے اجتماعات کا بھی  
میں دیتا ہوں اس کو دعائے مدینہ

Let's listen to a Madani parable of attending the weekly Sunnah-inspiring Ijtima' for persuasion and make intention to attend the Ijtima' regularly.

## Madani parable

An Islamic brother from 'Attarabad (Jacobabad, Bab-ul-Islam, Sindh Pakistan) has described how he joined the Madani environment. He has stated: 'I was immersed in sins. I would often watch two movies a day and always had a radio with me. I would sell the old radios and get the latest ones. Even at bedtime, I would play the radio and listen to music till around 2 a.m. My mother would turn off the radio after I had gone to sleep listening to music.

Probably, in 1416 AH on a Thursday of the holy month of Ramadan, I went to Hyderabad to meet a friend of mine who took me to Dawat-e-Islami's weekly Sunnah-inspiring Ijtima' where we heard Ameer-e-Ahl-e-Sunnat Maulana Ilyas Qadiri's speech live relayed by telephone from Bab-ul-Madinah Karachi. As I listened to the speech, a Madani transformation took place in my life. Overcome by divine fear, I tearfully repented of my sins. Since then, I joined the Madani environment of Dawat-e-Islami for good. **صَلَّى اللَّهُ عَلَيَّ**, I also adorned my face with a fist-length beard as a result of the individual effort of an Islamic brother of 'Attarabad.'

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

## Lamentation on the deceased

Dear Islamic brothers! If somebody dies, so on this occasion, many acts contrary to Shari'ah are committed sometimes. One of them is lamentation [نَوْحًا], i.e. to weep loudly by exaggerating the attributes of the deceased. It is also called wail [بَيْن]. There is a consensus that it is Haraam. Similarly, bewailing, crying loudly saying 'Oh! Woe', tearing the front upper part [of the shirt etc.], scratching face, untying [the braid of] hair, putting dust on the head, beating chest, beating thighs are all acts of ignorance and are Haraam. It is prohibited to weep with a loud voice; however, there is no prohibition if the sound does not get loud. (*Bahar-e-Shari'at, vol. 1, pp. 854, 855*)

Sometimes while weeping over the death of a person, people become extremely impatient and start making complaints to Allah **عَزَّوَجَلَّ** and by committing such acts they utter statement of un-belief which destroys their faith.

## Mourning more than three days

On the occasion of someone's death, one of the non-Shar'i acts is to mourn for more than three days, which is Haraam. Before the advent of Islam in Arab, a widow used to live in a bad house, wear a bad dress and live separately from entire family members for a year after the death of her husband. (*Mirat-ul-Manajih, vol. 5, pp. 151*) Thus, she used to mourn for a year, but

after the advent of Islam, the Beloved Rasool ﷺ fixed the mourning period to three days upon the death of other relatives except the husband<sup>1</sup>, whereas the wife will observe the period of 'Iddat' at the death of her husband for four months and ten days. However, it is permissible for a woman to observe mourning for three days upon the death of any of her close relatives; more than this is not permitted. *(Rad-dul-Muhtar, vol. 5, pp. 223)*

When the Beloved Rasool ﷺ ended this practice of pre-Islamic era of ignorance, blessed Sahabiyyat رَضِيَ اللهُ تَعَالَى عَنْهُنَّ started acting upon the blessed saying of the Beloved Rasool ﷺ and this wrong tradition came to an end.

When the brother of Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا (daughter of Jahsh) passed away, she got the fragrance brought to her on the fourth day and applied and said: I did not need the fragrance, but I heard the Beloved Rasool ﷺ saying on the blessed pulpit, 'It is not permissible for any Muslim woman to observe mourning for more than three days except for her husband that is four months and ten days.'

*(Sunan Abi Dawood, vol. 2, pp. 422, Hadees 2299)*

Similarly, when the father (Sayyiduna Abu Sufyan رَضِيَ اللهُ تَعَالَى عَنْهُ) of Sayyidatuna Umm-e-Habibah رَضِيَ اللهُ تَعَالَى عَنْهَا passed away, she رَضِيَ اللهُ تَعَالَى عَنْهَا applied fragrance to her cheeks and said, 'I did not need it, I did it only in obedience to the blessed command of the Beloved Rasool ﷺ.'

*(Sunan Abi Dawood, vol. 2, pp. 422, Hadees 2299)*

## Keeping in mortuary (cold storage)

On someone's death, one of the practice of non-Shar'i acts that is becoming common is to wait for the sons etc., of the deceased who are out of the city or country by thinking that how the funeral will be held if he does not attend it. Though, at that time, other sons, daughters, sisters and brothers are all around the deceased. The son, who is coming from other city or country, gets very late due to getting no leaves or delay of transport etc. Under these

<sup>1</sup> Sahabah Kiraam ka 'Ishq-e-Rasool, pp. 230

conditions, the torture that is inflicted upon the poor deceased is not hidden from anyone.

This method is adopted to preserve the dead body of the helpless deceased from decomposition. The dead body is kept in a morgue having cold storage in which it freezes, causing severe pain to the deceased. Just ponder, when he was alive and had any trouble, all the family members would become restless. Due to his illness, they would spend the whole night sitting at his head side awake. If a thorn would prick him, they would feel his pain, but after his death all his love is forgotten and the family members agree to keep this miserable person (his dead body) in a cold storage morgue.

### Causing trouble to the deceased at the time of Ghusl

Similarly, at the time of giving Ghusl, due to lack of knowledge or having unnecessary fear of the dead body no family member of the deceased gets ready to give Ghusl. Then the person who does not know about Sunnahs and manners gets ready and gives Ghusl to the deceased very harshly, though while giving Ghusl to the deceased one should take great precautions and be very gentle. Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that the deceased knows everything; he even says to Ghassal [Ghusl-giving person], 'I make you swear to Allah عَزَّوَجَلَّ, be gentle with me in Ghusl.'

(Sharh-us-Sudoor, pp. 95)

عُغْسِلَ دِينَے كے لیے غُشَّال بھی اب آچكا عُغْسِلِ مَيِّتِ ہو رہا ہے اور كفن تيار ہے  
يا نبی پانی سے سارا جسم میرا ڈھل گیا نامہ اعمال كو بھی عُغْسِلِ اب دركار ہے

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Dear Islamic brothers! As a matter of fact, we ourselves should give Ghusl and shroud the deceased of our household, but regretfully, we have only paid attention to make our future better and got higher worldly education, hence deprived ourselves of Islamic knowledge. We have wasted our precious time in the misuse of social media. We have learnt to use various Apps but have

not learnt knowledge of Deen. We have learnt how to get bad goods sold out, but did not learn how to offer Salah. We have spent tens of thousands of rupees in big Educational institutes just to earn worldly luxuries and lucrative posts, but we have not learned how to recite the Holy Quran. Keep thinking in the same way that what have we learned and what we missed!

Therefore today, we cannot lead the funeral Salah of our parents, siblings or any close relatives; we cannot shroud and bury them as per Sunnah; we cannot convey Sawab to them after reciting the Holy Quran. Why? Because we would have done all these only if we would have learnt. We only knew that whenever somebody dies, we can have the deceased given Ghusl by an outsider by paying him money. The Imam of Masjid leads Janazah (funeral) Salah. The friends and relatives also get the deceased buried. So, it is none of our business!

Dear Islamic brothers, come to senses! Today we have time; we should gain not only Islamic knowledge ourselves, but should also get our children to learn Islamic rulings. Besides persuading them to perform virtuous deeds we should also persuade them to hate sins. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, by virtue of its blessings we will gain plenty of knowledge. If our children become righteous, they will become a treasure of continuous reward for us after our death **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

## Introduction to book!

Dear Islamic brothers! Buy today the book published by Maktaba-tul-Madinah namely, '*Tajheez-o-Takfeen ka Tareeqah*', in order to get information about the rulings on funeral rites. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, this book contains lot of information from inquiring after a patient and agonies of death to funeral rites. Buy this book from Maktaba-tul-Madinah today. Not only study it yourself, but also persuade other Islamic brothers to do so. This book can be read, downloaded and printed from the website of Dawat-e-Islami: [www.dawateislami.net](http://www.dawateislami.net).

## Introduction to Majlis Tajheez-o-Takfeen

In addition, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat-e-Islami has 104 departments. One of them is Majlis Tajheez-o-Takfeen. The purpose of this Majlis is to make Muslims aware

of important Shar'i rulings on Ghusl and shrouding, train the Islamic brothers of Majlis from time to time, carry out all funeral and burial rites of dead bodies of Muslims through trained Islamic brothers and also to persuade the relatives of the deceased to have patience. As such, in case of anybody's death please contact the concerned Islamic brother of Majlis Tajheez-o-Takfeen living in your area for the Ghusl and shrouding of the deceased.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## How should grave be?

Dear Islamic brothers! Due to a lack of Islamic knowledge nowadays, graves are also dug contrary to Sunnah for burying the deceased. In graveyards, after digging one or one and a half feet, walls consisting of blocks are built to make the grave and thus most part of the grave remains above the level of the earth. This method is wrong.

- The Sunnah is to dig the grave deep. The length of the grave should be equal to the height of the deceased and the width half of his height. The depth of the grave should be of half of the height of the deceased. It is better if the depth is also equal to the height of the deceased. The moderate level is that the depth should be up to the chest. *(Rad-dul-Muhtar, vol. 3, pp. 164)*
- There are two types of grave: **(1) Lahad:** The method to prepare it is to first dig a grave and then dig a recess in it towards the Qiblah in the wall which is sufficient to place the deceased easily.
 

**(2) Box:** It is a common practice nowadays. Lahad is Sunnah. If the ground is suitable for it, do it, but if the ground is soft, there is no harm in the box. *(Al-Fatawa Al-Hindiyyah, vol. 1, pp. 165)*
- It is impermissible to lay the mat or any such thing inside the grave as it is only a waste of money without any reason. *(Rad-dul-Muhtar, vol. 3, pp. 164)*

- It is Makruh to bury a dead body in a wooden coffin. However if needed, such as the ground is very wet; there is no harm in it.  
(*Al-Fatawa Al-Hindiyyah, vol. 1, pp. 166; Durr-e-Mukhtar, vol. 3, pp. 165*)
- If the dead body is buried keeping in a coffin, it is Sunnah to spread soil in it and place unbaked bricks on the right and left and plaster the walls with mud so that the interior of it can become like Lahad. An iron coffin is Makruh and if the ground of grave is wet, spreading the soil is Sunnah.  
(*Rad-dul-Muhtar, vol. 3, pp. 165*)
- It is Makruh to use red [baked] bricks in the part of the grave that is near the dead body as brick is baked by fire. (*Al-Fatawa Al-Hindiyyah, vol. 1, pp. 166*)
- If possible, make Dam (blow) on the inner slabs after reciting Surah Yaseen, Surah Al-Mulk and Durood-e-Taj. (*Madani Wasiyyat Naamah, pp. 4*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Blessings of pious people's closeness

Dear Islamic brothers! If possible bury your deceased in close proximity to pious people as dead people are also blessed by their blessings. They stay safe from Divine torment and receive Divine mercy continuously. It has also been persuaded in blessed Hadees. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿أَدْفِنُوا مَوْتَاكُمْ وَسَطَ قَوْمِ الصَّالِحِينَ﴾: *Bury your dead ones amongst the pious.*

(*Kanz-ul-'Ummal, vol. 8, pp. 254, Hadees 42364*)

Ala Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: A deceased should be buried near righteous people as he gets the blessing of their closeness. If مَعَادُ اللَّهِ عَزَّوَجَلَّ he even deserves torment, they intercede on his behalf. The mercy that descends upon them also surrounds him. (*Fatawa Razawiyyah, vol. 9, pp. 385*)

So if space is easily found in close proximity to the righteous bondman of Allah عَزَّوَجَلَّ, bury your dead ones there. When pious saints are blessed with so much greatness and excellence that the one who is buried in close proximity

to them stays safe from Divine torment, so then what will be the status of the ones who are in close proximity to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. the glory and greatness of the Muslims buried in Jannat-ul-Baqi'. May Allah عَزَّوَجَلَّ bless us with the martyrdom with faith and peace in Madinah Tayyibah, burial in Jannat-ul-Baqi' and a place somewhere near His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

ایمان پہ دے موت مدینے کی گلی میں      مدفن مرا محبوب کے قدموں میں بنادے  
 اللہ کرم اتنا گنہ گار پہ فرما      جنت میں پڑوسی مرے آقا کا بنادے

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Benefit the deceased by Isal-e-Sawab

Dear Islamic brothers! After the burial of the deceased comes the stage of Du'a of forgiveness and Isal-e-Sawab that will continue until the Judgement Day. The deceased always looks forward to the Isal-e-Sawab of his family members because as long as he had been alive, his parents, siblings, friends and relatives, etc., were with him in his every troublesome period and would try to relief him of his sorrow, but when he left them all and is now buried in a narrow and dark grave so neither parents, nor siblings and nor his family members are with him, even his friends have also left him and now he is left all alone in the grave. If we want to do something good to our dead Islamic brothers, we should present plenty of gifts of Du'a of forgiveness and Isal-e-Sawab because Isal-e-Sawab gives pleasure to the deceased and he receives Divine mercy in abundance. The deceased desperately wait for Isal-e-Sawab from his living relatives.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'In the grave the condition of the deceased is like a drowning person, who anxiously waits for the Du'a of his parents or son or any friend to reach him, and when the Du'a of someone

reaches him, it is better than the world and everything in it for him. Allah ﷺ bestows the reward given to the dwellers of the graves by their living relatives like mountains. The gift of the living for the deceased is 'to make Du'a of forgiveness' and 'to give Sadaqah' on their behalf.' (Firdaus-ul-Akhbar, vol. 2, pp. 336, Hadees 6664)

بھیجو اے بھائیو مجھے تحفہ ثواب کا  
دیکھوں نہ کاش قبر میں، میں منہ عذاب کا

In order to get more information about Isal-e-Sawab buy Ameer-e-Ahl-e-Sunnat's booklet 'Fatimah aur Isal-e-Sawab ka Tareeqah' [Method of Fatimah and Isal-e-Sawab] from Maktaba-tul-Madinah. Study it not only yourself, but also give it to other Islamic brothers as a gift.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Summary of speech

Dear Islamic brothers! In today's speech, we have been privileged to get a few important Madani pearls from illness to grave. We have heard:

- To go to inquire after a patient is a beautiful Sunnah of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The sins of the one who inquires after a patient are forgiven.
- If our words/conversation cause trouble to the patient, we should leave immediately.
- The Holy Quran should be recited beside the patient at the time of agonies of death.
- Wird of Zikr of Allah ﷺ and Talqeen of Kalimah Tayyibah should be made by sitting beside the patient.

- To not become gentle while giving Ghusl and to keep the deceased in cold storage/morgue are painful acts for the deceased.
- After the death of an Islamic brother we should do good to him. For this purpose, Sawab should be conveyed to him. It not only increases our virtues, but it also benefits the deceased.

May Allah ﷺ enable us to remember these Madani pearls and to act upon them!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Du'a of forgiveness for the deceased Muslims

﴿اللَّهُمَّ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا

غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

سینہ تری سُنَّتِ کا مدینہ بنے آقا  
جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Madani pearls of visiting patients

Two sayings of the Holy Rasool ﷺ: *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*:

1. 'عُودُوا الْمَرِيضَ' Visit the patient. *(Al-Adab-ul-Mufrad, pp. 137, Hadees 518)*
2. The one who makes proper Wudu and visits his (sick) Muslim brother with the intention of receiving reward, will be moved away from Hell [equal to] the distance of 70 years. *(Sunan Abi Dawood, vol. 3, pp. 248, Hadees 3097)*
3. Visiting a sick person is a Sunnah. If you feel that your visit would be inconvenient for the patient, then do not visit him. *(Bahar-e-Shari'at, vol. 3, pp. 505)*
4. Even if you have strained relations with the patient or you do not like him, you should still visit him.
5. Visit the patient purely with the intention of following the blessed Sunnah. If anyone visits a patient merely for the reason that he will also visit me when I fall ill, then no reward will be granted.
6. If you visit a patient and notice his severe illness, do not talk to him in such a way that he feels fear, e.g., 'you are in a critical condition!' Nor should the visitor shake his head in such a way that it indicates the patient is in a serious condition.
7. At the time of visiting, show distress and sorrow from your facial expressions in front of an ailing or a grieved person.
8. Never talk in such a way that the patient or his attendant has the satanic whisper that you are happy about his problem.
9. Express your sympathy with the patient's family members as well and offer all possible assistance and cooperation.
10. Get close to the patient and enquire about him and pray for his recovery and well-being.
11. Ask the patient to make Du'a for you as the patient's Du'a is not rejected.

12. Whilst visiting the patient, convey the call to righteousness to him on the appropriate occasion. In particular, motivate him to offer Salah regularly because, during illness, even the Salah-offering people become heedless of Salah.
13. Do not stay long with the patient nor make a noise. However, if the patient wants you to spend more time with him, then you may (if possible), respecting his wish.
14. Presenting a gift to the patient while visiting him is something good. However, avoiding the visit because of having nothing to present and thinking that '*they will mind if you visit the patient empty handed*' is not good. One should visit the patient even if he has nothing to present; avoiding the visit for this reason deprives one of the rewards.
15. If you intend to take biscuits, fruits and gifts etc. with you to give to the patient, it is suggested that you also give some booklets (published by Maktaba-tul-Madinah) to the patient so that he will give them to visitors (and if he is admitted in hospital), he may give them to his neighbouring patients and their relatives. How nice it will be if the patient himself sends someone to purchase booklets and earns reward by keeping them for this purpose.
16. Visiting a Faasiq (transgressor) is permissible because it is an Islamic right of every Muslim, and a transgressor is also a Muslim.

(Bahar-e-Shari'at, vol. 3, pp. 505)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* 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 Rasool.

دینے لینے چلیں، قافلے میں چلو

عاشقانِ رسول، آئیں سنت کے پھول

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



## 1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, pp. 65*)

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

### 4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِ reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

## 6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

### 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.