

# Horrors of Death

*And Deeds Useful after Death*

شب براءت 1439 کا بیان

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

## Horrors of Death

*And Deeds Useful after Death*

وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَيِّبَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا نُورَ 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

The Rasool of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When people who love each other for the sake of Allah Almighty meet together, shake hands [with each other] and recite Salat-

‘Alan-Nabi, the past and future sins of both of them are forgiven before they separate from each other. (*Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951*)

ذِکْر و دُرُود ہر گھڑی وِرِدِ زَبَانِ رَبِّے      میری فُضُولِ گوئی کی عادت نکال دو

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let’s make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ 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 صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, صَلُّوا عَلَى الْحَبِيبِ, 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

Dear Islamic brothers! Tonight is the night of Bara`at, the night of attaining salvation, the night of goodness, the night of mercy, the night in which Du`as are answered, the night of forgiveness, the night in which sustenance is distributed, the night in which the names of Hajis are written, the night in which salvation is achieved from Hell and the night in which good fortune or misfortune is written. Tonight is the night in which the names of those who will die until the next night of Bara`at are handed over to Malak-ul-Maut, Sayyiduna 'Izra`eel عَلَيْهِ السَّلَامُ وَالسَّلَام.

Dear Islamic brothers! Death is the reality from which escape is not possible; no matter which religion or belief you follow you cannot deny the fact of death. In Ayah 185 of Surah Aal-e-'Imran part 4, Allah عَزَّوَجَلَّ has said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

**Translation from Kanz-ul-Iman:** Every life is to taste death.

A person goes through an extremely tough experience at the time of death no matter whether he is rich or poor, younger or elder everyone is powerless at the time of death.

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

### Arrival of Malak-ul-Maut

Sayyiduna Yazeed Raqqaashi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: An extremely arrogant man of Bani Israel was sitting with one of his family members at his home. Suddenly

he saw someone enter through the door. Being nervous, he immediately became angry and asked: Who are you and with whose permission have you entered my home? The one who entered the home replied: I have entered with the permission of the Owner of this home; I am the one whom no guard can stop nor do I need the permission of any king, nor can the display of rank and dignity of anyone frighten me. Neither can any stubborn and arrogant person get rid of me, nor can a rebellious person escape from me.

Having heard this, the arrogant person felt deeply ashamed and started trembling; he then fell flat on his face. Then, lifting his head in a disgraceful and begging manner started saying: It means you are Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام said: I am Malak-ul-Maut. The arrogant man asked: Can you give me some time to repent? Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام replied: Not at all! Your time is over; you have taken your breaths; your time is up and there is nothing you can do now.

The arrogant man asked again: Where will you take me? He عَلَيْهِ السَّلَام said: Towards those deeds of yours that you have sent ahead and towards that home which you have prepared. The man said: I have neither sent any good deeds ahead nor prepared any good home.

Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام said: Then I will take you to the valley of Hell which burns the flesh. He عَلَيْهِ السَّلَام then seized the soul of that arrogant person and he fell in the midst of his family members. Everyone started crying and screaming.

Sayyiduna Yazeed Raqqaashi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further said: If his family members had known about his bad end, they would have wept more.

*(Ihya-ul-'Uloom, vol. 5, pp. 216)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Death neither considers age nor gives respite

Dear Islamic brothers! Have you noticed how the person, who was enjoying a luxurious life and was heedless of the Zikr [remembrance] of Allah عَزَّوَجَلَّ and

His Beloved Rasool ﷺ, woke up to the fact and then began to cry and beg, when Sayyiduna 'Izra'eel عَلَيْهِ السَّلَام came to him with the message of death, though this person had been committing many different types of sins before. Since Sayyiduna 'Izra'eel عَلَيْهِ السَّلَام had arrived, he had no other choice as at that time the angel of death does not give respite to anyone.

سب کو مرنا ہی پڑیگا یاد رکھو بہائیو!  
دیر میں جائیگا کوئی، کوئی چل دے گا سویر

(Wasail-e-Bakhshish, pp. 234)

## One day we have to die because death is unavoidable

Dear Islamic brothers! Indeed, the day and night are two vehicles in which we enter one after another. These vehicles, without any stops, continue their journey that will end at the destination of death. Have we ever thought why we are so happy when the day and night pass, though a day or night of our life has actually decreased, bringing us closer to death! We are like a bulb whose entire energy and light are hidden in one plastic button; a light press of the button puts out that bulb, similarly when death arrives, our healthy body becomes so powerless that we cannot willingly move even our hands. Although it is fixed that one day we have to die, we do not know how much time is left for our death?

Perhaps today will be the last day of our life or maybe tonight will be our last night or rather we are not even sure whether we will be able to take another breath or not. It is quite possible that the breath we are taking right now will be our last and we may not take the next breath! Perhaps while listening to this Bayan, Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام may seize our soul! It is commonly heard that so-and-so was healthy and apparently had no disease, but suddenly died of heart failure within a few minutes. In the same way, at any moment, we may have to depart this life because the night we have to spend in the grave cannot be spent in the world.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We should also prepare for death before it arrives; we should also perform good deeds, leaving the sinful and heedless life that we are living. Otherwise, besides the torment of the grave and the Judgement Day, we will have to face the horrors and agonies of death. Remember! When the time of someone's death comes and his soul is being seized, he undergoes an extremely difficult experience. The agonies one experiences at the time of death throes has also been mentioned in the Holy Quran. In Ayah 19 of Surah Qaaf, part 26 it is stated:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذٰلِكَ مَا كُنْتُمْ مِنْهُ تَحِيْرًا ﴿١٩﴾

**Translation from Kanz-ul-Iman:** And the hardship of death came with the truth; this is what you were escaping from!

Remember! Enduring the agonies and throes of death is extremely difficult. Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said to Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ: O Ka'b! Tell us about death. Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'O Ameer-ul-Mu`mineen! Death is like the branch [of a tree] which has many thorns and it is made to enter the belly of someone in a way that each thorn becomes entangled in any vein. Then someone pulls it out with a jerk, so whatever has to come out, it comes out, and the rest is left there. *(Ihya-ul-'Uloom, vol. 5, pp.210)*

Sayyiduna 'Isa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام has said: O group of my companions! You make Du'a to Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ eases the agonies of death for me because I have a fear of death so much lest I die of its fear.

*(Ihya-ul-'Uloom, vol. 5, pp. 208)*

Sayyiduna Imam Awza`ee رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: We have heard that the dead will continue to feel the agony of death until the Judgement Day.

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

سگرات میں گر رُوئے محمد پہ نظر ہو  
بر مَوْت کا جھٹکا بھی مجھے پھر تو مزا دے

Dear Islamic brothers! It is an extremely difficult and painful thing when the soul of a human is being seized during the agony of death. Therefore, it is extremely necessary to prepare for the death in order to stay safe from this difficulty.

Sayyiduna Imam Qurtubi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Death is a very great trouble, but a greater trouble than the death is when a person becomes heedless of death, and does not remember death and stops performing (good) deeds for it. Undoubtedly, death gives advice and lesson to those who ponder over it and learn a lesson from it. *(At-Tazkirah Be-Ahwal Al Mouta, pp. 8)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! To imagine the horrors of death in a proper way is itself horrible. Surely, wise is he who is busy preparing for it keeping in mind the agonies and troubles of death by abstaining from the interest of this mortal world. But Alas! Despite being wise, we are utterly heedless of death. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If animals had knowledge of death as you have, then you would not eat any fat and healthy animal. *(At-Tazkirah Be-Ahwal Al Mouta, pp. 8)*

Dear Islamic brothers! Have you noticed! If animals had so much information about death as we have, then none of them would be fat. We know that death is unavoidable; we also know that we definitely have to die one day; we are also aware of the fact that the time will be extremely painful when our soul will be seized. Moreover, after death, our worldly affairs, relatives, tall buildings and cars all will not benefit us; we also understand it, but we don't know why we are still heedless. It is narrated that if one drop of the pain of death is placed on the mountains of the world, all will melt.

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

Now just ponder! The death whose one drop of pain is so severe that even the high mountains melt after being incapable of bearing it, so how much severity can this agony bring about to humans?

As a matter of fact, the agonies and intensity of death can be understood by only the person who has faced death, but the one who has not faced it yet, may judge it by the pain and suffering he experiences. Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It can be judged from this way that the part of the body that has become paralysed has no feeling of pain, but the part which is not dead feels pain and this pain is felt by the soul. Therefore, if any part gets injured or burnt, the same pain or burning is experienced by the soul; the more it increases, the greater pain the soul feels. Just imagine, in this case, the pain is divided amongst the flesh, blood and other parts of the body and only some part of it reaches the soul. However, if the same pain does not reach the other parts, but reaches the soul directly, so what would be the state of its pain and intensity? *(Ihya-ul-'Uloom, vol. 5, pp. 207)*

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated: The agonies of death directly attack the soul, and then these agonies spread all over the body in such a way that the soul is taken out by pulling from every vein, muscle, part and joint. Moreover, the soul is taken out from the root of every hair and from every part of the skin (from head to toe). *(Ihya-ul-'Uloom, vol. 5, pp. 207)*

Dear Islamic brothers! How dangerous would be the grief of losing wealth, friends, relatives, mother, father and siblings, the fear of seeing Malak-ul-Maut, fear of the narrow and dark grave, the answering of the questions of Muheeb (fearful)-faced angels, that is, Munkar and Nakeer besides the pain of the soul being taken out? We humbly implore in the merciful court of Allah عَزَّوَجَلَّ for His Grace, Favour and His Protection. Surely we will not be able to bear the agonies and horrors of death. We, therefore, should not commit sins and avoid committing the acts which may displease Allah عَزَّوَجَلَّ. We should also be afraid of His Hidden Plan. We should repent truly today, or rather right now and make a firm intention not to commit sins again in future.

Stay associated with the Madani environment of Dawat-e-Islami in order to develop interest in performing good deeds and getting rid of committing sins. Attend the weekly Sunnah-Inspiring Ijtima', weekly Madani Muzakarahs collectively and travel with a 3-day Madani Qafilah every month regularly. By virtue of its blessing we will get countless opportunities to perform

virtuous deeds as well as the opportunity to prepare for the Hereafter before death, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

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

## Causes of agonies of death

Dear Islamic brothers! Everyone goes through the agonies of death according to their deeds. If we spend our life performing good deeds, our soul will be seized with ease at the time of agonies of death. **مَعَآدَ اللَّهِ عَزَّوَجَلَّ**, if we have committed sins throughout our life, we will not be able to bear the agonies of death. Therefore, now valuing life we should refrain from even a minor sin and not miss even a minor good deed at all out of our laziness.

## Deeds those turn grave into Paradise

Dear Islamic brothers! This world is Dar-ul-‘Amal (the place where deeds are performed) and the Hereafter is Dar-ul-Jaza (the place where rewards are reaped). Whatever we sow here, we shall reap in the Hereafter. Desiring to have rice after sowing wheat can be called foolishness. Therefore, it is wise to sow the seeds of what we want to reap. Hence for going into Paradise we will have to perform the deeds that lead to Paradise. Would that we take such an interest in virtuous deeds due to which we do not even have thought of any sin! Let’s know about some deeds which illuminate the grave and make it comfortable.

### 1-5. Salah, Sawm, Hajj and Zakah etc.

Sayyiduna Ka’b **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated: When a righteous person is buried in the grave, his good deeds—Salah, Sawm, Hajj, Jihad and Sadaqah etc., gather near him. When the angels of torment come from the direction of his feet, the Salah says: Stay away from him, there is nothing for you, he used to worship Allah **عَزَّوَجَلَّ** standing on these feet. Then those angels come from the direction of the head, so the Sawm says: There is no way for you here because in the world he observed many Siyam for the pleasure of Allah **عَزَّوَجَلَّ**

and endured hunger and thirst for a long time. The angels come from the direction of other parts of his body, so the Hajj and Jihad say: Get away; he performed Hajj and Jihad by putting his body in difficulty for the pleasure of Allah ﷻ, therefore there is no place for you here. They then come from the direction of his hands, the Sadaqah says: Get away from my friend; he gave Sadaqah so many times using these hands only for the pleasure of Allah ﷻ and Sadaqah (charity) given by these hands have been accepted in The Divine Court, therefore there is nothing for you here.

Then the deceased is asked: Your life and death both are excellent and the angels of mercy spread the floor of Paradise in his grave; they get a Heavenly attire for him. His grave is extended as far as he can see and a lamp of Paradise is lit in his grave from which he will continue to have light until the Judgement Day. (*Mukashafa-tul-Quloob*, pp. 171)

## Two darknesses will be removed

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written on page 872 of the 1<sup>st</sup> volume of *Faizan-e-Sunnat*: It is narrated that Allah ﷻ said to Sayyiduna Musa Kaleemullah (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), 'I have bestowed two Noors [lights] upon the Ummah of (Beloved) Muhammad (عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ) so that they stay safe from the harm of two darknesses.' Sayyiduna Musa Kaleemullah (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) humbly asked, 'Ya Allah ﷻ! What are those two Noors [lights]?' Allah ﷻ said, 'The Noor [light] of Ramadan and the Noor [light] of Quran.' Sayyiduna Musa Kaleemullah (عَلَيْهِ السَّلَامُ) asked, 'What are those two darknesses?' Allah ﷻ replied, 'One belongs to the grave and another belongs to the Judgement Day.' (*Durra-tun-Nasiheen*, pp. 9)

## Fragrant grave

When Sayyiduna 'Abdullah Bin Ghalib Hadaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest, the fragrance of Musk started coming from his grave. Once someone saw him in dream and asked: What kind of fragrance comes from your grave? He replied: 'بَلِّغْ رَاعِيَهُ النَّيْلَاةُ وَالظَّمَاءُ' i.e. *this is the blessing of the recitation of the Holy Quran and Siyam*. (*Hilya-tul-Awliya*, vol. 6, pp. 266, *Hadees 8553*)

عطا ہو اُمّتِ محبوب کو سدا یا رب

نماز و روزہ و حج و زکوٰۃ کی توفیق

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 6. Blessing of illuminating Masjid

Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated a Hadees that he رَضِيَ اللهُ تَعَالَى عَنْهُ directly heard from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whosoever illuminates Masajid of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will illuminate his grave and whosoever keeps fragrance in them, Allah عَزَّوَجَلَّ will provide fragrance for him in Paradise. *(Sharh-us-Sudoor, pp. 159)*

## 7. Inquiring after a patient

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Sayyiduna Musa (عَلَى سَيِّدِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) humbly asked Allah عَزَّوَجَلَّ: What is the reward for the one who inquires after a patient? Allah عَزَّوَجَلَّ replied: Two angels will be appointed for him who will inquire after him in his grave daily until the Day of Judgement. *(Sharh-us-Sudoor, pp. 159)*

## 8. Reward for reciting Surah Al-Mulk

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: When a person will go into his grave, the torment will come to him from the direction of his feet, his feet will say, ‘There is no way for you from my side because he used to recite Surah Al-Mulk at night.’ Then the torment will come to him from the direction of his chest or belly, it will say, ‘There is no way for you from my side because he used to recite Surah Al-Mulk at night.’ Then it will come to him from the direction of his head, the head will say, ‘There is no way for you from my side because he used to recite Surah Al-Mulk at night.’ So this Surah is a shield; it protects [the deceased] against the torment of the grave. In the Tawrat [Torah], its name is Surah Al-Mulk. The person who recites it at night does a good and very great deed. *(Al-Mustadrak, vol. 3, pp. 322, Hadees 3892)*

## Angel will make him recite Quran in grave

The Beloved Rasool ﷺ has said: The person who starts learning the Holy Quran and dies before learning it by heart, so an angel teaches him the Holy Quran in his grave so he will meet Allah عَزَّوَجَلَّ in such a state that he would have memorized the whole Quran.

*(Kanz-ul-Ummal, vol. 1, pp. 372, Hadees 2446)*

Dear Islamic brothers! When the deceased is buried in a grave, the grave presses him. Neither can a believer escape from the press of the grave, nor an unbeliever, nor a righteous person, nor a bad person, nor a child, and nor a young man. The difference is that the unbeliever is pressed forcefully and his ribs get here and there, whereas for a believer, the pressure is as a mother presses her child with love. A cat presses its kitten as well as a mouse in its mouth, but there is a difference between both.

*(Mirat-ul-Manajih, vol. 1, pp. 141 & vol. 2, pp. 456, 457)*

## 9. Benefit of reciting Surah Al-Ikhlās

The Rasool of Rahmah, the Intercessor of the Ummah ﷺ said, 'One who recites Surah Al-Ikhlās during a fatal illness, he will remain safe from the affliction and squeezing of the grave.'

*(Al-Mu'jam-ul-Awsat, vol. 4, pp. 222, Hadees 5785)*

## 10. Durood for the night preceding Friday [Thursday night]

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 ﷺ 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. (Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of attending the weekly Ijtima' of Dawat-e-Islami, one gets the privilege of reciting this Salat-'Alan-Nabi every Thursday. You too, make the intention of attending the weekly Sunnah-inspiring Ijtima' every Thursday regularly.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 11. Consoler of the grave

Sayyiduna Ibraheem Bin Adham رَضِيَ اللهُ تَعَالَى عَلَيْهِ says that after shouldering a bier, I said: May Allah عَزَّوَجَلَّ bless me in my death. Then a Ghaybi (unseen) voice was heard saying, 'And also after the death.' Upon hearing this, the state of fright overcame me. When people had buried him, I sat beside the grave and started pondering over matters of the Hereafter. All of a sudden, a very handsome man came out of the grave, wearing neat and clean clothes which was giving off a fragrant smell. He said to me, 'O Ibraheem!' I said, 'Labbayk', then I asked him, 'May Allah عَزَّوَجَلَّ have mercy on you! Who are you?' He replied, 'I am the one who said, 'And also after the death' from the Takht. I said, 'What is your name?' He replied that 'my name is Sunnah and I am sympathetic to human beings in the world and Noor (light), a friend and consoler in the grave and a leader and guide to paradise on the Day of Judgement'. (Sharh-us-Sudoor, pp. 204)

## 12. Noor of Tahajjud

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ: How much of preparation do you make when setting out for a journey! What would be the preparation for the Day of Judgement! O Abu Zar رَضِيَ اللهُ تَعَالَى عَنْهُ! Should I not inform you about the thing that benefits you on the Day of Judgement? Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: May my parents be sacrificed for you, please do tell me. So the Beloved

Rasool ﷺ said: In the extreme heat of summer, observe Sawm for the Day of Judgement and offer two Rak'at Salah in the darkness of the night so that there could be light in the grave.

(Mawsu'ah li Ibn Abid Dunya, vol. 1, pp. 742, Hadees 10)

### 13. Call to righteousness

Allah ﷻ sent a revelation to Sayyiduna Musa عَلَيْهِ السَّلَام: Learn goodness yourself and also teach them to others. I will brighten the graves of those who learn and teach goodness so that they will not have any type of fear. (Hilya-tul-Awliya, vol. 6, pp. 5, Raqm 7622)

### Graves of Muballighs (preachers) will be radiant, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ

Ameer-e-Ahl-e-Sunnat وَاَمْتُ بَرَكَاتُهُمُ الْعَالِيَهُ writes after quoting this narration: The abovementioned narration highlights the reward of learning and teaching righteous things. Those who deliver as well as those who listen to Sunnah-Inspiring speeches and Dars will surely be blissful and successful and their graves will be radiant from the inside, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Furthermore, they will not have any fear. Likewise, those who spread call towards righteousness making individual efforts, travel with Madani Qafilahs, persuade others to practice Fikr-e-Madinah by filling (out) their Madani In'amaat booklet daily, invite others to attend the Sunnah-Inspiring Ijtima', and those who listen to the call towards righteousness by the Muballighs (preachers) إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the graves of all these people will also be radiant for the sake of the Noor of the Beloved and Blessed Rasool ﷺ.

عطا ہو نیکی کی دعوت کا خوب جذبہ کہ

دُون دُھوم سنّتِ محبوب کی مچا یا ربّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 14. To suffer troubles in the world

A pious saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw Sayyiduna Hasan Bin Zakwaan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his dream after a year of his demise and asked: Which graves are more radiant? It was said: Those who suffered from troubles in the world.

*(Tanbih-ul-Mughtarrin, pp. 166)*

Dear Islamic brothers! You have just heard that the pitch dark grave which no electric bulb of this world can light up, but إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ by the Sadaqah of the Noor of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, it will be illuminated after becoming Noor for the troubled people.

خواب میں بھی ایسا اندھیرا کبھی دیکھا نہ تھا      جیسا اندھیرا ہماری قبر میں سرکار ہے  
یا رسول اللہ آ کر قبر روشن کیجئے      ذات ہے شک آپ کی تو مَنبَعِ انوار ہے

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 15. Reward for not troubling people

Sayyiduna Abu Kaahil رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that one who abstains from troubling people, Allah عَزَّوَجَلَّ will save him from the trouble of grave.

*(Al-Mu'jam-ul-Kabeer, vol. 81, pp. 163, Hadees 829)*

## 16. Sadaqah removes heat of the grave

Sayyiduna 'Uqbah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Indeed, Sadaqah of a person removes heat from his grave and on the Day of Judgement, a Mu`min [believer] will be under the shade of his Sadaqah. *(Al-Mu'jam-ul-Kabeer, vol. 17, pp. 286, Hadees 788)*

## Knowledge will remain with you in the grave

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When an Islamic scholar dies, his knowledge remains associated with him in his grave in a shape or form until the Day of Judgement, and it keeps the insects of earth away. *(Sharh-us-Sudoor, pp. 851)*

## Blessing of teaching religious knowledge to one's offspring

Sayyiduna 'Isa عَلَيْهِ السَّلَامُ passed by a grave and saw that the deceased in the grave was being punished. After a while, when he passed by the same grave again, he saw that the grave was shining from the inside, and Divine mercy was being showered upon it. He عَلَيْهِ السَّلَامُ became astonished and humbly asked in the blessed court of Allah عَزَّوَجَلَّ, 'O Allah Almighty! Tell me the secret behind the fact that why was he inflicted with the torment first and how come he is bestowed with the blessings of Paradise now?' Allah عَزَّوَجَلَّ said, 'O 'Isa (عَلَيْهِ السَّلَامُ)! This person was being punished because he was a great sinner and evil-doer. A boy was born [to his wife] after he died. Today, his boy was sent to a Madrasah where the teacher made him recite بِسْمِ اللّٰهِ. I felt shy to punish the person in the earth whose son is taking My name on the earth.' (*Tafseer Kabeer, vol. 1, pp. 155*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One great source of teaching religious knowledge is also through the Madaris-ul-Madinah and Jam'i'at-ul-Madinah of Dawat-e-Islami where thousands of Islamic brothers and sisters (students) receive Islamic education separately.

میری آنے والی نسلیں تیرے عشق ہی میں مچلیں

انہیں نیک تم بنانا مَدَنی مدینے والے

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلَیْ مُحَمَّدٍ

## Sawab of making a Muslim's heart happy

The Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهِ وَسَلَّمَ has stated: One who instils happiness in the heart of a Mu'min, then with this happiness, Allah عَزَّوَجَلَّ creates an angel that remains busy worshipping and doing the Zikr of Allah عَزَّوَجَلَّ. When that person enters his grave, that angel comes to him and asks: Don't you recognize me? The person says: Who are you? Then the angel says: I am that happiness which you instilled into the heart of so and so; today I will provide you with company in your time of fear, and will keep you steadfast in answering the questions, and will show you the scenes of the Day

of Judgement, and will intercede in the court of Allah ﷺ on your behalf, and will show you your abode in Paradise.

*(Attargheeb Wattarheeb, vol. 3, pp. 266, Hadees 23)*

Dear Islamic brothers! You have heard about the deeds which benefit one after death in the loneliness, horrors, fear and darkness of the grave; Salah, Sawm, Hajj and Zakah will be beneficial in the grave; they will save one from punishment; Ramadan and the Glorious Quran will remove darkness of the grave and Judgement Day; recitation of the Holy Quran and Siyam will bring fragrance in the grave. To illuminate a Masjid will be the cause of illumination of the grave; a Muslim who inquires after the sick will be visited daily by two angels in his grave; the recitation of Surah Al-Mulk will save one from the torment of the grave; one who dies while trying to memorize the Holy Quran will have the privilege to be taught its memorization by an angel in the grave.

Acting upon the Sunnah of the Beloved Rasool ﷺ will produce light and provide the deceased with company in the grave; Tahajjud Salah will illuminate the grave; to call people towards righteousness will remove the horrors of the grave and will be the cause of illumination of the grave; Sadaqah will remove the heat of the grave; Islamic knowledge will keep the deceased accompanied in the grave and will keep the insects of the earth away from him; by the blessing of providing children with the Islamic knowledge, torment of the grave will be lifted; by the virtue of entering happiness into the heart of Muslims, one will get soothed in the state of fear of the grave and steadfastness will be granted in answering the questions of Nakirayn.

جوابِ قبر میں مُنکرِ نکیر کو دوں گا تیرے کرم سے اگر حوصلہ ملا یا ربِّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Good deeds will bring about spaciousness in the grave, illumination, fragrance and the pleasure of Allah ﷺ. Whereas, if we enter the grave with bad deeds, the grave may become a ditch of Hell due to the displeasure of Allah ﷺ; torment may also begin. Remember! To not save

yourself from the splashes of urine, tale-telling, backbiting, negligence in offering Salah are the causes of torment in the grave; those who are disobedient to their parents will be squeezed by the grave in such a way that their ribs will pierce each other and interlock after breaking; the sin of not paying Zakah also brings about the torment in the grave; drinking alcohol, fornication, to swear false oaths and not to observe Sawm are also causes of the torment of the grave; adulteration is from the means of the torment of the grave; to delay Ghusl (from Janabah) to such an extent that the time of Salah passes is also a cause of torment in the grave; usury (interest) also brings about torment in the grave; and laughing in the Masjid brings about darkness in the grave.

## Advantage of remembering death

The Beloved Rasool ﷺ has persuaded us to remember the death abundantly. By virtue of it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the grave will turn into a garden of Paradise. As Sayyiduna Anas Bin Maalik رضي الله تعالى عنه has narrated that the Noble Rasool ﷺ has stated: The one who is frightened by the remembrance of death, the grave will become a garden of Paradise for him.

*(Jam'ul-Jawami', vol. 2, pp. 14, Hadees 3516)*

## Start preparation now

Amee-e-Ahl-e-Sunnat دامت بر حمائهم العاليه, making our mindset to prepare for the grave and Judgement Day has said: Dear Islamic brothers! Indeed, wise individual is he who collects righteous deeds before death, and takes the 'Madani radiance' of acting upon Sunnah with him in his grave. This way, he arranges for a means of illuminating his grave, or else the grave will not care at all who has come inside it, whether he is rich or poor, Minister or his advisor, ruler or the subject, officer or peon, boss or worker, doctor or patient or whether he be a contractor or a labourer. If anyone does not have what is needed for the afterlife, did not offer Salah on time deliberately, did not observe Siyam in Ramadan (without a valid Shar'i reason), did not give his Zakah despite it being obligatory upon him, did not perform Hajj despite it being obligatory upon him, did not enforce the Shar'i veil despite being capable of doing so, was disobedient to his parents, had a habit of lying,

backbiting, tale-telling, remained busy watching films and dramas, listened to songs and music, in short, he remained busy committing sins abundantly; in case Allah ﷻ and His Rasool ﷺ get displeased, then nothing will be obtained other than regret and remorse.

Whoever observed steadfastness in offering Nawafil along with the Fard Salah, observed Nafil (supererogatory) Siyam as well along with the Siyam of the month of Ramadan, called people towards righteousness from every nook and corner, not only learnt the teachings of the Holy Quran himself but imparted it to others too, did not feel embarrassed to give Chowk Dars, started Dars at home, travelled with the Madani Qafilahs of Dawat-e-Islami on a regular basis to learn and preach the Sunnah and also encouraged other Muslims to travel, filled in the Madani In'amaat booklet everyday and handed it every month to his Zimmahdar, and departed this world with the safety of Iman with the blessings of Allah Almighty and His Beloved Rasool ﷺ, then إِنَّ شَاءَ اللَّهُ ﷻ he will see the flowing of ocean of mercy, and will witness the fountains of the blessed Noor of the Beloved Rasool ﷺ in his grave till the Day of Judgement.

قَبْرِ مِیْن لِهْرَائِیْنِ گے تا حَشْرِ چِشْمِے نِورِ کِے  
جِلْوِہ فِرْمَا ہِوْگی جِب طَلَعْتِ رِسُولُ اللّٰہِ کِی

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! Remember! The one who repents sincerely gets forgiven for his sins. As it is stated, 'The one repenting from the sins is as if he hasn't committed the sin.'

In this blessed night, Allah ﷻ frees more people from Hell than the number of hairs on the goats of the tribe of Bani Kalb. It is recorded in authentic books that the tribe of Bani Kalb had the largest number of goats among the tribes of Arabia.

Alas! There are some unfortunate people who have been declared to remain deprived of forgiveness even in Shab-e-Bara'at i.e. the night of deliverance.

Shaykh Imam Bayhaqi Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has reported in 'Fadaail-ul-Awqat': The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Six types of people will not be forgiven even on this night:

1. A habitual drunkard
2. The one who is disobedient to parents
3. The one who commits adultery
4. The one who breaks off relations
5. The one who sketches portraits
6. The tale-bearer. (*Fadaail-ul-Awqat*, pp. 130, vol. 1, Hadees 27)

In some other narrations, this admonition is also mentioned for polytheists, one who harbours hostility, killer, fortune-teller, magician, one who lowers his pyjamas or Tahband below his ankles with arrogance, one who has malice and hatred against a Muslim; they also remain deprived of the privilege of forgiveness in this night.

مَعَاذَ اللهِ عَزَّوَجَلَّ, if someone has indulged in any of the above mentioned evil deeds, he should repent from the core of his heart for that particular sin and for all the sins in general as well.

In order to have steadfastness in repentance, join the Madani environment of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by the blessings of it, various spoiled people have reformed. Let's listen to a Madani parable:

### I got rid of wicked habits

A young man from Bab-ul-Madinah, Karachi has stated: I was arrogant because of my good physique and young age. I used to get my clothes tailored according to the latest fashions and trends. I would ride the bus to college, but would not pay the fare. When the money collector asked me to pay the fare I would quarrel with him. Loafing around all night and gambling away money were some of the wicked habits of mine. Sins had become a part of my character. My parents who often used to advise me had also become disappointed. My mother would weep and supplicate for me [but I did not care].

An Islamic brother would casually invite me to attend the weekly Sunnah-Inspiring Ijtima', but I would turn a deaf ear. Once, on the night of the Ijtima', he politely insisted, 'Today you will have to go with me.' I tried to excuse but he was persistent. The next thing I knew, he stopped a rickshaw and requested me to go with him. Finally, I yielded to his perseverance and got in the rickshaw. We went to Jaami' Masjid Gulzar-e-Habib, the first Madani Markaz of Dawat-e-Islami.

When the lights were switched off, for Zikr and Du'a session, I got up to leave thinking that the Ijtima' had ended. Little did I know that staying for that session would prove to be a turning point in my life. The Islamic brother, my well-wisher, explained to me the situation and made me stay. During Zikr, the uproar of the rhythmic chanting had a deep impact on me. I swear by Allah عَزَّوَجَلَّ! I had neither heard nor seen such spirituality in my entire life. This was followed by an inspiring Du'a. All one could hear were the sobbing and weeping sounds of the attendees. Even a hard-hearted person like me burst into tears. I repented of my past sins and joined the Madani environment of Dawat-e-Islami.

تمہیں لطف آ جائے گا زندگی کا  
 قریب آ کے دیکھو ذرا مدنی ماحول  
 تترُّل کے گہرے گڑھے میں تھے اُن کی  
 ترقی کا باعث بنا مدنی ماحول  
 یقیناً مقدر کا وہ بے سکندر  
 جسے خیر سے مل گیا مدنی ماحول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Persuasion of I'tikaf

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The blessed month of Ramadan is just round the corner and the blessings and favours this sacred month contains is beyond one's imagination as the opportunities of worshipping and carrying out virtuous deeds get

multiplied. So, observing entire month of Ramadan or last 10 days I'tikaf is also a great source of refraining ourselves from sins, acquiring more and more knowledge and it is a month of multiplying virtuous deeds. You can get the gist of the excellence of I'tikaf through this blessed Hadees: Mother of the believers, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated the following blessed and fragrant saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ اَعْتَكَفَ اِيْمَانًا وَ اِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**Translation:** Whoever performed I'tikaf with Iman [faith] with the intention of earning reward, all of his previous sins will be forgiven. (*Al-Jami'-us-Sagheer*, pp. 516, Hadees 8480)

Dear Islamic brothers! If possible, observe I'tikaf of the entire month of Ramadan every year, or at least once in the lifetime.

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always remain determined to gain the pleasure of Allah عَزَّوَجَلَّ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship abundantly especially in Ramadan. As Layla-tul-Qadr is hidden in the month of Ramadan, so the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once performed I'tikaf for the entire blessed month in order to search for this blessed night.

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

*Fatawa 'Aalamgiri* states: The virtues of I'tikaf are obvious. When a person does I'tikaf, he completely devotes himself to worship Allah عَزَّوَجَلَّ for His pleasure, giving up all worldly affairs and activities that obstruct him in earning the pleasure of Allah عَزَّوَجَلَّ. All of his time is spent in Salah, either physically or spiritually (because waiting for Salah also holds the same reward as of offering Salah). The primary purpose of performing I'tikaf is to wait for Salah with Jama'at. A Mu'takif resembles the angels who do not disobey Allah عَزَّوَجَلَّ and obey His every command, he resembles those who glorify Allah عَزَّوَجَلَّ day and night and never get tired of doing so. (*Fatawa 'Aalamgiri*, vol. 1, pp. 212)

Dear Islamic brothers! Did you see how many opportunities one finds during I'tikaf for performing virtuous deeds! We should also observe I'tikaf of entire month of Ramadan following the blessed Sunnah of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at least once in a lifetime, if not possible every year, and should persuade and motivate others to observe I'tikaf too. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, entire month of Ramadan and last 10 days Sunnah I'tikaf will be arranged all over the world under Dawat-e-Islami. In Pakistan, 126 locations for the entire month and 4,000 locations for last 10 days Sunnah I'tikaf respectively are the targets. The largest I'tikaf will be observed in the global Madani Markaz, Faizan-e-Madinah, at Bab-ul-Madinah, Karachi, Pakistan; in which Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ will also be Mu'takif (observe I'tikaf), إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In I'tikaf, Islamic brothers learn Shar'i rulings regarding Wudu, Ghusl (ritual bath), Salah, Sawm and other Shar'i issues as well as acquire lots of information out of questions asked to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Madani Muzakarahs.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Persuasion of Madani donations

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami is serving the religion of Islam through carrying out Madani activities in approximately 104 departments. Expenses of Jami'a-tul-Madinah (for boys & girls), Madrassa-tul-Madinah (for boys & girls), Madrasa-tul-Madinah Online (for boys & girls) and Madani Channel are not in millions, but in billions. Along with giving your Zakah, Sadaqat and donations for the Madani activities of Dawat-e-Islami, collect Madani donations from your relatives, neighbours and friends etc., relating them the excellence of spending in the path of Allah عَزَّوَجَلَّ through making individual efforts. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sadaqah [charity] closes 70 doors

of evil.’ The Holy Rasool ﷺ said, ‘Sadaqah [charity] prevents bad death.’

Dear Islamic brothers! There is a specific excellence for the Sawm of the 15<sup>th</sup> Sha’ban. Let’s listen to it and develop a mindset of observing it.

## Sawm of the 15<sup>th</sup> Sha’ban

Ameer-ul-Mu`mineen, Sayyiduna ‘Ali كرمه الله تعالى وجهه الكريم has reported that the Rasool of Rahmah ﷺ has said: When the 15<sup>th</sup> night of Sha’ban comes, perform Qiyam (i.e. worship) in it and observe Sawm in the day; undoubtedly, Allah عزوجل reveals a special Divine manifestation on the sky of the world from (the time of) sunset and says, ‘Is there anyone who seeks forgiveness from Me so that I may 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 from his trouble! Is there anyone like this! Is there anyone like that!’ He عزوجل keeps saying this till the dawn of Fajr.’

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

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 سُنت کا مدینہ بنے آقا  
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Madani pearls regarding visiting the graveyard

1. The Holy Rasool ﷺ said, 'I had prohibited you from visiting the graves. But now, do visit the graves, because it causes dislike for the worldliness and reminds one of the afterlife.'  
(*Sunan Ibn Majah, pp. 252, vol. 2, Hadees 1571*)
2. If one intends to visit a Muslim's grave or a Mazaar (mausoleum) of some beloved of Allah, it is Mustahab for him to firstly offer two Rak'at Nafil Salah (not in Makruh timings) at his home reciting Ayat-ul-Kursi once and Surah Al-Ikhlās thrice after Surah Al-Fatihah in each Rak'at and to donate its Sawab to the Sahib-e-Qabr (i.e. the one who is buried there); Allah عزوجل will produce Noor (light) in the grave of that deceased person and will abundantly reward this person (who donated the Sawab).  
(*Fatawa 'Aalamgiri, vol. 5, pp. 350*)
3. Don't engage in useless conversations when going to visit a Mazaar (mausoleum) or a grave. (*Ibid*)
4. Enter the graveyard from the usual pathway where there had never been graves of Muslims before. Never use the new pathways, because new path ways are usually paved on the graves. It is quoted in *Rad-dul-Muhtar*: Walking on new pathways (that has been built by levelling the graves) is Haraam. (*Rad-dul-Muhtar, vol. 1, pp. 612*) Even if one suspects that the new pathway may have been built over graves, it is not permissible and sinful to walk on that. (*Durr-e-Mukhtar, vol. 3, pp. 183*)
5. It has been observed at some Mazaars of the beloveds of Allah that expansion takes place by demolishing the graves of Muslims just to facilitate visitors. Walking, standing, lying down, seating arrangements for the recitation (of the Holy Quran) and invocations etc. upon such areas are Haraam. Rather, recite Fatihah from a distance.
6. In Mazaar, stand in front of the face of the beloved of Allah. Approach it from the foot side in order to remain in front of his vision; never approach from the head side as he (the buried one) would have to turn his head to look at you. (*Fatawa Razawiyyah, vol. 9, pp. 532*)

7. In the graveyard, stand with the back towards the holy Qiblah whilst facing the face of the buried one, and then recite:

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

**Translation:** Salutation be upon you all, O inhabitants of the graves, may Allah ﷺ forgive us and you. You came (here) before us and we are about to follow after you. (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)

8. Agarbatti (incense sticks) should not be lit upon the graves as it is against respect and causes discomfort to the dead; however if it is for spreading fragrance for the comfort of visitors, it should be lit beside the grave, as perfuming is praiseworthy. (*Derived from Fatawa Razawiyyah, vol. 9, pp. 525,582*)
9. Do not place lamps or candles etc., upon the grave because fire upon a grave is disrespectful to the dead; however if it is required for the purpose of providing light to, then candles or lamps etc. may be placed besides the grave.

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.

عاشقانِ رسول، آئیں سنت کے پھول  
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ