

Message-Bearers of death

17-March-2022



**Thought-provoking speech of weekly
sunnah-inspiring ijtima**

(For Islamic Brothers)

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Message-bearers of death

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
 نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, make the intention of Nafil (supererogatory) I'tikaf because you will continuously obtain the reward of Nafil I'tikaf for as long as you remain in the Masjid. Eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of sending Salat upon the Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “When the day of Thursday approaches, Allah Almighty sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Salat in abundance on Thursday and during the night of Friday [which begins after sunset on Thursday].”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let us make good intentions in order to attain reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِئَاتُ الْمُؤْمِنُ خَيْرًا مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 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. I will listen to the Bayan attentively whilst lowering my eyes.
2. Instead of resting against a wall etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
5. Whenever I hear **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤَيَّبُوا إِلَى اللَّهِ**, 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 giving Salaam and shaking hands in order for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Intentions of delivering the Bayan

1. I make the intention that I will deliver this speech in order to seek the pleasure of Allah Almighty and to gain reward.
2. I will deliver the speech by reading from a book of an authentic Sunni scholar.
3. Allah Almighty has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

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

The beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Shab-e-Bara`at [The Night of Liberation] is the night to attain salvation; the night of goodness and blessings; the night in which supplications are answered; it is a night of forgiveness and a night in which sustenance is distributed. The names of those who will perform Hajj are written, and it is the night in which people acquire salvation from Hell. It is

the night in which good fortune or misfortune is written in one's destiny. Tonight is also the night, however, in which the names of those who will die before the next Shab-e-Bara`at are handed over to the angel of death, Sayyiduna Izra`eel عَلَيْهِ السَّلَامُ.

Dear Islamic brothers! Life is a trust from Allah Almighty which is gradually, or suddenly, overcome by death. Every living thing will have to pass through the gates of death. The time of death is fixed but we are unaware when it will occur. However, when our hair turn grey and we begin to experience old-age, we must realise that the trial of death is looming over us because after having seen the days of youth, old-age arrives as a message-bearer of death. Let us listen to a story about the signs of death and try to reform ourselves by pondering over the following Madani pearls.

Three signs of death

Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ has mentioned in *Mukashafa-tul-Quloob*, that the Prophet Ya'qoob عَلَيْهِ السَّلَامُ was friends with the angel of death [Malak-ul-Maut], Sayyiduna Izra`eel عَلَيْهِ السَّلَامُ. Once, Sayyiduna Izra`eel عَلَيْهِ السَّلَامُ visited Sayyiduna Ya'qoob عَلَيْهِ السَّلَامُ and the Prophet asked him, 'Have you come to visit me or to take my soul?' He replied, 'To meet you.' Sayyiduna Ya'qoob عَلَيْهِ السَّلَامُ then said, 'Before you come to take my soul, send some message-bearers'. The angel of death, Sayyiduna Izra`eel عَلَيْهِ السَّلَامُ agreed, saying: 'I will send two or three message-bearers.'

Later, when the angel of death came to seize his soul, Sayyiduna Ya'qoob عَلَيْهِ السَّلَامُ asked, 'Where are the message-bearers you agreed to send to me before my passing?' Sayyiduna Izra`eel عَلَيْهِ السَّلَامُ replied by saying, 'White hair after black hair, weakness after physical strength, and a hunched back after a straight one; O Ya'qoob عَلَيْهِ السَّلَامُ! These are my message-bearers, which I send to people before their deaths.' (*Mukashafa-tul-Quloob*, p. 21)

Illness is also a sign of death

Dear Islamic brothers! These are signs of death, and these come about so a person may turn his life around and seek forgiveness from Allah before he dies. These signs remind us to obey the commands of Allah and His Messenger, and to spend our lives preparing for the Hereafter. Remember,

these are not the only signs of death. There are more signs like sickness, complete loss or weakness of vision, and impaired hearing. There are many of us who have already encountered the signs of Sayyiduna Izra'eel's arrival, but are still heedless! Our current state is such that we attribute white hair to flu or to the difficulties and stress of life. Similarly, we remain negligent during sickness and easily tend to forget the countless number of people who die as a result of different ailments. Little do we realize that the illness that seems 'minor' could become fatal. Then we leave behind those we hold dear; our enemies become happy and we will be buried in a dark grave with nothing but our good or bad deeds.

Without a doubt, we do not know whether today is our last day or whether the upcoming night is our last. In fact, we have no guarantee that we will be able to take another breath. It is possible that the breath we are taking is the last one! We often receive news of individuals who were perfectly fine and healthy who suddenly experience heart failures and pass away. Therefore, remember death instead of fulfilling unlawful desires.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'When a person falls ill, Allah Almighty sends two angels and instructs them to go and see what His bondsman says. If the patient praises Allah Almighty (i.e. saying اَلْحَمْدُ لِلّٰهِ), then the angels relay his utterance to Allah Almighty, and Allah Almighty knows better. Allah Almighty says, 'If I give this bondsman death due to this illness, I will make him enter Paradise and if I grant him health, I will give him better flesh and blood than before and forgive his sins.'

(Muwatta Imam Maalik, vol. 2, p. 429, Hadith 1798)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Overcome by death!

Sayyiduna 'Abdullah bin Muhammad Qarashi رَحْمَةُ اللهِ عَلَيْهِ said: "A young rich man lived in a city and possessed every type of worldly blessing. He had a very beautiful slave girl whom he loved a lot. He was living a life of luxury and comfort but he was deprived from the blessing of having a family. For a long time, he remained without this felicity until his slave girl became pregnant. The

joy of this wealthy man knew no bounds and he was overjoyed. However, this wealthy man suddenly fell ill, and despite the intense desire of seeing his child, he passed away. The night this young man died, his beautiful child was born, but the father could not see his baby.” (*Uyoon-ul-Hikayaat*, p. 196)

Illness is a sign of death

Dear Islamic brothers! None of us should remain heedless of death and we should prepare for the Hereafter. However, it is surprising to see someone oblivious of death whilst in the state of illness. As mentioned in the parable, the wealthy man was on his death bed, but his mind was focused towards worldly matters until death overwhelmed him and ended all his aspirations and desires.

Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has stated: “A patient should remember his death frequently and whilst preparing for it, he should repent; glorify Allah Almighty; weep when he supplicates and display the utmost level of humility. Along with asking Allah from help, he should receive treatment too. He must express gratitude towards Allah Almighty upon gaining strength and recovery; never complain to Allah Almighty and show respect to those who look after him.”

(*Rasaail Imam Ghazali*, p. 409)

Dear Islamic brothers! We have learnt that we must always be mindful of death, even during illnesses. Instead of complaining, we should consider illness as a source of mercy and a means of expiation for our sins. Some minor ailments can be a means of protection from deadly diseases.

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states: “Flu is not a sickness but a cure for mental illnesses and other diseases. Those who suffer from colds are not affected by insanity and mental illness. One who suffers from itching does not suffer from leprosy. There are many Divine wisdoms behind these diseases.”

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

Mufti Jalaluddin Amjadi رَحْمَةُ اللهِ عَلَيْهِ has stated: An illness causes trouble and pain but in fact, it is a great blessing that provides Muslims with eternal relief. This bodily illness is an effective treatment for spiritual diseases if one is a Muslim

who observes patience in the face of even the most painful diseases. If he cries and complains, he will receive no benefit and will remain deprived of any reward. Some ignorant people utter extremely inappropriate words during their illness. Some even claim that they are being oppressed by Allah Almighty and fall into the depths of disbelief. This is a great misfortune that only results in their destruction in the world and the Hereafter. وَالْعِيَاذُ بِاللهِ تَعَالَى

(Anwaar-ul-Hadith, p. 197)

Remember! One may attain the virtues of an illness when he displays great patience instead of complaining. Sayyiduna ‘Ata Bin Yasaar رَضِيَ اللهُ عَنْهُ reports: “When someone falls ill, Allah Almighty sends two angels towards him and says to them, ‘Look! What does he say to the people coming to see him?’ If the patient glorifies Allah Almighty in the presence of those people, then the angels present this matter in the court of Allah Almighty, though Allah Almighty is All-Knowing. Allah Almighty states, ‘My bondsman has a right over Me that I admit him into Jannah and if I cure him, I will replace his flesh with good flesh and forgive his sins.’” (Muwatta Imam Maalik, vol. 2, p. 429 Hadith 1798)

O Allah Almighty! Grant us the ability to be patient when faced with illnesses and difficulties. Also, enable us to remember and prepare for our death.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Name inscribed on the gate of Hell

Dear Islamic brothers! Not making any preparations for the Hereafter and committing sins fearlessly are the causes of destruction and the displeasure of Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

After death, the doors of repentance are closed and we will be punished as a result of our sins. Shaking our heads at that time and feeling regretful will be of no use. Therefore, value the time you have and repent. Make a vow to

prepare for your death by offering the prayers; observing the fasts of Ramadan and adopting the Sunnahs of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

Old-age is a sign of death

Dear Islamic brothers! Like illnesses, old-age is also a sign of death. Being heedless of death is like sleeping whilst surrounded by enemies, but being heedless of death after growing old is like being attacked by an enemy and not retaliating in any way. Old-age is the last stage which is directly followed by death. It is the age which awakens one from heedlessness and encourages him to perform good deeds. However, if somebody remains heedless at this age, what will his condition be in the Hereafter? Allah Almighty states in the Glorious Quran:

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

Translation from Kanz-ul-Iman: And they shall be screaming in it, ‘Our Lord! Free us, so that we may do good deeds, the opposite of what we used to do’; (it will be said to them) ‘And did We not give you an age long enough, in which anyone who wants to understand, would have understood? And the Announcer of Warning did come to you; therefore now taste it – for the unjust do not have any supporter.’³ (Part 22, Surah Al-Faatir, verse 37)

It is stated in the books of commentary regarding this verse that: “النَّذِيرُ” refers to *old-age*.” ‘Allamah Baghawi رَحْمَةُ اللهِ عَلَيْهِ has stated: “When the first hair

turns white, it says to the other [hair], prepare yourselves, the time of death has approached.”

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

We have learned that old age is also a sign of death. This is the age when one should give up his desires and love for the world and instead, turn to Allah. He should spend his remaining days in the remembrance of death and the preparation for the Hereafter. Our pious predecessors رَضِيَ اللهُ عَنْهُمْ would spend their entire lives obeying Allah Almighty and contemplating the Hereafter. When they would find a white hair in their beard or the hair of their head, they would live in seclusion and engage in worship and devotion.

Seclusion of a saint

Sayyiduna Iyaas Bin Qatadah رَضِيَ اللهُ عَنْهُ was the chief of his nation. One day, he رَضِيَ اللهُ عَنْهُ spotted a white hair in his beard and made Du'a, saying: 'O Allah Almighty! I seek refuge in You from sudden calamities. I know that death awaits me and I cannot escape it.' Then he رَضِيَ اللهُ عَنْهُ went to his people and said: 'O Banu Sa'd! I had dedicated my youth for you and now, spare for me my old-age.' Thereafter, he رَضِيَ اللهُ عَنْهُ went to his house and busied himself in worship until his last breath. *(Bahr-ud-Dumu', p. 112)*

Dear Islamic brothers! An elderly person is closer to death. However, despite acknowledging this, some elderly people do not refrain from the sins of swearing, watching movies and dramas; telling lies, tale-telling, backbiting etc. Moreover, they remain obsessed with making money. It is stated in a blessed hadith, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The son of Adam grows old but two [desires] in him remain young: desire for wealth and the desire for life.'

(Sahih Muslim, Kitab-uz-Zakah, p. 521, Hadith 1047)

Likewise, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "The heart of an old person feels young for the love of two things: love for long life and wealth."

(Sahih Muslim, Kitab-uz-Zakah, p. 521, Hadith 1046)

Dear Islamic brothers! You have heard that in spite of reaching old age, the desire of wealth does not disappear. Thus, he remains deprived of the pleasure of worship. To instil the remembrance of death in our hearts and to abandon the love of the world, listen to the translation of 3 Arabic couplets mentioned in the book of Maktaba-tul-Madinah, 'Aansoon ka Darya'. After seeking forgiveness, make a sincere intention to live the rest of your lives in the worship of Allah.

1. O elderly man! In the face of old age, you are still indulged in ignorance. It is not appropriate for you to show ignorance [at this age].
2. Your fate has been made clear by the white hair of your head, but you are inclined to the temporary world that is deceiving you.
3. Do not hold any regrets over this mortal world, as you will face death one day. Proceed by making such a firm intention which is not adulterated by indecency and immodesty.

Value of the world in comparison to the Hereafter

Sayyiduna Mustawrid bin Shaddaad رَضِيَ اللهُ عَنْهُ reports that the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'By Allah Almighty! The world in comparison to the Hereafter is nothing but as though one of you placed their finger in a sea and then saw how much water comes upon the finger.'

(Sahih Muslim, p. 1529, Hadith 2858)

Mufti Ahmad Yar Khan رَضِيَ اللهُ عَلَيْهِ states, 'This example is only to make people understand. Otherwise, the mortal and immortal world are incomparable; like the wetness of a drenched finger has no comparison with the sea.'

'Remember! The world is something which makes one heedless of the remembrance of Allah Almighty. For the intelligent and wise, this world is a place of harvest for the Hereafter. Even the Salah offered by a heedless person to show off is [considered a part of] his worldliness. On the other hand, a wise man's eating, drinking, sleeping, waking up, living and even passing away are all considered a part of his religion, as these acts are the Sunnahs of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim should eat, drink, sleep and awaken

with the intention of acting upon the Sunnah. Only a life lived in preparation for the Hereafter is successful and blessed.’ (*Mirat-ul-Manajih, vol. 7, p. 03*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

You will die suddenly!

Dear Islamic brothers! The signs of death arrive prior to it, but we should always be prepared. Sometimes, people are overcome by death suddenly. Therefore, before experiencing a sudden death, leaving our relatives weeping for us and being lowered into the dark and deep grave, we should prepare for death immediately. Let us leave the folds of negligence by listening to a few stories full of lessons.

Drowned in a flood

It is mentioned that a man constructed a house at such a place where a flood could strike. He was advised to move away from this dangerous place. He said: ‘Although it is a dangerous place, but its beautiful view has fascinated me.’ It was said to him: ‘You will only see these beautiful things as long as you are alive! Protect yourself and do not endanger your life.’ He said: ‘I will not leave this place at all.’ Then one day, in the state of sleep, a violent storm occurred in which he drowned. (*‘Uyoon-ul-Hikayaat, p. 446*)

Aspirations of marriage were destroyed

Shaykh-e-Tareeqat, the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said: ‘A young man from Bangladesh grew his beard. When his wedding approached, his parents forced him to shave his beard off. Therefore, he unwillingly went to a barber-shop where he had his beard shaved. As he was returning home, he was crushed by a speeding car whilst crossing the road and died instantly. His aspirations of marriage were ruined. His parents could not save him! His marriage did not take place nor did his beard remain.

(*Nayki ki Da’wat, p. 556*)

The wedding house became a place of mourning

A man, whose house was close to a graveyard, arranged a night of music and dance on the occasion of his son's marriage. People were singing and dancing in enjoyment, when a loud and frightening voice echoed from the graveyard. (Translation): 'O those singing and dancing for temporary pleasure! Death puts an end to each and every happiness. We have seen many people who were negligent due to worldly pleasure, but death separated them from their family.' The narrator stated, 'By Allah Almighty! The groom passed away after a few days.'

(Ibn Abid Dunya, vol. 6, p. 31, Raqm 41)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! You heard how the storm of death occurred in such a house where marriage took place, destroying all the happiness, music, singing, dancing, laughter, great desires, wishes and luxuries. The groom met his death, turning happiness into lamentation and mourning. This incident should serve as an eye-opener for those arranging such shameless functions on the occasion of marriages, as well as for those who eagerly attend.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Where are those beautiful faces?

The leader of the believers, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ said during a sermon, 'Where are those with beautiful faces? Where are those who were arrogant about their youth? Where have those kings gone who constructed magnificent cities and protected them with strong fortresses? Where are those who were victorious in the battlefields? Without a doubt, time has disgraced them and they are now lying in the darkness of the grave. Hurry! Perform good deeds and seek salvation!'

(Shu'ab-ul-Iman, vol. 7, p. 365, Hadith 10595)

Dear Islamic brothers! In reality, a wise person is he who, whilst preparing for death, gathers a treasure of good deeds and arranges for his grave to be illuminated by taking with him the Madani lamp of the Sunnah. The grave will

not care at all for the one who is in it – whether he is rich or poor; a minister or his adviser; a ruler or subject; an officer or secretary; an employer or an employee; a doctor or patient; a landowner or labourer etc. If he is found to be sinful and failed in preparing for the Hereafter, if he deliberately missed his Salah; did not observe the fasts of Ramadan without a valid *Shar'i* reason; he did not give Zakah despite it being obligatory upon him; did not perform Hajj when it was obligatory for him to do so and did not implement the veil as prescribed by the *Shari'ah* despite having the capabilities; if he disobeyed his parents; had a habit of telling lies, backbiting, tale-telling, watched films and dramas; listened to music and shaved his beard or trimmed it to less than a fist-full in length; in short, if he has left no stone unturned in committing sins, then if Allah Almighty and His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased with him, he will have nothing but complete regret and sorrow.

Dear Islamic brothers! Death will come to all of us and it is impossible to escape from it. Wherever we are in the world, whether we are in fortified houses or grand palaces, death will certainly arrive at its appointed time. It is mentioned in the Quran:

آيِنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ط

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

It has been narrated that the angel of death came to Sayyiduna Sulayman عَلَيْهِ السَّلَام, stared at a person sitting beside him, then left. The person asked Sayyiduna Sulayman عَلَيْهِ السَّلَام: 'Who was he?' He عَلَيْهِ السَّلَام replied: 'He was the angel of death.' The man said: 'When I saw him, he was staring at me as if he had come to take me.' Sayyiduna Sulayman عَلَيْهِ السَّلَام said: 'Now what do you desire?' He replied: 'I want you to save me from him, and command the wind to take me to a faraway place in India.' Having heard this, the wind took him to a faraway area as per his wish.

When the angel of death came again, Sayyiduna Sulayman عَلَيْهِ السَّلَام asked: 'Why were you only staring at that person who was sitting beside me?' The

angel of death replied: 'I was surprised because I was commanded to seize his soul after sometime in a faraway area of India even though he was sitting beside you.' (*Ihya-ul-'Uloom, vol. 5, p. 216*)

Dear Islamic brothers! You have now heard; the person thought that by fleeing many miles away from the angel of death, he would disappear from his sight and perhaps succeed in escaping death. But alas! He travelled to the place where his death had been destined. Remember! Death does not spare anyone; every living being will taste death. It is stated in verse 35 of Surah Al-Anbiya:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

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

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

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has said: "Regardless of whether it is a human, jinn or angel, everything, except Allah Almighty will die. And everything is mortal." (*Noor-ul-'Irfan, p. 117*)

Dear Islamic brothers! The Quran has mentioned openly that everyone will die; no one can escape from it. How regretful will it be if we do not prepare for it. If a person attends a very lavish, joyful and lively party, and suddenly he is given this news that he will be subject to immediate punishment, he will surely lose interest in the party. Death is following us at every moment, and can seize us at any time. However, we remain heedless.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Agonies of death

Discussing the agonies of death, Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: "The pangs of death refer to that pain which directly attacks the soul and effects all parts of the body. This severe pain affects even those internal parts that are deep within the body. This pain then spreads all over the body in a way that every vein, muscle and joint experiences it. Furthermore, the soul is pulled out from the root of every hair

and from every part of the skin from head to toe; no one can imagine the intense pain at the time of death.

The pious saints have added: The agony of death is more severe than being slashed by a sword, hacked with a saw and cut with a pair of scissors. When the body is attacked by a sword, it feels pain due to its connection with the soul. So just ponder, how painful will it be when the sword strikes the soul directly? Furthermore, one can ask for help when he is injured because his tongue and body still have energy, whereas a dying person's voice and cries will be subdued due to the pain. It then saps all the energy from his body, leaving him with no strength to ask for help. It surprises him by overpowering his sense of thinking and understanding, and leaves him mute and the rest of his body paralysed. At the time of experiencing the pains of death, a person will be unable to weep, cry or ask for help. If he has any strength left in him, it will only enable him to make a low gargling sound from his throat and chest, or he will make the sound of a mooing cow. The colour of his skin turns muddy, that is to say, he was made of soil and soil manifests itself at the time of death. The soul is extracted from every vein, with the result that the pain spreads throughout the body, internally and externally. His eyeballs roll upwards, lips dry up, tongue shrinks and fingers turn blue.

Do not ask about the state of the body from which the soul has been extracted. If a single vein of the body is pulled, it causes terrible pain. Just imagine if the whole soul is extracted from not just one, but from every vein. How painful would it be? Then gradually, every part of the body is overcome by death. First the feet become cold; then the shins, calves, thighs, and then every part of the body faces an overwhelming amount of pain, until the soul is pulled out up to the throat. At this point, his hopes for the world and its people come to an end. The door of repentance has already been closed and he is surrounded by deep remorse and grief."

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! Only the deceased knows of the pain of death, but we should never forget our death. Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has

said: "Death is fearsome and its danger is great. Nevertheless, people still remain heedless. They do not think about it or recall it and if someone does happen to remember it, he thinks of it unattentively because their hearts are occupied with worldly desires. Therefore, the heart does not obtain benefit from the thought of death. However, benefit can be obtained by considering death to be in front of him, whilst removing all worldly thoughts from his mind. For example, if a person intends to travel through a dangerous jungle or by sea, then he only thinks about these matters. Therefore, when the remembrance of death is directly linked to the heart, it will be effective and every joy of this world will become worthless to him."

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

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

Once, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا asked: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will others be resurrected along with the martyrs?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: Yes! The one who remembers death 20 times in the day and night." *(Al-Mu'jam-ul-Awsat, vol. 5, p. 381, Hadith 7676)*

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a gathering in which people were laughing loudly. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Also talk about the things that make pleasures tasteless.' They asked: 'What is the thing that makes pleasures tasteless?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Death.'

(Mawsu'ah Imam Ibn Abid Dunya, vol. 5, p. 423, Hadith 95)

Sayyiduna 'Abdullah bin 'Umar رَضِيَ اللهُ عَنْهُمَا said: "I was the tenth person who went to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when an Ansari companion asked: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is wiser and more respectable amongst the people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'The one who remembers death more and makes more preparations for it. These people are wiser as they depart from the world to the Hereafter with honour.'

(Makarim-ul-Akhlaq, p. 5, Hadith 3)

Dear Islamic brothers! You have heard that the one who remembers death has been given the good news of being raised with the martyrs and he is included amongst the wise and honourable people! Thus, in order to attain this rank, we too should remember death abundantly. For its preparation, we should offer Salah, observe fasts, avoid committing sins and perform lots of good deeds. Today, we have this opportunity, but we are not inclined to performing virtuous actions. When we die, we will have the longing of performing good deeds and will wish to return to this world for some time to perform them. But at that time, there will be nothing but deep regret and grief. Therefore, we should start performing good deeds now and not later. Remember death at every moment, because this plays a significant role in preparing for it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Effective method of remembering death

Dear Islamic brothers! If you want to keep death in mind and start preparing for it, follow this method. Sit alone and remove all worldly thoughts from the mind. First of all, remember your friends and relatives who have passed away. Remember your neighbours who have passed away one by one and picture their faces. Now, think about those who were lost in this world. Think about how busy they were with their jobs, high hopes, and how they were working towards improving their status in society by acquiring worldly education, which they may not have even completed after years of struggle. They used to face many difficulties and troubles for their business. They were busy only for the matters of this world. They loved the luxuries and comforts of the world. They were living their lives as if they would never die. Consequently, they became heedless of death, intoxicated with worldly joys and became busy with useless affairs.

Their burial shrouds had arrived in the market but they were unaware of it and were lost in the attractions of this world. Alas! In this state of obliviousness, they suddenly met death and were laid into their graves. Their parents wept until they became exhausted; their wives and, children were left crying; their dreams shattered, long hopes were crushed and worldly tasks

were left incomplete. All their efforts for the world were in vain. Their heirs have distributed their wealth but have forgotten who gave it to them!

After imagining this, think about the conditions of their graves as to how their bodies would have been decomposed. Alas! How their beautiful faces will have been distorted. When they smiled, their faces would look beautiful and radiant. But alas! Now their beautiful sparkling teeth will have fallen out and their mouths filled with pus. Their big, attractive eyes will have swollen and flown down their cheeks. Their silk-like hair will have fallen and scattered around the grave. Insects would have entered their noses. Insects would be eating their petal-like thin and delicate lips. The tongues of small innocent children, who could lighten the darkest of days, will be infested with insects. The muscular and well-built bodies of young men will have become mixed with the dirt. All their joints will have been separated.

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

Our friends and family will begin weeping and wailing. Then a *Ghassaal* (person who bathes the deceased) will be called and I will be placed on a platform and bathed, then wrapped in a shroud. Alas! With tears and screams, my funeral will leave the house where I spent my entire life. Those who love me will pick my body and take it towards the graveyard after offering my funeral Salah. Then I will be placed into the grave and my loved ones will put soil over me. Alas, they will leave after putting me all alone in the darkness of the grave. No one will stay there to console me. Then my body will begin to decompose. Worms will start to eat me. I do not know whether these worms will eat my right or left eye first. Whether they will eat my tongue first or my lips. The worms will crawl freely all over my body. They will enter my nose, eyes and ears.

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

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

Dear Islamic brothers! If we want to remember and prepare for death, and protect ourselves from sins, we need an environment in which we are told about the punishments of sins and the reward for performing good deeds. **أَلْحَدِّدْ لِيْلَهُ**, in this day and age, in the Madani environment of Dawat-e-Islami, Islamic brothers are encouraged to despise sins and love good deeds. Therefore, you too should associate yourself with the Madani environment of Dawat-e-Islami.

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Introduction to Majlis Tajheez-o-Takfeen (shrouding and burial)

Dear Islamic brothers! In order to develop the worry of the Hereafter and encourage people to prepare for death, Dawat-e-Islami is spreading the call towards righteousness in almost 80 departments. Majlis Tajheez-o-Takfeen is one of these departments. The responsibility of this department is to carry out all the funeral and burial rites of deceased Muslims and to console their family, friends etc. as per *Shari'ah* and the method given by the Madani Markaz. Training sessions are held in Pakistan and overseas from time to time by this department, **أَلْحَدِّدْ لِيْلَهُ**.

Maktaba-tul-Madinah has released a DVD called ‘Tajheez-o-Takfeen Tarbiyyati Ijtima’. This DVD can be viewed and listened to from the website of this department, www.tajheezotakfeen.dawateislami.net. **اَلْحَمْدُ لِلّٰهِ**! Majlis Tajheez-o-Takfeen also holds gatherings on the occasions of Teeja, Chehlam, and Barsi for Isal-e-Sawab. On such occasions, Majlis Langer-e-Rasaail is also persuaded to give away booklets; especially, ‘Qabr ki Pehli Raat’, ‘Murday kay Sadmay’, ‘Murday ki Baybasi’, ‘Badshahaun ki Haddiyan’ and ‘Fatihah ka Tareeqah’, etc.

Sada-e-Madinah – one of the 12 religious works

Dear Islamic brothers! Participate in the 12 religious works of the Zayli Halqah wholeheartedly to spread the call towards righteousness. Performing Sada-e-Madinah is one of the 12 religious works. In the religious environment of Dawat-e-Islami, awakening Muslims for the Fajr prayer is called Sada-e-Madinah. Awakening Muslims for Salat-ul-Fajr is undoubtedly an act of great reward and something that every Muslim should do.

Indeed, Muslims are currently very far and moving further away from the teachings of Islam. People have completely forgotten the Hereafter and are engrossed in matters of the world. Most people miss the obligatory prayers, let alone offering Sunnah and Nawafil. The Masajid have been deserted too. In order to populate the Masaajid, we should strive and make great efforts. Therefore, try to perform Sada-e-Madinah and support Dawat-e-Islami in filling the Masjid with people to offer Salah.

It has been narrated that Sayyiduna ‘Umar Faruq-e-A’zam **رَضِيَ اللهُ عَنْهُ** would awaken people as he travelled to offer the Fajr prayer even after the Azan was given. If he **رَضِيَ اللهُ عَنْهُ** found anybody sleeping in the Masjid, he **رَضِيَ اللهُ عَنْهُ** would wake them up. (At-Tabaqat-ul-Kubra, vol. 3, p. 263)

We should perform Sada-e-Madinah especially before Fajr Salah and try to take our family members, relatives and those Muslims who sit in the streets, markets etc., to the Masjid to offer the prayer. If any of them become consistent in offering Salah due to our efforts, then he will become a permanent source of reward for us. Let us listen to a Madani parable as a form of encouragement.

provision that I may provide for him? Is there anyone who is afflicted by trouble that I may relieve him?" And so on, until dawn comes.'

(Sunan Ibn Majah, p. 160, vol. 2, Hadith 1388)

Dear Islamic brothers! The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, p. 343)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnah and manners of travelling

Dear Islamic brothers! We should try and learn all of the Sunnah and etiquettes of travelling in order to act upon them and earn reward:

1. If possible, begin your journey on a Thursday because it is a Sunnah to start a journey on Thursday. *(Ashi'a-tul-Lam'aat, vol. 5, p. 161)*
2. If it is possible, one should travel at night because the journey will be completed faster.
3. If there are many Islamic brothers travelling together, make one of them the leader (Ameer).
4. When leaving for the journey, ask your friends, family etc. for forgiveness and forgive those who ask you for forgiveness.

(Bahar-e-Shari'at, p. 19, vol. 6)

5. Before departing for the journey, if it is not a Makruh time, offer 4 cycles of Nafil with 'الْحَمْدُ وَالْقُلُّ', and then leave. These units of prayer will protect your family and wealth.
6. Whenever we leave for a journey, we should entrust our family and wealth to Allah Almighty. Without a doubt Allah Almighty is the best Protector. If possible, one should say the following words to his family:

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا يُضَيِّعُ وَدَائِعَهُ

Translation: I command you to Allah's keeping, whose trust is never lost. (*Sunan Ibn Majah, vol. 3, p. 372, Hadith 2825*)

To learn various Sunan, read *Bahar-e-Shari'at* part 16 and *Sunnatayn aur Adaab*; both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn about the Sunnah is to travel with the devotees of the Prophet in the Madani Qafilahs.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (congregation) of Dawat-e-Islami



1. The Durood 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 Durood 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 اللَّهُ 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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved and Blessed Rasool

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood 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*, p. 65)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, p. 277)

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, p. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

(Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ 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, p. 254, vol. 10, Hadith 17305)

2. An easy way to spend every night in worship

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' Here is the Du'a:

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

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