

RAMADHAN 1439/ 2018

MAULANA ARIF UMAR دامت برکاتہم

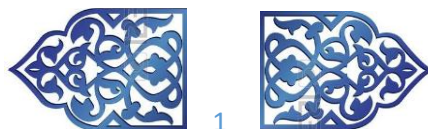
MAUT KI YAAD

By Hadhrat Maulana Zakariyya Rahmatullahi Alaih



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22nd Shaaban 1439 Hijri
9th May 2018

Introduction



This is a Kitaab written by Hadhrat Maulana Zakariya Rahimahullahu Ta'ala. This Kitaab is very important and extremely beautiful.

The gist of the introduction is that Maulana Zakariya Rahimahullahu Ta'ala says that, He has compiled this booklet on Maut together with two Arabic poems and also other booklets which were sent to him.

Maulana Zakariya is actually mentioning the Ahadith pertaining to Maut and pertaining to Aakhirat in the beginning in this booklet and he ends off with a couple of Ash'aar (poetry) regarding Maut.

As we all know the remembrance of Maut is very important. Something we should never lose sight of. And when we see such situations literally people struggling for their lives then that brings the reality even more in front of a person, things we forget.

We get so involved in our daily lives. We get so involved in the petty issues of our Dunya that we forget about Maut.

That is why we are given the Amal of Muraqaba of Maut which unfortunately many leave out. They do not do. Whereas the Muraqaba of Maut is just a Zarya of Maut being in front of us 24/7. Muraqaba of Maut is just the beginning. It is to get a person in the habit of remembering Maut. Maqsad is not to remember Maut three minutes per day, then the rest of the day 23 hours and 57 minutes, what is Maut? We do not know. That is not the Maqsad. The Maqsad of giving the Muraqaba of Maut for three minutes is that we develop the habit of having Maut in front of us 24/7. That is the Maqsad.

Never lose sight of Maut. No matter what happens. Having Maut in front solves many problems. It saves one from many problems.

It gives many solutions.

It cures many sicknesses.

That is why it is so important to remember Maut. That is why Nabi e Kareem Sallallahu



Alaihi Wasallam told us and commanded us the Ummat, the Hadith which we know and hear again and again :

أَكْثِرُوا ذِكْرَ هَادِمِ اللَّذَاتِ

Increase in the remembrance of that which will cut off all pleasures and enjoyment (and that is Maut)

If you really look into it, it is Maut which is the solution and the cure for love of Dunya - Hubbe Dunya.

Hubbe Dunya is a sickness.

Hubbe Maal is a sickness.

Love for Dunya and love for the things of this world, the material things of this world.

What is the solution?

Remember Maut, keep your Maut in front of you, that one day you will have to part from this Dunya. One day you will have to part from all these things.

Similarly, a person has got Hubbe Jaah in him, he has got pride in him, Kibr, Takabburi. The solution for that is also Maut. Today you consider yourself to be great, today you consider yourself to be important. Today you consider yourself to be very significant. A day will come when you will become the food for the worms. A day will come when no one will even remember your name. A day will come when there will be no one, forget anyone to visit your Qabr, there will be no one to come and spit on your Qabr. There will be no one. You will be gone. Koi Naam Na Nishaan. Nothing will remain. No sign will remain. What pride!

Similarly, Maut is the solution for anger. People have anger problems so they go to anger management sessions and anger management counselling. Our Shariat says, anger management counselling lies in remembering Maut. When you remember your Maut, your anger will simmer down as if it was not there. The solution is remembering Maut. Every problem, Gheebat, Hassad, lying, deceiving, cheating, saying hurtful words, breaking people's hearts, causing Takleef, all of these sicknesses, which are there in almost every Muslim today in the world, generally speaking, almost every Muslim in the world is diseased by these sicknesses. The solution is Maut.

That is why, Maulana Zakariyya wrote, "Maut Ki Yaad".

Remember your Maut, do not forget your Maut. Whoever is going to remember his Maut, will have a life, a true life. A life in the true sense. And whoever forgets Maut, then they may be outwardly alive but they are already dead in Maut. If you want true life, then remember Maut. But if you want to die before you die then forget your Maut, then you will die before your Maut.





Who is The Most Intelligent and Careful Person



Hadhrat Maulana Zakariyya starts off his Kitaab,
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He narrates a Hadith, - Hadhrat Abullah Ibne Umar Radhiallahu Anhum says, I was amongst the people who came in the presence of Nabi Sallallahu Alaihi Wasallam. One Ansari stood up and asked Nabi Sallallahu Alaihi Wasallam, who is the most intelligent and careful person?
Nabi e Kareem Sallallahu Alaihi Wasallam replied, "those people who remember death most and prepare for it most. These are people who have excelled in the nobility of this world and the honour of the hereafter."

Look at this Hadith.

Nabi e Kareem Sallallahu Alaihi Wasallam is basing intelligence upon the remembrance of Maut, not upon your IQ. it is not based upon what you got in your KCSE.

It is not based upon what you got in your A levels.

It is not based upon how many degrees you have.

It is not based upon how much money you have.

It is not based upon how many shops you have.

1. It is based upon how much you remember your Maut.
2. How much you prepare for your Maut.

Two things Nabi e Kareem Sallallahu Alaihi Wasallam is mentioning.

The most intelligent people have two Sifaat (qualities)

Quality no 1. They remember Maut the most.

Quality no 2. They prepare for Maut the most.



Why two things?

Because the Maqsad of the remembrance of Maut is to prepare for Maut. If someone is remembering Maut every day, but he is not preparing for Maut, then that person is not really remembering Maut in the true sense. The Maqsad of remembrance of Maut is not merely remembrance of Maut. It is to prepare for Maut. It is to prepare for that day. So he is explaining that in this Hadith. These two Sifaat, to always have Maut in front of you and then as a result of that to prepare for it.

It is these people who have reached the highest level of nobility in this Dunya and honor in the Aakhirat. Nobility and honour come out to the same thing in Izzat. These are the people who are the honoured ones. This in the Eyes of Allah is Izzat. And it is these people who are granted Izzat from the side of Allah. In this Dunya, they are granted nobility and honour and in Aakhirat also they will be granted nobility and honour.

We get to know a third thing. Izzat also depends on this. Not just intelligence. Izzat also depends on remembrance of Maut and preparation for Maut. The Izzat for this Dunya as well as for Aakhirat. It does not depend on anything else.

It does not depend on your social status.

It does not depend on how big your family is.

It does not depend on your size of your wallet or bank balance.

It does not depend on what car you drive or which area you live in.

It does not depend on how many framed degrees and certificates hang on your wall.

No.

Izzat depends on your remembering Maut and then your preparation for Maut.

How far we are, as Muslims, from that!

Where are we looking for Izaat?

We are looking in the wrong places.

Where are we headed to?

Why don't we wake up and realise that Izzat lies in Deen. Izzat lies in the preparation for Maut. Because the preparation of Maut is Deen. And then obviously, if a person is going to spend his life in this way, Allah will give him the honour of Dunya. Then definitely, in the Aakhirat the person is going to be honoured, by being escorted into Jannat, without any Hisaab Kitaab, without even having to see Jahannam. Go direct to Jannat. What a beautiful life! What a beautiful Maut! What a beautiful ending! What a beautiful Aakhirat! All based on this.

How much do we remember Maut?

How much are we preparing for Maut?

This is the question we have to ask ourselves.



So this was the Hadith. The commentary of this Hadith, which Maulana Zakariyya Rahimahullah has mentioned, in the Kitaab.

He says,

"Many Ahadeeth, under different topics, have been narrated from Nabi e Kareem Sallallahu Alaihi Wasallam, regarding the remembrance of death."

There are many Ahadeeth. It is not just one, there are many Ahadeeth, connected to different aspects of Maut, and the remembrance of Maut.

He says that,

"Some of these narrations have already been mentioned under the Hadith of restraining hopes."

Remember, this is an excerpt from Fazail e Sadaqaat. This is directly from Fazail e Sadaqaat. So in Fazail e Sadaqaat, where the Hadith of restraining hopes comes, there some narrations have been mentioned regarding the remembrance of Maut.

"Amongst them the command of Nabi e Kareem Sallallahu Alaihi Wasallam has been mentioned, in different narrations, that remember the breaker of pleasures excessively, that is, death (Maut)."

What we discussed and mentioned.

He says,

"I am mentioning this topic separately because of the importance given to it by Nabi e Kareem Sallallahu Alaihi Wasallam."

He goes on to say,

"Excessive remembrance of death is a means of..."

Ya'ani ke, what will you get, if you remember death excessively.

What Faida will you get?

He mentions seven Faidas (benefits). This is obviously, besides the benefits which I already gave you.

1. Restraining hopes.

First benefit, restraining hopes. A person has many long hopes. False hopes. When a person restrains his hopes, then a person is always happy. A person has many long hopes which even go ahead of his cut off point - Maut. Then that person is always Bechen - miserable. So that is the first thing is Qasrul Amal (قصر الأمل). In the Hadith, the words come as Qasrul Amal

(قصر الأمل), ya'nike, restraining of hopes.



2. Preparing for Death.

Obviously, this is what we mentioned. The biggest Maqsad of remembering death, is the preparation of Maut.

3. Non-attachment towards the world, which is the actual object. This is I told you, referring to Hubb e Dunya (حب الدنيا). A person gets detached from Dunya. He loses that connection which he had with Dunya. He loses the love for Dunya which is the whole objective.

Why?

Because the love of Dunya is the root of all evil.

4. To prevent amassing unused wealth. This is a reference and an indication to Hubbe Maal. A person will keep what he needs and what he does not need, he will not keep. In other words, he is not going to sacrifice his Deen for the sake of gathering the things of this Dunya more than what he has.

5. It helps to gather a treasure for the hereafter (Aakhirat). A person is going to make Fikr, 'My Maut is going to come, I need to gather a treasure for the Aakhirat.'

6. It is a thing which encourages repentance from sin. Remembrance of Maut, drives a person towards Taubah because a person becomes fearful that, 'My Maut can come at any time. What if I die without Tawbah? What will happen to me!' A person is driven towards Taubah.

7. And finally, it is a prevention from oppressing others and not fulfilling their rights. I also made an indication towards that, it is a solution to saying hurtful words, breaking people's hearts, giving Takleef in any way or form. It is a prevention from oppressing others in any way or form, committing Zulam in any way or form and not fulfilling the Huqooq (the rights) of the people because a person when he remembers his Maut, then he remembers his reality. He remembers his Haqeeqat and reality. Oppressing others and not fulfilling their rights is due to pride.

When a person remembers his reality then the pride will go down.

That is why in the Ilaaj which we normally give of pride, those who have it will know, is to remember your beginning and your ending. Do not forget your beginning, do not forget your ending.

When you make Muraqaba of your beginning and your ending, that is an Ilaaj for pride. It is going to bring down your pride when you remember, when you think about, 'Where I came from! What I was! I was nothing before and then I came into being. How did I come into being? What mixed? The semen of the father, the Haiz blood of the mother mixed and I was born. This is my beginning. This is my beginning!



And what is my ending? My ending is Maut which is going to come and I am going to be put into the Qabr, I am going to become food for the worms, I am going to turn into sand and dust. That is my ending!

Think about your beginning and your ending, you will not oppress anyone. You will not shy away and turn away from fulfilling people's rights.

In short, this Deen includes within itself many benefits. He says that, "the gist of what we have mentioned so far is that this deed, (deed means which Amal? He is talking about the Amal of remembering Maut), contains multiple benefits. Very many benefits as we mentioned before and now also. The benefits of remembering Maut cannot be encompassed. They are so many.

He says, 'For this reason, it is the practice of the Mashaikh of Sulook to specially control their followers to meditate over death according to their appropriate conditions.'

He says this is the reason why, the Mashaikh of Sulook, in other words, the Mashaikh of Tasawwuf encourage and require their Mureeds to make the Muraqaba of Maut everyday as I just mentioned in the beginning. It is for this reason that the benefits are too many, they are too many to leave out, that is why the Mashaikh tell their Murideen to make Muraqaba. One of the Amal, as we all know is the Muraqaba of Maut, according to their appropriate conditions.

Some people can make Tahamul of Maut.

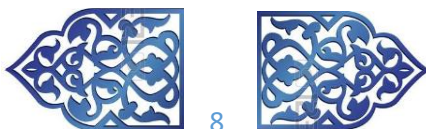
Some people can take more of that Muraqaba, they are a bit stronger. Some people are too weak, they cannot.

According to their different conditions, but generally the minimum is to make that Muraqaba for at least three minutes per day and it has to be a very deep Muraqaba where you actually go into it and you lose yourself totally into that Muraqaba. That is what we are talking about. Not a Muraqaba which is filled with distractions and disturbances. We are talking about a Muraqaba in which you are totally drowned into. You totally forget where you are and you put yourself into that whole scene. So that is what we are talking about.

Maulana Zakariya Rahimahullah is mentioning that the Mashaikh of Tasawwuf tell their Mureeds to do the Muraqaba of Maut.

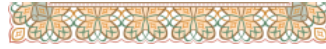
May Allah Subhanahu Wa Ta'ala grant us the Tawfeeq.

We make Dua to Allah Subhanahu Wa Ta'ala that Allah grants us the Tawfeeq to remember our Maut all the time and to have Maut in front of us all the time and then to reap the numerous multiple benefits that are entailed in the remembrance of Maut.



27th Sha'baan 1439 Hijri
14th May 2018

Hadith on Maut



In one Hadith it is stated that,

"A youngster stood up in a gathering and said, 'o Nabi e Kareem Sallallahu Alaihi Wasallam, who is the most intelligent amongst the Mu'mineen?"

Nabi e Kareem Sallallahu Alaihi Wasallam replied, "the person who remembers Maut excessively and makes the best preparation before it comes."

Today, someone has gone. Tomorrow, it will be you, it will be me. If you are not prepared for it, if am not prepared for it, then will have to face the music, and will have to face the consequences. So rather, forget about your futile pursuits and all your Fuzooliyaat which you are involved in, and turn towards Allah. And turn towards Maut.

◇ Once Nabi e Kareem Sallallahu Alaihi Wasallam read the Ayat,

"Whoever Allah Ta'ala wishes to grant guidance, He opens His chest for Islam (He understands Islam completely)."

Thereafter, Nabi e Kareem Sallallahu Alaihi Wasallam said, " when the light of Islam, enters a person's heart (chest), his chest opens up for it."

Someone said, 'o Nabi e Kareem Sallallahu Alaihi Wasallam, is there any sign, which indicates that Islam has entered the chest?'

Nabi e Kareem Sallallahu Alaihi Wasallam said, "when disinclination towards the deceptive house - the world, develops, there is an inclination towards the everlasting Aakhirat, and there is preparation before the coming of death."

Whoever Allah wants guidance for, Allah Subhanahu Wa Ta'ala, opens his heart for Islam. He opens his chest. He widens his chest.

Nabi e Kareem Sallallahu Alaihi Wasallam said that, 'this is the light of Islam, which enters into a person. It illuminates his heart and it opens the heart up completely.'



A Sahabi asked, 'Ya Rasoolallah, is there any sign, which indicates this, that this light has entered the heart?'

Nabi e Kareem Sallallahu Alaihi Wasallam said that, 'there are three signs,

1. *When a person becomes disinclined towards the Daarul Ghuroor - the house of deception, and that is Dunya.*

Our Haal is that, day by day, our inclination and love for Dunya keeps increasing. For us it is nothing but Dunya. All we are worried about is Dunya. Day and night, is only Dunya.

First sign, that the light of Islam has entered the chest, is that a person feels suffocated in this Dunya. He feels out of place in this Dunya. He is not happy in this Dunya. He wants to run away from this Dunya. He is disinclined from this Dunya, because this is Daarul Ghuroor. It is a house of deception. Whatever your eyes show you, it is all a deception. Whatever you hear, it is all a deception. Whatever you can taste, smell, touch, it is all a deception.

The reality opens up, when you are put in your Qabr. And when the darkness of the Qabr surrounds you, and the narrowness of the Qabr the sand on top of your head, covering your head, and your mouth and your stomach. The sand below your back, sand on your right, sand on your left, on all sides you are covered with sand. Wherever you look, it is only sand. And you eventually then become part of the sand. That is when the eyes of the heart, but then it is too late. It is a house of deception (world)! It is a house of deception (world)!

If a person becomes disinclined towards that, his heart becomes disconnected to Dunya. He has got no love for Dunya. He has got no greed for Dunya. He gets no enjoyment from Dunya.

2. *The second sign is there is an inclination towards the house, the world which will stay forever - Daarul Khulood (the house of eternity).*

That house which we forget, always forget. That is the house of Akhirat. That which is everlasting. That which will never end. To be inclined towards that. To look forward to that. For a person's heart to be connected to that world. And that will only happen, if a person's A'maal are of such a level.

Today you and I will not be inclined towards Akhirat. Because we know that our hearts are filled with filth. And we are not even least bothered to do anything about it. Because we are in love with that filth. We are in love with the Najasat which fills up our hearts. We cannot bear to part with that Najasat. Where are we going to incline towards Akhirat?



We dread that place. We dread our Maut.

3. *The third sign is there is preparation for the coming of Maut.*

والإستعدادُ للموت قبل نُزولِهِ

Wal isti'daadu lil-mauti qabla nuzoolihi

Before Maut comes, a person is preparing for it. Day and night, he is preparing for his Maut, through his A'amaal, through building his Sifaat.

These are the three signs. If you look inside yourself, then you will see that there is not even one sign, which basically means that the light of Islam has not even entered into our hearts. Forget anything else. The light of Islam has not even entered the heart. We are empty of that. And yet we consider ourselves to be the most pious people to walk on the face of this earth. This is what we consider ourselves to be. We consider it our birth right to look down upon people or to talk about people. And to jeer and mock and taunt at other people, considering them to be lower than us. Considering them to be inferior than us. Considering ourselves to be superior in every way and form. This is the Haal and it continues the way it is. There is no break to it.

The reality is, that the light of Islam has not even entered our hearts. We are Muslim and Mu'min only by name. Only the name is left. It is only Aisha, Fatima, Zainab bas. Besides that there is nothing. This is the reality. This is the bitter reality which many will not like to accept, and many here will prefer that to put into one ear and out the other. Many will prefer to think that this is for other people not for me. Because Alhamdulillah, I am on a very high level. So that which is being said, is not for me. But the bitter reality which we have to face is that this is our condition.

❖ Nabi e Kareem Sallallahu Alaihi Wasallam said, 'I had asked permission to visit the Qabr of my mother and it had been granted '

Ya'ani ke, Allah Subhanahu Wa Ta'ala granted Nabi e Kareem Sallallahu Alaihi Wasallam permission to visit the Qabr of his mother, Aaminah, in Abwaa. And it had been granted.

So then he said, 'you should visit the graveyard because this reminds you of death.'

Visit the Qabrastan, because it reminds you of Maut, and it is one thing which we are supposed to remember and we forget it. It is something which we never remember. Go to the Qabrastan! That is why when someone's Maut happens, then open your eyes. Open your eyes and take in the lessons which have been put forward for you. Because if not, then nothing else is going to change your life. Maut is not going to change your life, then nothing



can change. This is what our Akaabireen have said. If Maut is in front of us then take lesson for yourself. Be prepared. Be prepared to go today! Not tomorrow, not next year, not after ten years. Be prepared to go today.

❖ In one Hadith it has come that, from it a lesson is learnt.

When witnessing Maut, a person learns a lesson. He takes Ibrat on what he is supposed to. Today, people go to Janazahs, they go to the house of the Mayyit and there also, there is nothing but nonsensical talks going on. People are laughing, people are enjoying, and eating and drinking like as if nothing has happened. That is the whole reason for the feast which happens. Merrymaking, the feast which happens after the death. It as if nothing happened. This is our Haal.

Ta'ziyat is very important. Ta'ziyat means to go and visit the family of the bereaved, to console them, to give them condolence. And also the other family members, the relatives of the person who passed away, to give condolence.

Unfortunately, many people, they do not consider that to be even part of Deen, or even something important, to give condolence also, or to console, to give condolences. People are so full of themselves that they do not even consider that, to be an important thing.

Maut is something which does not affect them in the least bit. The hearts have become so hardened. Forget Humdardi (sympathy), even the thought of one's on Maut does not come. This is the Haal we are in.

❖ In another hadith it has come that, 'visiting the graveyard causes disinclination towards the world, and the hereafter comes to mind.'

Ya'ani ke, witnessing the sceptical of Maut. The same will be when you go to the house of the Mayyit. When someone has passed away, and you see the Mayyit lying there. What happens?

The person is supposed to get disinclined from the world, turn away from the world and inclined towards Aakhirat. However, that does not happen. We as an Ummat have fallen to such an abase (low level), that we see Maut in front of us, but that does not make us turn away from Dunya. It does not incline us towards Aakhirat. We go about our daily life, as if nothing has happened.

❖ Hadhrat Abu Dharr Radhiallahu Ta'ala Anhu says that, Nabi e Kareem Sallallahu Alaihi Wasallam told me that, 'visit the graveyard! It will remind you of the Aakhirat.'

Similarly, for women, go to those people who have lost a relative, a family member. Go to that place, see the Mayyit, it will remind you of Aakhirat. Give Ghusl to the dead. A person



passes away, be from those people who give Ghusl to that Mayyit. It is a very big thing! When you give Ghusl to the Mayyit, then you will remember that, today you are giving Ghusl to a dead body, tomorrow you will be the dead body being given the Ghusl by someone else. (Right now, my Masi is being given Ghusl). But a time will come, when those ladies who are giving her Ghusl, will also be given Ghusl. A time will come when all of you here will also be given Ghusl. Not one will be saved from that. And a time will come, when I will also be given Ghusl. But people are not bothered. Remember that!

'Give Ghusl to the dead. It is a remedy for those bodies which are devoid of good deeds.'



It is an Ilaaj for the bodies which are devoid of good deeds. Ya'ani ke, the person who is giving the Ghusl, himself is devoid of good deeds. So when you give Ghusl to that body, what will happen?

It is an Ilaaj, that I need to get good deeds into my life, before I become that body which has been given Ghusl. But alas! There also, you see those ladies, for example, in the Ghusl committee, who have been in the committee. They have been giving Ghusl to dead bodies for years and years, but if you go and see in their homes, and if you go and see in their lives, then it is the same lifestyle which was always there.

How many times a year? Year, after year.

That is not enough to change your life?

It is not enough to bring Deen into a person's life?

This is what has become. Give Ghusl. But these thoughts don't come. Unfortunately, Ghusl has also become like any other job. Just like when you go wash your clothes and hang them up to dry. It is the same thing, give Ghusl to the body and wrap it up in the Kafan, and put it there, ready for burial. Go home, and carry on with your life, as if you never did anything. You just went to wash someone's clothes, for example. This is how it has become.



❖ Nabi e Kareem Sallallahu Alaihi Wasallam continued, 'from it a lot of advice is attained.'

In other words, Naseehat, Ibrat.

Then he said,

'be part of the Janaza Salaah. It is possible that, it will create some grief and sadness in you.

The whole Maqsad here is to create the grief and sadness for your own self.

'For a person who is concerned with his Aakhirat, he is under the shadow of Allah, and his search is for every good.'

That grief and sadness will build the Fikr for Aakhirat. And the person who is always in the Fikr of Aakhirat, then that person is under the shade (protection) of Allah. And he is a person who is always looking for something good to do, because he has the Fikr (worry) of Aakhirat. So he is always worried that how can I make my Aakhirat better than what it is.

❖ In one Hadith, Nabi e Kareem Sallallahu Alaihi Wasallam said, 'visit the sick, accompany the Janaza, for this is a reminder of the Aakhirat.'

Go visit the sick people and accompany the Janaza, because this is what is going to be a reminder for you of the Aakhirat. Because we are living in a Dunya, which has mesmerized with its glitter and glamour, so that we do not remember our Aakhirat. We only see our Dunya and remember our Dunya.

May Allah Subhanahu Wa Ta'ala give us the Tawfeeq and ability.



8th Ramadhan 1439 Hijri
24th May 2018

کہ بیماروں کی عیادت کرو اور جنازوں کے ساتھ جایا کرو۔ ایک حدیث میں حضور صلی اللہ علیہ و سلم کا ارشاد ہے،

Ek Hadith me Huzoor Sallallahu Alaihi Wasallam Ka Irshaad Hai, Ke Bhimaro Ki Iyaadat Karo Aur Janazo Ke Saath Jaya Karo.

That visit the sick and accompany the Janazas because this is going to remind you of Akhirat.

The Three Fears



ایک حکیم ایک جنازہ کے ساتھ جا رہا تھا، راستے میں لوگ اس جنازے پر رنج اور افسوس کر رہے تھے، وہ صاحب فرمانے لگے، کہ تم اپنے پر رنج اور افسوس کرو، وہ زیادہ مفید ہے، یہ تو چلا گیا اور تین آفتوں سے نجات پا گیا۔ ائندہ ملک الموت کو دیکھنے کا خوف کو نہیں رہا۔ موت کی سختی جیلنے کی اب اسکو نوبت نہیں آئے گی۔ برے خاتمہ کا خوف ختم ہو گیا۔

Ek Hakim Ek Janaza Ke Saath Ja Raha Tha Raaste Me Log Us Janaze per Ranj Aur Afsos Kar Rahe The, Wo Saahib Farmane Lage, Ke Tum Apne Per Ranj Aur Afsos Karo, Wo Ziyada Mufeed Hai, Ye To Chala Gaya Aur Teen Aafato Se Najaat Paa Gaya Aindha Malakul Maut Ko Dhekhne Ka Khauf Ko Nahi Raha Maut ki sakhti jelne ki ab usko nobat nahi aayegi. Bure khatima ka khauf khatam ho gaya.

One wise man was accompanying a Janaza. While the procession was moving on the road with the Janaza, the people who were carrying the Mayyit, they started to express their grief and regrets with regards to the Mayyit. They started to cry and express their regret and grief upon losing this person.

The wise person, Allah had granted him wisdom, told them that, It will be more beneficial for you if you were to express grief and regret over yourselves than over this person. Because this person has left the world, you are still in this world. You still have to go through this and you do not know in what condition your Maut is going to come. You do not know what is going to happen to you during the time of your Maut. You



do not know what is going to happen to you after Maut. You do not know what is going to happen in the grave and then on the day of Qiyamat in front of Allah. Rather you cry over yourself than this person, because this person has gone, he has gone and has gained salvation from three different types of calamities.

The three are :

Firstly he will never have the fear to see Malakul Maut again because seeing Malakul Maut is a one-time thing. Once Malakul Maut comes and removes the Rooh from the body, after that you will not have to see Malakul Maut again.

The fear of seeing Malakul Maut is a very great one because Malakul Maut is not a good sight, a very fearful sight. Many people have seen the faces of those who are in Sakaraat, in the pangs of Maut as they were leaving the world. The fear and fright that was seen on their faces, something which we cannot describe today, the fear that came on their faces when they actually saw Malakul Maut coming for them. So that fear that harrowing experience that is done for this person.

This person will not have to go through it again.

Secondly, he has now gotten freedom from it that he has gone through the painful experience of Maut (Death). He will never again have to go through that experience again. He is done with it, he has gone through, he has passed through, he will never have to go through that experience again.

And the **third thing**, this person now will never have to fear a bad evil death, because he has already gone, his death has already come. Death cannot come again.

Then Maulana Zakaria says,

اپنی فکر کرو کہ یہ تینوں مرحلے تمہارے لئے باقی ہے۔

apni fikr karo, ke ye teeno marhale tumhare liye baqi hai,

Worry about yourself, have concern about yourself, because all these three stages, these three experiences are still remaining for you. These three experiences, are still remaining for you. You still have to go through them. You will still have to face Malakul Maut, the fear of facing Malakul Maut.

Unfortunately, we do not even have this fear, forget having the fear, perhaps the thought does not cross our minds. That forget any other experience, the first thing we will have to face, Malakul Maut. Even before we have to experience the pain of Maut, the first thing that will happen is we will have to see Malakul Maut. Perhaps even the thought does not fleetingly pass in our minds. That there is something to fear, or that is something, it is



generally an extremely difficult thing to go through. These things do not come to our minds. So that is the first thing.

We are all still alive in this world. None of us knows when we are going to leave, but at any time we may have to face these three stages. We still have to face Malakul Maut, today there is no fear of facing Malakul Maut. It is not there.

The second thing is after facing Malakul Maut we will have to go through the actual Maut itself. The experience of Maut, going through Maut, which Inshallah the Ahadith which are coming in this Kitaab, they are going to show us that, that painful experience where the soul is removed from the body, just to get an idea of it. When the tip of a person's finger is cut. When the tip, just the tip of a person's small finger is cut, what pain a person undergoes. What pain a person feels. A person will be crying in pain. No anaesthetic. A person's finger gets cut, just the tip, just a little bit on the tip, it gets sliced off, it gets cut, what pain a person goes through.

Now what is that pain for?

Why is the person going through this pain?

The person is going through the pain only because the Rooh that is spread out in the entire body of Insan, the soul is spread out on every part of the body, there is no part of the body where the soul is not there. Otherwise that part of the body would be dead. There is no soul there. For example, there is no soul in the hair. And there is no soul in the nails of the body. But in the finger there is. That is why a person feels pain.

When the tip of the finger is cut off the extreme pain we feel is due the Rooh having to move from the tip of the finger where it was until it moves back. Now that place is cut off. Once that place is cut off the Rooh cannot be there anymore. The pain we feel is when the Rooh moved.

How much if you cut off the tip of the finger?

A millimeter or half a millimeter!?

Let us say half a millimetre the soul had to pull back because the part of the tip of the finger was cut off.

Now imagine the pain a person goes through due to the soul moving back half a millimetre from the tip of one finger.

Can you imagine the pain of the soul moving out of the entire body!?

Just compare it now. Put the two together.

The soul has to move half a millimetre from one small finger.

Then what about the pain when the soul having to move out of the entire body.

5 feet or 5'6" body...

Having to move out of the body...

The whole body...

How much of area...?



Just think about it.

That is the pain a person goes through when the soul is removed out of the body at the time of Maut. Unimaginable, something which we cannot imagine.

You can compare it from when the soul is being removed from the tip of the feet, it moves up our foot until it reaches our leg, moves up the leg and goes on in that direction until it comes out from the nose and the mouth. It is as if as while moving that part is being cut off. First the toes of both feet are sliced off. Then the foot is sliced off. Not the foot all at once, because the soul coming out as a continuous thing. You are actually putting countless number of slices in the foot. As the soul is moving you are slicing that part off. You are actually, literally making Kima out of the body.

As the soul is moving you are actually making Kima/ minced meat out of the body as it moves through the body so that by the time the soul reaches the nose and is removed from the nose, now the entire body has been made into Kima.

What pain a person has to go through?

Just think about it. While a person is alive, a person's entire body is being turned into minced meat. This is what a person has to go through when Maut comes. It is not something easy. It is not something easy.

That is why that Riwayat comes, perhaps it is going to come here as well, about that man who came out of the grave and he had a mark of Salaah also on his forehead. He was a very pious man. He was asked about Maut. He said,

What can I tell you?

I passed away 50 years ago, I can still feel the pain of Maut. I passed away 50 years ago. I can still feel the pain of Maut.

And this was a very pious person. A person who was an extremely a humble slave of Allah Subhanahu Wa Ta'ala.

You can just imagine what is Maut. Just get an idea. We cannot know until you experience it, you cannot know. This is just for us to try to be able to imagine to the best of our ability. Just to get a very brief vague idea of what it is. In reality we will never know until it happens to us.



It Is My Janaza



حضرت ابو درداء رضی اللہ عنہ ایک جنازہ کے ساتھ جا رہے تھے، کسی راستہ چلنے والے نے پوچھا یہ کسکا جنازہ ہے؟ فرمانے لگے، یہ تیرا جنازہ ہے، اور اگر تجھے یہ بات غرا گزرے تو میرا جنازہ ہے۔ مطلب یہ ہے کہ یہ وقت اپنی موت کی یاد کرنے کا ہے، اس وقت فضول بات کی طرف متوجہ ہونا بالکل نا مناسب ہے۔

Hadhrat Abu Darda Radhiallahu Anhu Ek Janaza Ke Saath Jaarahe Te. Kisi Raasta Chalne Wale ne Puchah Yeh Kiska Janaza Hai?

Farmane Lagey, Yeh Tera Janaza Hai, Aur Agar Tuje Yeh Baat Gira Guzre, Toh Mera Janaza Hai.

Matlab Ye Hai Ke Yeh Waqt Apni Maut Ki Yaad Karne Ka Hai. Is Waqt Fuzool Baat Ki Taraf Mutawajju Hona Bilkul Na Munasib Hai.

Hadhrat Abu Darda Radhiallahu Anhu was going with a certain Janaza.

Some wayfarer on the road was walking on the road, he asked, "whose Janaza is this?" Hadhrat Abu Darda Radhiallahu Anhu replied, "This is your Janaza."

Then he continued to say, If this is too heavy upon you, that okay fine let us say it is my Janaza, it is not your Janaza, it is my Janaza, no problem.

What did he mean by this?

Hadhrat Maulana Zakariyya Rahimahullah explains.

Meaning that :

This is a time of remembering your own death. This is the time where a person is supposed to be remembering his own death, her own death. It is not a time of indulging in nonsensical talk, useless talk, things which will not benefit us.

That is absolutely and totally inappropriate to do that. Look at the Tambih (admonition) of Hadhrat Abu Darda Radhiallahu Ta'ala Anhu. In what way he said it that, "Maybe it is your Janaza, it is my Janaza, it is our Janaza. Do not ask whose Janaza it is. Think about your Janaza. Think about your Maut (death)."

Imagine the Sahaba used to even consider asking whose Janaza it is, even that they would consider it to be Fuzool (useless and futile questioning).

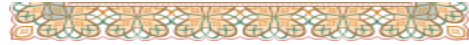
Just imagine!

Even that much also, in their time they would consider this to be useless and futile talk.

That what does it matter to you whose Janaza this is. This is the time when you are supposed to think about your Janaza. Not anyone else's Janaza.



Departure Is Soon



حضرت حسن بصری رحمہ اللہ کا ارشاد ہے کہ تعجب اور بہت زیادہ تعجب ان لوگوں پر ہے جن کو آخرت کے سفر کے لئے طیار کر لینے کا حکم ملا ہوا ہے اور روانگی ان قریب ہونے کا اعلان ہو چکا ہے پھر بھی یہ لوگ دنیا کے کھیل میں مشغول ہیں

Hadhrat Hassan Basri Rahimahullah ka irshaad hai ke taajub aur bohot ziada taajub inn logho par hai jinko akhirat ke safar ke liye tayyar karlene ka hukm mila huwa hai aur rawaangi unqareeb hone ka e'laan ho chuka hai phir bhi ye logh dunya ke khel me mashghul hai.

Hadhrat Hassan Basri Rahimahullah used to say that,
"It is very surprising, not just surprising. It is very surprising that there are people who have already been commanded to prepare for the journey towards Akhirat."

We have been commanded. All of us have been commanded. Every Insaan in this world has already been commanded by Allah in the Qur'an e Kareem, by Nabi e Kareem Sallallahu Alaihi Wasallam in the Ahadith. We have been commanded to prepare for our journey towards Akhirat, to prepare for our Maut.

So, he says, "I wonder about such people who have already been commanded to prepare for the journey and not only that but the announcement has already been made. Not only have they been commanded but the announcement has also been made that the departure is now going to be soon."

How many announcements!

Every Maut that we see in front of our eyes is an announcement of our Maut.

Every white hair that comes onto our head is an announcement of our Maut.

The birth of a grandchild is an announcement of our Maut.

The creaking of our knees is an announcement of our Maut.

And there are countless other announcements. Daily we are getting announcements that your departure is very close!

Anytime!

پھر بھی یہ لوگ دنیا کے کھیل میں مشغول ہیں

Phir bhi ye logh dunya ke khel mein mashghul hai.

Despite that, these people are involved and busy in the play and in the amusement of this world. Despite all of that these people are still involved in the play and the amusement of the world and of material things.



Just think about it!

Don't all of us fall into that category?

Aren't all of us part of this group?

The group which is making Hadhrat Hassan Basri Rahimahullah wonder in surprise that look at these people! The announcement of Maut has been made but they are still too busy in Duniya (worldly) pursuits, in the play and amusement of this world.

That is like when a person is at the airport waiting for his flight to depart and the announcement is made.

That such and such a flight is going to depart and then ten minutes later our flight is going to depart. Our flight is going to board ten minutes after that. The announcement has already been made. And we are in the waiting room but we are not bothered. We are worried about other things. Our Saamaan is strewn all over the place. We are worried about playing games. We are worried about other things.

What will happen?

Before a person knows it is his time to go. And the person was too busy in the amusement of the world and in playing around to gather his luggage and to pack his bags. Just that at the airport the flight can depart without you.

But the flight of Maut will not depart without you because that flight of Maut has specifically come for you. It cannot go without you. It is going to take you, with or without luggage.

Just think of what a person would go through if the person had to go on a long flight to a far away country and he has got no luggage. Because he did not have time and he had to depart on that flight. And he is sitting on that plane and he does not have anything. He only got the clothes on his body and that is it.

Can you imagine what Becheini a person would go through.

Now what is that compared to what a person would go through when the flight of Maut would take him and he is empty handed. He has got no luggage of Akhirat, no A'maal and he cannot come back.

Can you imagine what will happen to that person?

انکے متعلق مشہور ہے کہ جب یہ کسی جنازے کو دیکھتے تو انکا ایسا حال رنج اور غم سے ہوتا جیسے کہ اپنی ماں کو دفن کر کے آئے ہو

Unke mutaaliq mashhoor hai Ke jab ye kisi janaze ko dekhte To unka aisa haal ranjh aur gham se hota Jaise ke apni maa ko dafan karke aaye hon

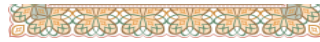


It is famous regarding Hassan Basri Rahimahullah, that when he would see any Janaza, he would go into such a state of grief and sadness. Any Janaza even the Janaza of a stranger. But his Haal would become such that it is as if he has gone to bury his own mother. And this grief and sadness would be regarding his own death. That what is going to happen to me.

Today some strange Janaza passes by whom we do not know. That is like something which is not worthy of our attention. Generally speaking. Illaa mashaallah. If for example, we are out on the road and we see a Janaza being taken. And that is some stranger's Janaza. We see that many times and we do not know obviously who that person is. It is a stranger. We just go on with our normal routine. If we were having a conversation; we might look at the Janaza and see the procession going and then we will just continue with our conversation without even a second thought. This is our Haal.

Hadhrat Hassan Basri Rahimahullaah he would go into such a state for a stranger's Janaza as if his own mother had passed away. How a person becomes when his mother passes away? That is how he would become with a stranger's Janaza. Just think. Ponder over that.

Azaab of Qabr



حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ ایک یہودی عورت انکے پاس آئی، اور کسی احسان کے بدلے میں کہنے لگی کہ اللہ تعالیٰ شانہ تم بے قبر کے عذاب سے بچائے۔ حضرت عائشہ رضی اللہ عنہا نے حضور صلی اللہ علیہ و سلم سے پوچھا کیا قبروں میں بھی عذاب ہوتا ہے؟ حضور صلی اللہ علیہ و سلم نے فرمایا، بے شک قبروں میں بھی عذاب ہوتا ہے۔ اور اسکے بعد سے لوگوں کی تعلیم کے لئے ہمیشہ حضور صلی اللہ علیہ و سلم ہر نماز کے بعد قبر کے عذاب سے پناہ مانگا کرتے تھے۔

Hadhrat Aisha Radhiallahu Anha farmati hai ke ek yahoodi aurat unke paas ayi. Aur kisi ehsaan ke badleme kehne lagi ke Allah Ta'ala Shanuhu tumhe qabr ke azaab se bachaye. Hadhrat Aisha Radhiallahu Anha ne Huzoor Sallallahu Alaihi Wasallam se pucha, kya qabro me bhi azaab hota hai?

Huzoor Sallallahu Alaihi Wasallam ne farmaya, beshak qabro me bhi azaab hota hai. Aur iske baad se logo ki taaleem ke liye hamesha Huzoor Sallallahu Alaihi Wasallam har namaaz ke baad qabr se azaab se panaa manga karte the.

Hadhrat Aisha Radhiallahu Anha says that a Jewish woman came to her.

Hadhrat Aisha had done some favour for her.

In return for that favour the jewish women started to say, "May Allah save you from the punishment of the grave."



She gave Dua to Hadhrat Aisha Radhiallahu Ta'ala Anha.
Hadhrat Aisha Radhiallahu Anha asked Nabi e Kareem Sallallahu Alaihi Wasallam in surprise, "is there punishment in the grave too?"
Nabi e Kareem Sallallahu Alaihi Wasallam replied, "most definitely, there is punishment inside the graves as well without any doubt."

There are certain deviated sects who do not believe in punishment of the grave. However, there are clear Ahadith and even Ayaat of the Quraane Kareem pointing towards that.

After that, to teach the Sahaba Radhiallahu Anhum, after every Namaaz, Nabi e Kareem Sallallahu Alaihi Wasallam used to seek refuge in Allah from the punishment of the grave.

اللهم إني أعوذ بك من عذاب القبر
Allahumma inni auzubika min azaabil qabr

Ya Allah, save us from the punishment of the grave.

This was to teach the Ummat, for their Taaleem, that this is the Dua you are supposed to be making because it is highly extremely important.
We can make this Dua at any time but specifically after Namaaz. This also tells us that Nabi e Kareem Sallallahu Alaihi Wasallam used to make Dua aloud after Namaaz. Otherwise how would the Sahaba learn? This is a refutation for what the Salafis say who say, there is no Dua after Namaaz. No lifting up the hands and making Dua.

But look here, Nabi Sallallahu Alaihi Wasallam is making Dua after Namaaz and that also loudly. The apparent condition is that, whenever he used to make Dua, he used to raise his Mubarak hands. It is quite apparent that his Mubarak hands would also be raised. There is nothing to tell us that his Mubarak hands were not raised. The Salafis come up with their own nonsensical stuff which has got no basis to it. Unfortunately, they spread it amongst the Ummat as if it is a proven reality which cannot be opposed.
Be very careful of the Salafis.

May Allah Subhanahu Wa Ta'ala grant us the Tawfeeq to remember our Maut everyday again and again.

May Allah save all of us from the punishment of the grave.

May Allah Subhanahu Wa Ta'ala give all of us a very easy smooth Maut.

There is one way to avoid the painful Maut that we talked about and that is when a person becomes Shaheed, a martyr. The pain which I talked about, a person who becomes a Shaheed is exempt from all that pain. If a person wants to get saved from that pain, the way out is Shahadat, martyrdom.



May Allah grant all of us Shahadat, Inshaallah.

15th Ramadhan 1439 Hijri
31st May 2018

ایک حدیث میں حضور صلی اللہ علیہ و سلم کا ارشاد ہے کہ مردوں کا خبر لو، ایسا سخت عذاب ہوتا ہے کہ اس کی آواز چوپائی تک سننے جاتی ہے۔

Ek Hadith Mei Huzoor Sallallahu Alaihi Wasallam Ka Irshaad Hai Ke, Murdo Ka Khabar lo. Aisa Sakht Azab Hota Hai Ke Iss Ki Awaaz Chopai Tak Sune Jaati Hai.

In one Hadith Nabi e Kareem Sallallahu Alaihi Wasallam says that, severe punishment is put upon dead people in the graves that the sounds of them being punished and the screams of pain, even the animals can hear it.

ایک حدیث میں حضور صلی اللہ علیہ و سلم کا ارشاد نقل کیا ہے کہ مجھے یہ ڈر ہے کہ قبر کی آواز کی وجہ سے تم اپنے مردوں کو دفن کرنا چھوڑ دو گے، ورنہ میں اللہ سے اس کی دعاء کرتا کہ تمہیں قبر کی آواز سنا دے۔

Ek Hadith Mei Huzoor Sallallahu Alaihi Wasallam Ka Irshaad Nakal Kiya Gaya Hai Ke Muje Ye Dar Hai Ke Qabr Ki Awaaz Ki Waja Se Tum Apne Murdo Ko Dafn Karna Chor Dho Ge, Warna Mei Allah Se Iss Ki Dua Karta Ke Tumhe Qabr Ki Awaaz Suna Dhe.

In a Hadith Nabi e Kareem Sallallahu Alaihi Wasallam says that I have this fear that you would stop burying your dead, otherwise if the fear was not there, then I would make Dua to Allah Subhanahu Wa Ta'ala to allow you to listen to the sounds of the dead people being punished.

You can imagine what those sounds would be like, the sounds of the punishment and their screams as they are being punished!

The reality is that every animal can hear the sound only Insaan and Jinnaat cannot hear, otherwise everyone can hear the sound. That is why if ever you have noticed that, if you take an animal to a graveyard you will see the animal, (whichever animal it is, a cat or dog or any other animal), becomes very restless and uneasy because it can hear the dead people in the Qabrastan. It becomes disturbed and perturbed because it can hear, but we cannot hear, because we are in a test and animals are not in a test. If we were able to hear the sounds and those screams, then everyone would become a Wali of Allah. There would be no more test left. Every Insaan would become a Wali of Allah. But Allah hid it from our eyes and ears so that the test can be laid.



However, sometimes Allah Ta'ala opens it up and shows occasionally. There are even Kitaabs written on that. In other words, the incidents which people have seen and heard regarding the punishment of the grave. It is beneficial to read those Kitaabs to bring the fear of Allah. The fear of Allah is very less in us generally, especially those people who are surrounded by the Duniawi Ne'mats. Those who indulge in Duniawi Ne'mats Allah has made easy for them every kind of amenity and luxury, those people, all the more, should be reading such things.

Because for such people the fear of Allah is even less.

Generally speaking what we have seen in this Dunya, the more the wealth, the lesser the fear of Allah.

The lesser the wealth, the more the fear of Allah.

حضرت عثمان رضی اللہ عنہ جب کسی قبر پر کھڑے ہوئے تو اتنا روتے کہ داڑھی مبارک تر ہو جاتی۔ کسی نہ پوچھا کہ آپ اتنا زیادہ جنت اور جہنم کے ذکر سے بھی نہیں روتے جتنا قبر کے تذکرہ سے روتے ہیں۔ انہوں نے فرمایا کہ میں نے حضور اقدس صلی اللہ علیہ و سلم سے سنا ہے کہ قبر، آخرت کے منزلوں میں سب سے پہلے منزل ہے، جو اس سے سہولت سے چھٹ گیا، اس کے لئے اس کی بعد کی منزلیں سب آسان اور جو اس میں عذاب میں پنہس گیا اس کے لئے اس کی بعد کی منزلیں اور بھی زیادہ سختی۔

Hadhrat Uthman Radhiallahu Anhu jab kisi qabr par khare huwe hote to itna rote ke dari mubarak tar hojati.

Kisi ne pucha ke aap itna zyada jannat aur jahannam ke zikr se bhi nahi rote jitna qabr ke tazkire se rote hai.

Unho ne farmaya, ke maine huzoor e aqdas sallallahu alaihi wasallam se suna hai ke qabr aakhirat ke manzilo me sabse pehle manzil hai. Jo isse sahulat se chut gaya, iske liye uske baad ki manzile sab ahsaan aur jo isme azaab me phasgaya iske liye uske baad ki manzile aur bhi zyada sakhti.

Hadhrat Uthman Radhiallahu Ta'ala Anhu when he would stand in front of any Qabr, he would cry so much that his Mubarak beard would be dripping with his tears.

Someone asked him, "when Jannat and Jahannam is mentioned you do not cry as much as when you cry in front of the Qabr or when the Qabr is mentioned.

In reply he said, "I have heard Nabi e Kareem Sallallahu Alaihi Wasallam say, the Qabr is the first stage from the stages of Aakhirat. Whoever is saved from the punishment and difficulty of grave, he is granted freedom and salvation, then the rest of the stages are all easy. But that person who gets caught up in punishment, then for him the rest of stages of Aakhirat are going to be worse."

Aakhirat has got its stages. The first stage of Aakhirat is the Qabr.

The Qabr is a trailer of what is going to come. It is a glimpse of what is going to come later on. In the Qabr if a person is in ease and Ne'mat, then later on ease and Ne'mat is going to increase. If a person is in punishment in the grave, then that punishment only increases. Whatever the condition is inside the grave, that condition gets more as the



person progresses in the stages of Aakhirat. Ya'niko on the Day of Qiyamat and after that, the final stage which is either entering Jannat or Jahannam.

Basically there are three stages of Aakhirat.

One is the grave which is the first.

The Day of Qiyamat

When a person is put into one of the two places of abode, Jannat or Jahannam

اور میں نے حضور صلی اللہ علیہ و سلم سے یہ بھی سنا ہے کہ میں نے کوئی منظر ایسا نہیں دیکھا ہے قبر کا منظر اس سے زیادہ سخت ہو گا۔

Aur maine huzoor Sallallahu Alaihi Wasallam se ye bhi suna hai ke maine koi manzar esa nahi dhekha ke qabr ka manzar isse zyada sakht hoga.

I have also heard this from Nabi e Kareem Sallallahu Alaihi Wasallam, "I have never seen any sight which is more severe, horrific, terrifying than the sight of the Qabr."
A sight which is frightening, scary than the sight of the Qabr and what is inside the Qabr.
A Manzar of the Qabr.

ایک اور حدیث میں حضور صلی اللہ علیہ و سلم کا ارشاد نقل کیا گیا ہے، قبر میں روزانہ صبح شام دو وقت میت کو اس کا گھر دکھایا جاتا ہے، اگر وہ جنت والوں میں ہے تو جنت کا مکان دکھایا جاتا ہے جس سے اس کو قبر میں ہی فرحت اور سرور حاصل رہتا ہے، اگر وہ جہنم والوں میں ہوتا ہے تو جہنم کا مقام دکھایا جاتا ہے، اس سے اس کے رنج اور غم فکر اور خوف میں اضافہ ہوتا رہتا ہے۔

Ek aur hadeeth mein Huzoor صلی اللہ علیہ وسلم ka irshaad nakal kiya gaya hai qabr mein rozaana subha shaam do waqt mayyit ko uska ghar dhikhaaya jaata hai'
'Agar wo Jannat waalo mein hai toh Jannat ka makaan dhikhaaya jata hai jisse isko Qabar mein hi farhat aur suroor haasil rehta hai'
'Agar woh Jahannam waalo mein hota hai toh Jahannam ka maqaan dhikhaaya jaata hai'
'Isse uske ranj aur gham fikr aur khauf me izafa hota reta hai.

In another hadeeth it comes that nabi صلی اللہ علیہ وسلم said that, in the Qabr everyday twice in the morning and in the evening the Mayyit in the Qabr is shown his house; his final abode.

If he is from the Jannatis then he is shown a house in Jannat. He is eagerly looking forward to it and he is already getting the happiness of Jannat in the Qabr.

If he is from the people of Jahannam then he is shown his place in Jahannam which only serves to increase and heighten his grief, sadness, worry, concern, fear, dread, etc. All of that starts to increase. Everyday morning and evening this is the Fikr.



For the Jannati it is a Ne'mat and for the Jahannami it is a punishment. Before even entering Jahannam this is the punishment that the Jahannami gets and before even entering Jannat. The Jannati is being given this Ne'mat from Allah Subhanahu Wa Ta'ala.

Think about that also, ponder over it. These are all things which should help us to ponder over our Aakhirat, our Maut, our Qabr, day of Qiyaamat, etc. This is why we should be reading this again and again. A person should go over this although these may be Ahadeeth which we may have heard before but we forget we have heard but we forget.

What do we need to do?

We need to go over them so that they are always in front of us that whenever we are going to talk or whenever we are going to do any action in our day to day lives, before doing an action we have these scenes in front of us. Keeping these scenes in mind we will then do the action and whenever we are going to say any word, keeping these scenes in mind we are going to say that word, knowing that on the day of Qiyamat we will have to answer each word we said. One one word. We will have to answer for that. No word of Insaan misses the record book. Each and every word is recorded, remember that. Do not say anything which is going to be put in front of you on the day of Qiyaamat which is going to make you cry tears of blood. Do not say such a thing and then you start regretting, "why did I say it?" It may even be just one word but sometimes one word is enough. That is why we need to have these scenes in front of us all the time.

حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ ایک مرتبہ ایک یہودی عورت میرے دروازے پر آئی۔

Hadhrat Aisha Radhiallahu Anha farmaate hein ke eik martaba eik yahudi aurat mere darwaaze par aayi.

Hadhrat Aisha Radhiallahu Anha says that, "once a Jewish woman came to my door."

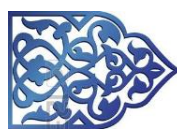
اور بھیک مانگنے لگی کہ مجھے کچھ کھانے کو دیدے اللہ تعالیٰ تمہیں نجات دے دجال کے فتنے سے اور قبر کے عذاب سے بچائے

Aur bheekh maangne laghi ke, "mujhe kuch khaane ko dedho. Allah Ta'ala tumhe najaat de Dajjal ke fitne se aur qabr ke azaab se bhachaye."

And she started to beg that, "give me something to eat."

Ajeeb Dua she is giving, this Jewish woman is giving, "May Allah save you from the Fitnah of Dajjal and may Allah save you from the punishment of the Qabr (grave)."

حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ میں نے اس عورت کو ٹھہرا لیا۔



Hadhrat Aisha Radhiallahu Anha farmaat hai ke mein ne us aurat ko tehraaliya.

This narration is slightly different from the one we did.

Here it is saying that Hadhrat Aisha Radhiallahu Anha made her wait.

اتنے میں نبی صلی اللہ علیہ و سلم تشریف لے آئیں

Itne mein Nabi Sallallahu Alaihi Wasallam tashreef le aae.

In the meantime Nabi Sallallahu Alaihi Wasallam came back home. (Nabi Sallallahu Alaihi Wasallam was not at home when the Jewish woman came to Hadhrat Aisha Radhiallahu Anha)

She says,

کہ میں نے حضور صلی اللہ علیہ و سلم سے عرض کیا کہ اس یہودی عورت نے یہ دو باتیں کہی۔

Ke mein ne Huzoor Sallallahu Alaihi Wasallam se arz kiya Ke iss yahudi aurat ne yeh dho baatein kahi.

I asked him that, "this Jewish woman, she said these two things. Ya'ni she gave me these two Duas."

حضور صلی اللہ علیہ و سلم نے ارشاد فرمایا کہ دجال کا فتنہ ایسا ہے کہ کوئی نبی پہلے انبیاء میں سے نہیں گزرا ہے جو اپنی امت کو اس کے فتنے سے نہ ٹرایا ہے۔

Huzoor Sallallahu Alaihi Wasallam ne irshaad farmaaya ke, "Dajjal ka fitnah aisa hai ke koi Nabi pehle ambiyaa mein se nahi ghuzre he jo apni ummat ko iske fitne se na daraya hai."

Regarding the Fitnah of Dajjal he said that, "the Fitnah of Dajjal is so severe that there is no Nabi from the Ambiyaa Alayhimmus Salaam who have passed before who have not warned their Ummat regarding the Fitnah of Dajjal."

It is so severe.

لیکن میں اس کے متعلق ایک بات کہتا ہوں جو اب تک کسی نے نہیں کہی۔

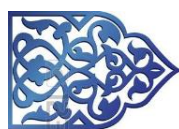
Lekin mein uske mutaaliq eik bhaat kehta hun jo ab tak kisi bhi ne nahi kahi.

However, I am going to tell you now something which no Nabi until now has ever mentioned. Ya'nike this is something which no one has so far mentioned.

And what is that?

وہ یہ ہے کہ وہ کانا ہے۔

Woh yeh hai ke woh kaana hai.



And that is that Dajjal is one-eyed. In other words, he has got one eye and the other eye is not there. One eye is there but it is defective, and the other eye is not there at all.

اور اسکی پیشانی پر کافر لکھا ہوا ہوگا جس کو ہر مؤمن پڑھ لے گا۔

Aur uski peshani par kaafir ka lafz likha huwa hoga, jis ko har mu'min parh lega.

And on his forehead will be the word 'Kaafir' that will be written. Every Mu'min will be able to read that on the forehead of Dajjal.

This is with regards to the Fitnah of Dajjal. I am not going to comment and explain on that.

اور قبر کے فتنے کی بات یہ ہے کہ جب کوئی نیک بندا مرتا ہے تو فرشتے اس کو قبر میں بیٹھاتے ہیں

Aur qabr ke fitne ki bhaat yeh hai ke jab koi nek bhandi marta hai, toh farishte usko qabr mein bhithate hai.

And with regards to the Fitnah of the Qabr, so then with regards to that, this is that when some pious person passes away, then the angels make him sit up in the Qabr (grave).

وہ اسی حالت میں بیٹھتا ہے کہ نہ اس کو کوئی گھبراہٹ ہوتی ہے نہ اس پر کوئی غم مصلحت ہوتا ہے۔

Woh issi haalat mein bhethhta hai ke na usko koi ghabrahat hoti hai, na uss par koi gham musallat hota hai.

He sits up in such a way, in such a condition that he does not have any fear nor is there any sadness that overcomes him. No grief, no sadness, no fear.

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Lā khaufun alaihim walā hum yahzanūn.

پھر اس سے اول اسلام کے متعلق سوال کیا جاتا ہے کہ تو اسلام کے بارے میں کیا کہتا تھا؟

Phir usse awwal Islam ke mutaaliq sawaal kiya jaata hai ke, "tu Islam ke bhaare mein kya kehta tha?"

Firstly he is asked regarding Islam that, "what were you saying in your worldly life with regards to Islam?"

اس کے بعد پھر اس سے پوچھا جاتا ہے کہ تو اس یعنی حضور صلی اللہ علیہ وسلم کے بارے میں کیا کہتا ہے؟



Uss ke baad phir usse pucha jaata ke, "tu iss ya'ni Huzoor Sallallahu Alaihi Wasallam ke bhaare mein kya kehta hai?"

After that he will be asked that, "what do you say about this man, in other words Nabi Sallallahu Alaihi Wasallam?"

وہ کہتا ہے کہ یہ محمد صلی اللہ علیہ و سلم ہے جو اللہ تعالیٰ شانہ کے پاس سے ہمارے پاس واضح دلیلیں لے کر آئیں۔

Woh kehta hai ke yeh Muhammad Sallallahu Alaihi Wasallam hai, jo Allah Ta'ala Shaanhu ke paas se humaare paas waazih daleele le kar aaye.

He says, "this is Muhammad Sallallahu Alaihi Wasallam who came to us from Allah Subhanahu Wa Ta'ala bringing very clear proofs."

ہم نے ان سب کو سچا مانا،

Hamne un sabko sachha maana

جو حضور صلی اللہ علیہ و سلم لے کر آئے تھے۔

Jo huzoor sallallahu alaihi wasallam lekr ate the

And we considered him to be true and we considered the proofs to be all true. Whatever he used to bring to us, we used to believe and we used to make Amal.

اس کے بعد اس کو دوزخ کا ایک مقام دکھایا جاتا ہے

Uske ba'd uss ko dozak ka eik maqaam dikhaya jaata hai.

Then he is shown a place in Jahannam.

جہاں وہ دیکھتا ہے کہ آدمی ایک دوسرے پر ٹوٹے پر گئے

Jaha wo dekhta hai, ke aadmi eik dhusre par toote paragae.

From there he sees that people are literally fighting each other, killing each other obviously without Maut. In other words, destroying each other and not dying.

اس سے کہا جاتا ہے کہ اس جگہ میں اللہ شانہ نے تجھے اس آفت سے نجات اتا فرمائے ہے

Usse kaha jaata hai ke iss jagah mein Allah Shaanhu ne tujhe iss aafat se najaat ataa farmaayi he.



Allah has saved you from this calamity.

And this is something which we know that every person has a place in Jahannam and a place in Jannat.

If he is to go to Jannat, then he is shown his place in Jahannam which he would have gone to if he had been a bad person.

Similarly, a bad person is shown his place in Jannat like how...

It comes here,

کہ اس کے بعد اس کو جنت کا ایک مقام دکھایا جاتا ہے

Ke uske ba'd usko Jannat ka eik maqaam dikhaya jaata hai.

Then that pious person is shown a Maqaam (place) in Jannat.

جہاں وہ نہایت زیب اور زینت دیکھتا ہے

Jahan wo nihayat zeb aur zeenat dekhta hai.

Where he sees beauty, greenery, colour- vibrant colours etcetera etcetera.

اور اس کے لطف کے مناظر دیکھتا ہے

Aur us ke lutf ke manaazir dekhta hai.

And when he sees the beautiful sights, the very enjoyable sights of Jannah,

پھر اس سے کہا جاتا ہے اس میں یہ جگہ تیرے لئے ہے، یعنی کہ قیامت کے بعد تو یہاں لایا جائے گا

Phir usse kaha jaata hai, "uss mein yeh jagah tere liye hai." Yaani ke, "Qiyamat ke ba'd tu yahan laya jaaega."

Then it is told to him, "that this is the place where you will stay."

This is where you are going to be brought after the day of Qiyamat.

تو دنیا میں آخرت کا یقین کرنے والا تھا

Tu dunya mein aakhirat ka yaqeen karne wala tha.

Why?

Because when you were in the worldly life, there you had full conviction and Yaqeen in Akhirat. And that obviously drove you to performing good deeds and staying away from sins.



اور اسی پر تیری موت ہوئی اور اسی پر قیامت میں قبر سے اٹھایا جائے گا

Aur issi per teri maut huwi, aur issi par Qiyamat mein qabr se uthaya jaaega.

And it is upon this belief, Yaqeen (conviction) that your death came. And it is upon this that you will be resurrected from your grave or from your Qabr on the day of Qiyamat.

So, the way we are going to live is the way we are going to die.

كَمَا تَحْيُونَ تَمُوتُونَ

Kamā tahyawna tamutūn.

وَ كَمَا تَمُوتُونَ تُبْعَثُونَ

Wa kamā tamutūna tub'athūn.

And the way you are going to die, is the way you are going to be resurrected on the day of Qiyamat.

So it all depends on how we live our life.

How we live our life is going to determine what is going to happen to us at the time of Maut.

Everyone is making Dua for an easy Maut, a good Maut, a Maut on Imaan. That all depends on how we spend our time in Dunya.

Many times we sit and make Dua,

Ya Allah give us an easy Maut

Ya Allah give us a Maut on Imaan...

But our practical daily life is the exact opposite of that. Our A'maal are such which deserve a difficult and horrible Maut.

Our A'maal are such that it will even make it difficult for us to come on Imaan. This is what we show practically.

On the other hand, we are lifting our hands and making the Dua.

Just making the Dua is not enough. The way we are going to live our practical lives is what is going to determine how we are going to die.

How we are going to die is going to determine in what Haal we are going to be raised from our graves on the Day of Qiyamat. Obviously that is going to determine where we are going to go after that.

It all depends on these few years, days that we have in this worldly life. There is a lot at stake. We do not realize it but there is an eternity at stake. An eternity depends on these few days.

How Ghafil we are?



We spend our lives in Ghaflat (unmindfulness). Effuality is in play in futilities whereas an eternity is resting on every second. If only we realize that what weight there is on every moment, breathe.

Nabi e Kareem Sallallahu Alaihi Wasallam said,

اور جب کوئی برا آدمی مرتا ہے اس کو قبر میں بٹھایا جاتا ہے وہ نہایت گھبراہٹ میں ہے اور خوف زیادہ ہو کر بیٹھتا ہے اور اس سے بھی وہی سوال ہوتا ہے جو پہلے گزرا، وہ جواب دیتا ہے کہ مجھے تو کچھ خبر نہیں، لوگوں کو جب کہتے ہیں نے سنا تھا وہی میں بھی کہہ دیتا، اس کے لئے اول جنت کا دروازہ کھول کر اس کو وہاں کی زیب اور زینت اور نعمتیں جو وہاں میں ہے دکھائی جاتی ہے، یہاں تیرا اصل مقام تھا مگر تجھے یہاں سے ہٹا دیا گیا۔

Aur Jab koi bura admi marta hai usko qabr me bithaya jata hai woh nihayat gabrahat me hai aur khuff zada hokar beth ta hai aur usse bhi wahi sawaal hota hai joh pehle guzra. Woh jawab deta hai ke mujhe to kuch khabar nahi. Logo ko jab kehte maine suna tha wahi me bhi keh deta. Uske liye awwal jannat ka darwaza khol kar usko waha ki zeb aur zeenat aur nemate joh waha me hai, dhikhai jati hai. Yaha tera assal maqaam tha magar tujhe yaha se hata diya gaya.

When an evil man dies, he is made to sit in his Qabr. In his state of extreme sadness, grief, fear. The same questions are asked. He will reply that, "I do not know. What I used to hear people say is what I used to say." Firstly, his abode in Jannat which he could have got is opened for him. He sees all the beauty, adornments of Jannat, etc. Then it is told to him, "this was your place which we had kept for you but you have been removed from here.

Think about it. Imagine yourself being in that position. Can you imagine what regret, grief would overcome us at that time?

You are being told, "that if you had made some effort in your life, if you had controlled yourself in this Dunya, if you had exercised some self control in this Dunya, then this would have been your abode. But because you lived like an animal in this Dunya, that is why you have been removed from Jannat because animals do not go to Jannat. Therefore, you do not qualify to get that place in Jannat.

Imagine when you are seeing that beauty and that regret which overcomes you because you want to go there. The desire, pull and then the scene is removed from your sight. You are told, "you cannot go there."



پھر اس کو جہنم دکھائی جاتی ہے جہاں ایک پر دوسرا ٹوٹا پڑا ہے اور کہا جاتا ہے کہ اب تیرا ٹکانا یہ ہے، تو دنیا میں شکی میں رہا، اس پر مرا، اسی پر قیامت میں اٹھایا جائے گا۔

Phir usko jahannam dikhay jati hay jaha ek par dusra tuta para hai aur kaha jata hai ke abb tera tikhana ye hai.

Tu dunya me shakki me raha. Isi par mara, usi par qiyamat me uthaya jaega

Then Jahannam is shown to him. Everyone is fighting and literally falling over one another in agony, distress and pain.

Then it is told to him, "because you messed up that is why today, this is your abode. This is where you are going to go to. You always stayed in doubt. You preferred to be a worldly intellectual. Always doubting everything of Deen."

"Shak" means, you never made Amal. Upon that your Maut came. That is how you are going to be resurrected on the Day of Qiyamat.

As I was saying, it is not just Dua, Amal is necessary. We need to rectify ourselves before it is too late. We need to correct our A'maal. We need to connect to Allah. This is what is necessary. Time is running out. Do not wait for tomorrow. Do not wait for better times. Do not wait for your environment to change.

Very Important.

Do not wait for your environment to change, you change your environment.

The Auliya changed their environment, they do not wait for environments to change. If you are going to wait for that then your whole life will pass and you will never get an ideal environment.

Do not wait for that.

You change your environment because **you are your environment**.

Do not be deceived by giving that excuse, "what can I do, I am living in such an environment."

This excuse will not be acceptable in front of Allah on the Day of Qiyamat.

Change your environment by changing yourself because you are your environment. You are part of your environment. If you are going to change yourself then that part is going to change then Inshaallah the rest will also change.

This is what we need to do. Unfortunately, we do not understand these things.

May Allah give us that understanding and Samaj, Inshaallah.

