

Introduction

For almost 30 years it has been the practice of this servant to listen to the biographies, sayings or generally understood compilations of his elders in the gathering after the, 'Asr salaah. The reason for doing so is that during this time besides the daily average of 30 to 40 visitors the local people also come. Hence, it is may heart's desire that some of the jewels of these elders fall on their ears which would benefit them in both the worlds. This servant does not know how to deliver lectures and does not desire to waste his time in futile talk.

It is not only good conviction, but rather, it is a reality that Allah Subhanahu Wa Ta'aala through His Bounty and Grace had given these elders a complete portion in following the Sunnah of Prophet (Sallallahu Alaihi Wasallam). Those who are well aware of the life, practices and sayings of Prophet (Sallallahu Alaihi Wasallam) and who participated in the gathering of these elders for a few days will themselves realise this fact. The sayings of these elders are pieces of jewels and their silence a means of internal (spiritual) progress.

With regards to this a person has appropriately said:

These are those whose sleep excles worship Upon their piety do the Muslims feel proud. Their Heirship of Nubuwwat (Prophethood) adorns their condition: It is their duty to guard the Laws of Deen (Religion) They live in this world and yet, they are completely unconcerned with it; They move in the sea but never does the water wet their clothing When they sit in soclusion they experience the enjoyment of congregation: And when they come into congregation then their eloquence is silence.

REMEMBRANCE OF DEATH

How correctly and aptly has someone said:

O Allah! How many forms you have created Let alone being hand-kissed, each one is worthy of being feet-kissed.

Therefore, their condition is a means of progress in Imaan. Lately, the Khalifa of Hazrat Hakimul Ummat (Rahmatullahi Alaihi). Doctor Abdul Hay Sahib, sent a booklet which his spiritual student. late Mas'ud Ehsan 'Alawi, compiled. This booklet contains the savings and practices of Hazrat Hakeemul Ummat (Rahmatullahi Alaihi) which Doctor Sahib related before his attendants from time to time. Since this compilation arrived it's reading and listening continued. During this period my sincere friend, Molvi Mohammed Binori, son of Hazrat Maulana Mohammed Yusuf Binori, sent two copies of the Bayyinaat Magazine for the months Zil Qa'dah and Zil Hijjah 1394 Hijri. Because of it's conciseness I began listening to it thinking that it will be completed in two to three days. Two Arabic poems on the remembrance and portrayal of death in the Zil Qa'dah issue pleased me very much. I told my writer (scribe) to copy these poems in my book, Aap Beti number 7. On this some of my friends, especially Soofi Mohammed Igbal Hoshyaarpori Madani, said that the subject matter regarding death which appears in the book. Fadhaatle Sadagaat - Part Two, should be added to it and it would be of greater benefit if instead of including it into the actual book, Aap Beti, it is added as a supplement so that, firstly, it could become part of book and, secondly it could be published separately in large numbers. I approved of this view and, hence, on the 17th of Muharramul Haraam 1395 Hirri - a Wednesday - at the time of Chaosht I am beginning this booklet in the Name of Allah of the stones of Masjide Nabawi (Sallallahu Alaihi Wasallam). May Allah Subhanahu Wa Ta'aala, through His Bounty and Grace, make it a means of this servant to remember death excessively so that the sayings of Prophet (Sallallahu Alaihi Wasallam): "Remember the breaker of the worldly pleasures i.e., death, excessively" could be acted upon.

Firstly, I will commence with those Ahadeeth which have appeared in Fadhaaile Sadaqaat - Part Two regarding death. Thereafter, these two Arabic poems which was the actual cause of this booklet with their translation will be noted down. In the end I will also note two poems of Khajah Azeezul Hasan Majzoob, Darse Ibrat and Murcaqobah-e-Maut, who had a lot of affection in his life time for this servant. May this compilation become a means of remembering death excessively.

In The Name Of Allah The Most Beneficent, The Merciful

Hazrat Ibne Umar (*Radiyallahu Anhu*) says: "I was one among ten people who came into the presence of Prophet (*Sallallahu Alaihi Wasallam*). One Ansari stood up and asked Prophet (*Sallallahu Alaihi Wasallam*): "Who is the most intelligent and careful person?" Prophet (*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." [Reported by Ibne Abud Dunyaa and Tabraani in *Jaamiuos Sagheer* with a good chain of narration. Ibne Maajah has reported it briefly with a good chain of narration as it appears in Targheeb.]

Commentary

Many Ahadeeth under different topics have been narrated from Prophet (Sallallahu Alathi Wasallam) regarding the remembrance of death. Some of these narrations have already been mentioned under the Hadeeth of restraining hopes. Amongst them the commands of Prophet (Sallallahu Alaihi Wasallam) has been mentioned in different narrations that remember the breaker of pleasures excessively, i.e., death. I am mentioning this topic separately because of the importance given to it by Prophet (Sallallahu Alaihi Wasallam). Excessive remembrance of death is a means of:

- 1 restraining hopes;
- 2. preparing for death;
- non-attachment towards the world (which is the actualobject);
- to prevent amassing unused wealth;
- 5. helps to gather a treasure for the hereafter;
- 6. a thing which encourages repentance from sin and
- 7. a prevention from oppressing others and not fulfilling their rights.

In short this deed includes within itself many benefits. For this reason it is the practice of the *Masha'ikh* of *Sulook* (the divines) to specially control their followers to meditate over death according to their appropriate conditions.

In one *Hadeeth* it is stated that a youngster stood up in a gathering and said: "O Prophet (*Sallallahu Alaihi Wasallam*)! Who is the most intelligent amongst the *Muminen*?" Prophet (*Sallallahu Alaihi Wasallam*) said: "The person who remembers death excessively and makes the best preparation before it comes."

[Ittihaaf]

Once Prophet (Sallallahu Alaihi Wasallam) read the Aayuh: "Whoever Allah Ta'aala wishes to grant guidance He opens his chest for Islam (he understands Islam completely)."

[Al An'aam, Aayah 12]

Thereafter, Prophet (Sallallahu Alaihi Wasallam) said: "When the Light of Islam enters a person's bosom his bosom opens up for it." Someone said: "O Prophet (Sallallahu Alaihi Wasallam)! Is there any sign which indicates that Islam has entered the bosom?" Prophet (Sallallahu Alaihi Wasallam) said: "When disinclination towards the deceptable House (the world) develops, there is an inclination towards the everlasting world (Aakhirah) and there is preparation before the coming of death." Prophet (Sallallahu Alaihi Wasallam) said: "I had asked permission to visit the grave of my mother and it had been granted. You should visit the grave-yard because this reminds you of death." In one Hadeeth it has come that from it a lesson is learnt. In another hadeeth it has come that visiting the graveyard causes disinclination towards the world and the hereafter comes to mind.

Hazrat Abu Zarr (Radiyallahu Anhu) says that Prophet (Sallallahu Alaihi Wasallam) told me: "Visit the graveyard, it will remind you of the Aakhirah. Give ghusl (bath) to the dead, it is a remedy for

^{1.} Mishkaat

those bodies which are devoid of good deeds. From it a lot of advice is attained. Take part in the *janaazah Salaah*. It is possible that it will create some grief and sadness in you, for a person who is concerned with his *Aakhirah* is under the Shadow of Allah and he searches for every good."² In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) has said: "Visit the sick and accompany the *Janaazah* for this is a reminder of the *Aakhirah*."

A wise person was accompanying a *janaazah*. Enroute the people were expressing their grief and sorrow for the deceased. The wise person remarked: "It would be much more beneficial if you expressed grief and sorrow over yourselves. This person has passed away and he has saved himself from three calamities: In future he will not have any fear of seeing the Angel of Death; he will not experience the difficulties of death and he has no fear of an evil end (death). Hence, you should worry since you have to pass through these three stages."

Hazrat Abu Dardaa (Radiyallahu Anhu) was accompanying a Janaazah. A wayfarer asked: "Whose janaazah is this?" Hazrat Abu Dardaa (Radiyallahu Anhu) replied: "This is your janaazah and if you dislike what I say then it is my janaazah." (Meaning that this is the time to remember your death. It is unsuitable to turn one's attention towards useless talk on this occasion).

It is the saying of Hazrat Hasan Basri (Rahmatullahi Alaihi): "It is very astonishing that those people who have been commanded to prepare for the journey (of the hereafter) and the announcement for their early departure has already been made yet they are involved in the play of this world." It is famous about him that whenever he used to see a janaazah his condition would become such becasue of grief and sorrow that it seemed as if he had just returned from the burial of his mother. [Tambihul Ghaafileen]

Hazrat 'Ayesha (Radiyallahu Anhaa) says: "A Jewess came to

^{2.} Targheeb

her and in return for some favour she said: "May Allah Subhanahu Wa Ta'aala save you from the punishment of the grave." Hazrat Ayesha (Radiyallahu Anhaa) asked Prophet (Sallallahu Alaihi Wasallam):" Is there punishment in the grave?" Prophet (Sallallahu Alaihi Wasallam) replied: "Most definitely, there is punishment in the grave." Thereafter Prophet (Sallallahu Alaihi Wasallam) used to always seek protection from the punishment of the grave after every salaah (for the sake of teaching the people).

In one Hadeeth Prophet (Sallallahu Alaihi Wasallam) has said: "The deceased in the grave are punished so severely that even the animals can hear them screaming." In one Hadeeth Prophet (Sallallahu Alaihi Wasallam) says: "Were it not for ny apprehension that you would discard burying the dead I would have made du'aa to Allah Subhanahu Wa Ta'aala to enable you to hear the punishment of the grave." Whenever Hazrat Usman (Radiyallahu Anhu) used to stand at the grave side he used to cry so excessively that his blessed beard would become wet. Someone asked: "Why do you not cry so much when mention is made of Jannah and Jahannam as you would cry when mention is made of the grave?" He replied: I heard Prophet (Sallallahu Alaihi Wasallam) saving: "The grave is the first stage from the stages of the Aakhirdh. Whoever has passed it easily all the other oncoming stages will be easy for him and whoever is afflicted with punishment in it for him the oncoming stages will be even tougher." And I have also heard Prophet (Sallallahu Alaihi Wasallam) saying: "I have not seen any scene more severe than the scene of the grave." In another Hadeeth Prophet (Sallallahu Alaihi Wasallam) is reported to have said: "Every morning and evening, the deceased is shown his abode which he will enter after the Day of Qiyamah. If he is from amongst the inmates of Jannah he is shown his abode in Jannah (because of which he will become happy and glad in his grave) and if he is from amongst the inmates of Jahannam he is shown his abode in Jahannam (because of which his grief and worry will always be increased)."

Hazrat Avesha (Radiyallahu Anha) says: "Once a Jewish lady came to my door to beg for food saying; Give me some food, May Allah Subhanahu Wa Ta'aala protect you from the mischief of Dailaal and the punishment of the grave!" Hazrat Ayesha (Radiyallahu Anha) says: "I caused this lady to wait until Prophet (Sallallahu Alaihi Wasallam) returned. I informed Prophet (Sallallahu Alaihi Wasallam) of the two things the Jewish lady said. Prophet (Sallallahu Alaihi Wasallam) said: "The mischief of Daijaal is such that no Prophet from amongst the Ambiyaa (Alaihimus Salaam) who had lived before me who did not warn his Ummah about this mischief, but I am going to say something with regard to Daijaal which no Prophet has said until now and that is: Daijaal is one-eved and on his forehead the word, 'Kaafir', will be written which every believer will read. With regard to the trial of the grave this happens: When a pious person passes-away the angel seats him in the grave. He sits in such a way that he is not bewildered not is he sad. Thereafter, he is questioned with regard to Islam, thus: What have you to say about Islam? Then he is asked: What do you say with regard to this Person i.e. Prophet (Sallallahu Alaihi Wasallam)? He replies: This is Mohammed (Sallallahu Alaihi Wasallam) who came to us and brought to us clear signs from Allah Subhanahu Wa Ta'aala. We believed in all what Prophet (Sallallahu Alaihi Wasallam) brought to be true. After this he is first shown a place in Jahannam, where he sees people falling over one another. He is told: Look at this place. Allah Subhanahu Wa Ta'aala has saved you from this difficult. Thereafter, he is shown a place in Jannah where he sees a lot of beauty and splendour and he continues to look at the scenes of it's pleasure. He is told: This is your abode (after Qiyamah you will be brought here). In the world you had conviction (Yageen) of the Aakhirah, in this condition you passed away and in this condition you will be resurrected from your grave on the Day of Oiyamah. When an evil person dies he is seated in the grave, bewildered and frightened. He is asked the same questions (which were mentioned before). He replies: I do not know anything. Firstly, the Doors of Jannah are opened for him. He is shown the beauty, splendour and bounties of Jannah and it is said to him: This was your

original abode but you have been removed from here. Then he is shown Jahannam where he sees people falling over one another and he is told: This is your abode. In the world you remained in doubt, in that condition you died and in the same condition you will be resurrected on the Day of Qiyamah." [Targheeb]

Abu Qatadah (Radiyallahu Anhu) says: "Once a janaazah passed by Prophet (Sallallahu Alaihi Wasallam). Seeing it Prophet (Sallallahu Alaihi Wasallam) said: "This person has either found relief or others have been relieved of him." Then Prophet (Sallallahu Alaihi Wasallam) said: "When a Mo'min servant passes away he is relieved from the difficulties and troubles of this world and he goes into the Mercy of Allah Subhanahu Wa Ta'aala (He finds relief). When an evil person dies, other people, places, trees, and animals find relief because of his death. This is so because the evil of sinning causes calamities to decend in the world. Due to this rains are stopped, mischief spreads in the cities, trees dry up and even the animals experience difficulty in obtaining fodder. Hence, every one is relieved when an evil person dies because through his evil everybody experienced difficulty."

Hazrat Ibne Umar (Radiyallahu Anhu) says that once Prophet (Sallallahu Alaihi Wasallam) caught my shoulders and said: "Live in this world like a stranger, rather like a traveller."

Hazrat Ibne Umar (*Radiyallahu Anhu*) says: "When you spend the morning do not await the evening and when you spend the evening do not await the morning. Prepare for your sick period in your health (i.e. whatever deeds a person does while being healthy he will receive it's rewards when he is sick) and prepare your provisions for your death during your life-time." [Mishkaat]

Hazrat Abu Hurairah (Radiyallahu Anhu) says: "Once we walked with a janaazah in the Company of Prophet (Sallallahu Alaihi Wasallam). Reaching the grave yard, Prophet (Sallallahu Alaihi Wasallam) sat at the side of one grave and said: "No day passes over the grave wherein it does not announce in a very eloquent and clear voice: "O Son of Adam! You have forgotten me. I am a house of solitude. I am a house of Strangers, I am a house of horror, I am a house of insects, I am a very narrow house except for that person whom Allah Subhanahu Wa Ta'aala causes me to expand." Thereafter Prophet (Sallallahu Alaihi Wasallam) said: "The grave is either a garden from amongst the Gardens of Jannah or a pit from amongst the Pits of Jahannam."

Hazrat Sahl (Radiyallahu Anhu) says that one Sahaabi (Radiyallahu Anhu) passed away. The Sahaabah (Radiyallahu Anhum) began to praise him. They made mention of his excessive 'ibaadah. Observing silence, Prophet (Sallallahu Alaihi Wasallam) listened to them. When they finished Prophet (Sallallahu Alaihi Wasallam) asked them: "Did he ever remember death?" The Sahaabah (Radiyallahu Anhum) replied: "He never used to mention it." Then Prophet (Sallallahu Alaihi Wasallam) asked them: "Did he discard his desires? (for example, he desired to eat something but did not do so)." The Sahaabah (Radiyallahu Anhum) replied: "He had never done so." Prophet (Sallallahu Alaihi Wasallam) said: "This Sahaabi (Radiyallahu Anhu) will not reach those stages which those of you will reach when you do these two things (i.e. remembering death and discarding desires)."

In another Hadeeth it is reported that that mention was made of the excessive worship and mujaahadah (striving) of one Sahaabi in the Company of Prophet (Sallallahu Alaihi Wasallam). Prophet (Sallallahu Alaihi Wasallam). Prophet (Sallallahu Alaihi Wasallam) asked: "To what extent did he remember death?" The Sahaabah (Radiyallahu Anhum) replied: "We never heard him mentioning it." Then Prophet (Sallallahu Alaihi Wasallam) said: "Then he is not of that stage (which you understood him to be in)." Hazrat Baraa (Radiyallahu Anhu) says: "We were with Prophet (Sallallahu Alaihi Wasallam) in the burial of one janaazah. Reaching there Prophet (Sallallahu Alaihi Wasallam) said be of one grave and cried so much that the ground became wet. Prophet (Sallallahu Alaihi Wasallam) said: "Brothers! Prepare (i.e. for going into the grave).""

^{1.} Targheeb

Hazrat Shaqeeq bin Ibrahim (*Rahmatullahi Alaihi*) says: "In four things a person conforms with me by way of his tongue but opposes me by way of his deeds.

- 1. He says that we are the servants (and slaves) of Allah Subhanahu Wa Ta'aala, yet he does the deeds of free people.
- He says that Allah Subhanahu Wa Ta'aala is responsible for our sustenance, yet his heart is not at ease upon this repsonsibility until such time that he is not in the possession of any worldly material;
- 3. He says that the hereafter holds virtue over the world, yet he always worries about hoarding wealth for this world (he has no worry for the hereafter); and
- 4. He says that death is inevitable, it will definitely come, yet his deeds are like those who do not want to die."

Abu Haamid Laffaaf (*Rahmatullahi Alaihi*) says: "Whoever remembers death excessively is honoured with three things:-

- I. He repents quickly;
- 2. He is contented with his wealth and;
- 3. Eagerness and attachment is created in his *iboadah*.

And whoever is unmindful of death is afflicted with three punishments:---

- 1. His repentance from sins is delayed;
- 2. He is unhappy with his income (he always considers it to be meagre no matter how much it may be); and
- 3. Laziness is created in his ibaadah."[Tambihu! Ghaafileen]

Imaam Ghazali (*Rahmatullahi Alaihi*) says: "All praise is only for that Pure Being Who has twisted the necks of mighty oppressors and tyrants, broken the backs of great kings and terminated the hopes of rich treasure owners through death. All these people were such that they hated the remembrance of death, but when the Command of Allah came (i.e. the time of death) they were thrown into a pit. From high mansions they were flung beneath the ground; from soft beds in the illumination of electric bulbs they were thrown into the darkness of the grave; instead of playing with slave-boys and slavegirls they got entangled with the insects of the earth; instead of enjoying delicious food and drink they were made to roll in dust and instead of being in the company of friends they were made to suffer the dreariness of solitude. Have they protected themselves against death by means of a strong fort or have they adopted any other means to save themselves from death? Pure is that Being Who has no partner is His Quality of Force and Subdual. Only His being is Ever Living, None resembles Him, When everybody has to face death; return to the soil; live with the insects of the grave; face Munkar and Nakeer (i.e. angels); stay beneath the earth, an abode for a long period of time; be a witness to the severe scenes of the Day of Oivamah and thereafter to be still ignorant of whether one will enter Jannah or Jahannum, then it is of utmost importance that the worry of death should subdue every person. It's concern should overpower everything else; it's remembrance should remain a hobby; engaging in it's preparation should always continue and awaiting it's approach should always be one's occupation as no particular time has been appointed for it's approach for it is unknown when it will come." Therefore Prophet (Sallallahu Alaihi Wasallam) has said: "An intelligent person is he who has control over himself and remains occupied in those deeds which will benefit him after death." Preparation for a certain thing cannot take place unless a person is always concerned about it and always remembers it. A person who is engrossed in this world, entangled in the deceptive things of this world and fascinated by it's enjoyments, his heart becomes completely negligent of death, and if death be remembered he dislikes it, With regard to this Allah Subhanahu Wa Ta'aala savs:---

"The death which you are running away from will seize you. Then you will return to that Pure Being Who Knows the unseen and the seen. He will inform you about that which you did." [Surah Jum'ah] The Ulema have written that people are of four types with regard to death:--

- 1. The first are those who are engrossed in this world. They dislike the remembrance of death because it causes a detachment from worldly pleasures. Such people never remember death, and if, per chance, they remember it, they remember it with dislike because it fills them with sorrow and they are grieved to lose the world.
- 2 The second are those who turn towards Allah Subhanahu Wa Ta'aala but they are in the initial stages. Through the remembrance of death they fear Allah Subhanahu Wa Ta'aala and because of death their repentance strengthens. Such people fear death not because they will lose the world but rather because their repentance is incomplete. They do not want to die immediately. They want to reform their condition and they are concerned about it. This person is excused for disliking death. Such people are excluded from the saving of Prophet (Sallallahu Alaihi Wasallam), that whoever dislikes meeting Allah Ta'aala, Allah Ta'aala dislikes meeting him. In actual fact such people do not dislike meeting Allah Ta'aala, rather they fear their shortcomings and errors. Their example is that of a lover who wishes to prepare before meeting his beloved so that his beloved could be made happy. It is necessary, however, that such people always remain busy in preparing for death. Besides this they should not have any other occupation. If this is not so then they are similar to the first group. They also then become engrossed in this world
- 3. The third are the Divines. Their repentance is complete. Such people love death. They desire it, because for an ardent lover which time can be better than meeting with his beloved and, in this case, death is the time for meeting the Beloved i.e. Allah Ta'aala. An ardent lover himself, automatically remembers the promised time of meeting. He never forgets it. These are those people who wish for an early death. They

always remain anxious for an early death so that they can attain quick salvation from this world of sin. In one narration it is stated that Hazrat Huzaifah (*Radiyallahu Anhu*) said the following at the time when death approached him: "Death which I desired has come at the time of need. On this occasion a sad person is unsuccessful. O Allah! You know well that I always loved poverty more than wealth, illness more than health and death more than life. Grant me an early death, so that I may meet You."

4. The fourth type of people, who are the most excellent, are those who do not hope and desire for anything against the Pleasure of Aliah *Ta'aala*. They do not desire death nor life of their own accord. They have reached the ultimate stages of love in submission (*Tasleem*) and pleasure (*Ridhaa*).

Nevertheless, the remembrance of death is, in all conditions, a cause of reward for a person who is engrossed in this world, causes a decrease in worldly pleasures and, to some extent, it causes disinclination towards this world. Prophet (Sallallahu Alaihi Wasallam) has said: "Remember the breaker of all pleasures i.e. death excessively." It means that through it's remembrance decrease your pleasures so that you may return towards Allah Ta'aala, In one Hadeeth Prophet (Sallallahu Alaihi Wasallam) has said; "If animals possessed so much knowledge with regard to death as you posses then you would never have found a fat animal to eat (because out of fear of death, they would all become lean)." Hazrat Asiha (Radiyallahu Anha) asked Prophet (Sallallahu Alaihi Wasallam); "Can a person be included amongst the martyrs without martyrdom?" Prophet (Sallallahu Alaihi Wasallam) said: "A person who remembers death twenty times during the day and night could be amongst them." It is mentioned in a Hadeeth that the person who reads; Allahuma Baarik li fil maut wa fimaa ba'dal maut twenty five times could be amongst the martyrs. The reason for these virtues is that excessive remembrance of death causes disinclination owards this world and it makes a person prepare for the Aakhirah.

REMEMBRANCE OF DEATH

On the other hand, neglecting the remembrance of death causes engrossment in the desires and pleasures of this world. 'Ata Khuraasaani (Rahmatullahi Alaihi) says: "Once Prophet (Sallallahu Alaihi Wasallam) passed a gathering from where the loud sound of laughter was heard. Prophet (Sallallahu Alaihi Wasallam) said: "Include the remembrance of that which will disturb the pleasures of your gatherings." The Sahaabah (Radiyallahu Anhum) enquired: "O Prophet (Sallallahu Alaihi Wasallam)! What is that which disturbs pleasure?" Prophet (Sallallahu Alaihi Wasallam) replied. "Death!"

[Ihyaa]

In one Hadeeth Prophet (Sallallahu Alaihi Wasallam) has said. "Remember death excessively, it prevents sinning and causes disinclination towards the world." In another Hadeeth Prophet (Sallallahu Alaihi Wasallam) said: "If you knew what you will experience after death you would never eat food or drink water with pleasure."

One Sahaabi (Radiyallahu Anhu) was advised by Prophet (Sallallahu Alaihi Wasallam): "Remember death excessively, this will remove your inclination from other things."

In another Hadeeth it is stated: "Remember death excessively, whoever remembers death excessively his heart becomes alive and death becomes easy for him." One Sahaabi (Radiyallaku Anh., told Prophet (Sallallahu Alaihi Wasallam): "O Prophet (Sallallahu Alaihi Wasallam): "O Prophet (Sallallahu Alaihi Wasallam) asked him. "Do you have any wealth?" He replied: "Yes!" Prophet (Sallallahu Alaihi Wasallam) told him: "Spend your wealth. A person's heart is attached to his wealth. A person who spends his wealth wishes to accompany it (towards the hereafter) and a person who witholds his wealth wishes to stay with it (in this world)."

In one Hadeeth it is stated that when two-third of the night passed

Prophet (Sallallahu Alaihi Wasallam) used to say: "O People! Remember Allah! Remember Allah! Very soon the time of the Tremor of Qiyamah and thereafter, the Blowing of the Trumpet will occur. Every person's death together with all its difficulties is approaching." [Mishkaat]

It was the practice of Hazrat Umar bin Abdul Aziz (Rahmatullahi Alaihi) that daily, at night, he would call a gathering of those Ulema who used to remember death. Oivaamat and the Aakhirah due to which he would cry as if a *iangazah* was placed in front of him Ibrahim Taimi (Rahmatullahi Alaihi) says: "Two things caused the termination of all worldly pleasures in me. Firstly, death, and secondly, the concern of standing in front of Allah Ta'aala on the Day of Oryamah." Hazrat Ka'ab (Radiyallahu Anhu) savs: "For the person who recognises death all worldly difficulties become easy." Ashath (Rahmatullahi Alaihi) says: "Whenever we used to go to Hazrat Hasan Basri (Rahmatullahi Alaihi) then Jahannam and the Hereafter were mentioned." One woman complained to Hazrat Avesha (Radivallahu Anha) about the hardness of her heart. Hazrat Ayesha (Radiyallahu Anha) said: "Remember death excessively. Your heart will become soft." The woman did as she was told and thereafter, she returned to Hazrat Avesha (Radivallahu Anha) and thanked her very much. [Ihyaa]

Imaam Ghazali (*Rahmatullahi Alaihi*) says: "The matter of death is very terrifying and yet people are very neglectful of it. Firstly, because of their excessive involvement in the world they do not remember it and, if they do, then too because their heart is attached to something else, it is only remembered verbally which brings no benefit. Hence, it is necessary that the heart be made free from everything else so that death be remembered in such a manner as if it is in front of one. The method of doing this is to ponder over the condition of one's relatives, friends and dear ones who have left this world how they were placed on the bier and then buried in soil. One should think about their beautiful features and high positions; how the soil has transformed their good features; how their bodies have been

separated into pieces, and how they have left behind their children as orphans, wives and clothing were left behind. This will also be my condition one day. How they sat in gatherings laughing aloud and today they are sleeping silently. How they were involved in the pleasures of the world, whereas today they are sleeping in bare soil. They forgot death and today they have become it's target. How they were in the intoxication of youth, whereas today none inquires about them. They were always engaged in the occupation of this world. Today their limbs, hands and feet are separated, insects cling to their tongues and surround their bodies. They used to spend their time in laughter, today their teeth have fallen off. What plans and arrangements they used to make for the future whereas death was above their heads. The day of their death was near but they were unaware that tonight they would not be in this world. I am in the very same condition. Today I am making plenty of preparation for tomorrow despite being unaware of what will happen tomorrow." [Ihvaa]

How aptly an Urdu poet says:

أكادا بنى موت __ كونى بشرنهي سامان وبرس کلیے تیل کی خرنو کی

No man is aware of his death. He has wealth for a hundred years but yet he is unaware of what is to happen next moment.

The different angels in the skies, who have been assigned with various duties, receive the entire years' commands in one night, that this year these tasks have to be accomplished and regarding these people this has been decreed. With regard to this the narrations differ as to whether these commands are given on Night of *Qadr* (Power) or on the Night of *Bara'at* (the night of the 15th *Sha'baan*). Nevertheless, on whichever night it may be this subject matter has come in many narrations that a list of all those who are to die during the course of the year are given to the angels. In this world a person is engrossed in his play and amusement because of negligence

whereas in the sky his warrant of death has already been issued. The verdict of his death has already been passed in which there is no place for an intercession nor any chance for an appeal. Not a minute's delay will be allowed from the stipulated time of his death.

In the commentary of Surah Dukhaan, Ibne Abbas (Radiyallahu Anhu) says: "On the night of Qadr everything is copied down from the Lowhe Mahfooz (protected tablet) that is to take place during the year: this amount of sustenance will be given; these people will die; these babies will be born; this amount of rain will fall and this year these people will perform Hajj." In one Hadeeth Ibne Abbas (Radiyallahu Anhu) says: "You see people walking in the bazaar whereas their names have already been written in the list of those who are to die this year." Abu Nadhrah (Rahmatullahi Alaihi) says: "During this night all the works for the entire year are distributed amongst the angels. The good, bad, sustenance, death, difficulted and even increase and decrease in prices for the whole year are given."

Hazrat Ikramah (*Radiyallahu Anhu*) says: "On the Night of *Bara'at* the commands of the whole year are decided and handed over. The list of those to die and those to go for Hajj this year is given. There is no subtraction in it nor any addition."

In one Hadeeth Prophet (Sallallahu Alaihi Wasallam) says: "From one Sha'baan until the next the times of all those that are to die are written and handed over so much so that here on earth a person gets married, he is blessed with children yet in the sky his name has already been included amongst the list of the dead."

Hazrat Ayesha (Radiyallahu Anho) says: "Prophet (Sallallahu Alaihi Wasallam) used to fast abundantly in Sha'baan because in it a list of those who are to die during the course of the year is prepared, such that a person is preparing to make Nikah, whereas his name is already written amongst those people who are to die. Another person goes for Hajj whereas his name is included amongst those to die." In one Hadeeth Hazrat Ayesha (Radivallahu Anha) asked Prophet (Sallallahu Alaihi Wasallam) the reason for observing so many fasts during Sha'baan? Prophet (Sallallahu Alaihi Wasallam) replied: "In it a list of all those that are to die is prepared. I desire that I should be fasting when my name is included in the list of those to die." In one Hadeeth it comes that on the Night of the 15th of Sha'baan Allah Subhanahu Wa Ta'aala informs the Angel of Death about those who are to die during the course of the year. In one Hadeeth Prophet (Sallallahu Alaihi Wasallam) says: "Daily when the sun rises it is announced. Whoever wants to do good should go ahead. Today will never return in your life, (therefore, whatever good deeds you can have written down you should do)." Two angels announce from the skies: One says: "O Desirer of Doing Good! Rejoice and continue to advance in doing good." The second one says: "O Evil doer! Stop (Do not gather the means of destroying yourself)." Another two angels announce, one says: "O Allah! Grant the one who spends a substitute (a return)." The second one says: Destroy the wealth of the one who hoards it." Ataa bin Yasaar (Rahmatullahi Alaihi) says: "On the night of the 15th of Sha'baan a list of the names of those who are to die during the course of the year is given to the Angel of Death, Here, in this world, a person prepares and decorates beds, spreads carpets, prepares for Nikaah, builds a house whereas there, in the sky, he has been included amongst the list of the dead." [Durre Manthoor]

Imaam Ghazali (Rahmatullahi Alaihi) says: "If no difficulty, calamity, hardship, accident, grief, fear comes upon a person yet the difficulties, agonies and fear of death is sufficient to spoil and disturb all the pleasures and enjoyment of a person. It's concern alone is sufficient to remove it's negligence. Death itself is so difficult that a person should always occupy himself with it's concern and preparation, especially, in the condition when a person is unaware as to when it will subdue him."

A wise person said: "The string is in the hands of another. It is not known when it will be pulled." Hazrat Luqman (Alaihis Salaam) told his son "Death is something whose condition is unknown as to when it will come. Therefore, before it arrives prepare for it, for it may come suddenly. In reality, it is very strange that if a person is experiencing the height of pleasure, he is a participant in a high gathering of amusement and play and he comes to know that the police are searching for him (to punish him, with five lashes, for a certain crime) all his pleasures, happiness and enjoyment will be spoilt. (Rather, even if this is known that a warrant of arrest has been issued for him then too this will spoil all his pleasures and he will be unable to sleep at night). On the other hand, we find that a person knows well that the Angel of Death is always awaiting the order of Allah to extract his soul and he will have to experience the agonies of death (which are more than a thousand lashes), yet he is unmindful of it. If this is not the height of ignorance and pride then what else could it be? In reality, the condition of the agony of death is only known to him who has experienced it. Other are ignorant of it. They can only think or estimate it by observing the condition of a dying person. One could understand the agonies of death in the following way: It is known that amputating a lifeless limb from the body causes no pain (for example, cutting off lifeless skin from the body causes no pain).

On the other hand, a limb or part wherein there is life experiences great pain by a mere pin-prick or a small cut. Hence, a wound, cut or burnt limb will experience pain because the soul (i.e. life) has a connection with that limb of the body. Thus, because of this connection, by means of the affected limb, the soul experiences pain. The soul, however, is diffused throughout the body, hence a very, small part of the soul in each limb is affected. The soul experiences pain to the extent of it's existence in the affected limb which is very little. Now we can well imagine how much more pain is caused directly to the entire soul at the time of death in comparison to the indirect and little pain caused to it in the limbs. This is so because death directly extracts the entire soul which is diffused throughout the body. Therefore, every part of the body will experience that amount of pain which is felt when it is cut. A cut limb experiences

pain because the soul is removed from it. If a person is dead, there is no soul in his body, hence cutting him will not cause pain to his body. Now when this amount of pain is felt on account of a little portion of the soul being removed then it is evident how much more pain will be felt when the entire soul will be removed from all parts of the body. When one part of the body is cut the rest of the soul remains in the entire body and on such an occasion, the soul strengthens. This causes a person to scream and become restless. On the other hand, when the entire soul is extracted then because of weakness not enough strength is left to sigh so that a person could experience some ease. However, if the body is strong then, accordingly, an audible noise is created in the exhaling of breath. If there is no strength then this audible exhaling too is not created. The extraction of the soul causes every limb to become cold. First the feet become cold because the soul is first extracted from the feet and, thereafter, from the other parts until, finally, it leaves the body via the mouth. Consequently the shins, the thighs and all other parts of the body become cold. Every limb experiences that amount of pain as when it is amoutated until finally when the soul reaches the throat the eves lose their lustre. For this reason we find that amongst the du'aas of Rasulullah (Sallallahu Alaihi Wasallam) there is this du'aa: "O Allah! Easen the severity and agony of death." Following Rasullullah (Sallallahu Alaihi Wasallam) people also make this du'aa carelessiv because they are unaware of it's difficulties. For this reason the Ambiyaa (Alajhimus Salaam) and the Auliyaa (Rahmatullahi Alaihim) used to fear death excessively. Hazrat Eesaa (Alaihis Salaam) told his Hawaariyeen (Helpers) that make du'aa to Allah that He eases upon me the pangs of death. The fear of death has taken me closer to death. It has been reported that a group of worshippers from the Beni Israacel came to a grave and, after mutual consultation, they decided to make du 'ag to Allah Ta'aala to revive the deceased from the grave so that they could inquire from his as to what he had experienced. Hence they made du'aa and the deceased who had signs of excessive saldah on his forehead appeared before them. He asked them, "What do you want to inquire

from me? I have died fifty years ago but the feelings of difficulty at the time of death have not left my body as yet." In one *Hadeeth* Rasulullah (*Sallallahu Alaihi Wasallam*) says: "O Allah, The Being Who extracts the soul from the nerves, bones and fingers! Lessen the severity of death upon me."

Hazrat Hasan (*Radiyallahu Anhu*) says that Rasulullah (*Sallallahu Alaihi Wasallam*) once mentioned the severity of death and said "Pain similar to that which is felt when a sword is slashed at three hundred different places is experienced (at the time of death)."

Encouraging people to make Jihoad Hazrat Ali (Radiyallahu Anhu) said: If you are not made a martyr you will die on your beds. By the Oath of that Being in Whose Control is my life, the difficulty of dying (on a bed) is more severe than the slashing of a sword at a thousand places."

Auzaa'ee (Rahmatullahi Alaihi) says: "This information has reached us that the dead experience the effect of the difficulty of death until they will be resurrected on the Day of Qiyamah".

Prophet Hazrat Shaddaad bin Aus (*Rahmatullahi Alaihi*) says: "Death is more severe than all the difficulties of this world and the *Aakhirah*. It is more severe than being sawed by a saw, even more severe than being cut up by scissors and even more severe than being cooked in a cauldron. If the dead were to be revived to inform us of the difficulties of death none will spend his time in this world with pleasure. None will be able to sleep peacefully." It is reported that when Moosa (*Alaihis Salaam*) passed away Allah *Ta'aala* asked him: "How did you find death?" He replied, "I saw myself like a living sparrow put to roast upon a fire in such a manner that neither does it die nor can it escape." It has come in another narration: "Like the skinning alive of a goat."

Hazrat Ayesha (Radiyallahu Anha) says that before Rasullullah (Sallallahu Alaihi Wasallam) passed away a bowl filled with water was placed near him. Very often Rasullullah (Sallallahu Alaihi *Wasallam*) used to place his blessed hand into the bowl and, thereafter, wipe his face saying: "O Allah! Help me against the difficulty of the pangs of death."

Hazrat Umar (Radivallahu Anhu) asked Hazrat Ka'ab (Radivallahu Anhu) to explain the condition of death. He replied: "O Ameerul Mu'mineen! It is like a thorny branch which is inserted into a person in such a manner that it touches every part of the body and is thereafter, suddenly extracted. In this manner life is extracted." This is a brief condition of the agonies of death. Besides this the fear of the physical appearance of the Angel of Death and his helping angels is a completely separate difficulty. The appearance in which he extracts the soul of sinners is so fearful that the strongest person does not have the courage to see him. Hazrat Ibrahim (Alaihis Salaam) said to the Angel of Death: "Show me the appearance in which you extract the soul of sinners". The angels of death replied: "You will be unable to bear it." Hazrat Ibrahim (Alaihis Salaam) said: "No, I will bear it." Hazrat Izra'eel (Alaihis Salaam) said: "Turn your face towards the other sides." Hazrat Ibrahim (Alaihis Salaam) turned his face. Hazrat Isra'eel (Alaihis Salaam) said: "Now, look!" When Hazrat Ibrahim (Alaihis Salaam) looked up he saw a pitch black, giant standing with long hair. He was emitting an unbearable stench. He wore black clothes, flames of fire were leaping forth from his mouth and nostrils. Seeing this condition Hazrat Ibrahim (Alaihis Salaam) fell unconscious. After some time he recovered. This time Malakul Maut (the angel of Death) resumed his original appearance, Hazrat Ibrahim (Alaihis Salaam) said: "If there was no other difficulty for a sinner then this appearance is sufficient for his punishment." This is the condition of the disobedient. However, the Angel of Death appears in a very pleasant appearance to extract the soul of the obedient. It is reported that Hazrat Ibrahim (Alaihis Salaam) requested the Angel of Death: "Now show me the appearance in which you extract the soul of the obedient." Hazrat Ibrahim (Alaihis Salaam) saw the Angel of Death as a handsome and young person wearing the best of clothes with perfume emitting from his body. Hazrat Ibrahim

(Alaihis Salaam) said: "If, for a Mu'min at the time of his death, there is nothing to make him happy then this too is sufficient for his happiness." In one Hadeeth it has come that when Allah Ta'aala becomes pleased with any servant He says to the Angel of Death: "Bring the soul of a certain person. I want to give him comfort. He has successfully completed his test as I desired."

Malakul Mauf comes to him in the company of five hundred angels. Each one of these angels gives him such glad tidings which the other has not mentioned. They bring the branches of sweet basil (*rayhaan*) and the roots of safron (*zaafraan*) along with them. All the angels stand in two rows on both sides. When Iblees sees this scene, he hold his head and begins to wail and cry. His attendants rushing towards him ask: "O Master! What has happened?" He replies: "O Wretched! Do you not see what is happening. Where have you failed?" They reply: "O our Leader! We tried but he protected himself from sins."

When the death of Hazrat Jaabir bin Zaid (*Rahmatullahi Alaihi*) approached someone asked: "Do you wish for anything?" He replied: "I wish to meet Hasan." When Hazrat Hasan Basri (*Rahmatullahi Alaihi*) arrived the people informed bim. Hazrat Jaabir said: "Brother! This is the time for my departure. I do not know whether it is towards *Jannah* or Jahannum." [*Ihyaa*]

Hazrat Tameem Daari (Radiyallahu Anhu) says that Allah Ta'aala tells Malakul Maut: "Go to my certain friend and bring his soul. I have tested him in both happiness and sorrow. He has passed successfully as I desired. Bring him so that he may be relieved from the difficulties of this world. Malakul Maut comes to him with five hundred angels. All of them come with the shrouds of Jannah. In their hands they hold a bouquet of sweet basil (rayhaan) which is made up of twenty different colours and in each colour there is a different fragrance. (Amongst the things they bring with them) is a white silken cloth from which the fragrance of musk emits. Malakul Maut sits at his head-side while the rest of the angels gather around him. They place their hands on all the parts of his body. The silken cloth is then placed under his chin and a door of Jannah is opened in front of his eyes. He is entertained and diverted by the many new fascinating things of Jannah like the household folk will divert a crying child's attention towards different things. At times the damsels of Jannah are brought forward, at time the fruit of Jannah and at times the excellent clothing. In short, different bounties of Jannah are brought forward. The damsels of Jannah jump with joy. Viewing this scene his soul in the body palpitates and throbs (like an animal would flutter to come out of a cage).

Malakul Maul tells him: "O Blessed Soul! Come towards thornless lote trees, layers of bananas, spacious and wide shade and flowing waters." (These are some of the scenes towards which the Quraan indicates in Suratul Waqi'ah).

Amidst thornless lote-tree and layers of bananas and spreading shade. (Aayaat 28,29 and 30]

Malakul Mout speaks to him in such a soft tone as a mother would speak to her child because he knows that this soul is a favourite of Allah Ta'aala. He approaches this soul very kindly so that Allah Ta'aala may become pleased with him. This soul comes out of the body so easily as hair is taken out of dough. When the soul is extracted all the angels greet it and extend to him the glad tidings of entry into Jannah. The Quraan has mentioned it in this manner: "Those whom the angels cause to die in the state of purity."

[Surah An Nahl. Aayah 32]

And if he is amongst the favourite servants then it is mentioned with regard to him in Surah Waqi'ah: "Then, if he is amongst the Near Ones there shall be rest, satisfaction and a Garden of Delight for him." [Aayaat 88, 89 and 90]

When the soul leaves, it addresses the body: "May Allah Ta'aala grant you the best of rewards. You were quick in obeying Allah Ta'aala. You avoided disobeying Allah Ta'aala. May this day be a blessed day for you. You have saved both yourself and myself nunishment." The body then addresses the soul in the very same manner at the time of separation. The portion of earth whereupon he used to make excessive Ibaadah cries. The heavenly doors through which his deeds used to ascend and sustenance used to descend also weep. Thereafter five hundred angels gather around the Mayyet (the deceased person). When those bathing him turn him from side to side, the angels quickly turn him and before the people can enshroud him with a kafan they (the angels) quickly enshroud him with the kafan they brought. Before the people can apply Itr (perfume) upon him they quickly apply that perfume upon him which they brought. Then they form a line on both sides from the door of his home till the grave. They welcome him with du 'aa and they seek forgiveness on his behalf. Looking at this spectacle shaytaan cries so loud that his bones begin to break. He says to his army: "May you be destroyed. How did he escape you?" They reply: "He was protected." Thereafter, Malakul Maut takes his soul and proceeds upwards. Hazrat Jibraeel (Alaihis Salaam) welcomes him with seventy thousand angels. These angels give him glad tidings from the side of Allah Ta'aala. Thereafter Malakul Maut takes him to the Throne of Allah Ta'aala. Reaching there the soul falls into Sajdah (prostration). Allah Ta'aala says: "Take my servant's soul to the thornless lote-trees and clusters of bananas."

[Surah Waqiah, Aayaat 28 and 29]

When his body is placed in the grave his salaah stands on his right hand side, fast (saum) on his left, recitation of the Quraan and Remembrance (Zikr) of Allah Ta 'aala above his head, the steps he took for salaah with Jamaat stand next to his legs and patience upon calamities and refraining from sin stand in one corner of the grave. Thereafter, punishment enters the grave and stretches it's neck to reach the deceased person. If it tries to reach from the right hand side salaah says: "Keep away! By Allah! this person always bore difficulty in the world. Now he has the opportunity to sleep with ease." Punishment now tries to approach from the left hand side but saum (fasting) prevents him in a similar manner. Thereafter it tries to approach from the head side but this time the recitation of the

Quraan and Zikr block him saying; "You have no right to approach from this way". In short, he cannot reach the deceased from where he wants to enter because Ibaadat protects the friend of Allah Ta'aala from all sides. Punishment then becomes helpless and returns. At this instance patience who was standing in one corner says to the various Ibaadat: "I was waiting to assist that side which may have appeared weak (because of any type of deficiency caused in its execution) but, all praise is due only to Allah, you have protected him collectively. Now I will be of help to him when his deeds will be weighed on the Scale". Thereafter, two angels approach the deceased person; their eyes shine like lightning, their voice sounds like loud thunder, their canine teeth are as big as the horns down towards their feet and the distance between their two shoulders. could be covered only after several days of journeying. They do not even have a touch of affection and softness. (however they do not treat the Mu'mineen severely, nevertheless, their appearance alone is sufficient to scare a person). These two angels are called Munkar and Nakeer. Each one of them holds such a huge and heavy hammer that if all human beings and *jinnaat* in this world wish to lift it they will be unable to do so. They approach the deceased person and instruct him to sit up. The person immediately sits up and the shroud falls from his head to his hips. They question him: "Who is your Rabb (Lord)? What is your religion? What is the name of your Prophet?" The person replies: "My Rabb is Allah the One Who has no partners, the Sovereign Master. My religion is Islam and my Prophet is Mohammed (Sallallahu Alaihi Wasallam), the Seal of all Prophets." Both the angels say: "You have replied correctly." Thereafter, they remove the walls of the grave from all sides because of which it becomes very spacious from the top and in all four directions, the right, the left, the head and the leg sides. Then they say to him: "Raise your head." When he raises his head he sees a door through which Jannah appears. They say: "O Friend of Allah! This is your place of abode because you obeyed Allah Ta'aala." Rasullullah (Sallallahu Alaihi Wasallam) says. "By the Oath of that Being in Whose control is my life, the deceased person experiences such happiness which will not return." Then the angels

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tell him: "Look towards your feet." When he does so he sees through a door of Jahannum the condition of Jahannum. The angels tell him: "O Friend of Allah! You have been saved from entering this door." Again he experiences such happiness which will not return. Thereafter seventy-seven doors are opened in his grave towards Jannah from which the cool breeze and fragrant smell of Jannah continuously blows upon him. This will be his condition until the Day of Qiyamah.

Now listen to the condition of the disobedient person. Allah Ta'aala instructs Malakul Maut: "Go to My enemy and bring his soul. I gave him everything in abundance. I showered My Bounties upon him from all four sides in the world and yet he was disobedient to me. Bring him so that I may punish him," Malakul Maut approaches him in a very frightening form. In this form he has twelve eyes. He holds a very thick and huge iron club made from the Fire of Jahannum which is with thoms. He has five hundred angels under his command. They bring a large blade of copper with them. They hold big and huge burning charcoals of Jahannum in their hands and whips of blazing fire. As soon as Malakul Maut approaches him he hits him with the thick and huge iron-club, the thorns of which peretrate into every vein and fibre of his. Then he pulls it out. The other angels begin to strike his face and hips with their whips causing him to become unconscious. Thereafter, they extract his soul from the toes of his feet and stop it in his heels and begin whipping him. Then they extract it from the heels and stop it in the knees. They extract the soul from hair and stop it at various places in order to cause pain and difficulty to him for a longer period. They stop the soul in the stomach and from here they extract it until it reaches the chest. The angels then place the copper and the blazing charcoal of Jahannum under his chin. Thereafter, Malakul Maul says: "O Accursed soul! come out and proceed to that Jahannum which has been described as follows:

"In such a fire, boiling water and a cloud of black smoke which will not be cooled nor will it give comfort (rather it will be very painful)." [Surah Waaqi 'ah]

Then when his soul is extracted from the body it says to the body: "May Allah Ta'aala punish you. You always hastened me in the disobedience of Allah Ta 'aala and you were always slow in obeying Allah Ta'aala. You have destroyed both of us." The body speaks to the soul in the very same manner. The earth upon which he used to disobey Allah Ta'aala curses him and the army of shaytaan runs quickly to their lader, iblees, to give the good news that one person has reached Jahannum. When his dead body is placed in the grave the ground closes in upon him so that one side of his ribs penetrate into the other. Black serpents are let loose upon him which begin biting him from the nose on one side and the toes of the feet on the othe until they meet in the centre. Then Munkar and Nakeer (whose appearance was already mentioned) approach him. They question him: "Who is Your Rabb (Lord)? What is your religion? Who is your Prophet?" After each question he expresses his ignorance. On this reply he is hit so severely with a club that the sparks of the club spread all over the grave. Then he is ordered to look up. He looks up through an open Door of Jannah at the gardens and beauty of Jannah. The angels tell him: "O Enemy of Allah! Had you been obedient to Allah this would have been your abode." Prophet (Sallallahu Alaihi Wasallam) says: "By the Oath of that Being in Whose Control my life is, at this time he experiences such regret which he never experienced before." Then a Door of Jahannum is opened and the angel says, "O Enemy of Allah! This is your abode because you disobeyed Allah Ta'aala," Thereafter, 77 Doors of Jahannum are opened upon his grave from which hot winds, smoke, etc. blows. The Mohadditheen (Traditionists) questioned the chain of narration of this Hadeeth but it's subject matter is corroborated by many other narrations, especially the narrations of Hazrat Abu Hurairah (Radiyallahu Anhu) which appear in the "Book of Funerals" and in the "Chapter which confirms and establishes the Punishment of the Grave" in Mishkaat Shareef. If anyone wants to see it's translation he should consult the Kitaab Mazaahire Haga. This scene should constantly be remembered since it is a very severe matter. Such happenings have been mentioned in the Ahaadeeth excessively. For the sake of brevity only one Hadeeth was translated. Hazrat Ayesha (Radiyallahu Anhaa) says: "There is destruction for the sinful inmates of the grave. Upon them black serpents will be let loose. These serpents will bite them starting from the head on one side and from the feet on the other side until they meet in the middle." This is the punishment of Barzakh (period between Death and Resurrection) which the Quraan has described as "And before them a lies Barzakh until the Day they are resurrected." [Surah Mu'minoon, Aayah 100]

For this reason Hazrat Uthmaan (Radiyallahu Anhu) used to weep so bitterly when mention was made of the grave that his blessed beard used to get wet as was explained before. Even though Rasulullah (Sallallahu Alaihi Wasallam) is sinless, yet the du'aas of Rasulullah (Sallallahu Alaihi Wasallam) are filled with seeking refuge from the punishment of the grave to teach people to seek protection from it. For this reason there is a saying of Rasulullah (Sallallahu Alaihi Wasallam) which was mentioned previously that were it not for the fear of leaving your deceased unburied I would have made du'aq to Allah Ta'aala to let you here the ounishment of the grave As a matter of fact, these punishments are the demand of justice for the human being has been set into this world for the sake of *Ibaadat* only and together with all the physical and material Bounties of Allah Ta'aala, Allah Ta'aala has explicitly shown that his coming into this world is solely for the Ibaadat of Allah Ta'aala: "I have not created the jinn and the humankind but that they worship Me." [Surah Azzarivat, Aavah 56]

Allah Ta'aala has also warned that this life is only as a test: to see how man behaves with His Bounties, and death is to show the result of this test. Says Allah Ta'aala: "Very Blessed is He in Whose Control is the entire kingdom and He has power over everything. He has created life and death to test you that whom amongst you does the best of deeds." [Surah Azzariyaat, Aayat 1 and 2]

The world is a place of test; the reason behind the creation of men and jinn is only *Ibaadah* (worship) and the availability of all worldly pleasures, comforts and goods is only to fulfil one's need and, at least, after fulfilling one's need to bank whatever remains in the treasure of Allah *Ta'aala* for one's own benefit and need then how negligent, regretful an devastating will it be to engross ourselves in it forgetting the Laws of Allah *Ta'aala*, turning a blind eye as to why we have come into this world, why we have been given all this and wherein have we involved ourselves? True regret will be experienced when this hard-carned wealth which a person hoarded by sparingly using it on himself goes into the ownership of other while he leaves this world all of a sudden empty handed. If we have a portion of intelligence we will sit in complete solitude for a little while in one corner of our homes to ponder and reflect that if the Angel of Death has to approach me at this moment what will happen to me, what will become of all this wealth which was carned and hoarded after long years of labour?

Hazrat Wahab bin Munabbah (Rahmatullahi Alaihi) says that there was a king who intended to visit and inspect the condition of the land of his kingdom. He ordered a royal dress which was brought. He disliked it. A second one was brought which he did not like either. In short, after many refusals he wore a very fine dress. He also ordered a conveyance. An excellent horse was presented which he disliked. The horse was returned. A second and third horse was ordered all of which he disliked. Then all the horses were brought forward. Amongst them he chose the finest horse and mounted it. At this time shavlaan, the accursed, blew even more oride into him. He mounted the horse with a lot of pride. A train of servants and soldiers walked with him but, out of pride and haughtiness, he did not even look at them. Enroute a very distressed person clad in old rags met him. He greeted the king. The king paid no attention towards him. The distressed person caught the reins of the horse whereupon the king reprimanded him: "Leave the reins! How dare you catch hold of my horse's reins? The person said: "But I have work with you." The king replied: "If that is the case then have patience. When I dismount you can mention it to me." The person insisted: "No I have to mention it now" Saving this he forcefully

grabbed the reins. The king said: "Mention what you have to says." He replied: "No, it is a secret. I will say it in your ear." The king lowered his ear. He said: "I am *Malakul Maut*. I have come to take your life." Hearing this the king's face turned pale and his tongue began to stutter. The king said: "Give me some time to go home to arrange my goods and to meet my family." The Angel of Death replied: "There is no respite. Now you will never see your house nor your wealth." After saying this the Angel of Death pulled-out his soul and he fell down from his horse like a dry piece of wood.

Thereafter, Malakul Maut went to a pious Muslim. This pious Muslim was also travelling towards a certain place. The Angel of Death greeted him. The pious man replied by saying: "Wa Alaikumus Sallam." The Angel of death told him: "I want to tell you something in your ear." He replied: "Say it," The Angel of Death said: "I am Malakul Maut." He replied: "Very well, welcome. Blessed is the arrival of him whose separation was very lengthy. Of all the people who are distant from me I did not desire to meet them as I desired to meet you." The Angel of Death tells him: "Complete that work quickly for which you have left your home." The pious person replies: "I do not like any work more than my meeting with Allah Ta'aala." The Angel of Death informed him: "I will extract your soul in whatever condition you wish to die." The person replies: "I give you the choice." The Angel of Death savs: "I have been ordered to follow your desire." The person says: "Very well, let me make wudhu and perform salaah. When I go into Sajdah then you can extract my soul." The person began offering his soloah and when he went into saidah his soul was extracted. [lhyaa]

Amongst the excessive Bounties of Allah Ta'aala is the demise of" the eldest daughter of this servant and the wife of Maulana Mohammed Yousuf Sabeb¹ (Rahmatullahi Alaihi) who was ill for a long period of time this year on the night of the 29th Shawwaal 1366

The second Ameer of the Work of Da'wah and Tableegh who passed away on Friday, the 29th of Zil Qa'dah 1384 Hijrah (2 April 1964) in Lahore, Pakistan.

A.H. while she was performing the *Maghrib salaah* in the position of *Sajdah*. Because of her illness she used to perform her *salaah* by making signs. We cannot thank Allah *Ta'aala* enough for the Bounties He has bestowed upon us.

Abu Bakr bin Abdullah Muzani (Rahmatullahi Alaihi) says: "A person from the Bani Israeel hoarded plenty of wealth. Before his death he told his children: "Bring before me all my wealth," All his wealth was quickly collected. Plenty of horses, camels, slaves, etc. were brought forward. On the thought that he had to leave his wealth the person started crying. During this time the Angel of Death appeared and said: "Of what benefit is you crying? By the Oath of that Being Who has bestowed you with all these bounties I am to extract your soul now." He requested for a little respite to distribute his wealth. The angel said: "It is a pity! There is no respite now. You should have had it distributed before this." Saying this the Angel of" Death extracted his soul.

Another incident is also narrated. A person who had plenty of wealth, hoarded everything he could. He constructed a magnificent mansion which had two doors. He appointed servants to guard the doors. On the completion of the mansion he extended a big invitation which included all his friends and close associates. He sat on a throne with one foot up and the other resting on the throne. His guests were busy eating while he was saving in his heart: "Everything has been hoarded and preserved. Hence for several years there will be no need to purchase anything." While saying this a beggar in tattered clothing entered the doorway with a beggar's bag hanging around his neck. He began banging the doors so loudly that the sound reached the throne. The attendants ran outside to see who this insane person was. They asked him what he wanted. The beggar replied: "Send your master to me." The attendants said: "Will our leader come to a beggar like you?" The beggar replied: "He will definitely come. Go and inform him." They went to their master and related to him what had transpired. Their master said: "Did you not punish him for what he had said." In the meanwhile the beggar

banged the door even louder for a second time. The attendants rushed to the door. The beggar said: "Tell your master that I am Malakul Maut." Hearing this they lost their senses. When they told their master he also became stunned and he said with humility: "Tell him to take somebody else in my place." In the meantime the beggar came inside and said; "Do whatever you wish I am not returning from here without extracting your soul," The rich man had all his wealth collected. He said to his welath: "May Allah curse you. You prevented me from the worship of my Lord. You never allowed me time to remember Allah Ta'aala in solitude." Allah Ta'aala, through His Power, gave this wealth the power to speak. His wealth said: "Why do you curse me? Through me you reached great kings. at times when pious people were driven away from their doors: through me you attained the pleasure of elegant women and through me you lived like kings do. I could not resist when you squandered me in evil places. If you spent me in good places I would have been of use to you," Thereafter, Malakul Maut suddenly extracted his sout

Wahab bin Munabbah (*Rahmatullahi Alaiht*) says: "Once *Malakul Maut* took away the soul of a very oppressive tyrant. In this world there was none more oppressive than him. The angels asked *Malakul Maut*: "You always extract the souls of people. Have you ever felt pity for anyone?" He replied: "I pitied one woman very much who was alone in a jungle. At that time her child was born. I was ordered to take away her life. I pitied the woman and the child very much. I thought what would happen to this child in this jungle where there is nobody." The angels said: "This oppressor whose soul you have taken out is that very child whom you pitied very much." *Malakul Maut* was astonished. He exlaimed: "O my Lord! You art Pure, the Merciful! You do as You please."

Hazrat Hasan Basri (*Rahmatullahi Alaihi*) says: "When a person dies and his household folk cry over him then *Malakul Maut* stands on the door step of his home saying: "I have not eaten his sustenance (he completed his sustenance) not have I decreased his age. I will continue returning to this home until all the inmates lives are taken." Hazrat Hasan (*Rahmatullahi Alaihi*) says: "By the Oath of Allah, if the inmates of the house were made to see and hear this angel at that time they would forget the deceased person and they would worry about themselves."

Yazeed Rugaashee (Rahmatullahi Alaihi) said that from amongst the oppressors of the Bani Israeel one oppressor was in privacy with his wife. He saw a strange person entering the door of his house. In the state of anger the oppressor rushed towards this person. The oppressor asked him: "Who are you? Who gave you permission to enter my house?" The person said: "The owner of the house allowed me to enter. I am that person which no barrier can prevent, I need no permission to meet a king nor do I fear the awe of any oppressor and nothing prevents me from meeting any proud and haughty person." Hearing this the oppressor became afraid. His body began shivering and he fell inverted on his face. Thereafter he said very helplessly: "Then are you Malakul Maut?" The person replied: "Yes, I am Malakul Maut." The oppressor said: "Give me time so that I may write out my will." The Angel of Death said: "It is too late now. It is a pity that your time has expired and the number of breaths apportioned to you have exhausted. There is no time for any delay." The person said: "Where will you take me?" The Angel of Death replied: "I will take you to your deeds which you have sent towards the Aakhirah (i.e. Your abode will be as your did). You will get that type of house in the Aakhirah which you constructed in this word." The person said: "I did no good deeds. I did not construct any good house until now." The angel said: "In that case I will take you towards the blazing fire of Jahannum; it removes the skin, it will call and pull the person who turned his face (away from the Truth in this world)." [Surah Ma'aarii, Aavaat 15-17]

Thereafter the Angel of Death extracted his soul. Amongst the household members some were crying while others were screaming.

Yazeed Ruqaashee (Rahmatullahi Alaihi) says: "If the people

come to know what the deceased person experiences in the throes of death they will scream and cry more on his suffering than his death." [lhyaa]

Hazrat Sufyaan Thowri (*Rahmatullahi Alaihi*) says: "When the Angel of Death touches the vein of a person he ceases to recognise people, his tongue becomes locked and he forgets everything of this world. Were it not for the anaesthetical effect of death, out of the severe pain, the dying person would have swung a sword on those near him."

In some narrations it has come that when the soul reaches the throat *shaytaan* makes all efforts to lead him astray. In one narration it comes that at the times of *salaah* the Angel of Death searches and keeps record of people performing *salaah*. If he finds anyone punctual on *salaah* then he reminds him to read the *Kalimah Tayyibah* at the time of death and wards off *shaytaan* from him.

Mujaahid (*Rahmatullahi Alaihi*) says: "When death approaches a person the appearances of those he used to keep company with are showed to him. If he used to keep company with pious people they are shown to him otherwise he is shown his evil companions." The very same subject matter is narrated from a *Sahaabi*, Yazeed Bin Shajarah (*Radiyallahu Anhu*).

Rabi' bin Bazah (Rahmatullahi Alathi) was an obedient servant who lived in Basrah. He says: "A person was in the pangs of death. People reminded him to recite 'Laa ilaaha illallah', but instead these words were continuously coming out from his tongue...."Give me a glass of liquor and you also drink Give me a glass of liquor and you also drink." Similarly a person in Ahwaaz was in the throes of death. People reminded him to recite 'Laa ilaaha illallah', but instead he continuously said: "Ten rupees, eleven rupees, twelve rupees...." [Ittihaaf]

Contrary to this, those people who prepared for death; remembered death in this world and did good deeds, death was for them like how

Rasulullah (Sallallahu Alaihi Wasallam) described it in the Hadeeth: "Death is a gift for a Mu'min." When death approached Bilaal! (Radiyallahu Anhu) his wife began to say: "Ah! How sad! You are departing." On the other hand Bilaal (Radiyallahu Anhu) said: "How pleasant and joyful it is that tomorrow we will meet our friends, we will meet Mohammed (Sallallahu Alaihi Wasallam) and his companions."

Before Hazrat Mu'aaz (*Radiyallahu Anhu*) passed-away he said: "O Allah! I wish to live longer in this world not because of the love of this world not in order to dig rivers and plant gardens but in order to experience the thirst of fasting during the hot afternoons, to spend time undergoing hardships for the sake of *Deen* and to participate in the gatherings of those remembering You."

Before Hazrat Salmaan (Radiyallahu Anhu) passed-away he began crying. Somebody enquired: "Why are you crying? You will meet Rasulullah (Sallallahu Alaihi Wasallam), Rasulullah (Sallallahu Alaihi Wasallam) passed away in the condition that he was pleased with you .: He replied: "I am not crying because of the fear of death nor because of the fear of death nor because of leaving this world. I am crying because Rasulullah (Sallallahu Alaihi Wasallam) took a promise from us that we should benefit from this world to the extent of a traveller's provision. I could not fulfill this promise." When the goods of his house were examined after his demise it was found that he had only left a little more than ten dirhams. behind. This was the surplus wealth in this entire estate whereupon he was crying. He then asked for some musk, He instructed his wife to soak it and sprinkle it on his bed. He said: "Such a group is coming to me who are neither men nor jinn." []ttihaaf]

When death approached Abdullah bin Mubarak (Rahmatullahi Alaihi) he simled and said: "For such things people should labour." [Surah Wassaaffaat]

(He must have seen the pleasures and enjoyments of Jannah).

When he was about to pass away he told his slave Nasr: "Place my head on the ground." Nasr began crying. Abdullah bin Mubarak (Rahmatullahi Alaihi) asked him the reason for crying. Nasr replied: "You passed your life in comfort and now you are dying like a poor person placing your head on the ground." Abdullah bin Mubarak (Rahmatullahi Alaihi) told him: "Keep silent! I made du 'aa to Allah Ta 'aala that I should live like the wealthy but I should die like the poor."

Atta bin Yasaar (*Rahmatullahi Alaihi*) says: "A person was about to die. *Shaytaan* approached him and said; "You have escaped me. (You did not come within my control)." The person replied: "Even at this moment I am not relieved of you."

Jareeri (Rahmatullahi Alaihi) says: "I was present at the side of Junaid (Rahmatullahi Alaihi) before his death. He was reciting the holy Quraan.

Someone told him that this is the time of weakness. This is not the time to recite the Quraan." He replied: "Which is a more better time to recite the Ouraan than this when my book of deeds are closing." Someone asked Hazrat Junaid (Rahmatullahi Alaihi): "What was the reason for Hazrat Abu Saeed Khazzaz (Rahmatullahi Alaihi) to become very happy at the time of death?" He replied: "If his soul would have flown away in that state of yearning then too it would not be something far-fetched." Someone asked Zunnoon Misri (Rahmatullahi Alaihi) before he passed away: "If you have any wish please do mention it." He replied: "I only wish to be forgiven before I die." One person says: "I was sitting by the side of Hazrat Mumshaad Dienwari (Rahmatullahi Alaihi), a poor person approached him and asked: "Is there a pure clean place here where a person could die?" Hazrat Mumshaad directed him towards a place where there was a water spring. He went to that place, made wudhu, performed salaah, stretched out his legs to lie down and passed away."

The sister of Abu Ali Rauzdbaari (*Rahmatullahi Alaihi*), Fatimah says: "The head of my brother was in my lap before he passed away. He opened his eyes and said: "The doors of the sky have opened and *Jannah* has been decorated. A crier is calling: O Abu Ali! Even though you are not desirous of such a high stage yet we have elevated you to it." Then he recited two couplets which meant: By the right of Your Oath. I never lifted my gaze to see anyone with the eyes of love besides You. I see you have made me uneasy with my ailing eyes and those cheeks of mines which have turned red because of shame."

Someone reminded Hazrat Junaid (Rahmatullahi Alaihi) to recite laa ilaaha ill-lallah at the time of his death. He replied: "I have not forgotten it so as to learn it now."

Ja'far bin Naseer (Rahmatullahi Alaihi) asked the attendant of Hazrat Shibli (Rahmatullahi Alaihi), Bakraan Dienwari "What did you observe at the time when Hadrat Shibli (Rahmatullahi Alaihi) passed away." He replied that Hazrat Shibli (Rahmatullahi Alaihi) said: "I had oppressed a person with regard to one dirham. I have already given several thousands of dirhams as charity on his behalf vet the swelling of that burden is still on my heart." Then he said: "Help me perform wudhu." I helped him perform wudhu but I forgot to make khilaal of his beard (pass my wet hands through his beard). He could not do it himself because of extreme weakness. Beeause he could not utter any word he caught my hand and passed it through his beard and passed away. Hearing this Ja'far (Rahmatullahi Alaihi) started crying saving: "What could be said of such a person who even in that condition upholds the etiquettes of the Shariah and does not allow himself to discard a Mustahabb (a voluntary act)."

A pious person was about to pass away. His wife began crying. He enquired: "Why are you crying?" She replied: "I am crying because of your separation." He said: "Cry upon your ownself. I have been crying in desire and longing for this day for the past forty two years." Someone asked Hazrat Kattaani (Rahmatullahi Alaihi) about his regular practices before he passed away. He replied: "If the end of my life was not near I would not have disclosed it. I protected the door of my heart for forty years. When anything besides Allah Ta'aala tried to enter it I closed the door."

Hazrat Mu'tamir (Rahmatullahi Alaihi) says: "I was present at the side of Hakam (a wealthy person) at the time of his death. I made du'aa to Allah Ta'aala to easen the severity of death upon him because he possessed good qualities. I enumerated all his good qualities. Hakam was unconscious. When he came into the state of consciousness he asked: "Who is saying such and such a thing?" Mu'tamir replied: "I." Hakam said that the Angel of Death is saying: "I treat every generous person kindly." Saying this Hakam passed away.

A pious person was sitting at the side of Hazrat Mumshaad Dienwari (Rahmatullahi Alaihi) at the time of his death. The pious person was making du'aa for his entry into Jannah. Hazrat Mumshaad (Rahmatullahi Alaihi) smiled and said: "For thirty years Jannah together with all it's beauty presented itself before me. I never looked at it even once fully (my desire is only for the Owner of Jannah)." [Ihyaa]

A doctor was present at the side of Hazrat Umar bin 'Abdul 'Azeez (Rahmatullahi Alathi) at the time of his death. He said, "The Ameerul Mu'mineen was poisoned. Hence, there is no hope for his life." Hazrat 'Umar Bin 'Abdul 'Azeez (Rahmatullahi Alathi) said: "You should not hope for the life of that person who is not poisoned as well." The doctor asked him: "Did you realise that you were poisoned?" Hazrat 'Umar bin 'Abdul 'Azeez (Rahmatullahi Alathi) replied: "I realised it from the very time the poison reached my stomach." The doctor said: "Treat yourself otherwise you will lose your life." Hazrat Umar bin 'Abdul 'Azeez (Rahmatullahi Alathi) said: "The Being towards Whom I am going, i.e., My Lord, He is the Best towards which anyone could go. By the Oath of Allah! If I come to know of something kept behind my ears wherein my cure

lies then too I will not stretch my hands towards it." Thereafter, he said: "O Allah! Accept Umar to meet You." A few days after this incident 'Umar bin 'Abdul 'Azeez passed away.

Maimoon bin Mahraan (Rahmatullahi Alaihi) says: "At one time Umar bin 'Abdul 'Azeez (Rahmatullahi Alaihi) used to make du'aa excessively for death. Somebody told him not to do so because Allah Ta'aala revived many Sunan (plural of Sunnah) of Rasulullah (Sallallahu Alaihi Wasallam) and eradicated many innovations (which began) through his means." Umar bin 'Abdul 'Azeez (Rahmatullahi Alaihi) replied: "Should I not become like the pious servant (Hazrat Yousuf Alaihis Salaam) who made this du'aa:

'O Allah! Grant me death as a Muslim and include me amongst the pious'. [Surah Yousuf, Aayah 101]

Before he passed away Muslimah (*Rahmatullahi Alaihi*) told him: "A very plan cloth was bought for your *kafan* because of the little amount you had given. Please permit us to purchase a better one." Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) said: "Bring it to me." He looked at it for a while and said: "If my *Rabb* is happy with me then immediately I will get a better *kafan* and if my *Rabb* is angry with me then this *kafan* will be removed and, in exchange, the Fire of Jahannum will become my *kafan*." After this he said: "Seat me up in a sitting position. O Allah! I did not obey Your commands and I disobeyed You in that from which You prevented me but I betieve in *Laa ilaaha illallah*."

After saying this he passed away. During this period he also said: "I am seeing a group who are neither men nor jinn." In one narration it has come that before his death he asked all to leave his presence saying: "None should remain here." All those present went outside and they saw him from the door way. He said: "Very blessed is the arrival of those who are neither human nor jinn." Thereafter, he recited an *Aayah* of the last *ruku* of *Suratul* Qasass in which Allah Ta'aala says that we have prepared the house of the Aakhirah for those who do not wish exaltation in this world nor mischief.

[Ittihaaf]

One pious person says: "I made du'aa to Allah Ta'aala to show me the condition of the dwellers of the grave." One night I saw as if *Qiyamah* was heralded in and people were coming out of their graves. I saw some of them mounted of Sundos, (a special, superior type of silk), some on silk, some on high thrones while other were on flowers. Some were laughing, while other were crying. I said: "O Allah! If all of them were in one condition how good would it have been." A person from amongst the deceased said: "This is because of the difference in *A'amaal* (deeds). Those mounted on Sondus possess good qualities, the people on silk are the martyrs, those on flowers fasted regularly, those laughing are the repenters, those crying are the sinful and the clevated ones (those seated on high thrones) are those who loved one another for the Pleasure of Allah." *[Raudh]*

There was a *kafan* thief. He used to dig-up graves to steal *kafans*. Once he dug up a grave and saw a person sitting on a high throne reciting the Quraan which was placed before him. A river was flowing beneath his throne. The *Kafan* thief become so amazed that he fell down unconscious. People removed him from the grave. He regained conciousness after three days. People questioned him about what had happened. In reply he related the whole incident. Some people desired to look into that grave. They asked him to direct them towards that grave which he intended to do. At night he saw the pious inmate of that grave saying to him in a dream: "If you show them my grave you will become involved in such difficulties which you will never forget." After this the *kafan* thief made a promise not to show anyone the grave. *[Raudh]*

Sheikh Abu Ya'qoob Sanoosee (Rahmatullahi Alaihi) says: "A disciple came to me and said: "I am going to die tomorrow at the time of Zohar." The next day at the time of Zohar he came into Masjide Haraam, performed tawaaf, took a few steps further and passed

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away. I gave him *ghusl* and buried him. When I placed him in the grave he opened his eyes. I asked him: "Is there life after death as well?" He said: "I am alive and every lover of Allah remains alive." *[Roudh]*

One pious persons says: "I gave *ghusl* to one disciple. He caught my thumb. I said to him: Leave my thumb. I know you have not died. This is a change from one place to another. He then left my thumb."

Sheikh Ibnul Jalaa (*Rahmatullahi Alaihi*) is a famous saint. He says: "When my father pased away and was placed on a board for *ghusl* he started laughing. The person performing the *ghusl* left him and went away. Nobody had the courage to perform the *ghusl*. A saintly friend of his came and performed the *ghusl*." In short, the author of the book, Raudh, has mentioned many such incidents of people who before and after passing away were happy, cheerful and humorous.

Hafiz Ibne Abdul Barr (*Rahmatullahi Alaihi*) has made mention in his book a few incidents of people speaking after passing away. Isti'aab Mentioning Hazrat Zaid bin Khaarijah (*Radiyallahu Anhu*), a companion of Prophet (S.A.W.), he writes: "There is no doubt in the fact that he spoke after passing away. This fact has also been narrated from other *Sahaaba*."

When the Sahaaba embarked for the expedition of Muta people began making du'aa for their good and safe return. At that time Abdullah bin Rawaahah (Radiyallahu Anhu) recited three couplets which meant:

'Instead of returning I desire that Allah Ta'aala forgives me.

Together with this I wish that a sword should sever my head into two parts.

Or that a spear penetrates into me piercing my intestines and liver.'

When these personalities reached the battle field they numbered

three thousand. They came to know that the enemy numbered two hundred thousand. Because of this the Sahaaba decided to inform Rasulullah (Sallallahu Alaihi Wasallam) of the situation and to commence fighting if Rasulullah (Sallallahu Alaihi Wasallam) ordered them to do so. When Abdullah bin Rawaahah (Radivallahu Anhu) came to know that such a decision was taken he came and said: "It is rather strange that we consult one another about the desire which we have come to fulfil. We have come here only to seek martyrdom. We never fought on the reliance of wealth, strength and number. We always fought only on the strength of the religion of Islam. Rise and proceed towards the battle field." It is either one of two conditions: - victory' or martyrdom. For us both conditions are an honour." Listening to his talk everybody got ready to fight and the battle commenced. At the time of departure Rasulullah (Sallallahu Alaihi Wasallam) appointed Hazrat Zaid bin Haarithah (Radivallahu Anhu) as the Ameer (leader). Prophet (Sallallahu Alaihi Wasallam) said "If he is marty red then Hazrat Ja'far bin Abi Taalib (Radiyallahu Anhu) will be the Ameer. If he is martyred then Hazrat Abdullah bin Rawaahah (Radiyallahu Anhu) will be in Ameer and if he is also martyred then the Muslims should consult one another and according to their decision they should appoint an Ameer." Consequently, when Hazrat Zaid (Radivallahu Anhu) and after him Hazrat Ja'far (Radivallahu Anhu) were martyred the people called for Hazrat Abdullah bin Rawaahah (Radivallahu Anhu). He was on one side of the army. He had a piece of meat in his hand. He did not get the opportunity of eating anything for the past three days. Somebody approached him and said: "Hazrat Ja'far (Radiyallahu Anhu) has been martyred." Hazrat Abdullah bin Rawaahah (Radiyallahu Anhu) scolded himself saying: "You are involved only in this world (i.e. You are busy in eating)." Saying this he threw aside the piece of meat and taking the flag in his hand he advanced forward, Somebody attacked him because of which his finger got cut. Upon this he recited three couplets which meant :---

"You are only a finger which has been covered with blood. Besides

this what are you. This injury which has been sustained in the Path of Allah is a great wealth.

O Self! Understand that if you are not martyred then too you will have to die in any case.

See! That which you have been desiring for, (i.e. martyrdom) is before you. If you do that which your two companions, Zaid and Ja'faar (*Radiyallahu Anhuma*) did you will be rightly-guided and if you move your feet back from their path you will be wretched." Thereafter, he addressed hus heart "What are you thinking of at this time? If it is the thought of the wife then I divorce her thrice, if it is the thought of the slaves, I set them all free and if it is the thought of the gardens, then I give it as *Sadaqah* (charity) for the sake of Allah. O Self! Do you not desire *Jannah*? By the Oath of Allah, you will walk towards it, happily and freely.

You have passed a long time in ease. What do you think of now? Think of your reality. You are a mere drop of sperm."

In short, after this reflection, Hazrat Abdullah bin Rawaahah advanced forward and became martyred. This incident has been mentioned in detail in the book, 'Stories of Sahaabah'. Other such incidents have also been mentioned therein.

Before the paternal cousin of Rasulullah (Sallallahu Alaihi Wasallam), Hazrat Abu Sufyaan Bin Al-Haarith (Radiyallahu Anhu) passed away his household folk began crying. He said: "Do not cry over a person who after accepting Islam did not utter a word of error from his tongue nor did he make any movement of error from his body (i.e. death of such a person can only be happiness)."

Sunbaabahee (Rahmatullahi Alaihi) says: "Before the death of Hazrat Ubaadah (Radiyallahu Anhu) I was at his side. I began crying. He asked: "Why are you crying?" By the Oath of Allah, if I am called to give witness on the Day of Qiyamah I will be the best witness on your behalf. If I am given permission to intercede I will intercede on your behalf and as far as possible I will benefit you." Thereafter, he said: "I have related to you all the Ahaadeeth which I heard from Prophet (Sallallahu Alaihi Wasallam) and which were of benefit to you except one which I will narrate to you now before I leave this world." I heard Rasulullah (Sallallahu Alaihi Wasallam) saying: "The fire of Jahannum is forbidden upon the one who bears witness to:---

"La illaha illallahu Mohammadurr Rasoolullah."

There is none worthy except Allah and Mohammed (S.A.W.) is the Messenger of Allah.

When Abu Bakr (*Radiyallahu Anhu*) was about to pass away his daughter began to cry. He said: "O Daughter! Do not cry." The daughter said: "If I do not cry over your death then over whose death should I cry?" He replied: "At this time I do not like the departure of any soul more than the departure of my soul so much so that I do not even like the departure of a fly's soul more than the departure of my soul." (i.e. if death is so beloved to me then what is the reason for your crying). Thereafter, he told Hamraan: "Nevertheless, I definitely have the fear that Islam should not leave my hands at the time of death."

Before his death Hazrat Sa'ad bin Abi Waqqaas (Radiyallahu Anhu) said: "Bring my woolen coat." It was brought. It was very old. He said: "Enshroud me in it for I wore this coat in the Battle of Badr."

Hazrat Abdullah bin Zubair and Abdullah bin Abbas (Radiyallahu Anhuma) were present when Hazrat Abdullah bin Aamir bin Khuraiz (Radiyallahu Anhu) was in the throes of death. He said to his people: "See! These two brothers of mine are fasting. It should not be that because of my death their meal at the time of breaking their fast is delayed." Abdullah bin Zubair (Radiyallahu Anhu) said: "If anything could prevent you from generosity and honouring others it would have been the pangs of death but this too has not prevented you." He passed away in the condition that food was placed in front of the visitors. 'Amar bin Aus (Radiyallahu Anhu) says: "I was present at the side of Utbah bin Abu Sufyaan (Radiyallahu Anhu) before his death. He was in the throes of death. He said: "Before leaving this world I wish to narrate a Hadeeth to you." My sister, Umme Habeebah (Radiyallahu Anhaa), narrated to me that Rasulullah (Sallallahu Alaihi Wasallam) said: "Whoever performs twelve rak'aats of Chaasht Salaah (i.e. Salaatul Dhuhaa) daily (with sincerity) Allah Ta'aala will construct for him a mansion in Jannah." (This was the spirit of propagating the Ahadeeth of Rasulullah (Sallallahu Alaihi Wasallam) and the Deen that not even death prevented them from doing so).

Before his death Mohammed bin Munkadir (*Rahmatullahi Alaihi*) began crying. Someone asked him: "Why do you cry?" He replied: "I do not cry because I committed any sin. According to my knowledge I have not committed any sin throughout my life. Nevertheless I am crying because I may have done something regarding it to be something light whereas in the Sight of Allah it may be something very serious." Thereafter he recited the Quraanic Aayah:

Such things became visible to them from Allah *Ta'aala* which they did not even think about. [Surah Zumur]

He then said: "I only have this fear that I did something which I was not aware of."

At the approach of Aamir bin Abde Qais's (*Rahmatullahi Alaihi*) death he began crying. Somebody told him: "Despite making these sacrifices are you still crying." He replied: "I am not crying out of fear for death not because of greed for this world. I am crying because of the sadness of missing from today onwards the fasting on hot summer afternoons and the performance of *Tahajjud* salaah during the last portion of the cold winter nights."

Before the demise of Hazrat Hasan (Rahmatullahi Alaihi) some people came to visit him. They requested him to give them some lasting advice. He said: "After hearing three things from me you should leave me in solitude so that I could reach the place where I intend to go.

- 1. Act upon those actions first wherewith you instruct others to act upon.
- Refrain from those matters first which you instruct others to refrain from.
- 3. Every step of yours is either beneficial for you (in leading you towards *Jannah*) or harmful for you (in leading you towards Jahannum). Hence think before lifting every step of yours as to where it is taking you."

Before the demise of Hazrat Rabi' (*Rahmatullaht Alaihi*) his daughter began crying. He said: "O Daughter! Do not cry. Say: "How happy is my father that today he has acquired a great wealth."

Before the death of Hazrat Mak'hool Shaami (Rahmatullahi Alathi) he started laughing. Someone asked him: "Is this the time to laugh?" He replied: "Why should I not laugh when I am being separated forever from that time for which I used to become perplexed and now I am quickly going towards that Being upon Whom I placed all my hopes."

Someone asked Hazrat Hassaan bin Sinaan (*Radiyallahu Anhu*) while he was in the throes of death about the difficulties he was experiencing. He replied: "I am definitely experiencing difficulties but what can be said about the difficulties of a believer at the time when his hope to meet Allah *Ta'aala* and his happiness over this overpower his difficulties."

Before the death of Ibne Idrees (*Rahmatullahi Alaihi*) his daughter began crying. He said: "There is no reason to cry. I have completed the reading of four thousand Quraans in this house."

Hasan bin Haiy (Rahmatullahi Alaihi) says: "On the night my brother Ali passed away, he asked me to bring him water." At that time I was performing salaah. I made salaam and presented to him the water. He said: "I have already drank." I asked him: "Where did you drink from? Besides myself and you there is no third person in the house.: He replied: "Hazrat Jibraeel (*Alaihis Salaam*) brought water for me and made me drink it." Hazrat Jibraeel (*Alaihis Salaam*) said: "You and your brother are amongst those people whom Allah *Ta* 'aala has favoured."

[This is an indication towards an Aayah of the 9th ruku of Suratun Nisa]

"Those people who obey Aliah Ta'aala and his Rasool (Sallallahu Alaihi Wasallam) they are those whom Aliah Ta'aala has favoured from amongst the Prophets, the truthful, the martyrs and the pious." [Surah Nisaa]

Hazrat Adbuallah bin Moosa (*Rahmatullahi Alaihi*) says: "Hazrat Ali bin Salih (*Rahmatullahi Alaihi*) passed away while I was on a journey. When I returned I went to his brother, Hasan bin Salih (*Rahmatullahi Alaihi*), to offer my condolences. Reaching there I began crying." He said: "Before you cry listen to the pleasant condition in which he passed away. When he began experiencing the pangs of deaths he asked for water. I presented water to him. He said: "I have already drank." I asked: "Who could have given you water?" He said: "Prophet (*Sallallahu Alaihi Wasallam*) with a large number of angels who had formed rows came and gave me water to drink." I thought - let me ask him a question to see whether he is saying this out of negligence or not. Hence, I asked him: "How were the rows of angels arranged?" He answered: "They were one on top of the other." He showed this by placing one hand over the other."

Before the demise of Abu Bakr bin Ayyaash (*Rahmatullahi Alaihi*) his sister began crying. He told her: "O Sister! There is no reason to cry. Your brother completed the full recitation of the Quraan in that corner twelve thousand times."

'Amar bin 'Ubaid (Rahmatullahi Alaihi) says: "Abu Shu'aib Salih bin Ziyaad (Rahmatullahi Alaihi) was ill. I went to visit him. He was experiencing the pangs of death. He told me: "Should I not give you glad tidings? I am seeing a strange person with a superficial feature from this place." I asked him: "Who are you?" He replied: "The Angel of Death." I said: "Treat me gently." He replied: "I am commanded to do so."

The son of Imaam Ahmed bin Hambal (*Rahmatullahi Alaihi*) says: "I was seated by the side of my father before his demise. I had a cloth in my hand to tie his jaws after his demise. He went into the state of unconsciousness. We thought he had passed away but he regained conciousness. He said several times: "Not now, not now." When this happened for the third time I asked him: "What are you saying?" He replied, "O son! You know not. *Shaytaan*, the accursed, is standing by my side. He is pressing his mouth with his finger in grief and anger saying, O Ahmed! You are saved from me. When he says this to me I reply him with these words: O Liar! Not now (Until my life is not taken I cannot feel secured from you)."

Hazrat Aadam bin Abi Iyaas (*Rahmatullahi Alaihi*) was wrapped up in a shawl and reciting the Quraan during the last moments of his life. After completing the recitation of the Quraan he said: "Giving the means of the love I have for You I request that I be treated gently. I attached all my hopes on You for this day." Thereafter, he read '*La ilaaha illalla*'and passed away.

Before his demise, Muslimah bin Abdul Malik (*Rahmatullahi Alathi*) began crying. Someone asked him the reason for his crying. He replied: "I am not crying out of fear for death. I have complete reliance in Allah. I am crying because I participated thirty times in Jihaad but I was honoured with martyrdom. Today I am giving my life on a bed like a woman".

Iyaas bin Qatadah Ashambi (Rahmatuilahi Alaihi) looked into a mirror once. He noticed white hair on his head. He said: "After the appearance of white hair there remains no other occupation other than the occupation of the *Aakhirah*. Now the time to proceed to the *Aakhirah* has dawned." Thereafter, he began exerting himself excessively in preparing for the *Aakhirah*. Once, on a Friday, after completing his Salaah he was coming out of the Mosque. He looked up towards the sky saying: "Your coming is very blessed. I was impatiently waiting for you." Thereafter, he said to those with him: "When I die you should take me and bury me at Malhoob (a name of a place)." Thereafter his soul was extracted and he fell on the ground.

Before the demise of the student of Imaam Ahmed bin Hambal (*Rahmatullahi Alaihi*), Ibraheem bin Haani (*Rahmatullahi Alaihi*), he asked his son: "Did the sun set as yet?" He replied: "Not as yet. O my father! In this critical sickness there is permission to break an obligatory fast and you are only observing an optional fast. Please break it." Ibraheem bin Haani (*Rahmatullahi Alaihi*) after seeing something strange said: "Wait! For such things a person has to do good deeds." This is an indication towards an *Aayah* in *Surah* Wassaafaat wherein Allah *Ta'aala* says: "Verily, this is a great success. For such a success should a person perform deeds." Thereafter, he passed away.

Abu Hakeem Hairi (*Rahmatullaht Alaiht*) was sitting and writing something. While writing he took out the pen from his fingers and said: "If this is the name of death then, by the Oath of Allah, it is a very good death." Saying this he passed away.

When death approached Abul Wafaa bin' Aqeel (*Rahmatullahi Alaihi*) his household folk began crying. He said: "For fifty years you have been stopping it. Now for how long will you stop it? Leave me so that I can welcome it's approach."

Imaam Ghazzali (Rahmatullahi Alaihi), the author of the famous kitaab Ihyaaul 'Uloom, after making wudhu, read his Fajr Salaah on a Monday. Thereafter, he called for his kafan. He kissed it, placed it on his face and said: "With great joy I am presenting myself in the service of the King." Saying this he spread his feet towards the Qiblah and, immediately, passed away.

Ibnul Jauzi (Rahmatullahi Alaihi) says: "Before the demise of my Ustaadh, Abu Bakr bin Habeeb (Rahmatullahi Alaihi), his students requested him for some advice. He said: "I give you three advices:

- 1. Fear Allah.
- 2. Meditate upon Him in solitude and
- 3. Fear that which I am facing (i.e. death).

I am 61 years of age but it seems as if I have never seen this world (i.e. it has passed so quickly)." Thereafter, he asked someone sitting besides him:

"See! Has sweat appeared on my forehead?" He replied "Yes, It has appeared." He said: "All praise is for Allah." This is sign of death upon *Imaan* (As it has been mentioned in the *Hadeeth*). When death approached the student of Imaam Bukhari (*Rahmatullahi Alaihi*). Abul Waqt Abdul Awwal (*Rahmatullahi Alaihi*), the last words which came out of his mouth was: "Would that my people know that my Lord has forgiven me and that He has included me amongst the honoured people."

This is an Aayah of the second ruku of Surah Yaseen

Mohammed bin Haamid (*Rahmatullahi Alaihi*) says: "I was sitting besides Ahmed bin Khadrawiyah (*Rahmatullahi Alaihi*) before his demise. He began experiencing the pangs of death. He was 95 years of age. Someone asked him a *Masalah* (religious question). Tears swelled in his eyes. He said: "O Son! For 95 years I made an effort to open a door. Now it is about to open. I am worried as to whether it will open in a good or bad way. There is no time for answering." During this time his creditors, on hearing about his condition gathered around him. He was owing them seven hundred gold coins. He said: "O Allah! You have made (*Rahan*) mortgage permissible so that the creditors may be at ease. My existence was a source of ease for them, now I am going, fulfil their debt." Immediately someone knocked at his door and said: "Where are Ahmed's creditors?" The person then calculated Ahmed's debt and paid it. After this Ahmed bin Khadrawiyah (*Rahmatullahi Alaihi*) passed away.

Before the demise of a certain saint he said to his attendant: "Tie my hands and place my face on the ground." Thereafter, he said: "The time for departure has come. I am not free of sin nor do I have any excuse. I have no strength to seek help from anyone besides You. Only You are my Helper. Only You are my Helper." Saying this he gave a cry and passed away. From the unseen a voice came saying: "This servant humbled himself before his Master. His Master accepted his humbleness."

A person says: "A saint was gasping in the throes of death. Many flies were sitting on his face. I felt sorry, went to his side and chased the flies away from his face. He opened his eyes and said: "For years I have been making an effort for this special occasion. My whole life's effort did not afford me this. Now you have interfered in what I have achieved. Go! Do your work May Allah keep you in a good condition."

Abu Bakr Raqee (*Rahmatullahi Alaihi*) says: "I was at the side of Abu Bakr Zafaaq (*Rahmatullahi Alaihi*) after *Fajr* when he said: "O Allah! Until when are you going to keep me in this world", and before the time of *Zohr* he had already passed away.

Hazrat Mak'hool Shaami (*Rahmatullahi Alaihi*) was ill. Someone went to him and said: "May Allah *Ta'aala* cure you." He replied: "Never. To go to such a Being from Whom only good is hoped is much better than staying with such people from whose evil one is never at ease."

Abu Ali Rauzbaari (*Rahmatullahi Alaihi*) says: "A poor person came to me on the day of Eid. He was in an afflicted condition wearing old clothes." He said: "Is there a clean place here where a poor, destitute person may die." Regarding his talk as futile I carelessly replied: "Come in, lie down to die wherever you intend." He came in, made *wudhu*, read a few *rakaats* of *salaah*, lied down and passed away. I made arrangements for his *ghusl* and burial. When I was enshrouding him a thought passed my mind that I should remove the shroud from his head, place his head on the ground so that Allah *Ta* 'aala may show mercy on his poverty. I uncovered his face. He opened his eyes. I asked him: "O My Leader! Is there life after death as well?" He replied: I am alive and every lover of Allah Ta 'aala is alive. On the basis of my high position (dignity) I will help you tomorrow on the Day of *Qiyamah*."

Ali bin Sahal Isbahaani (*Rahmatullahi Alaiht*) used to say: "Do you think that I am going to die as people die? Sickness and visiting the sick entials plenty of work. I will die in this manner that it will be said: "O Ali! and I will pass away." Consequently, it happened such. One day he was walking. While walking he said: "*Labbaik*" (I am present)" and he passed away.

Abdul Hasan Muzani (*Rahmatullahi Alaihi*) said: "Before Abu Ya'qoob Nahrajoori (*Rahmatullahi Alaihi*) passed away, while he was in the throes of death, people reminded him to read '*La illaha illallah*. He looked at me and said laughingly: "By the Oath of that being Who will never die between myself and Him there is only the barrier of His Honour and Greatness." Saying this he passed away. Muzani (*Rahmatullahi Alaihi*) used to cry when relating this incident. Catching his beard he used to say: "How shameful is it not for a barber like me to remind saintly people about the *kalimah*."

Abu Husain Maalik (Rahmatullahi Alathi) says: "I lived in the company of Hazrat Khair Noorbaaf (Rahmatullahi Alaihi) for many years. Eight days before his demise he said: "I am going to pass away on Thursday night after Maghrib and I will be buried after Jumu ah salaah. Do not forget," Abu Husain says: "I completely forgot." On the morning of Friday a person gave me the news of his demise. I immediately went to participate in the Janaaza salaah. I met people returning from his home saying that he will be buried after the Jum'ah salaah. I reached his home. On enquiring about the condition wherein he passed away a person who was present at the time of his demise informed me that in the evening before the time of Maghrib he fainted. Thereafter, he recovered a little. He turned his face towards one corner of the house saying: "Wait a little! You have been ordered to do a work and I have also been ordered. What you have been ordered to do will be accomplished and what I have been ordered to do will remain unaccomplished. Therefore, wait for a while until I accomplish what I have been ordered to do."

He then asked for some water. He made a fresh wudhu, performed salaah, lied down, stretched out his legs, closed his eyes and passedaway. Someone saw him in a dream. He asked Hazrat Khair Noorbaaf (Rahmatullahi Alaihi): "How did you fare?" He replied: "Don't ask such a question. I have been relieved of your stinking world."

Abu Sa'eed Khazzaaz (*Rahmatullahi Alaihi*) says: "While I was once in Makkah Mukarramah coming out of the door of Bani Shaibah, I saw a man who had passed away. When I looked at him very carefully he also looked at me laughingly and said: "Abu Sa'eed! Don't you know that a lover never dies. He only moves from one world to another."

Before the demise of Hazrat Zunnoon Misri (Rahmatullahi Alaihi) someone asked him for advice. He said: "I am astounded by the Miracles of His Favour. Hence do not trouble me at this moment."

Before the demise of Abu Hafs Hairi (*Rahmatullahi Alaihi*) someone asked him: "Give us some advice." He replied: "I have no strength to speak." After seeing that he had regained a bit of strength. I said to him: "Please do say something. I will convey it to the people." He said: "Be humble and meek from the bottom of the heart over one's faults." (*This is my last advice*).

Hazrat Junaid Baghdaadi (*Rahmatullahi Alaihi*) says: "Before the demise of Hazrat Surri Saqtee (*Rahmatullahi Alaihi*), when he was in the throes of death, I was sitting at his head side. I placed my face upon his face. Tears were falling from my eyes onto his cheeks. He asked: "Who is it?" I answered: "Your attendant Junaid." He said: "Refrain from bad company. Let it not be that you are separated from Allah *Ta'aala* because of the company of others."

A famous elder of the Sufi school of thought, Hazrat Habeeb 'Ajmee (*Rahmatullahi Alaihi*) became very perplexed before his demise. Someone said: "It is very unusual for a saint like yourself to be perplexed. This was never your condition before (i.e. never was such perplextion noticed upon you because of any matter)." He said: "The journey is very long and there is no provision. Never was it's route seen before. The Lord and Master has to be visited. Never was He visited before. Such fearful scenes will have to be witnessed which were never seen before. The period of lying alone under sand will extend till the Day of *Qiyamah*. There will be no intimate friend in the grave. Thereafter, one has to stand in the presence of Allah *Ta'aala* I fear that if I am asked. "O Habeeb! During your sixty years, present one such *tasbeeh* (*subhaanallah*) wherein there was no interference from *shaytaan*," then what answer will I give. His condition, however, was such that for sixty years he never inclined even a little towards this world. Now let us reflect as to what our condition will be that leave aside the world we do not even abstain from sins. We are always involved in pleasing *shaytaan*.

Abdul Jabbar (*Rahmatullahi Alaihi*) says: "I stayed in the company of Sheikh Fatah bin Shakhrof (*Rahmatullahi Alaihi*) for a period of thirty years. He never lifted his face towards the sky. Once he lifted his face towards the sky and said: "Now longing for You has intensely increased. Please do call me quickly." Thereafter not a week had passed before he passed away.

Abu Sa'eed Moosli (Rahmatullahi Alaihi) says: "Fatah bin Sa'eed (Rahmatullahi Alaihi) delayed his return from the Eid Gaah (open place where Eid Salaah is performed) after performing the Eidul Adhaa Salaah. On his return he saw smoke emerging from all sides of the fires whereupon the meat of Qurbaani was being cooked. He began crying saying "People have attained nearness to You by means of making Ourbaani. O my Beloved! If only You knew how I would like to make Qurbaant!" Saying this he fainted. I sprinkled water on him. After a long time he regained conciousness, Thereafter, he got up and proceeded. When he reached the alleys of the city he lifted his face towards the sky and said: "O my Beloved! You know the extent of my grief and sorrow and You also know my roaming in these aleeys. O my Beloved! Until when are You going to imprison me here." Saying this he fainted once more I sprinkled water once again on him whereafter he regained conclousness. Thereafter, within a few days time he passed away."

Mohammed bin Qasim (Rahmatullahi Alaihi) says: "My Sheikh Mohammed bin Aslam Toosi (Rahmatullahi Alaihi) told me four days before he passed away: "Come, let me give you good news about how Allah Ta'aala has favoured your friend (i.e. me). The time of my death has approached. The Favour of Allah Ta'aala upon me is that I do not possess a single dirham (silver coir) which I have to account for. Now close the door of the house and until my death do not allow anyone to come into my presence. Listen! I have nothing in my possession which has to be distributed amongst the heirs besides this shawl, this canvas, this wudhu-jug and my books and in this packet there are thirty dirhams which do not belong to me but to my son. One of his relatives gave it to him. Besides this what else could be halgal (permissible) for me when Rasulullah (Sallallahu Alaihi Wasallam) had said: "You and your wealth belong to your father" (Therefore, on the basis of this Hadeeth my son's wealth is halacl for me). From it you should take that amount of money whereby that much of kafan could be purchased which will cover my private parts. You should not take more than this (i.e. You should only purchase a lungi for me). This canvas and shawl should also be included in the kafan. Thus the kafan will comprise of three garments, lungi, shawl and canvas. You should wrap me in these three cloths. You should give this wudhu-jug as charity to a poor musalli (person who perform salaah regulariv) so that he could make wudhu from it." Saying this he passed away four days thereafter.

Abu Abdul Khaliq (*Rahmatullahi Alaihi*) says: "I was present when Yousuf bin Husain (*Rahmatullahi Alaihi*) was in the throes of death. He said: "O Allah! Outwardly I used to advice people but inwardly I used to deceive myself. As such I was insincere to myself by virtue of advising your creation, forgive me for my insincerity." Repeating these words he breathed his last." [*Ittihaaf*]

How fortunate were these pious personalities. May Allah Ta'aala through His blessings grant this impure servant some part of His piety. He is very Kind. Nothing is impossible from His Kindness.

REMEMBRANCE OF DEATH

THE FIRST QASEEDAH¹ (POEM) A POEM REGARDING THE REMEMBERANCE OF DEATH. (which is the actual reason for the compilation of this booklet)

ضَيَّعْتُ عُمَرادَ بَامَغُرُورُ فِيغَفَل تَعَمَّلُ لِلتَلَاقُ فَائْتَ الْيَوْمَ فِي تَعَسَل

ا ۔ فریب فوردہ ! تو فے غفلت میں عربر باد کردی ! ایٹ کچ تلافی کر آج بھی تھے مملت نصیب

O Decevied person! You have wasted your life in negligence. Stand-up, make amends for today you have been given respite.

وَاسْتَقْبِرِيجَاللَّهُمَعَمِعَاً فَاتَ مِنُ ذَمَنِ ﴿ وَانْسَ ثَمَ بِيَتَوْمِ عَلَى أَيَّامِكَ ٱلْأَدُل

Shed tears for time you have lost and by repenting be ashamed over your past life.

بَادِرَ إِنَّى صَلِحِ الْأَعْمَالِ مُحَتَّقِ لَّا فَالَكَجْحَ فَالَكَجْحَ فَالْجُعُدُوَاتُورَ أَنَّ فِرْأَنَكَسَل مَرِجَت بِانْدِهُ كَرَاعَالِ صَالِحَ كَ جَانِبِ سَبَقْت كَرُيونَدَ مَن بِينَ كَامِ إِنَّ جُواكُ فَرَاكُ فَرَاكَ م Advance towards good deeds by striving because in striving there is

Advance towards good deeds by striving because in striving there is success and in laziness there is deprivation.

كُنْ لاَمَحَالَةَ فِي ٱللَّنْ نَبَاكَمُ فَتَرَبِ مَعَى تَحِيلُهُ ذَبْي آَوْعَا بِرِ السَّبُل دنا بیں ایسارہ کوبا توسعنس کے لئے پاہرکاب ہے، بلکہ راستہ سے گزر ریا ہے۔

Live in this world as if you are a traveller on a journey or rather like a wayfarer.

¹ The major part of these 2 Arabic pomes were translated from their Urdu translation. (Translator).

دَادَالُخُلُودِ مَعْنَامًا دَارُ آخِرَوْ إِنَّ الْدِيَّامَةَ فِي اللَّهُ سَالَا فَأَجَبَ بميشدى اقامت كاه تومرف أخت مددنا بي قيام تومرف ميعاد مقردتك ب-

The everlasting residence is only the Aakhirah. Living in this world is only until an appointed time.

وَكُلْ مَنْ حَلَّ فِي اللهُ نَبَا فَمُوْتَحِلٌ بَيْهِ مَالِمَة إِلَى إِنَّ إِنَّ مِسْوَتَحِل د مْبَابْي مِنْتُ لِوَلْ آرْجَ الْمَنِينِ بِيج بعدد يَكَّرْبِ ابْنِي مَرْلٍ كَي طرف كوڤ كرنا ب

Whoever has came into this world has to journey one day towards his abode immediately after one another.

هَلاً اعْتَبَرْتَ فَكُمُحَكُوا وَكُمُرَحَكُوا وَإِنَّهَا النَّاسُ فِي حَلَّ وَمُوْتَحِيل يدان كفة أت لويحة بط محمد تحدكو كم يحى عرت وجوئى، اوربيان توج مجى آياكون كرف كما

Have you ever taken heed as to how maily have arrived and departed from here and whoever has arrived here has come to depart.

اذا تَجَهَدَ أَمْسَدُ لَا مَسَرَدً لَهُ لَمَرْ يَعْنِي عَنْكَ أَقْلَنَاءُ الْمَالِ وَالْخُولِ جِبِهْ ده ماد شراموت) بِشْ آيَيْكَاجِ كَوَلَوْنَ ثَالَ بَنِي سَكَتَا فِرمال دددلت اورشم دفد مِجْهِ تُحَكَم مَنَيْنَكُ

When that irresistible calamity (i.e. death) will occur then richness and wealth, attendants and servants will not help you.

وَقَلْ طُوَدُ اصْحَفَ التَّدْ بِيَرِوَ إَلِيهَا يَقُوم عَنْكَ الأَطِيَّاء والصَّدِينَ إِذَا اس دقت عکم ڈاکٹر اور (دست احباب (تج بجانے کی)ساری مدمیرین فتم کرکے تیر سے پاس سے انتہ کھڑ سے بولگے

At that time dactor and friends will after trying all plans (to save you), leave you in the lurch.

فَيَكُ إِجُونُكَ إِنَّ الْأَكْفَانِ مُنْتَبَنِي ﴾ عَنْكَ الثِيْلِيَ مِنَ إِذَبِ إِذِهِ الْعُلْلِ تر مسم سے لباس فاخرہ اتار کر تھے کعن کی جادروں میں ایبٹ دیں گے .

After removing the fine clothing from your body they will wrap you up in the cloths of kafan.

دَيْنُ دِعُونَكَ تَحْتَ الْاَرْضِ مُنْفَرِدًا وَيَتَرْ كُوْنَكَ مَحْجوبًا مِنَ الْمُعَتِبِ تھے زمان کی تید میں تیر چوڑ دی کے اور نظروں سے اوجھل کردیں گے .

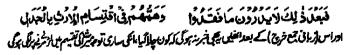
They will leave you alone in the depth of the earth and they will conceal you from being seen.

ۉڐؘٳؽڸڡۣ*ڹٝۿۿڔ*ڐؘٮٛڪؘٳڽڂؽڗؙٲٟڹؚ ۘۅؘڐٳڹڸڡۣۜڹ۫ۿۿڔۊٙٮ ڝٙٳڹڂ۫ؠڗۜۊڵ كوتى كم كابر الصاباب عمّا كوتى كم كابر اجما ددست عت .

Some will say that he was a very good father and others will say he was a very good friend.

وَقَاتِل قَنُ حَبَاءً اللهُ مَعَفِيرَ وَتَقَ كُونى كَمِكَ اللهُ منفرت فرمات كونى ركيه كادنيا بس برما يحى زند كَى كُزار كميا .

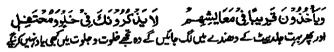
Some will say: "May Allah forgive him" and others will say: "He lived a very good life in this world."



And after saying all this (i.e. after all this lip-service) they won't even know who departed. All their attention will be directed in fighting for the distribution of the estate.

وبَعْضَهُمُ مَعْبَعْضٍ فِي مُحَاصَمَةٍ وَإِنَّهُمُ لَبَيْنَ مَنْصُورٍ وَمُتَخَلَّل دہ ایک دوسرے سے خصومت اور مقدمد بازی کریں کے ادر بچرکوئی جیت گیا ، کوئی بارگیا۔

They will argue and file law suits against one another and thereafter some will emerge as winners and others as losers.



Then very swiftly they will engage themselves in the business of filling their bellies. They will not remember you in solitude nor in public.

بِإِنْهُمَا الْحِدَّةِ تَغُوُرُنَ صُحَبَتُهُمُ خَيُرُ الْمُصَاحِبِ عِنْلِ تَى صَالِحُ الْعَلَ ارے دھوکے میں پٹرے ہوتے !ان کی مصاحبت سے دھوکہ ندکھا : سبت ابھا مصاحب نیک عمل ہے

O Deceived! Do not be deceived by their company. The best of companions is good deeds.

فِيْمَ التَّحَافُلُ وَالْأَيَّامُرِ دَابِ رَقٌّ فِلِيُمَ التَّكَاسُلُ وَالْآحُوَالُ فِي حَوَل دن گزرد ب بل اتفريغفلت كيول سهه ؟ مالات بدل دب بلي توجير سستى اوركسامندى كير ؟

Why then this negligence when the days are passing by? Why then this laziness when the conditions are changing?

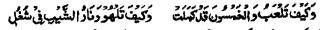
فِلْمَ الْعَوْلِلُ لَى دَادَخَلَتُ وَعَقْتُ فَلَيْمَ الْبُكَاءُ عَسَلَى الْآتَارِ وَالطَّلَل اليستحريوكيارد ناادر فريادكرنا بوخالى بوكيااد رجس كرنشان مت كتراد ربادكارون ادرك زول يرفو مد تكاليسا ؟

Why cry over a house which is desolate and whose remains have been effaced? Why wail upon monuments and runis?

فِيهُمُ التَّصَلِي وَأَيَّامُ الصِّبَاغَبَرَتُ فِيهُمُ النَّسِيبُ وَلَا إِيَّانَ لِلْعَزَل

بجبن كا وقت مررجكا بجريه يباكيسا بخرل كونى كاوقت بيت تميا بجريد شعرد شاعرى كيسى ؟

Why then this childishness when childhood days have passed? Why then these poems when the time of poetry has passed?



؞ؚؼ۪ٵ؆ڰ*؆ڔ؋*ۅڿڰ ڮ*ڰڔڰ*ڛڶػۅۮػٵػؠٵ؞ڟڶڹ؋؉ؚٝۯڟڮؚٷٵٞڷ۫ڰۼۯ۠ڷ؆ٞؿڲؚڔٳ؆ػڝڶ؆ؾٚػٵڮٵڟڶڹڋ

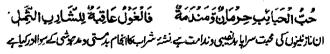
what is the meaning of play and fun when fifty years of life have passed? when the fire of old-age has raged then what is the meaning of fun and play?

فَلَاحَ ذِكْ لَهُ أُولُهُ فِي وَاذْ دِيارَهُما شَكَرُ رَبِّحَالَهُمَا مِن هٰذِهِ الَّحِلَلِ یلی دلین، ان کے دصال اور بحر وفراق کے مذکر دن کو اب جانے دے ۔

Discard the talks of the meeting and separation of Layla and Lubna now.

تِلْكَ ٱلْغُوَانِيْ دَإِنَّ اخْلَصْنَ خُلَتَحَا ﴿ دَائَتُهِ لَسُنَ بِرِنْيَكَتٍ مِنَ الْكَخَلِ يرُبْتِان بِ و فاخواه کتنا ہی ظوص ومحبت جتائيں مگر والنَّہ ريکھوٹ سے فالي نيبي .

These unfaithful beautiful women no matter how much love and sincerity they may express, vet by the oath of Allah, they are not free of vice.

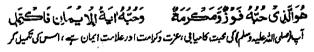


The love of these beautiful women is only deprivation and grief. The end result of liquor is only intoxication and unconsciousness.

وَثِقَ بِحَبِّ رَسُول اللهِ وَاتَحِل إبرأ الى ڪل جب مِن مَحَبَّتِهِ

بهجود بسكى عبت شصه وستمبروادي كم ترخفرت دمول النرصلى الذرعليه وسلم ست كوشندَّ الفت استوادكم إدراسى بيرهج وسركر

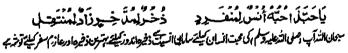
Abstain from the love of every beloved and make strong the bond of love with Rasulullah (Sallallahu Alaihi Wasallam) and rely only on it.



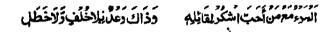
The Love of Rasululloh (Sallallahu Alaihi Wasallam) is success, honour and a sign of Imaan, hénče perfect it.

وحديدة العروة الوثقى لاانفصاب كما ولا أنفصام ليحبل منه متتحمل ادراب (ملى التربليديم) كى عبت ده علوطرت ب بوثو شبر بن من اورورشد أب للشطير م عد المدير ده الوئ

The Love of Rasullallah (Sallallahu Alaihi Wasallam) is that strong rope which will never snap and the relationship which is attached to Rasulullah (Sallallahu Alaihi Wasallam) is unbreakable.



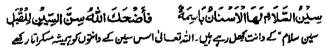
How wonderful! The Love of Rasulullah (Sallallahu Alaihi Wasallam) is a means of attachment and friendship for a man. the best treasure for an accumulator of wealth and a provision for a traveller.



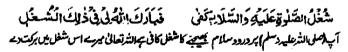
اس فلت باری تعالیٰ کا اصران بچومی فرمایا آو کا س کے ساتھ توکا جس سے جب کی ایتطبی دعد یے جس بیل کوئی دفز غزین

Acknowledge the Bounty of that Great Being Who has said. "A person will be with whome he loves." This is an absolute promise wherein thier is no idle talk. أَحِبَّهُ وَلِنَا أَرْجُوُ مَشَعتَ اعَتَ هَا لَكُ الْمُحِبَّ مِنُ الْمُحَبُّومِ فِي أَمَلَ جُهَا مِلى المُرمِلِ وَلِمَس مُسَامِس مِنْ بِرَدِينِ مِن اللهُ عَلَيْهُ مَنْ مُناعت كَانِ دِدْمِ وَاصْ مُجْرَح

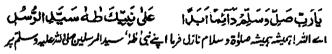
I love Nabi (Sallallahu Alaihi Wasallam). On this basis I have hope in the intercession of Nabi (Sallallahu Alaihi Wasallam). A lover has hope in his beloved.



The teeth of the letter seen (معن) in the world, Salaam."(meaning greetings) is laughing, May Allah Ta'aala Keep the teeth of the letter seen (من) always smiling.



The occupation of sending Salaaah and Saluam on Nabi (Sallallahu Alaihi Wasallam) is sufficient. May Allah Tu'aala grant me blessings in this occupation.



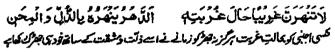
O Allah! Send perpetual Salaah and Solaam upon your Nabi. TaaHaa, the Leader of all the Messengers.

THE SECOND

QASEEDAH (POEM).

لَيْسَ الْغَرِيْبُ عَوِيْبَ الشَّامِ وَالْبَيْنَ إِنَّ إِنَّ الْغَرِيْبَ عَوِيْبُ اللَّحَقِ وَأَلْكَفَن شام ومين كامسافرد رحقيقت مسافر فرينيس البند وروكس كامسا فروا تعدَّ مسا فرسب

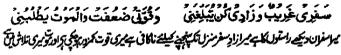
The travellers of Syria and Yemen are not in reality travellers. Certainly the travellers of the grave and the kafan are actual travellers.



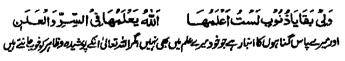
Never rebuke a stranger in his condition of being strange. Time itself has scolded him with disgrace and difficulty.

انَّ ٱلْغَرِيْبَ لَهُ حَقَّ لِعَنْ رُبَيْتٍ عَلَى ٱلْمَقِيْتِينَ فِي الْادُطَانِ وَاسْتَكَن اينى مسافركاحتى سيران لوكول پر توايين تكر اور اولمان ميس افا مست، پذهر بيس -

The strange traveller has a right upon those people who are living in their homes and houses.



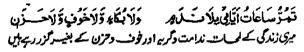
My journey is on an unfamiliar and strange road. My provision is insufficient to carry me to my destination. My strangth has weakened and death is searching for me.



I have a heap of sins which I myself do not know. Only Allah Ta'aala knows perfectly the secret and open sins.

مَالْحُلُواللَّهُ عَنِي حَبْثُ أَمْهَلَنِي ﴿ وَقُلْ تَمَادَيْتُ ذَبَّتِي وَلَسْتُونِ الترتعالىكا حلم ويجعوكدان كركمنا بهول كح باوتود فجع مملت دے دبلہے اورش گذاہ کتے جاریا تہوں ادردہ نیری بردہ پڑی کردیا ہے

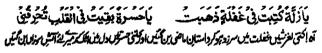
Look at the Tolerance of Allah Ta'aala that despite my sins He is giving me respite. While I keep on committing sins, He continues to conceal me



The hours of my life are passing without any regret, crying, fear and grief.

ٱنَاالَانِي يَغْلِقُ الْآبُوَابَ تُجْتَبُه لاً عَلَى الْمَعَاصِي وَعَلِّقُ اللَّهَ تَنْظُرُ ین بی بول کرنا د کرتے ہوئیکا ان کے دواز ۔ آپھی طرح بند کردیتا ہوں **وادیک انڈرندانی کی نکھ تھے تریک**ی دیکھری ہوگی

I am the one who tightly closes the doors of the house when committing sins whereas the Eye of Allah Ta'aala still sees me.



Alas! How many faults which were committed in negligence have been noted as a story of the past and how many pains have remained in my heart as blazing flames to burn me.

داقط الله هويالتَّفكيورالَحَوَن دغيني أنؤخ على تفسِّي دَانُ بِصُا تجميح ورد اكرين ابين نفس برنوم كردن ادر زندكى فسكرد عسم بين بسر كرون.

Leave me so that I may lament over myself and pass my life in worry and concern.

ػؘٲٮٚٙؽؘؠؘؠٚۛڹؘؾڵڬ**ٳڵٳؘۿؚڸ**ؗؗؗؗؗؗٮؗڹؘڟؚۣؗٛٛڴؘؚۛ عَلَى*ٳڵ*ۏۯٳۺۅؘٳۑ**ۛڕؠٛۅ؞ۊ۫ؾ**ڶؠٞؿ

دة منظركويا ميرى آ يحقول كرسانف تي كمين البتر تركي بال عيال كه ددميان يتجان برا بون درانك ما تقد تحكم وكالتركي

It seems as if the following scene is before my eyes: "I am lying dead on my death bed surrounded by my family and their hands are turning my sides.

كَانَتْهِي وَحَولِي مَن يَنُوحُ وَمَنَ سَيَبَكُ عَلَى وَيَتْعَانِ وَيَعْدَلُهُ وَيَعْدَلُهُ مِنْ لَيْن بال ودمتقري المريك المشي كم يركز ونوم كول كم كالمرج ، مرى مو كا اعلان ، و بط يها وركم مرده لمتاقيل إكار الع الج

Yes, the following scene is also before me: People have gathered to lament and cry over me, the announcement of my death has been made and I am being addressed as the deceased.

وَقَدْ أَتُوا بِالظَّيْبِي فَيْ يُعَاجَنِي ﴿ وَلَمُ أَدَا تَطْبِي الْيَهُ مَ يَنْفَعُنِي مير علاة معانج ك التطبيب وبلاياكيا بوليكن آج طبيب ك جاره كرى مر عكس كام آ تركى

A doctor was brought for my treatment but today I do not see the doctor benefitting me.

سَيَخُرُجُ الرَّرُجُ مِينَ فَي تَغْرَغُرُهُ إِنَّ وَصَارَدِ لِقَ مُوَ إِجْدُنَ غُرْغُرُ فِي نوع کے وقت میری دوج نکل جائے گی اور غزغرہ کے وقت معاب دیں تلخ ہو جائے گا .

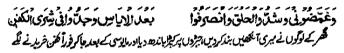
Shortly my soul will be removed in the agonies of death and my saliva will turn bitter during the final moments of my life.

وَاشْتَدَّ نُوْعِي وَسَارًا لَهُوْتُ عَبْدِيْهَا مِنْ كُلْعِرُقٍ بِلَا رَبْقَ ةَ لَا صَوْبَ بوت نوع بصر مردت سم مرا و فوث بار معاور موت بغر مح دودها ما مدك ورايش معدد مركو كمطبعة ملى

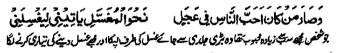
The agonies of death have intensified upon me and death without any gentleness or ease has extracted my soul from every vein.

بين الأهالي وأيل يصمر فكر مر بلين الأهالي وأيل يصمر فعلين وسل (دجي فلل الجسم منطوط ليجتر دوح فكال لى تحى ا در براتسم ابل عبيال كردميان جص وحركت بطَّ سِحاودا نَسَد باتمه فيهما لمشابلت ديم بي

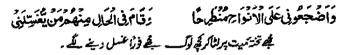
My soul was extracted and my body lay montionless amidst my family. Their hands were turning me from side to side.



My family closed my eyes, tied a cloth around my jaw and after disparity they immediately went to purchase my kafan.



The person who loved me the most hastened towards the place of ghusl preparing to give me ghusl.



Immediately placing me on the board reserved for the dead some people started giving me ghusl.

عَسَلاً ثَلاثاً وَنَادَى الْقُرْمَ بِالْكُمَ وَاَسْكُبُ إِلَى أَمَهِ وَمَوْ وَقُوْقُ مُعْتَشَكُونَ ميرس اد برياني دالا، تنين بارعتسل ديا ادر نوكون كوآداز دي : كعن لاد .

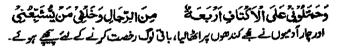
Water was thrown over me. I was washed thrice and people wer. told: "Bring the kafan."

دَالْبُسُونِ شِيَابَالاَكِمَامَ لَهَا وَصَارَ زَادِي حَوُر طَي حِدْنَ حَتَظَيْ ادر فج بغراستیول کے تبذکیٹر سے بہنا دیتے اور کا فورلگادیا ، لیجے یہ بھی کا فورمیرا توشنہ سفر کلیراً ،

They covered me with a few sleevless garments and camphor became my provision when they applied it upon me.

ادراب التفول في مجهونيات تكال ديا، بات اضوس مغرير جارم ايون محرمة توث، ي منه زادراه

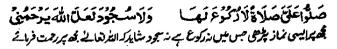
Alas! Now they have taken me from the world on a journey without any provision which will convey me (to my destination).



Four peson carried me on their shoulders and the remaining people bid me farewell from behind.

وَتَتَمَّ مُؤْلِثًا لَى الْعِضْرَابِ وَانْصَرَقْ خَلْفَ الْلِهَ مَامِ وَصَلَّى نُعَرَّ وَدَّعَنِي مج جنازه کاه ش لائے لوگ امام کے قصے صف آدار ہوئے اوراس نے جنازہ پڑھ کر کے دخصت کردا۔

They brought me to the place where janaazah salaah is performed. The people formed rows behind the Imaam and after performing the salaah he bid me ferewell.

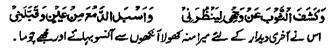


A salaah without any Ruku or sajdah was performed upon me so that Allah Ta'aala may shower His Mercy upon me.

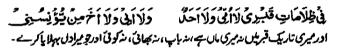
 أَنْذَذُ لَوْنِي إِلَىٰ قَدْبِيرِ مَعْلَى عَلَى مَهْلِ

 ذِكْرَ لَوْ لِي الْحَدْمَةِ الْمُنْعُمَ لَهُ لَهُ مَعْلَى الْمُؤْاذِ الْحَدْمَةِ الْمُنْعُمَ لَيُكْحِدَنَ
ادراً جستہ سے بچھ قسبہ میں اتار دیا اور ایک شخص نے بچھ محسبہ میں اتار دیا ۔

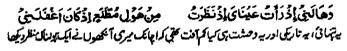
Slowly they lowered me into the grave and one person placed me into the lahd (hollow portion of the grave).



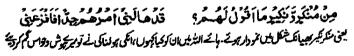
He uncovered my face to see me for the last time. He shed tears and kissed me.



In the darkness of my grave none were present neither my mother nor my father nor my brother to make me feel at ease.



This solitude this darkness, this horror was a small calamity when all of a sudden my eyes witnessed a dreadful scence.

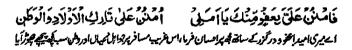


i.e. the dreadful appearance of Munkar and Nakeer. OAllah! How should I anwser them. Their dreadfulness has rendered me senseless.

ۅَٱفْعَدُوْنِي وَجَدَّةُ وَإِنِي سُوَّ *إِلِيهِ هُرَ الْحَالِي بِسوَ* إِنَّ الْعِي مَنْ يُخَلِّصُنِي

انفحول فستجع بعقلام اورمنتى مسرجواب طلبى كرف للم مادالها تدرير مواكوتى يراثبوس جرميم اس مختصر يخترد

They scaled me and strictly demanded me to answer their questions.) O Allah! Besides You there is none to grant me salvation.



O my Hope! Favour me with Your Forvigeness. Favour this traveller who has left behind his family and home.

تَقَاسَمُوا أَهْلِي المِيْرَانِ وَانْمَادُوْ أَ وَمَدَارَدٍ زَدٍى عَلى ظَهْرِرَى يُتَقَلِّنِي تحر کو کی واپس جاکرمیری میراث بانٹنے نگ اور گنا ہوں کے بوجد کی گراں باری میری پشت پرایٹری

Back home my family divided my estate and the burden of my sins fell on my back.

اِسْتَبْهُ لَتُ زُوْجَتَى بَعُلَا بَهَا بِكَانِي وَحَكَمَتُهُ فِي الْأَصُوالِ وَالسَّتَكَنِ میری ہوی نے سیا متو ہر کرامیا ادر تھے کا حکراں اسے بن ادیا

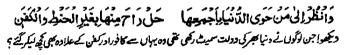
My wife took to another husband and made him the head of the house and goods.

وَصَيَّرَتْ ابْنَهَاعُيْ الْبَحْدِيمَة وَصَادَ مَا إِنَّي لَهُ مُحِلًا لِلَا ثَهَن اس ف اينه بيني كوفت شوبركاغلام اورخاد كم بنا ويا اورمير مال برمال مفت ول بوم كماندازيل تعرف كما

She made her son the servant and attendant of her new husband and my wealth became permissible for them gratis.

فَلَا تَعْزَنَّكَ اللَّهُ بَبَا وَذُحْدُونَهَا اللَّهُ لَكُفُرُ لِأَفْعَالِهَا بِالْآهُ لِ وَالْوَطِن دىنيا والو! دنياكى زىب درينت سے دھوكہ منطقات استسابينا بيوى يوں ادروطن كے سائة تو كھ كماس ينظر كلو

O people of the world! Don't be deceived by the beauty and glitter of the world. Carefully reflect what it has done to the wife, children and home.



Reflect on those who have hoarded the whole world! Have they taken with them anything from here besides camphor and kafan?

خُلِنِ الْقَنَاعَةَ مِنْ دُنْيَاكُ دَارْضَ لَهَا ﴿ لَوَلَمَرْ يَكُنُ لَكَ فِيهَا إِلَّا دَاحَةُ الْبَهَ ابخاد مناسد زمداور قناعت او اسى برراض ديو ، خواه راحت بدى كم سواتويس كم ميسردة ات .

Be contented and happy with (the little of) your world (dunya) even though you achieve nothing except comfort for your body.

يَانَفُسُ يُحْيَحِنِ الْعِصْبَانِ وَٱكْتَبِينَى ۖ فَضَلًا حَمِيلًا لَعُلَّ اللَّهُ يَدُحَقُونى ا ۔ میر _ نعنس نا فرمانی سے مار آ اور التَّر کا فنظر جميل حاصل کر التَّرتي يرضرور رقم فرمات کا -

O Nafs! O Soul! Abstain from disobedience, earn the beautiful Favours of Allah Ta'aala, definitely Allah Ta'aala will have mercy upon you.

يكانفنس ويُحك تُحقق واعْمَولى حسنا عكسى تتحيا زَيْنَ بَعَلَ الْمُوتِ بِالْحَسَنِ الم يركفن ترابرا جو، توا يفتحنا جون ت توب كراور كونَ يَككَ اكرام يدم بِقِيمَ فِيكَ المَرْجَر الفرور دِيايَلَ

O Nafs! Woe to you! Repent for your sins and do good actions. There is hope that, definitely, You will be rewarded for your good actions.

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَادِسَتِينَا فَاصْأَصْأَ الْبَرْقَ فِي مِشَارًا وَفَي مَنْ يجربمار - آقام رور كاتنات پر دردد بيم جب تك بجليال شام ديمن بين چكتى رين.

Send salutations upon our Chosen Master until the lightning strikes in Syria and Yemen.

 </t>

 اورضبع وشام الشركامشكراد أكرتو تمين خيركي توفيق ديتا، معاف كرتا اوراحسان كرتاب.

And all praise is exclusively for Allah Ta'aala morning and evening Who gives us the ability to do good, forgives us and favour us.

An Exemplary Lesson.

جمال میں تی عبرت مرتخف المرتف کواندها کیا رنگ بونے كمجمى بوديكما يرتب بومعود بحرد البايل مرية

In this world there are a hundred exemplary lessons but colour and smell has rendered you blind.

Have you ever looked carefully that an inhabited place which has now become desolate.

طرحی لگانے کی دیٹرانز*میں ہے* یہ بجرت کی جاہے تمانٹہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

ملى الم الم الم الكيدكي مكين بو كمة المكال كيد كيد ہوتے نامور بے نشان کیسے کیسے زمان کھا گٹی آسماں کیسے کیسے

How did the men of dignity mix with dust! How did the owner of a home become homeless!

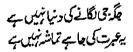
How did the famous become effaced! How did the earth devour the sky! (the haughty)

جگہ جی لگانے کی دنیا ہیں ہے ریورت کی جا ہے تماشہ ہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

ملوک وحفوروفدا وندکمپاکیا دکھانے گاتوزورتا چت کیاکیا اجل نے پچیاڑے تومذکیاکیا

How were the people attached to the earth! How manykings, governments and lords showed their authority but for a few days! How many a robust man did not death subdue!



The world is not a place of attachment. It is a place of lesson and not a show.

اجل في ندكساري بي جيور اندوارا اسى سى سكندرسا فات بعى مادا مراك ليكي كباكها ندحسرت سيجلله يثراره كساسب يونبي عظائده سارا

Death did not leave Kisraa nor Darius, Even a conqueror, like Alecar der, was subdued by it. How did it take each person without soothing dery agony. All their pomp, glory and retinue fell down helpless.

قگرجی لیگانے کی دنیانہیں ہے ہیجہت کی جاہے تمانشدنہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

يبال برفوشى مصمبذل يفرز جهل شاديال تقيس ديل ابيل ماتم ىيى*ىب مرطرف*انقلابات عاكم ترى ذات بى مى**تى تغير بور م**ردم

Here every happiness is transformed into a hundred worries, here places of weddings are turned into places of mourning. These are changes of the universe from all sides. There is a change in yourself at every breath.

جگہ جی لگانے کی دنیانہیں ہے يرجرت کی جاہے تمانتہ نہیں ہے

the world is not a place of attachment. It is a place of lesson and not a show.

مليجين فے برموں کھلایا جوانی نے بچرتھ کو فجنوں بنایا . برصابے نے بھرا کے کیا کیاستایا اص تیراکرد ہے گی بالکل صفایا

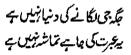
Initially, childhood blassmed and delighted you for several years. Thereafter, youth made you mad. Then how did old age harass you! Death will finally annihilate you.

حکّر بی لگانے کی دینا پنیں بے یہ بجرت کی جا ہے تمانٹہ نہیں ہے

The world is not a place of attachment, it is a place of lesson and not a show,

يى بى بتحكودهن ب ريول سب بالا بوزينت مرالى بوفيش يرالا جیاکرتا ہے کیا یونچی مرفے دالا تقصصین ظاہر نے دحوکہ میں ڈلا

Your only ambition is to remain most elevated and lofty-In both beauty and fashion you should be unique. What? Does it behove a person who is predestined to die to live in such a manner??!! In reality, outward and artificial beauty has decevied you.



The world is not a place of attachment. It is a place of lesson and not a show.

دە يىنىش دىشر كاكونى خارىھى جىرال تاك بى بىرگىرى بواجل يعى بساب ايناس جمل ستونكا محى يدطر معيشت اب اينابدل محى

Can it be a place of pleasure and luxury when death is staring and waiting (at you) at every moment!

Now emerge from your lenorance and change your lifestyle immediately.

طرجی لگانے کی دنیا نہیں ۔ سج پیچرت کی جاہےتماش نہیں ہے

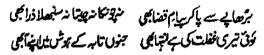
The world is not a place of attachment. It is a place of lesson and not a show

يددنيات فان ب عوب تدكر بون وادكما جزمزف تدكر ، ۲، بن عقل اتنابعی مجذرت کھکو سیکھ لینااب جاہتے فوب تھ کو

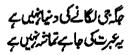
You love this transient world. Which amazing thing has made you desirous? O Majzoob! Don't you possess sufficient intelligence? Now you should understand this matter well!

، بی تگانے کی دندان میں ب	٩
جرت کی جاہے تمارش نیں ہے	ź

The world is not a place of attachment. It is a place of lesson and not a show.



Have you not received the message of death from old age yet? Has it not awakened, startled or cheeked you in the least bit? Is there any limit to your negligence. How long will it take you to return from the state of insanity to sanity?



The world is not a place of attachment. It is a place of lesson and not a show.

ىنددلدادة شعى ركونى رىچكا نىكردىدة شېرە جونى رىپ كا ىنكونى راب ندونى رب كا مرب كا توذكر كونى ب

Neither will a lover of poetry remain nor will a lover of fame remain. None has remained nor will anyone remain. Only the remembrance of good deeds will remain.

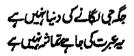
REMEMBRANCE OF DEATH

قكرج الكاني ونباجين ب يدجرت كى جاب تماشر نويس

The world is not a place of attachment. It is a place of lesson and not a show,

جباس بزم سے الله محفظة وقد الخر اورا عصف عل مار ب من بابر ير بردقت پش نظريب منظر يهال پر ترا دل بهلتا ب كوكر

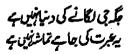
When most friends left this company and they are continuously leaving it, and when this scene is always vivid before you then why is your heart amused?



The world is not a place of attachment. It is a place of lesson and not a show.

جبال بيركمين شورماتم ساب كمين فقرد فاقد سامه دبكاب كمين شكوة جورد مكرو دغاب غرض برطرف سيري بس صدام

In this world from somewhere the sound of mourning is heard; from elsewhere the cry of poverty is heard and from somewhere the complaint of oppression, deceit and fraud is heard. In brief, from every side only such cries are heard.



The world is not a place of attachment. It is a place of lesson and not a show,

كل ألاسا إس طرح ي تغيب يتحاقى في فوب ملك روس ب ادركياز مان طوس ب گرمیتر ہوتو کیاعشرت سے کیم زندگی اس طرف آدازطبل ادد هرمدائ کوس ب

Yesterday lust was exciting me in this manner- How beautiful is the country of Russia and the land of the town Tus! If you procure it then with what pleasure will you live! From this side are the beats of musical drums and from the other the sound of a kettle-drum.

ستے ہی جرت یہ بول اک تماشہ میں تجھ چل دکھا ڈن تو تو قید آز کا محبوس ب

Hearing it, lesson said at once: "You are only being entertained. Let me show you:- You are imprisoned in the bond of desire and lust."

الے تحق یک مارگی گور عزید ال کی طرف جس جگہ جانی تمنا سوطر میں مایوس ب

Lesson took me once to the graveyard of the poor and strangers- the place wherein there is no hope to live.

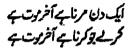
مرقدين دوتين دكھلاكرىكى كين مجھ يرسكندرم ، يددادام ، يدكيكادس ب

After showing to me two to three graves it said: "This is Alexander, this is Darius and this is Kaikawoos!"

COMPLETE MEDIATION OF DEATH

تو مرائے برندگ بے یاد دیکھ ، برسرافکر رگ بے یاد دکھ در نہ بھر مشرمت دگ ہے یاد دکھ ، چند روزہ زندگی ہے یا درکھ

Remember! You are created to worship! Remember! Be completely humble! Otherwise, remember, there will be disgrace! Remember! It is a life of a few days.



One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

توفي منصب محكوق بايا توكيا محج سيم دررجى باتدايا توكب قفرعالى شار بعى بنوايا توكيا دردر بخى اينا دكمعلايا توكي

If you attained any position then what? If you gained control of gold and silver treasure then what? If you constructed a big mansion then what? If you manifested your pomp and glory then what?

ایک دن مرنا ہے آخرموت ہے کریے چکرنا ہے آخرموت ہے

قیصرادراسکندرد جم چل سے زال ادر سپراب درستم جل سے کیسے سے مشیر وسیم جل ہے سب دکھا کرایناد م م ب سے

Caesar, Alexander and Jumm died. Zaal, Sahraab and Rustam died. What brave and strong people died. Every one died, showing the crookedness of his tail.

ایک دن مرنا بیمآخرموت ب کریے چکرنا ہے آخرمیت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

Your power and force will be inactive and these long hopes will be of help. Yes, good action will be of help.

One day you will taste death: Death is ultimate. Do as you please. Death is ultimate.

کیے کیس کھرام اڑے ہوت نے کھیل کتوں کے الکاڑے دتنے پیل ٹن کیالیا بچھاڑے موت نے سَرد قد قبر دل بیں کاڈے ہوتنے

What types and designs of houses did not death devastate! How manypeople's play did not death spoil! What gigantic forms did not death subdue! Death buried their whole statue in the graves.

ایک دن مرنا یے آخروت ہے كمسي يؤكم نام آخرموت ب

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

كون بالاا ب فردون كوب تابع فغلت سحربون كوس بالمصف وشرم تدف كوب ختم برفرد بشربوف كوب

Yes, O Ignorant! You are to depart shortly. For how long will this negligence remain? The break of dawn is near.

Prepare provisions. The journey is about to commence shortly. The end of every human is going to occur.

ایک دن مرناب اخرموت ب كرفي وكرنا بمآخرمت ب

One day you will taste death. Death is ultimate, Do as you please. Death is ultimate.

نفس اورشيطان من فتحرد بعق دار يون كوب اعفاف سنجل أتتعلق ديناوايمان شنظل بازا ، وان بازا اع برعمل

Nafs (the lower self) and shaytaan are a dagger in the side. The attack is going to be launched, hence. ONegligent! Be firm and alert. Let not any deficiency come in Deen and Imaan. Stop! Yes, abstain! O transgressor!

ایک دن مرنای آخرموت می كرب وكرنا يماض تبدم

REMEMBRANCE OF DEATH

دفعتة سر برجو آبهني أحبس مجفركيها لاوا وركيها لدادالعل جائے گا یہ نے برب موقع لیک پھر مذہا تد آئے گی ترب بدل

Suddenly the seeker, dea(h, came upon the head. Now where are you and where is Darul 'Amal (place of deeds). This precious opportunity will be lost. Never will this irreplaceable life return.

ایک دن مرناہے آخرموت ہے كربے وكرناً ب آخرتوت ب

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

بتحكوغافل فكرعقب كجماني محاندد حوكه عيش دنيا كجماني زندى چىندردزه كدىنىس كجدىنى إسكابمروس كيني

To you, O Negligent! The worry of the Aakhirah means nothing. Do not be deceived! The luxury of this world is a deception. The few days of this life is a deception. Reliance on it is fruitless, fruitless.

ایک دن مرنا بر آخروت ب كرا يوكرنا ب آخرموت ب

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

ہے یہاں سے بھر کو جانا ایک دان قرمین ہوگا تھکا نہ ایک دان من فذاكوس وكمعانا أيك دل اب بدغفلت ميں كزانا ايكن

One day you will have to depart from here. One day your abode will be the grave.

One day you will have to face Allah. Hence, do not ever spend one day in negligence.

ایک دن مرنایچ آخرموت ب کرے چوکرنا ہے آخرمیت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

سب محمد بين رمير وكوت فنا جار ما يه ميركوني سوت فن برر المرب المرف المرب التي التي المرجز سرور فا

Every one is a traveller on the road of death. Every one is advancing towards the viciousness of death. From every where flows the river of death. From every where emerges the smell of death.

ایک دن مرنام آخرموت ب کم الے چو کرنا ہے آخریوت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

چندردزه ب بددنیه کی بهاد دل لگلاس سے شفافی زینبار عمراین بول ندخفلت میں گزار مروستیاراے توخفلت برمت ار

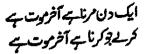
The beauty of this world is but for a few days. Beware! O Negligent person! Do not attach your heart to it. Do not pass your time in negligence Be Alert! O you Absorbed in Negligence! Be cautious!

ایک دان مرنام آخرموت ہے کرے بوکرناہے آخرموت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

مصر يقطف دعليش دنيا چندروز مسي به دو رجام دمينا چندردز دارفانى يى سى رسنا يدروز اب توكر فكارع تلى يندرون

This worldly pleasure and luxury is for a few days. This period of glass and goblet is for a few days. Living in this transient world is for a few days. Now do the actions for the Aakhirah for a few days



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عشرت دنیا نے ذانی تی سے پش عش ماددانی سے منے والی مشادمانی تیج ہے چندروزہ زندگانی تیج ہے

The pleasure of the transient world is trifle. The presented eternal pleasure is insingnificant. The transient delight is worthless. The life of a few days is nothing.

ایک دن مرتاب آخرموت ب كرم بوكرنا ب آخرموت ب

One day you will taste death. Death is ultimate. Do as you please death is ultimate.

بوری بی ترمش برف کم چیکے چیکے دفتہ رفتہ ذم بَرُم سانس بی ک دبر دیل عدم دفعۃ آک دوز ہے جائے گانتم

Life is melting, like a piece of ice. silently, gradually and perpetually. Breath in a wayfarer to unknown dominion (realm). Suddenly one day. it will stop.

أیک دن مرنا ہے آخروت ہے كراج توكرنا سيمةخرموت يم

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

آخرت کی فکر مرفی ب صرور جیسی کرنی دسی بحرفی ب طرور زندكاك دن كزرف ب خرور قب مي ميت اترنى ب خرد

Definitely, concern for the Aakhirah has to be mode. Definitly, as you do so will you pay. Definitly one day life will pass. Definitly, the deceased will be lowered in the grave.

ایک دن مرتاب آخرموت سے کرلے یو کرناہے آخریوت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

آنے والی کس سے ٹالی جانیکی جان کٹھری جانے والی جانیگی روم رك رك سے تكالى جائيكى تھ يداك دن فاك دان جائى جائى

From whom can the on comer be evaded? Know! The stationery soul will be removed. The soul will be extracted from every vien. One day sand will be thrown over you.

ایک دن مرنا ب آخرموت بے کولے جوکرنا جے آخرموت بے

توسین عمرُرداں بے تیز رَد تچھوڑسب فیکمیں لگامولی سے لو محسندم از گھندم بردید جوز ج از مکافات عمس غافل مشو

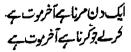
The years of age are moving like the flow of a fast water current. Discard all worries and deeply meditate upon Allah. As you sow, so shall you reap. (Wheat produces wheat, barley produces barley). You will receive the rewards of deeds...O Neglectful!

ایک دن مرنا ہے آخرموت ہے كريے يوكرنا ہے آخروت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

بزم عالم ين فن اكادور ب جان عرت ب مق ام فور ب توب غافل يد تراكيا طور ب بس كونى دن زندگانى اور ب

In the gatherings of the Universe there is a circulation of mortality. It is a place of lesson - a place of reflection. You are neglectful. What type of attitude are you displaying? Some other day life will be different.



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مخت مخت امراض كوتوسهمكيا جارة كركو سخت جار كجي كمد كميا كيابوا كجدون وزنده مهكس السجب السيل فنايس بركيا

Altough you bore fatal sicknesses and the harsh words of well-wishers. Then too what happend to those few days wherein you remained alive? They were washed away in the flood of mortality in this world.

ایک دن مرنا ہے آخروت ہے كرالي وكرنا ب آخروت ب

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

لاکھ پوقیف میں تیر یے سیم دند للکھ پو بالیں یہ تیری جارہ گر لاکھ تو تلعوں کے اندرہی جمر موت سے جرکز نہیں کوئی مغ

If you have a hundred thousand silver and gold coins in your treasure, a hundred thousand remedies in your possession and you are secured in a hundred thousand forts then too there is no escape from death.

ایک دن مرنایے آخری ت ہے كرلے يوكرناہے آخريوت ہے

مرحشى زيرفلك زيب انبين دبكه واناب تحي زيرزس جب بقص مرناب ايك الباليتين جور كرفكراين وآل كرفكردس

Rebellion under the sky is no beauty. Look! You will have to go beyond the earth. When you most definitly have to die one day then discard this and that worry and worry for Deen.

ایک دن مرنا ہے آخرموت ہے کرمے جو کرنا ہے آخرموت ہے

One day you will taste death. Death is ultimate . Do as you please. Death is ultimate.

بروفلت بري متيني ديك مبت اس قلاستين رەكىزردىنىلىيەيىتى بېيىن ھاتىچىش دىشىت ئېيىن

It is not befitting for your being to be filled with negligenence. Look! Jannat is not that cheap. The world is a roadway, not a residential area. It is not a place of comfort, luxury and lust.

ایک دن مرنا جے آخریوت ہے كريے يوكرنا بے آخريوت ہے

عیش کرغافی لن توآرام کو مال حاصل کرمذہب انام کر <u>یادی</u> دنیا بین صبح وشام کر جس بیسآیا بر وده کام کر

O Negligent one! Do not take rest nor comfort. Do not acquire wealth nor fame. Remember Allah Ta'aala in the world morning and evening. Do that work for which you have come.

ايكدن مرناب آخروت ب کرلے ہوکرنا ہے آخریت ہے

One day you will taste death.Death is ultimate. Do as you please. Death is ultimate.

مال د دولت کا برمصانا ہے بیٹ زائداز جاجت کمانا ہے عیث دلكادنيا م لكانا ب عبث ره كزر كوكم رينانا ب عبت

To increase goods and wealth is profitless. To earn more than necessary is useless. To attach the heart to the world is absurdity. To make a roadway a house is stupidity.

ایک دن مرنا ہے آخر موت ہے کر لے جو کر ناپ آخرموت سے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

عيش وعشرت تحيية انسان نبين يادركه تومنده مي مهال نبين عفلت دمستي يتح شابال بنين ببندقي كرتو أكمر نادان بنين

The human being is not meant for luxury and comfort. Remember you are a servant and not a guest. Negligence and lust is not appropriate for you Morship Allah if you are not foolish.

ایک دن مرنا یے آخریوت ہے كربے يوكرنا بے آخروت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

جرول)ی به جلک ادر به ملک دیکه کر برگر ندر سنت سه بطک مانته ان کا چهوار بانته این اجتلک بحول کرمی پاس ندانکه بچنک

Never stray away from the road by looking at the pomp and glory of the wrong headed. Leave their hands with a violent jerk. Do not approach them even by mistake.

امک دن مرنا ب آخریوت ہے كراج وكرناسي آخروت ي

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

حسين ظام ريد أكرتوجات كا عالم فان سه دعور كمات كا منقش سانب مح وس جائيكًا دهنغافِل ياد ركم تعيتا تيكًا

If you consider external beauty you will be deceived by this transient world. This is a decorated snake which bites. Remember! Do not be negligent, you will be sorry.

ایک دن مرنا ہے آخرموت ہے كرسے بوكرناسي آخروت م

One day you will taste death. Death is ultimate Do as you please. Death is ultimate.

دارفانى فى سجاد ف يرتبط يكيون سايدًا صلى كمرسما يحردوال بس جين كى بنى بجا انَّهُ قَدَّ فَاذَ فَوْذَامَنْ نَجَا

Do not decorate this transient world, Adorn your original house with good deeds. Then play the flute of relief there. Verily the person who has been saved has attained a great success.

ايك دن مرنام آخرموت ب کرلے توکرناہے آخرموت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

فان رنگی ب یددارجهان طغل نادان بن ک دیکھاسید بان واہ تونے دل لگایا بے کہاں تھ کو رمینا ہی ہے کتنے دن بہاں

This world is a colourful place. Yes, do not become a foolish child by looking at it.

Alas! where have you fixed your heart. How many days do you wish to live here?

ایک دن مرنام آخرمون ہے کربے تڑکرنا ہے آخرموت ہے

تو- اسجرت كدو يراجى كمن كويد ب دادالمن بيت الحزن عقل مع فارج مع يرتي إملن تحور خفلت عاقبت الدلش ان

Are you still delighted in this place of lesson even though it is a place of affliction, a house of sorrow. Your conduct is beyond comprehension. Discard negligence, consider the end-result.

ایک دن مرنا ب آخرموت ب تحریف ہو کرنا ب آخرموت ب

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

يدتيرى ففلت ب ينقلى برى مسكراتي ب قضاسر يركفري موت ويش نظر كه برتكرى بيش آف كوب منزل كرى

This negligence of yours is very senseless. Fate stands smiling upon your head. Keep death always in front of you. This difficult stage is approaching.

ایک دن مرناب آخرموت ب كربے ج کرنا ہے آخریوت ہے

محرتا بيه دينيا بدتو برداندوار کو تقص طدنا ير سے انجام کار تيمريدد بودى بي كريم بن بوشيلر كيلتي ب بوشيارد اكاشعار

You are hankering upon this world like a moth even though you will have to finally burn. Then you claim that you are intelligent. What? Is this the sign of

إيك دن مرناب أخرموت ب کرلے بو کرنا ہے آخر ہوت ہے

intelligence?

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

حيف دسياكا توب يرداية تو ادر كري عقبى كى تد يردارته کس قدر بے مقل سے بریکانہ تو اس پر بنتا ہے بڑا فسرزائر تو

You are unconcerned with the inequity of this world. You are unconcerned about the out come (end-result) How unrelated is it to intelligence! Yet you become wise upon it!

ایک دن مرناب آخرموت ب كرفي وكرنا ب آخروت م

One day you will taste death .Death is ultimate. Do as you please. Death is ultimate.

دفن خود صدما کے زیرزمیں کچر بھی مرف کام نس ت ایقین بخم سے برد حکر بھی کوئی فافل نہیں کچھ تو تجرت ما سیتے لف ساعیں

Burial itself is calling out from beneath the ground, then too there is no correct conviction of dying. There is none more neglectful than you. The accursed self needs some lesson

ابك دن مرنام أخرموت ب کر بے چو کرنا ہے آخروت ہے

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یوں ندایٹے آپ کوب کا درکھ آثرت کے واسط سب ار رکھ بغرق سے قلب کو بزاردکھ موت کام روقت استحفاردکھ

Don't keep yourself idle. Prepare for the hereafter. Keep your heart disgusted with the wrong. Remember death at all time.

ایک دن مرنا ب آخرموت ب كرف وكرنا باخروت ب

One day you will taste death. Death is ultimate. Do as you plases. Death is ultimate.

تو کے سرگز مذقاتل موت کو زندگی کا جان جا صل موت کو ر کھتے ہیں بچر بےاقل ہوتیں یاد رکھ ہر وقت غافل موت کو

Never understand death to be a destroyer of life. Understand! Death brings life. The intelligent person loves death. O Negligent! Remember death always.

أيك دن مرناب آخرموت ب کرے جوکرنا ہے آخرموت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

ترک اب ساری فصولیات کر یوں نہ صابع اپنی تواوقات کر رە بىغايل مادى دن رات كر فكرو ككرماذم اللداست، كر

Abandon all worthless things. Don't waste your time. Don't be neglectful, Remember Allah day and night. Remember and worry about the breaker of all pleasures.

ایک دن مرنایے آخریوت ہے كرم جركرنا ب آخريوت ب

برترى محذوب مالت اوريون بوشين آاب بنين فغلت دن مراد بي مرف كدن بردقت ف مسكر، دريش مد من تقض

This is your lost (Majzoob) state at and at this age. Come to your senses, it is not the day of negligence now. Now you should always count the day of your death. Straighten your back, a very difficult journey is ahead.

ایک دن مرناسی آخردسب كراج وكرنا ب آخرموت ب

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

یہ حرب پیراند متی تابے یہ تری شہوت پر تی تابیک یہ تراکھرادد کھرستی تابح تابہ کے یہ تیری متی تابکے

How long this old lust of yours? How long this carnal worship of yours? How long this house and married life of yours? How long this existence of yours?

ایک دن مرتاب آخرموت مح كريے بوكرنا يے آخريون سے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

كررز بري ين توعفلت اختيار زندك كااب نبي كم اعتبار حلق برب موت ب خبرى دهار كربس اب اين كوم ددن بين شار

Do not choose unmindfulness in old age. There remains no reliance of life now. The sharpness of the dagger of death is upon the throat. Now count yourself amongst the dead.

ایک دن مرنا بر آخرموت ب کر<u>لے چ</u>کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate. Do as you please. Death is ultimate.

During childhood I heard a couplet. After graduating whenever I heard the sound of the striking of the clock those couplets came to mind. "O Unmindful! The watch is telling you every strike has decreased the age of your life." If a little thought is given then every strike on the clock brings to mind the termination of one's life, *e.g.*, at twelve o'clock this reminder is given twelve times. Unfortunately, we are so unmindful that the *Aayat* of the Quraan, the sayings of Prophet (*Sallallahu Alaihi Wasallam*) and the exemplary lessons of this world especially the death of one's close relatives does not make us mindful of death. May Allah give me and my friends the ability to remember death.

Hadhrat Sheikhul Hadeeth Maulana Mohammed Zakaria Saheb (Rahmatullahi Alaihi) 19 Muharramul Haraam 1395 Hijri Friday, Madinah Munawwarah

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