

قال رسول الله ﷺ: « أكثرُوا ذكرَ هاذمِ اللذاتِ » (يعني الموت)  
[سنن الترمذى].

# المذکر

## The Reminder

REMEMBRANCE OF DEATH

### Advices Of Our Akabireen

Organization  
and  
Documentation  
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wali-zu-zaman  
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿ وَذَكِّرْ فَإِنَّ الذِّكْرَیْنَ نُنْفَعُ الْمُؤْمِنِیْنَ ﴾

الذاریات

المُذَكِّر

The Reminder

Advices Of Our Akabireen

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ  
 الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ  
 وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

آل عمران

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بِسْمِ اللّٰهِ  
 عزیزم مولوی محمد شکیل بن حضرت مولانا یونس نبیل رحمۃ اللہ علیہ  
 کی کتاب - موت کی یاد اجزاء تا انتہا دیکھی  
 اللہ تعالیٰ اپنے فضل و کرم سے اس کتاب کو  
 قبول فرمائیں سرفہ قبولیت عجبی و عطا فرمائیں  
 مولانا محمد سلیم کو اپنے دین کیلئے قبول فرمائیں  
 انہی آئندہ نسلوں کو بھی قبول فرمائیں  
 آمین  
 مولانا محمد شکیل  
 نزیل مدرسہ منورہ، ۲۰ رجب ۱۴۳۷ھ  
 خادم - خانہ دارالمدینہ اشرفیہ = جامعہ اشرفیہ المدارس  
 گلشن اقبال، کراچی

We begin with the name of Allah the most beneficial  
 and the most merciful.

I have seen the whole book (kitaab) titled  
 Remembrance of death by Maulana Mohammed Patel  
 Son of Hadhrat Maulana Yunus Patel ra.

Allah Ta'ala out of his kindness accept this kitaab and  
 Allah accept Maulana Mohammed Patel and his  
 progeny for the khidmat of deen. Aameen

Mohammed Mazhar

Currently in Madeena 20Rajab 1437

(Khaadim Khanqah Imdadia Ashrafia , Jamia Ashraful  
 Madaaris) Gulshan Iqbal , Karachi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين . والصلاة والسلام على سيد الأنبياء والمرسلين .

أما بعد فأعوذ بالله من الشيطان الرجيم .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾<sup>(١)</sup> صدق الله العظيم .

{Every soul shall taste death}

All praise is due to our beloved Allah ﷻ, Lord of the worlds, and peace and salutations be upon the Holy Prophet Muhammed ﷺ.

Alhamdulillah with the fazal and karam of Allah ﷻ, we have started to pen down a few advices of our mashaikh and ulamaa. Our fervent dua is that Allah makes this a means of Sadqa e Jaariya for our parents, family members, all our Akaabireen, asaatiza, apas who gave us basic education in the makaatib and all those who assisted in putting these advices in book form.

We also make special dua that Allah ﷻ makes this kitaab a means for us to start working towards the aakhirat by obeying all the commands of Allah ﷻ, and by implementing all the Sunnats of Nabi ﷺ in our daily lives. Aameen.

## Passion For Fashion

Sheikh Hazrat Moulana Yunus Patel Saheb رحمته الله <sup>(1)</sup> mentioned in one of his discourses that Fashion is a test of the very severe kind. In fact, it is a madness and an obsession that has afflicted many. It makes a person blind<sup>(r)</sup>, and a person will continuously keep up with the latest fashion trends, styles and designs; which are ever changing. It is as though we have a passion for fashion.

How senseless it is to make fashion the motive and objective of our lives when the inescapable occasion of death calls for just one kafan {shroud} with no designer names or brand labels<sup>(r)</sup>.

(1) My honourable father passed away on the 12<sup>th</sup> July 2011 / 12<sup>th</sup> Shabaan 1432. He completed his Tawaaf and read Maghrib salaah on the Mataaf near the Hateem. Hazrat read his sunnat and whilst in dua (crying to Allah) he left this temporary abode.

(۲) عن أبي الدرداء رضي الله عنه عن النبي ﷺ: «حبك الشيء يعمي ويصم». صحيح

موقوفاً وهذا إسناد ضعيف لضعف أبي بكر بن أبي مريم. [مسند أحمد بن حنبل: ۱۹۴ / ۵]

(۳) عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ مِنْ

كُرْسُفٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [صحيح مسلم، باب فِي كَفْنِ الْمَيِّتِ. ۴ / ۴۹]

Have we ever stopped to think that one day, very soon, we will leave this world wrapped in a simple kafan, the pattern and style of which has remained the same and will always remain as is ?

Allah ﷻ mentions in the Quraan Kareem

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحَّحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾ (١٨٥) آل عمران

Sheikh Jalaaluddeen Rumi <sup>(١)</sup> رحمه الله mentioned that in the last part of this verse, Allah ﷻ mentions that this world is a world of deception {Darul Guroor}.

The day man is delivered to his grave,  
Nothing will accompany him except his shroud.

Since some people would have even competed in giving a costly kafan, It is mentioned in the Hadeeth of Abu Dawood<sup>(٢)</sup> that Nabi ﷺ has said :

(١) محمد بن محمد بن الحسين بن أحمد (٦٠٤ - ٦٧٢ هـ). [الأعلام للزركلي: ٣٠/٧]

(٢) عن علي بن أبي طالب قال: لا تغال لي في كفنٍ فأنتي سمعتُ رسولَ الله ﷺ يقول:

« لا تغالوا في الكفنِ فإنه يسلبه سلباً سريعاً ». [سنن أبي داود: باب كراهية المغالاة في الكفن].

“Do not be extravagant in shrouding, for it will be quickly decayed.”

Hazrat Abu Bakr Siddiq رضي الله عنه had stated before his demise:

‘New clothes befit the living and Old clothes befit the decaying body’<sup>(1)</sup>.

This does not mean that new material must not be used for the kafan<sup>(2)</sup>; rather it was said to prevent any kind of ‘competition’ and differentiation in the kafan of the rich and poor.

To wear good clothes, eat fine food and live well is not forbidden {haram}, if the earnings are lawful {halaal} and our obligations to the poor and needy are also met.

(١) عن القاسم بن محمد قال: كفن أبو بكر رضي الله عنه في ريطتين، ربطة بيضاء وريطة ممصرة، وقال: الحى أحوج إلى الكسوة من الميت، إنها هو لما يخرج من أنفه وفيه. [الطبقات

الكبرى لابن سعد، ذكر وصية أبي بكر رضي الله عنه]

(٢) قَالَ النَّبِيُّ ﷺ: «إِذَا كَفَنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ». [صحيح مسلم، باب في

تَحْسِينِ كَفَنِ الْمَيِّتِ].

Whilst it is permissible to live a comfortable life, it is not acceptable to be lavish exceeding all bounds of Islamic guidelines, ignoring the plight of the poor.

Many are without employment, food and even homes especially in these times wherein inflation has even made basic necessities beyond their means.

We should be considerate and remember that we will be taken to task regarding our expenditure on the day of judgement {Qiyaamat}<sup>(1)</sup>.

It is within acceptable limits to wear beautiful clothes out of appreciation for the wealth bestowed upon us.

It is mentioned in a Hadeeth of Tirmizi :

«إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ» .

(جامع الترمذي: باب ما جاء إن الله تعالى يحب أن يرى أثر نعمته على عبده)

‘Allah ﷻ loves to see the effects of his blessings on his slave.’ {Tirmizi}

(1) عن أبي هريرة الأسلمي رضي الله عنه قال: قال رسول الله ﷺ: لا تزول قدما عبد يوم القيامة حتى يُسأل عن عُمره فيمَ أفناه، وعن علمه فيمَ فعل، وعن ماله من أين اكتسبه، وفيم أنفق، وعن جسمه فيم أبلاه. [سنن الترمذي، باب في القيامة]

Another hadeeth states:

«إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ، وَعَمَطُ النَّاسِ»  
(صحيح مسلم باب تحريم الكبر وبيانه)

‘Allah ﷻ is beautiful and loves beauty. Pride means denying the truth and looking down on people’. {muslim}

Allah ﷻ highlights this outward adornment as a devine blessing, but also states that the best adornment is the adornment of righteousness.

﴿يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِيَأْسَا يُورَى سَوَاءَ تَكُمُ وَرِدِيْنَا وَيَأْسَا النَّقَوَى ذَلِكُ خَيْرٌ  
ذَلِكَ مِنْ ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣﴾﴾ الأعراف

“O Children of Adam! We have bestowed clothing upon you to cover yourselves and as an Adornment, and the clothing of Rightousness, that is the best. Such are among the signs of Allah ﷻ , that they may receive Admonishment.”

{Surah Al-A'raaf}

We make dua to Allah ﷻ that our clothing and accessories do not become the medium of us falling prey to the deadly diseases of Takabbur {pride}, Ujub {vanity} and Riya {ostentation}, as is so common today.

A Hadeeth of Abu Dawood<sup>(1)</sup> cautions us with regards to the intention behind our dressing:  
 “Whoever wears garments for fame, Allah ﷻ will clothe him with the garment of disgrace.”

Allah save us all from wearing any kind of clothing which will bring pride and naughtiness into our heart. Aameen.

The following is a poetry of Kwaja Saheb رحمہ اللہ :

رہ کے دنیا میں بشر کو نہیں زیبا غفلت  
 موت کا دھیان بھی لازم ہے کہ ہر آن رہے  
 جو بشر آتا ہے دنیا میں یہ کہتی ہے قضاء  
 میں بھی پیچھے چلی آتی ہوں ذرا دھیان رہے

(۱) عن ابن عمر رضی اللہ عنہما قال في حديث شريك يرفعه قال: " من لبس ثوب شهرة ألبسه الله يوم القيامة ثوباً مثله " زاد عن أبي عوانة " ثم تلهب فيه النار ". [سنن أبي داود باب في لبس الشهرة]

It is this diversion and game of fashion that encourages wastage of resources, extravagance, living beyond ones means, purchasing on interest, and being negligent of the purpose of this worldly life.

What has to be understood is that we must not become slaves of ‘Passion and Fashion’, nor should our dressing be a source of Pride and Arrogance. One day we will have to leave this world of deception.

### The Final Taste

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

{Every soul shall taste death}

In Arabic, the word ‘Zaa’iqā’ means ‘to taste’.

We should connect this verse with what we understand of ‘taste’. Sometimes the taste is bitter, sometimes it is sweet, and sometimes it is bitter-sweet. We have sugar coated pills because everyone wants to taste sweetness. Everyone wants a taste of enjoyment.

Our beloved Allah ﷻ informs us of the final taste of this worldly life and that taste is the taste of death.

Since the taste of death is a must for everyone who enters into this world, we need to work on developing our spiritual appetite for death.

If we want sweetness in death, then our actions will have to be sweet. We don't need to even ask the question if there is anyone who would desire a death which is bitter. We all desire a sweet and easy death.

To make our death sweet, we will have to make our actions sweet. We cannot expect roses and flowers to grow if we plant thorns<sup>(1)</sup>.

If we do A'maal-e-Sawleha {righteous deeds}, then Allah ﷻ promises a pleasurable life {hayaatan tayyiba} together with success in the next life.

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
 ﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٧﴾﴾ النحل

“ Whoever does righteousness, whether male or female, while he is a believer – we will surely cause him do live a good life and we will surely give them they reward { in the hereafter} according to the best of what they used to do”.

(1) As you sow, so shall you reap.

## The Bounty Of Time

Hadhrat Moulana Abdul Hamid Saheb حفظه الله تعالى mentioned when discussing the topic on time, that we are passing through time but not taking notice of the bounty. We were born in time, we live in time, we undertake our deeds in time, and we will finally die in time. Great events have happened in time.

Were it not for the bounty of time, we would not have had the glorious timeline of Islam or the distinguished timeline of the life of Nabi ﷺ.

The birth of Nabi ﷺ, his marriages, the first revelation, the boycott, the mi'araj {miraculous ascension to the heavens}, hijra {the migration of Nabi ﷺ from Makkah Mukarranah to Madeena Munawwarah}, Battle of Badr, Battle of Uhud, Battle of Khandaq {the trench}, Fathe-Makkah {Conquest of Makkah} Etc.

Time is a great creation of Allah ﷻ. It is so abstract that it is not perceived by most, as a creation of Allah ﷻ. Together with being a great creation, it is a great Ni'mat {Bounty}.

The mind has to be seriously focused, contemplating the creation of an abstract bounty such as time. In this, as well, we will recognize what a great creator is Allah ﷻ.

Every passing moment of time is a bounty which we are using, but we do not recognize it. We do not show appreciation for it until it is lost.

This is generally the weakness of man: He appreciates a ni'mat {bounty} only when it is lost. Thereafter, there is regret, remorse and shame.

When we retrospect regarding the time spent in futility and sometimes even disobedience to Allah ﷻ, then we wish we could go back in time and spend that time differently, constructively and fruitfully, but this is not possible. What is lost of time is lost –and lost forever. Time can never be retrieved.

The Hadith in fact highlights this regret, to the extent that it will be felt even in Jannah: "the people of Paradise will not regret anything {of this world} except that time Void of the remembrance of Allah ﷻ. {Shu'abul imaan lil Baihaqi<sup>(1)</sup> 512/513}

In another Hadith Hadhrat Abu Huraira رضي الله عنه narrated that Nabi ﷺ said, "Most of mankind is at a loss regarding two favours, Good Health and Free Time {opportunity}<sup>(2)</sup>. {Saheehul Bukhaari 6049}

Allah ﷻ takes an oath by Time in the Quraan Shareef, bringing attention to its importance, greatness and excellence. Allah Ta'ala mentions :

﴿ وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا ۝٣ ﴾

﴿ بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ۝٤ ﴾

"I swear by the time. Man is in a state of Loss indeed. Except those who believed and did

(١) عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "كَيْسٌ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ فِيهَا". [المعجم الكبير للطبراني: ١٥ / ٣. شعب الإيمان،

فصل في إدامة ذكر الله عز و جل: ٣٩٢ / ١]

(٢) عن ابن عباس رضي الله عنه قال: قال النبي ﷺ: « نعمتان مغبون فيهما كثير من الناس

الصحة والفراغ. [صحيح البخاري، باب ما جاء في الصحة والفراغ]

righteous deeds, and advised each other for truth, and advised each other for patience."

This surah guides man as to how to maximize on the bounty of time: If not, man will stand at a great loss.

Sheikh Moulana Hakeem Mohammed Akhtar رحمته الله would say, that people say, they want to Pass time but undeniably most of them Fail time. They Fail time when their time is spent in negligence, heedlessness and disobedience.

It is this bounty from amongst the foremost bounties which we will have to account for on the day of Qiyaamat.

"{On the day of judgement}, the feet of a person will not move until he is asked regarding:

- 1} His Life: How did he spend it?
- 2} His Knowledge: How did he act upon it?
- 3} His Wealth: How did he acquire it?
- 4} His Wealth: How did he spend it?
- 5} His Body: How did he use it.<sup>(1)</sup> {Tirmidhi shareef 2416}

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(1) عن ابن مسعود رضي الله عنه: عن النبي صلى الله عليه وسلم قال: لا تزول قدم ابن آدم يوم القيامة من عند ربه حتى يسئل عن خمس، عن عمره فيم أفناه، وعن شبابه فيم أبلاه، وماله من أين اكتسبه، وفيم أنفقه، وماذا عمل فيما علم. [سنن الترمذي، باب في القيامة: ٤ / ٦١٢]

We constantly check the time on our watches, clocks, mobile phones, computers etc ...but we do not think for one moment, that every second that passes is bringing an end to our time in this world.

ہو رہی ہے عمر مثل برف کم      چکے چکے رفتہ رفتہ دم بدم

Allah ﷻ also created the measurement of time. What a magnificent bounty! Without the measurement of time, we would not know the times for the respective salaahs, for Ramadan, for Hajj, and so forth.

This too is another sign from the signs of Allah ﷻ. Without the measurement of time, can we say when we will be undertaking a journey, carrying out some tasks, or when we will be doing this or that?

Imagine if we did not have time? ... What would have been our condition, without something such as Time and the measurement of Time? May Allah ﷻ grant us all the taufeeq to make qadar and appreciate this wonderful bounty. Aameen.

## THE AIM OF LIFE

Sheikh Moulana Hakeem Mohammed Akhtar Saheb رحمته الله taught us very simply and practically in one of his discourses what should be the object or aim of our life.

Hadhrat رحمته الله asked if the aim of our life is just to import and export, to import by eating as much as possible and to export all what we ate in the toilet? He explained that if this is our aim then an elephant is more successful than us because it can import and export much more than us.

Man is the noblest of creation and this is a fact. We therefore have to ask our beloved Allah ﷻ as to why He sent us to this world. Ask the creator of life what the aim of our life is.

Allah ﷻ who is the creator of life mentions in the quraan and the Quraan is the Speech of Allah ﷻ

﴿القران كلام الله﴾

Allah ﷻ mentions,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ الملك

"He {Allah ﷻ} created Death and Life to test you by seeing who is the best in action {doing good deeds}."

Hazrat ﷺ said that he is mentioning Death first because the one who constantly keeps Death in front of him will be successful in this world and the hereafter

قَدَّمَ اللهُ تَعَالَى مَوْتَ عَبْدِهِ عَلَى حَيَاتِهِ

"Allah ﷻ has mentioned the Death of His slave before his Life."

Hadhrat ﷺ mentioned that a person {human being}, who knows that he has to face Allah ﷻ, will not live a life which is totally carefree and he will not lead a free life like an animal.

Thereafter Hadhrat ﷺ mentioned that Allah ﷻ says :

﴿لِبَلْوَاكُمْ أَلَيْسَ أَحْسَنُ عَمَلًا﴾ الملك: ٢

"To test you by seeing who is the best in action"

He will not commit any sins and he will try his best to always do good actions. This is a clear indication that the aim of coming into this world is solely to please our Creator Allah ﷻ.

## The Wisdom of Inspiring Evil and Piety

Allah ﷻ says that he kept two substances in man to test him.

Allah ﷻ says in the Quraan Al-Kareem:

﴿ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾ الشمس: ٨

"He inspired the soul with its evil and its piety."

We have created the substances of sin in you so that you can commit sins. You will have a great urge to sin. We have also given you the substance of Piety and Fear.

Whichever side you desire, you can strengthen it by striking it. There are two edges to every matchstick. Until you do not strike the sides of the matchsticks, it will not burn.

Therefore Allah ﷻ is not a Zaalim {oppressor} and has not been oppressive by placing the substance of sin within us.

Hadhrat ﷺ says if you have matches in your pocket then your pocket will not burn. It will only burn if that match stick has been struck in the pocket. He mentions that fire is only produced by striking.

Similarly, the Nafs {the carnal self which prompts one to sin} has sin on one side and piety on the other side. If you mix with attractive faces {ghair mahrams}, always with friends who invite you to join them at places where the wrath of Allah ﷻ is descending, then the substance of disobedience will be struck together and this will rapidly produce the fire of sin.

If on the other hand you stay in the company of good pious people then the substance of obedience will be struck together, thereby illuminating the light of piety.

رہ کے دنیا میں بشر کو نہیں زیبا غفلت  
 موت کا دھیان بھی لازم ہے کہ ہر آن رہے  
 جو بشر آتا ہے دنیا میں یہ کہتی ہے قضاء  
 میں بھی پیچھے چلی آتی ہوں ذرا دھیان رہے

Allah ﷻ mentions in the Quraan Majeed

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴾ (التوبة ١١٧)

"O you who believe, Fear Allah ﷻ and be with the Truthful.

Ulamaa have mentioned that صادقین {truthful} in this aayat means متقين {pious} because only a person who is Allah conscious {God fearing} will speak the truth so we should stay in the company of the truthful and pious slaves of Allah ﷻ .

Life is very short and we will never get back those moments that have passed .Every second or breath that we take will never come back and in actual fact every breath we take is taking us closer and closer to our grave. This visa of Life is very strange.

زندگی کا عجیب ہے ویزا	کب بلا لیں خدا، نہیں معلوم
اور اس کی توسیع بھی ہے غیر ممکن	اور میعاد بھی نہیں معلوم

(حکیم اختر صاحب رحمہ اللہ)

Strange is the visa of Life,  
It can be cancelled at any time,  
The duration of its validity is unknown,  
And its extension is also impossible,

{Hakeem Akhtar رحمہ اللہ}

The above beautiful couplets by Sheikh Maulana Hakeem Akhtar رحمۃ اللہ علیہ advising people to remember that the Angel of death is waiting to extract our souls, and he mentioned that we should work towards building a huge bank balance for the aakhirat {hereafter} by doing good actions and by pleasing Allah ﷻ and Nabi ﷺ.

On many occasions whilst delivering a discourse on giving up sins and gaining the ma'rifat of Allah ﷻ, Hadhrat suddenly would address the gathering by asking them the following questions,

Is sin {ghunah} something which is good or bad ?

The listeners would reply that it is something very evil and bad.

Hadhrt رحمۃ اللہ علیہ would then ask if sins are evil and bad, then should bad deeds be given up quickly or should we delay in giving up bad deeds and sin?

They would reply that it should be given up quickly.

Hadhrt رحمۃ اللہ علیہ would then ask when is the time to give it up if you say that it should be given up quickly? Before Death or after death?

Hadhrat ﷺ went on to explain by saying Dear Friends, when the angel of death comes to extract your souls then it is irrelevant whether the person is young, old, rich, poor, black, white, Arab or non-Arab.

The Angel of Death {Izraaeel as} will strike when you are at your home or whilst on holiday on an exotic island or in the comfort of your vehicle. Sometimes he will come and take you and your family all at once and you will not even see him coming, so we should always be on guard and always have our tongues and mouths moist with the zikr of Allah ﷻ.

He also mentioned that we should not feel that we have a long life in this world because we have much more wealth than our neighbour or friends or because our health is better than them.

A Moulana mentioned the following couplets which I memorized Alhamdulillah over 25 years ago during the month of Ramadan after Taraweeh salaah in a small town. Someone had passed away on that day. This area where we were performing Taraweeh Salaah was an area where people had a lot of zeal to learn deen and had wonderful character {akhlaaq} but unfortunately at that time

they did not have any local aalim or hafez to service that community so this moulana had come from another town to come and console the locals and opened his speech with the following couplets.

Life is a thing that turns on a wheel,  
 Death is a thing that all will feel,  
 If life was a thing that money could buy,  
 Then the rich will live and the poor will die,  
 But Allah ﷻ in his wisdom has made it so,  
 That the rich and poor together will go,

Allah ﷻ mentions in the Quraan Shareef

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ } آل عمران: ١٨٥

{every soul shall taste death} and Allah ﷻ did not give a time frame in the quraan so we should remember that Death can come at any time.

We should get out of that slumber and thought that we will live till qiyaamat and we have many years left to live, so when we are 50 then we will start to read our salaah, fast in the month of Ramadan, discharge our zakat, go for Haj and then make tauba and istigfaar {repent and turn to Allah ﷻ}.

The Ahadith also exhort us to constantly remember death<sup>(1)</sup>, the destroyer of all worldly pleasures, desires, goals and not forgetting all ambitions.

In reality it is the repeated remembrance of Death that instills the tendency to incline towards the life after death and detaches one from the influences of worldly matters.

Many of us have witnessed so many funerals in the last few days and we have shed a few tears for our loved ones, but did we question or ask ourselves when will my turn come to leave this world ?

All these funerals are more than enough to remind us of death, but how is it that we still find ourselves in such a sad situation, though we have seen the janaazas that were attended by us over the years.

We notice that when we go to the funeral home to pay respects to the person who has left this world or when we go to be with the bereaved family we see people laughing, joking, totally oblivious of the fact that death is a reality which is staring at us.

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(1) عن أنس بن مالك رضي الله عنه قال: مرَّ رسولُ الله صلى الله عليه وسلم بقومٍ يضحكون، أو يمزحون،

فقال: أكثرُوا ذكْرَ هَازِمِ اللذاتِ. [حلية الأولياء : ٩ / ٢٥٢]

## What Happens At The Graveyard

Over the years we have noticed that quite often the behaviour at the graveyard is gradually deteriorating and getting more inappropriate. We stand right there at the grave but we are miles and miles away from the reality of the grave.

We stand at the grave making gheebat {backbiting}, showing off our new watches or mobile phones and chatting about the latest technology.

Sometimes we are concluding deals right there at the foot of the grave and at times people goes to the graveyard looking for big businessmen who attend the funeral to ask for a loan or a good deal on their products etc.

We are so close yet we are so far from the reality of death. May Allah ﷻ grant us the Taufeeq {ability} to understand that life in this world is temporary.

## Anaesthetic

It seems as though we are under anaesthetic and now we need that anaesthetic to wear off. When we go to the dentist then anaesthetic is given so you don't feel the pain. You don't feel them pulling the tooth out. It is a medical procedure and they cut into you. The anesthetic is administered to that portion of the body to avoid the excruciating pain which would normally be unbearable.

In current times it is extremely difficult to understand what kind or type of anaesthetic we have put on our souls that something so serious has absolutely no effect on us.

We have become so accustomed to the idea of people leaving this world that we take absolutely no lesson from the funerals that we witness on a daily basis throughout the globe.

This has absolutely no effect on our lives and on our imaan {faith}.

### 3 Qualities For a Person Who Remembers Death

Whoever is frequent in remembering death, he will be blessed with three important qualities.

1} He will hasten towards Tauba {repentance}

When a person frequently remembers death and he is convinced that one day he has to leave this world but he has no idea when that moment will dawn upon him, he will ensure that his relationship with Allah ﷻ is strong and his slate is clean.

He won't have or carry unnecessary burdens on his shoulders or wrongs in his account at the time of his death. He will make sure that he is frequent with tauba {repentance} and istighfaar {seeking forgiveness}

2} He will have Qanaa'at {contentment}

He will be content with this worldly life that he is leading because he knows that he has to leave this world one day and whatever is decreed for him to receive, will definitely be received before leaving this world.

He will know that the world is not everything and it is just temporary and everything is going to come to an end at some point.

He is going to leave everything behind in this world and he will go into the qabr only with his deeds.

Now if this person frequently remembers death, he will inshallah be blessed with contentment.

3} He will have an increase of good actions

The third quality that a person will be blessed with if he frequently remembers death is that he will always have an increase in good actions and ibaadat {worshipping Allah ﷻ} in his life because he will want to accumulate as much as possible in this short period of his life.

Our lives are very short! Shorter than we can ever imagine and we only have one chance and that chance is now... To do whatever we can to benefit ourselves in this world and the hereafter.

Whatever little we do now is worth alot when we leave this world and once we leave this world nothing will be of any value and we will never get a chance to come back and redo it again.

In this world if we fail a test or an exam then we can write a “sub” or you can repeat the year...

If your business fails then you can still try and start another business...

Every failure in this world can be followed by success but the failure of life is a complete failure that you will never be able to go back and redo as there will be no second chance.

Allah ﷻ mentions in the Quraan E Kareem

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۗ ﴿٩٩﴾

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ﴿٩٩﴾ الْمُؤْمِنُونَ

{Surah المؤمنون - aayat 99 - para 18}

A brief meaning of the aayat:

When death comes to one of them he will say “O my Rabb! return me {to the world}.” Perhaps I will do some good actions which I left out in the world, Allah ﷻ will say NEVER, you cannot return, verily these are just words which you are saying.

Now if a person is oblivious of anything and nothing seems to be moving him or making a difference to him spiritually then he will be a person who will face the consequences of three actions for not remembering death.

### 3 Consequences For Not Remembering Death

1} He will not be frequent with Tauba and istighfaar {repenting & seeking forgiveness}

He will always wait for tomorrow and he will always say inshallah when i am old then i will change my life or when i am 50 years old then i will change my life. He will say that he just needs to have a little more time in his life to have fun and excitement and then he will change by repenting and turning to Allahﷻ.

He will procrastinate his tauba not knowing when death will knock on his door.

So this is the first consequence that a person will suffer for not remembering death.  
{Delay of tauba and istighfaar}.

2} He will never be content in his Life

The second consequence for not remembering death is that he will not be content. He will always be striving for more. He will always be fighting for more. He will always want more because he does not realize that life is temporary and very short. Today we are here and tomorrow we are gone.

3} He will not have an increase of good actions.

The third consequence of not remembering death is that a person will live oblivious and far away from good actions because life will only be about fun and enjoyment. He will not be thinking of the hereafter and will be engrossed in the disobedience of Allah ﷻ and he won't hasten towards good deeds.

We often hear this famous slogan amongst the youth of Today and that slogan is “YOLO”  
You Only Live Once.

What the Western world means by shouting this slogan YOLO is that have whatever fun you want to, or do whatever you wish to whilst you are alive, as you will only live once.

We as Muslims agree that we only live once and how you live that once is very important as we also believe in the hereafter and we have to work towards the hereafter which is eternity.

Now, when we witness all these funerals we should introspect and question ourselves whether we are under that anaesthetic or not?

We should realise that today we are carrying someones body on our shoulder and taking it to the graveyard but tomorrow our body will be carried

by someone else's shoulder or some strangers  
shoulder to the graveyard.

There was a wonderful piece of poetry on a  
person's grave and it goes as,

يَا وَاقِفُ عَلَى قَبْرِي

Oh the one standing at my grave,

لَا تَتَعَجَّبْ عَلَى أَمْرِي

Do not be amazed at my affair,

أَمْسِ كُنْتُ مِثْلَكَ !

Yesterday i was just like you ,

وَعَدَا تَكُونُ مِثْلِي

Tomorrow you will be just like me,

Do not be shocked that i have left this world.  
Yesterday i was just like you. I was also involved  
and engrossed in the world and i had the same  
passions and aspirations as you so be rest assured  
that tomorrow you will be in the same place and  
position as i am today.

May Allah ﷻ grant us the true realization that we  
all have to leave one day and may He grant us  
steadfastness on deen. Aameen.

## The Cure To Our Problems And Difficulties

We should firmly believe in what Allah ﷻ has said in the Quraan and what Nabi ﷺ mentioned in the Hadith.

As a matter of fact the cure to most of our problems and difficulties are in the following verse of the Quraan and in the Hadith of Tirmidhi which will follow after the ayat.

Allah ﷻ states in the Quraan Majeed

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ ﴾ الطلاق

Hadhrat Maulana Ashraf Ali Thanwi رحمته الله has translated this verse thus:

“Whoever fears Allah ﷻ, He will make a way of salvation for him and he will grant him sustenance from such places which he cannot even think of.”

قال رسول الله ﷺ: «من لزم الاستغفار جعل الله له من كل ضيق مخرجًا،

ومن كل هم فرجًا، ورزقه من حيث لا يحتسب»<sup>(١)</sup>.

## Virtue 1 Of Making Istighfaar: The cure to our problems and difficulties

«من لزم الاستغفار جعل الله له من كل ضيق مخرجًا»

“Whoever makes excessive istighfaar, Allah ﷻ will grant him a way out of every difficulty.”

People say that they are in deep problems and they are looking for an easy way out to resolve their problems, difficulties and hardships.

How should they resolve these problems?

The cure is Istighfaar

## Virtue 2 Of Making Istighfaar: Freedom from Grief

ومن كل هم فرجًا

“Allah ﷻ will grant him ease from every grief.”

(١) «من لزم الاستغفار»، أي: داوم عليه. «فرجًا»، أي: خلاصًا «مخرجًا»، أي: طريقًا يخرج منه من كل عسير. «لا يحتسب»، أي: من حيث لا يرجو، ولا يخطر بباله.

[ابن ماجه: باب الاستغفار، ٢/ ١٢٥٤]

هم {Hamm} means Grief in this Hadith

Mulla Ali Qari رحمته الله states:

الهمُّ هو الغم الذي يذيب الإنسان

“It is that grief which completely drowns a person”

والحزنُّ ليس كذلك

“Huzn, on the contrary is not like that”

Due to the blessings of Istighfaar, Allah ﷻ removes this grief which man is going through. This is because a person becomes close to Allah ﷻ by repenting.

Allah ﷻ states in the Quraan Majeed,

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَّبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ البقرة: ٢٢٢

“Indeed Allah ﷻ loves those who repent excessively”

In this world, no person would like to see his beloved in grief so how can a person who Allah ﷻ loves be in grief?

### Virtue 3 Of Making Istighfaar Sustenance from unknown sources The final part of this Hadith is that:

ورزقه من حيث لا يحتسب

Allah ﷻ grants sustenance to him from unknown sources.

Mullah Ali Qari رَحْمَةُ اللهِ عَلَيْهِ mentions that this hadith is derived from the following verse of the Quraan Al-Majeed :

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ  
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ ﴾ الطلاق

“Whoever fears Allah ﷻ, He will make a way of salvation for him and He will grant him sustenance from such places which he cannot even think of.”

One portion of Taqwa is Tawakkul {trust}, and its speciality is that whoever places his trust in Allah ﷻ, Allah ﷻ will be sufficient for all his needs.

Rasulullah ﷺ did not tolerate that the sinful servants of his Ummah be deprived. Thus, he has promised the same favours for the repenters that has been promised for the pious servants. Subhaanallah!

After discussing these topics very briefly we conclude by saying that an easy way to achieve our aim in life and our goals in life will be by sitting in the company of the pious servants of Allah ﷻ {Ahlullah}.

The least benefit of the company of the Ahlullah is that one does not persist in sinning. One is afforded the ability to repent. Evil fortune is changed into good fortune. The following is a narration from Bukhaari :

هم الجلساء لا يشقى جليسهم<sup>(١)</sup>

(١) عن أبي هريرة قال: قال رسول الله ﷺ: إن لله ملائكة يطوفون في الطرق يلتمسون أهل الذكر فإذا وجدوا قوماً يذكرون الله تنادوا هلموا إلى حاجتكم، قال: فيحفونهم بأجنحتهم إلى السماء الدنيا، قال: فيسألهم ربهم وهو أعلم منهم، ما يقول عبادي؟ قالوا: يقولون يسبحونك، ويكبرونك، ويحمدونك، ويمجدونك. قال: فيقول هل رأوني؟ قال: فيقولون لا، والله ما رأوك، قال: فيقول وكيف لو رأوني؟ قال: يقولون

“They are such accepted servants that the one who sits by them is also not deprived.”

{Saheeh Bukhaari ; vol. 2, page 948}

Sheikh Ibn Hajar Asqalani رحمته الله has explained this sentence of the Hadith by saying:

إن جلسهم يندرج معهم في جميع ما يتفضل الله به عليهم إكراماً لهم

“The one who sits in the company of the Ahlullah is registered amongst them in all these bounties which Allah ﷻ grants to the Ahlullah.

{fathul Bari; Commentary of Bukhaari, vol 11, page 313}

لو رأوك كانوا أشدَّ لك عبادة، وأشدَّ لك تمجيداً، وتحميداً، وأكثر لك تسييحاً. قال: يقول فما يسألوني؟ قال: يسألونك الجنة، قال: يقول وهل رأوها؟ قال: يقولون لا، والله يا رب ما رأوها، قال: يقول فكيف لو أنهم رأوها؟ قال: يقولون لو أنهم رأوها كانوا أشدَّ عليها حرصاً، وأشدَّ لها طلباً، وأعظم فيها رغبة، قال: فمِمَّ يتعوذون؟ قال: يقولون من النار، قال: يقول وهل رأوها؟ قال: يقولون لا، والله يا رب ما رأوها، قال: يقول فكيف لو رأوها؟ قال: يقولون لو رأوها كانوا أشدَّ منها فراراً، وأشدَّ لها مخافةً قال: فيقول فأشهدكم أني قد غفرتُ لهم، قال: يقول ملك من الملائكة فيهم فلانٌ ليس منهم إنما جاء لحاجة، قال: هم الجلساء لا يشقى بهم جلسهم . [صحيح

البخاري باب فضل ذكر الله عز وجل ]

This is an honour granted to the Ahlullah. Just as a lowly servant of an honourable guest is treated and favoured like the Guest himself. Similarly, Allah ﷻ does not deprive the one who sits with the Ahlullah from all those blessings which they receive.

We make dua that Allah ﷻ grant us the ability to Understand and practice on whatever has been said.

وآخر دعوانا أن الحمد لله رب العالمين

**Now let us supplicate to Allah ﷻ:**

### Supplication(Dua)

O my Beloved Most Forgiving, Most Merciful Allah ﷻ! Grant us the ability to repent from the depths of our hearts.

O MY beloved Allah ﷻ! Grant us a correct and strong relationship with you.

O My beloved Allah ﷻ ! Make us reach the final stage of Wilaayat {friendship} because you are extremely generous and you grant favours to even those servants who are unworthy.

O My beloved Allah ﷻ! Grant us the good character, faith and conviction of the Auliya.

O My beloved Allah ﷻ! Make us successful in our worldly life and in the hereafter.

O My beloved Allah ﷻ! Reform us and our families.

O My beloved Allah ﷻ! Grant us purification of the soul.

O My beloved Allah ﷻ! Beautify our worldly life as well as our hereafter.

ربنا آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار، وتوفنا مع

الأبرار، وصلى الله تعالى على خير خلقه محمد، وآله وصحبه أجمعين.

برحمتك يا أرحم الراحمين.



قال رسول الله ﷺ: لا تزول قدما عبد يوم القيامة حتى يسأل عن عُمره فيم أُنْفَاهُ، وعن عامه فيم فعله، وعن ماله من أين اكتسبه، وفيم أنفقه، وعن جسمه فيم أبلاه. [سنن الترمذي، باب في القيامة]

میرا کوئی نہیں آہ تیرے سوا  
زندگی میری ہے تیرا ذکر و لقا  
تیرے بن کیوں اندھیرا اندھیرا ہوا  
بحر طوفان غم ہے مخالف ہوا  
تیری رحمت کا خورشید روشن ہوا  
تیرے دریائے رحمت کا ہے آسرا  
اے خدا اے خدا اے خدا اے خدا  
اور میری موت ہے تجھ سے ہوں میں جدا  
میری دنیا کا شمس و قمر کیا ہوا  
میری کشتی کا ہے تو ہی بس نا خدا  
ہر سزا سے بری ہو گیا نا سزا  
ورنہ اختر ہے اعمال سے بے نوا