

صبح کا ستارہ

Subah Ka Sitaara

Three Khaana-e-Adab graduates – HOOSNA BANOE SONDAY, BADRUNISA ISMAIL and ZAHIR AHMED KARJIEKER - present their translation of an Urdu version of **دقائق الاخبار Daqaaiq-ul-Akhbaar** by Imam al-Ghazali. This presentation is the copyright of Khaana-e-Adab.

INTRODUCTION

Upon the completion of the final book in our Urdu syllabus, we asked Ustaaad Rawoot to supervise a 'no pressure' reading class. The aim of this class was to enable us to pick up a book written in Urdu and read it fluently, experiencing and enjoying the nuances of the language.

By the Will, Grace and Design of Allaah, the book we chose was titled *Subah Ka Sitaara*. We use the term 'design' intentionally; the reason will become clear over the course of time. We had an inkling of the journey we were embarking on but did not anticipate how meaningful it would become.

One Saturday, while reading {and translating} about the throes of death, we came across a passage which contained what could be translated as: 'The two eyes turned to each other and bade each other farewell until the Day of Qiyamah.' Our collective breath was taken away and we realised then the magnitude of what we are reading.

The title, *Subah Ka Sitaara*, translates as 'The Morning Star', 'The First Light', 'The brightest Star' or, more poetically, 'The Beginning'. The Arabic title **دقائق الاخبار Daqaaiq-ul-Akhbaar** of Imam al-Ghazali translates into 'The Subtleties and Nuances as discussed by the Knowledgeable Elders'. We do not claim to be either elder or knowledgeable. It is, however, our duty and pleasure to be able to share with you, the reader, what we have read.

A BRIEF INTRODUCTION OF IMAM GHAZALI

Imam al-Ghazali was born in 450 A.H. in Tus, Khorasan, in Iran. His father died while he was still very young but Imam al-Ghazali was able to study in Nishapur and Baghdad. Soon, he acquired a high standard of scholarship in religion and philosophy. He was appointed as professor at Nizamiyah University of Baghdad, which is recognised as one of the most reputed institutions of learning in the golden era of Muslim history.

He studied various branches of the traditional Islamic religious sciences in his home town of Tus. He was also involved in Sufi practices from an early age. At one stage, Imam al-Ghazali left Baghdad, renouncing his career and the world.

After wondering in Syria and Palestine for about two years and performing Hajj, he returned home, where he engaged in writing (*in Arabic and Persian*), about Sufi practices and teaching his ﷺ disciples, until his ﷺ demise, in 570 A.H., in Baghdad. (*May Allaah ﷻ bless his ﷺ soul and be pleased with him ﷺ.*)

In his ﷺ autobiography, Imam al-Ghazali ﷺ explained why he ﷺ renounced his ﷺ brilliant career and turned to Sufism. It was, he ﷺ says, when he ﷺ realised that there was no way to certain knowledge or the conviction of revelatory truth except through Sufism. This realisation is possibly related to his ﷺ refutation of philosophy. The major contribution of Imam al-Ghazali ﷺ lies in religion, philosophy and Sufism.

In religion, particularly mysticism, he ﷺ cleansed Sufism of its excesses and re-established the authority of the foundations (*Usool*) of religion. Yet, he ﷺ stressed the importance of genuine Sufism, which he ﷺ maintained was the path to attain the absolute truth.

THE INTRODUCTION TO THE BOOK

All praise is due to Allaah ﷻ (*The Omniscient and The Beneficent*) Who is the Creator ﷻ of all of creation. And Praises and Salutations unto the beloved Prophet ﷺ who is the ultimate Chief and Commander of all of the Prophets ﷺ.

Abbaas bin Naasir Ali al-Mo'arigh bin Fazlul Allamatul Jaaj-Mu'i ﷺ says that in 1249 A.H., when his ﷺ brother, Qasim Ali ﷺ, a brave, kind and generous warrior, and his ﷺ mother ﷺ, passed away, he ﷺ translated the book - *Daqaaiq-ul-Akhbaar* written by Imam Hujjat-ul-Islaam Abu Hameed Muhammad bin Muhammad al-Ghazali ﷺ, a compilation which details what happens at the time of death – from the authentic Arabic into plain Urdu. The translator declares that he ﷺ did the translation for the benefit of all and prays that Allaah ﷻ will reward his ﷺ mother ﷺ and his ﷺ brother ﷺ for his ﷺ efforts. He ﷺ also requests that the readers make Du'a for them ﷺ and for him ﷺ.

We are in the final stages. In this book, the conditions man must face in his final stages are discussed. We pray that man at large, will receive proper guidance and embrace it, in-sha-Allaah ﷻ.

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Chapter 1: The Story of the Divine Light of the Beloved Prophet ﷺ

In the Prophetic Traditions it is written that Allah ﷻ created a tree with four branches named 'The Shujratul Yaqeen – the Tree of Faith'. The Divine Light of the Beloved Prophet Muhammad ﷺ was made and placed behind a screen of white pearls formed like a peacock and placed on this Tree. This Divine Light then Praised Allah ﷻ for Seventy Thousand Light years. After this, the Mirror of Modesty was created.

When the Peacock Form, became aware of its utter beauty and stunning elegance reflected in the Mirror, it prostrated before Allah ﷻ, 5 times. In this manner these same Prostrations become the precursor to the command that Allah ﷻ was to give to the Beloved Prophet ﷺ and to his ﷺ followers.

And when Allah ﷻ looked in the direction of the Divine Light of the Beloved ﷺ, it ﷺ, in a display of modesty and shyness perspired profusely.

From the drops of perspiration of the Blessed Head, the Angels ﷺ were created. From the drops of perspiration of the Blessed Face, the Throne, Chair, the Divine Pen and Tablet were created, and the Sun, Moon and the Stars and all that is in the Firmament was created. From the drops of perspiration of the Blessed Chest, the Prophets ﷺ, the Messengers ﷺ, the Learned ﷺ, the Martyrs ﷺ, the Pious ﷺ and Virtuous ﷺ were created. From the drops of perspiration of the Blessed Eyebrows, all of the Faithful were created. From the drops of perspiration of the Blessed Ears, the souls of the Jews, Christians and the fire worshippers, etc. were created.

From the Blessed Back was created the Prototype Ka'aba, The Ka'aba, Beit-ul-Muqaddas and all the grounds of the Mosques in the World. And from the drops of perspiration of the Blessed Feet, the lands from East to West and everything else contained therein were created.

Then Allah ﷻ asks that the Divine Light of His ﷻ Beloved ﷺ look at the light before him ﷺ and the light that is behind him ﷺ and the light to the right and the light to the left. These Four lights were the Incarnations of the Four Rightly Guided Friends ﷺ of the Beloved ﷺ. The Beloved Prophet ﷺ then praised Allah ﷻ for Seventy Thousand light years.

Then Allah ﷻ created the spirits of the Prophets ﷺ who were caused to recite the Islamic Creed of Faith, being that 'There is none Worthy of Worship but Allah ﷻ Muhammad ﷺ is the Messenger of Allah ﷻ'.

Then Allah ﷻ created a clear translucent lamp from Red Cornelian and places therein the form of the Beloved Prophet ﷺ as he ﷺ is to be seen in this World. All the souls make circumambulation around the lamp and for Seventy Thousand light years they chant the names of Allah ﷻ continuously.

And then Allah ﷻ ordered everyone and everything to look at the lamp and those Souls who saw the Blessed Head of the Divine Light, become the Khalifas and the Sultans. And those who saw the Blessed Forehead, become the Just Leaders.

Those who saw the Blessed Eyebrows, become the Scribes.

Those who saw the Blessed Ears, become the Lucky and the Fortunate.

Those who saw the Blessed Eyes, become the Memorisers of the Quran.

Those who saw the Blessed Cheeks, become the Generous, Wise and Intelligent.

Those who saw the Blessed Nose, become the Physicians and Chemists.

Those who saw the Blessed Lips and Teeth, become the Handsome and Appealing.

Those who saw the Blessed Mouth, become the Patient.

Those who saw the Blessed Tongue, become the Messengers of Kings.

Those who saw the Blessed Throat, become the Lecturers and the Callers to Prayer.

Those who saw the Blessed Beard, become the Warriors.

Those who saw the Blessed Neck, become the Businessmen.

Those who saw both Blessed Arms, become the Swordsmen and Lancers.

Those who saw the Blessed Right Arm, become the Barbers.

Those who saw the Blessed Left Arm, become the Executioners.

Those who saw the Blessed Right Palm, become the Jewellers.

Those who saw the Blessed Left Palm, become the People who Measure (Surveyors) and Orators.

Those who saw both Blessed Palms, become the Generous Professional People.

Those who saw both the backs of the Blessed Hands, become the Misers.

Those who saw the Blessed Fingers of the Right Hand, become the Writers and the Poets.

Those who saw the Blessed Fingers of the Left Hand, become the Tailors.

Those who saw the Blessed Chest, become the Learned and the Explainers of the Ahadith.

Those who saw the Blessed Back, become the Modest and the Keepers of the Law.

Those who saw the Blessed Side, become the Conquerors.

Those who saw the Blessed Stomach, become the Content and Devout.

Those who saw the Blessed Knees, become those who prostrate before Allah ﷻ.

Those who saw the Blessed Feet, become the Hunters.

Those who saw the Blessed Soles, become the Long Distance Travellers.

Those who saw the Blessed Shadow of the Lamp, become the Musicians.

Those who did not look, become the Jews, the Christians, the unbelievers and the stubborn.

Allah ﷻ then fixed the position of the Salaah in the design of the name احمد "Ahmed" as it appears in the Arabic script: In standing one is like the letter 'Alif' (*the first letter of the Arabic Alphabet*). In Bowing one is like the letter 'Ha'. And in Prostration one is like the letter 'Meem'. In Sitting one is like the letter 'Dal'.

And Allah ﷻ created Man in the form of the name محمد "Muhammad" as it would be written in the Arabic script. The Head is round like the letter 'Meem' and the two Arms are like the letter 'Ha'. And the Belly is like the letter 'Meem'. And both legs thus represent the letter 'Dal'. And no disbeliever would be burnt while in this form. In fact their forms would be changed. Thus the first Chapter is completed.

The Translator then says:

If anyone has any objection to the fact that everything has been created from the Divine Light of the Beloved Prophet ﷺ let it be known that the dog, the hog and the disbeliever have also been created from this Divine Light and it is in the natural process that these are unclean. Let me inform you that the Divine Light is the absolute origin of all that has been created. And the effects and laws branching off from there do not imply that they spring off directly from the origin.

Greenery and grain come from the soil and the meat of the animals, come from this greenery and grain. And all this is the very staple food of man. This food becomes sperm upon reaching the back of man whilst becoming milk at the same time upon reaching the chest of a woman. Added to this, it becomes blood when it reaches the blood vessels and becomes urine upon reaching the bladder. And then follows a new law upon reaching every new destination and creates a new effect as it moves on. And the soil is itself free from these effects.

Likewise, the ink found in an inkpot is the origin of all letters. But when the letters are formed, the pages of the Holy Quran demand law and order to the extent that no person in an unclean state is to touch it. And should the name of Yazeed (*of Karbala*) or Shaitaan (*Devil*) be written upon pages, it does not imply these names are to be honoured.

And it is for this reason that the Beloved ﷺ is known as the unlettered Prophet ﷺ for verily he ﷺ is the pristine origin of it all. Because the word 'Ummi' in Arabic means origin, like Umm-ul- Qurra Makkah is the origin of all villages and Umm-ul-Kitaab is Surah Fatihah, because the entire Quran Sharif is contained therein. And many other words such as Umm-ul-Dimagh (*the origin of Wisdom*) and Umm-ul-Amraaz (*the origin of Disease*) . . . And Allah ﷻ knows best.

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Chapter 2: The Creation of Nabi Aadam ﷺ

Ibn Abbas رضي الله عنه narrates that Allah سبحانه وتعالى created Nabi Aadam عليه السلام from the sands of different lands. The Head is created from the dust of the Ka'aba. The Chest is created from the dust of Makkah and Madinah. The Stomach and the Back are created from the soil of India. Both Hands are created from the soils of the East. Both Feet are created from the soils of the West.

Another narration states that the Head was made from the dust of Beit-ul-Muqaddas. The Face is created from the dust of a portion of Heaven. The Teeth are created from the dust of India and the Hands are created from the dust of the Ka'aba and the Skeleton is created from the dust of the mountains. Certain limbs are created from the dust of Babylon. The Back is made from the dust of Iraq. The heart is created from the dust of the Highest Heaven. The tongue is created from the dust of Ta'if. The eyes are created from the dust of the Well of Abundance.

And because the Head is created from the dust of Beit-ul- Muqaddas, the intellect, understanding and reasoning were housed here. And because the mouth was created from the dust of Paradise, it became the measure of adornment. And because the Eyes were created from the Well of Abundance, they became the place of charm. And because the Teeth were created from the dust of India, it became the place of sweetness. And because the Hands were created from the dust of the Ka'aba they became the place of generosity. And because the Back was created from the dust of Iraq it became the place of strength and vigour. And because certain limbs were created from the dust of Babylon they became the place of promiscuous behaviour. And because the Skeleton was created from the dust of the Mountains which gave strength, it was the place of vigour. And because the heart was made of the dust of the Highest Heaven, it became the place of deep seated faith. And because the tongue was created from the dust of Ta'if, it became the home where the Shahadat/Islamic Creed of Faith namely, "None is worthy of Worship but Allah سبحانه وتعالى" is recited, with commitment.

And in the body of Nabi Aadam عليه السلام there were created 9 openings, with seven in the face, of which there are two eyes, two ears, two nostrils and one mouth, and then that which represents the private parts. Nabi Aadam عليه السلام was given the five senses of sight, sound, taste, smell and touch.

And when the soul was given the order to present itself at the mouth and the brain, the Soul made circumambulation around Nabi Aadam عليه السلام for two hundred light years. The Soul then entered the eyes and became aware of the body taking shape. Then when the Soul entered the ears it became aware of the angels عليه السلام chanting the name of Allah سبحانه وتعالى continuously. And when the Soul reached the nose and sneezed, before the Soul gained freedom by sneezing, Allah سبحانه وتعالى taught Aadam عليه السلام to say "All

praise is due to Allah ﷻ alone”. And when Nabi Aadam ﷺ said this, Allah ﷻ in reply said: “Your Lord ﷻ sends His ﷻ Mercy to you O Aadam ﷺ”.

And when the Soul reached the chest, it made the intention to get up. But it was not able to get up, and because of that Allah ﷻ said: “Man is forever in a hurry”. And when the Soul reached the stomach it developed a need for food. The Soul then flowed into the rest of the body. The soil (sands of different lands) then became flesh, blood, blood vessels and the waste product. Then Allah ﷻ enrobed Nabi Aadam ﷺ in a covering made from the material of the (human) nail. Nabi Aadam ﷺ glowed from head to toe and with each passing day his beauty grew.

And when sins were committed, the robe of nail was taken away and that which is left on the finger is a reminder of what once was. Then when Allah ﷻ completed the making and adorning of Nabi Aadam ﷺ and the journey of the Soul entering into the body was complete. The Divine Light of the beloved Prophet ﷺ reached the forehead and shone like a two week old moon. Allah ﷻ then seated Nabi Aadam ﷺ upon the throne of Paradise. And the Angels ﷻ carried the throne with Nabi Aadam ﷺ on it for one hundred light years and showed him ﷺ the marvels of creation.

Then for the ease of purpose a Mare was created from pure musk and it is named Maymoonah with two wings of coral and pearl. And thus Aadam ﷺ was able to ride anywhere on this Mare. Gibraeel ﷻ taking the reins of the Mare with Meekaeel ﷻ and Israfeel ﷻ standing on the right and the left at the bridle, showed Aadam ﷺ the glory of the Heavens/Skies. He ﷻ greeted the Angels ﷻ. And when Aadam ﷺ said “Peace be upon you ﷻ”, the angels ﷻ replied “and peace be upon you ﷻ too”. Then Allah ﷻ said: “O Aadam ﷺ, you ﷻ and your ﷻ faithful offspring will between now and the end of the world repeat this salutation.” This concludes the second Chapter.

The Translator then says that it is evident that many Muslims of today play with the salutation “Peace be upon you”. Instead of greeting properly, you go about using strange words in place of that, which Islamic Law did not teach. Thus greeting in any other manner is not good because in it is the severance of the Prophetic Traditions and more importance is given to your new found contrivances.

In the Mishkaat it is written that before the advent of Islam, people used to greet each other saying: “Allah ﷻ sends His ﷻ Favours upon you and upon us.” When Islam spread, As-Salaamu-‘Alaikum became established and the previous forms of greeting were dispensed with. And in India there is another custom that if those from amongst the artisans and those of apparent lesser status, greeted those who had apparent higher status, the latter would get upset and cause harm to those

extending the greeting. It was remedied by those of apparent lower status not rendering As-Salaamu-'Alaikum in full, merely saying Salaam or Salaam My Dear or Salaam Sir or Salaam O Respected one. Omitting 'Alaikum' was justified according to them by using the Glorious Quran:

And certainly Our apostles عليه السلام came to Ibrahim عليه السلام with good news. **They عليه السلام said: Peace. Peace, said he عليه السلام,** and he عليه السلام made no delay in bringing a roasted calf. Q: 11:69

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Chapter 3: The Creation of the Angels ﷻ

It is important to know how Allah ﷻ created the four venerable Angels ﷻ namely, Israfeel ﷻ, Meeka-eel ﷻ, Gibra-eel ﷻ and Malak-ul-Maut also known as Izra-eel ﷻ. These Angels ﷻ were put in charge of the manner in which the world was to operate, in that Gibra-eel ﷻ would bear the onus of delivering revelation. Meeka-eel ﷻ was the appointed custodian of the rains and the deliverer of subsistence. And Izra-eel ﷻ was given the task of dealing with the Ruh. And Israfeel ﷻ is to blow the trumpet, sounding Judgment Day.

Ibn Abbas ؓ says that Israfeel ﷻ asked for control of the seven heavens and the seven earths and so Allah ﷻ granted it. Israfeel ﷻ was given control of the force of the winds, control over the strength of the mountains, control over the strengths of Man and Jinn and control over the force of storms. From head to toe he ﷻ is covered in hair of saffron with many mouths and many tongues hidden amongst the hair and from every tongue the remembrance of Allah ﷻ is made in Ten Thousand different tongues. And from his ﷻ every breath an angel ﷻ is created whose sole duty until the Day of Judgment is to continuously chant the name of Allah ﷻ.

And they are Trusted Angels ﷻ who lift the Throne and the twin Angels ﷻ who record all happenings are also in appearance, like Israfeel ﷻ.

Three times a day, every day Israfeel ﷻ looks in the direction of Hell and his ﷻ body becomes as thin as a bowstring. He ﷻ cries and laments incessantly. And if Allah ﷻ does not stop his ﷻ tears, the whole world would be flooded, reminiscent of the storms during the time of Prophet Noah ﷻ. He ﷻ is so tall and broad that if all the water in the rivers of the world was collectively put on his ﷻ

head, not a drop would fall on the earth. And Meeka-eelﷻ was created five hundred light years after Israfeelﷻ and hisﷻ body is covered with hair of saffron. Hisﷻ arms are made of topaz and hisﷻ every hair has ten thousand tongues and ten thousand eyes.

And from every eye emanates tears continuously so that Allahﷻ may bestow Hisﷻ Mercy upon the committed believers and with every tongue asks for forgiveness - and from every eye seventy thousand teardrops are shed. And from every teardrop an Angelﷻ in the form of Meeka-eelﷻ is created who until the Day of Judgment is to continuously chant the name of Allahﷻ. They are known as the helpers of Meeka-eelﷻ and the cherubim and are in charge of the daily subsistence. And there is not a drop in any river, a fruit on any tree or a blade of any type of grass on which there is not appointed a guardian Angelﷻ in the shape of Meeka-eelﷻ.

And Gibra-eelﷻ was created five hundred light years after Meeka-eelﷻ. Heﷻ has one thousand six hundred wings and heﷻ is covered from head to toe in hair of saffron - and in the centre of both eyes is a sun - and every hair contains moons and stars. Heﷻ immerses himselfﷻ in the river of Divine Light three hundred and sixty times daily and when heﷻ exits from it, for every drop that falls from hisﷻ wings, an angelﷻ in hisﷻ form is born who makes the continuous remembrance of Allahﷻ until the Day of Judgment. These are known as the Spiritual Angelsﷻ. The form of Malak-ul-Mautﷻ is exactly the same as that of Israfeelﷻ.

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Chapter 4: The Creation of Death

It is narrated by the beloved Prophet ﷺ that Allah ﷻ created Death ﷻ under the cover of thousands upon thousands of veils, greater than the skies and the earths and tied Death ﷻ down with seventy thousand chains. Each chain is so long that you had to walk for a thousand light years to reach the end. The other angels ﷻ did not go near Death ﷻ and were not aware of the place where he ﷻ was housed. They could however hear his ﷻ voice. They were also not aware who Aadam ﷻ was during that period.

Only after Allah ﷻ told Malak-ul-Maut ﷻ that he ﷻ had been appointed to control Death ﷻ did he ﷻ ask of Allah ﷻ what Death ﷻ is. Allah ﷻ then lifted the veil and Malak-ul-Maut ﷻ was introduced to Death ﷻ.

Allah ﷻ then told the angels ﷻ to rise up and look at Death ﷻ. When the angels ﷻ stood up, Allah ﷻ told Death ﷻ to open his ﷻ wings and then to open all his ﷻ eyes. When Death ﷻ complied with the commands of Allah ﷻ, all the angels ﷻ fell unconscious to awake after a thousand light years. They ﷻ asked: “What has Allah ﷻ created greater than this (Death ﷻ)”.

Allah ﷻ replied that: “I ﷻ created him ﷻ and I ﷻ am greater.” and every creation will have a taste of Death ﷻ.

Allah ﷻ then reminded the Angel of Death ﷻ that: “I ﷻ have put you ﷻ in control of Death ﷻ. The Angel of Death ﷻ asked Allah ﷻ: “Death ﷻ is so big; with what strength do I ﷻ control Death ﷻ”. The Angel of Death ﷻ was granted so much strength that he ﷻ was able to subdue Death ﷻ.

Death ﷻ then requested that Allah ﷻ permit him ﷻ to make an announcement across the heavens. Allah ﷻ granted permission and Death ﷻ then trumpeted out: “I ﷻ am the one who will separate friend from friend, I ﷻ will separate spouse from spouse, I ﷻ will separate father from son and I ﷻ will separate brother from sister. I ﷻ am the one who will weaken the offspring of Aadam ﷻ and will demolish the strength of the tyrant. I ﷻ will rain desolation upon houses and cities.

Should anyone hide himself in the strongest of towers, I ﷻ am he ﷻ of whom ﷻ no one will be a survivor”.

At the onset of the throes of death a form makes an appearance in front of a person. The person will ask: “Who are you and what do you want?” The form will respond: “I ﷻ am the Angel of Death ﷻ and I ﷻ am here to end your world”.

“I ﷻ will orphan your children, widow your wives and your belongings will be shared, even amongst your family members whom you have disliked during your lifetime. You have done nothing to safeguard yourself for now - and I ﷻ am here”. After hearing this, the person turns away but then

Death الملكوت shifts and stands in front of the person and says: “You did not recognise me الملكوت. I الملكوت am he الملكوت who has separated you from your parents and all you could do was stand helpless. Now I الملكوت have come to fetch you, so that your children may see. I الملكوت am Death الملكوت. I الملكوت have destroyed many a people”. Malak-ul-Maut الملكوت then asks: “What have you achieved in this world?” The person answers that he had found it to be deceitful, treacherous and unfaithful.

Then Allah ﷻ presents the world for the person to see. The world says: “Oh sinner, are you not ashamed? You have sinned whilst being in me. You did not abstain from disobedience; you did not distinguish Haraam (that which is not permitted, harmful and bad) from Halaal (that which is permitted, wholesome and good). You thought that you will live forever, never to depart from this world. So now, I am tired of your being disobedient”.

Your accumulated wealth will come forward and say: “Oh sinner, you have accumulated me in an unjust manner. You have satisfied neither the poor nor the needy. As of now I fall into the hands of another”.

“The day when neither wealth will benefit nor will sons.” (Q-26:88) “Except he who presented himself before Allaah ﷻ, with a sound* heart.” (*Intact, unblemished and satisfied.) (Q-26:89).

After that, Malak-ul-Maut الملكوت takes away the Ruh (Soul). If that of a Mu'min (the committed believer) then it is with good fortune and if it is that of a Munafiq (the hypocrite), it is with misfortune.

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Chapter 5: How Malak-ul-Maut ﷻ captures the Ruh (Soul)

It has been narrated in Kitaab-e-Nabawi by Maqaatil Bin Sulaiman Mufassir ﷺ that Malak-ul-Maut ﷻ has a throne. It is in the seventh heaven and is made from Nur, standing upon seventy thousand legs. Malak-ul-Maut ﷻ has four arms however; has the face, eyes and hands, exactly in the like of anyone alive. And whoever comes face to face with Malak-ul-Maut ﷻ sees his own face and his own eyes - and his life is taken by the same hands of Malak-ul-Maut ﷻ, which are the exact replica of the person's own hands whose life is being taken.

After the individual's life has been taken, the very same hands and face gradually disappear from the body of Malak-ul-Maut ﷻ.

One leg of Malak-ul-Maut ﷻ is on the bridge over Hell whilst the other is on the Throne of Paradise.

His ﷻ body is so big that if the all the waters of all the rivers were to be poured on his head, not one drop would fall to the ground. We are informed that the whole world is presented to Malak-ul-Maut ﷻ in the same manner that different types of food is put in front of a person who then may choose to eat whatever is desired.

And it is said that when all creation ceases to exist, all the eyes on the body of Malak-ul-Maut ﷻ will close but for the eyes of eight: Israfeel ﷻ, Mikaeel ﷻ, Gibraeel ﷻ and Izra-eel ﷻ and the four angels ﷻ responsible for carrying the Throne of Almighty Allah ﷻ.

Ka'abؓ narrates that Allahﷻ created a tree beneath the Throne. The exact number of leaves on this tree is as much as the people that exist in this world. So when the time of an individual is up, and there are only forty days of his/her life which remain, the leaf (with this individual's name on it) falls into the lap of Izra-eelؑ.

Izra-eelؑ in this manner is informed and prepares to take the life of this person. And the very day when this leaf falls, the same person is announced in the Heavens, even though the person is to stay alive for yet another forty days.

We are informed that when a person's life is about to be taken, the angelؑ who has been entrusted with the duty to watch over the amount of breaths a person is to breathe; then says to Malak-ul-Mautؑ that the following person's "fixed breath, authentic daily sustenance and deeds" have come to an end. All the earnings as well as the deeds of this person have been attained.

Allahﷻ has created an angelؑ who is known as Malak-ul-Ar-haamؑ whose duty it is to ensure that the earth of the place where an individual's death is to occur is inserted into the sperm which brings him/her into being. So resulting in a person going all over the world, ending his/her journey on the very spot so predetermined.

"Say (O My most belovedﷺ): O hypocrites! If you were in your homes and did not wish to come out and make jihad with us, you would even then come out and fight with us against your own will. Those in whose destiny it has been preordained to die; would present themselves at the very spot where their life is to come to an end." (Q-03:154).

We are informed that Malak-ul-Maut (ملاك الموت) in previous times, used to appear unto people. It so happened that one day Malak-ul-Maut (ملاك الموت) paid Hazrat Sulaiman (سليمان) a visit. Malak-ul-Maut (ملاك الموت) glanced at the young man who was sitting in the company of Hazrat Sulaiman (سليمان). The young man started trembling. Then when Malak-ul-Maut (ملاك الموت) left, the young man said: “Dear Hazrat (سليمان), please instruct the wind to carry me to China”. Hazrat Sulaiman (سليمان) complied. A few moments later Malak-ul-Maut (ملاك الموت) returned. Hazrat Sulaiman (سليمان) asked Malak-ul-Maut (ملاك الموت): “Why were you looking at the young man in the manner you did?”

Malak-ul-Maut (ملاك الموت) replied: “I had been ordered to take the Ruh of this young man in China today. I was surprised at seeing him sitting next to you”. Hazrat Sulaiman (سليمان) related the young man’s story to Malak-ul-Maut (ملاك الموت) who replied: “Very well, I’ll take your leave and capture his Ruh there”.

We are informed that there are many obedient assistants helping Malak-ul-Maut (ملاك الموت) to complete his (ملاك الموت) task of taking the Souls.

It has been recorded that there was a man who had the daily habit of chanting the following: “O Allah (الله)! Please forgive me and the angel (ملاك) who is in charge of the sun.” After some time, the angel (ملاك) prayed to Allah (الله) to please allow him (ملاك) to visit this man. Permission was granted and the angel (ملاك) paid the man a visit, saying: “My dear man! You always pray for me. Please tell me; what is it that you so desire?”

The Man responds: “My intention is that you take me to your station so that I may ask of Malak-ul-Maut (ملاك الموت) how many days of my life still remain”.

The Angel ﷉ then lifts him into the skies and places the man on his station on the sun.

The Angel ﷉ then went to Malak-ul-Maut ﷉ and related: “There is this man who always made dua for me and it is his wish to know when his time in this world will come to an end so that he can accumulate more rewards for good deeds, in anticipation of the Here-after. Can you please have a look in his Book of Records and inform me so that I may let him know?”

Malak-ul-Maut ﷉ said: “Your companion has a very dignified status and will not die until he is sitting on your station. The Angel ﷉ of the Sun said: “He is already sitting on my station.”

Malak-ul-Maut ﷉ then said: “You may go. If he is sitting on your station then my assistants must have taken his Ruh by now.”

We are informed that the animals too are immersed in the continuous praising of Allah ﷻ and when they stop, their lives are taken. We are also informed that in reality, the one who takes the life is Allah ﷻ. And reference is made to Malak-ul-Maut ﷉ in such a manner as it is said that Zayd was killed by ‘Amr; or Zayd passed away because of such and such an illness.

Allah ﷻ says: “I take a life when its time is up”.

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Chapter 6: With reference to the Souls of the Messengers ﷺ

It is written that when Malak-ul-Maut ﷺ intends to capture the Ruh of a Messenger ﷺ of Allah ﷻ, the Ruh says: “I will not be obedient to you until I receive the order from Allah ﷻ.”

Malak-ul-Maut ﷺ says that Allah ﷻ has issued the order.

The Ruh then demands that Malak-ul-Maut ﷺ bring incontrovertible proof. The Ruh says further that when my Allah ﷻ created me and committed me to this body, you were not present and now you wish me to leave?

Malak-ul-Maut ﷺ, upon hearing this, approaches Allah ﷻ.

Allah ﷻ responds, saying the Ruh of My ﷻ servant speaks the truth.

Allah ﷻ commands Malak-ul-Maut ﷺ to go to Paradise and collect an apple or a grape and show it to the Ruh.

Malak-ul-Maut ﷺ returns with a fruit from Paradise on which the Basmallah () is written.

And when the Ruh sees this, it happily acquiesces.

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Chapter 7: About the Ruh of the Mu'min (committed believer)

We are informed that when the life of a Muslim enters its final stages, Malak-ul-Maut (الملك الموت) attempts to liberate the Ruh via the mouth. The remembrance of Allah (ﷻ) shields the mouth, saying: "This is the place from which the remembrance of Allah (ﷻ) was constantly made".

When the hands are approached for the same purpose, they say to Malak-ul-Maut (الملك الموت): "You have to seek the liberation of the Ruh in another place because these hands have given Sadaqah (Alms) and have stroked the head of an orphan with kindness. They have recorded knowledge and taken up arms against the cause of the non-believers".

When the feet are approached for the same purpose, they say to Malak-ul-Maut (الملك الموت): "You will have to seek another way because these feet have been used to attend the Daily Prayers in congregation, performed Eid Salaah and attended the gatherings of those who have been granted knowledge".

When the ears are approached for the same purpose, they say: "You will have to take the Ruh from some other place as these ears have listened to talks about Allah (ﷻ) and have heard the words of the Noble Qur'aan."

And when the eyes are approached for the same purpose, they say: "You may not pass here as these eyes have seen the Noble Qur'aan. They have also looked upon the faces of those blessed with knowledge".

Then Malak-ul-Maut (الملك الموت) turns to Allah (ﷻ). Allah (ﷻ) tells Malak-ul-Maut (الملك الموت): "Write My Name on your palm and show it to this Ruh".

Malak-ul-Maut (الملك الموت) does this, revealing the Name to the Ruh and the Ruh sets itself free. And the attachment to this Name does not even allow the Ruh to suffer the torments of death at all.

We are informed that when a person begins to suffer the agonies of death, a voice is heard saying: "Leave him. Let him rest a while". And when the Ruh reaches the chest, a voice is heard saying: "Leave him. Let him rest a while".

In the same manner permission is sought from all parts of the body until the throat is reached. And a voice is heard saying: "Let him rest so that all the parts of the body may bid farewell to each other."

Then the one eye bids farewell to the other saying: "Peace be with you until the Day of Reckoning". In the same way the ears, the hands and the feet bid farewell to each other until each ceases to move and the eyes see no more and the ears hear no more.

But all of this will be easy if there is Imaan on the tongue and the heart remains aware of Allah (ﷻ).

If, may Allah (ﷻ) forbid, anything to the contrary happens then all is lost.

And at the time of death, it is said by the jurists, that the core of one's Imaan is tested.

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Chapter 8: The Deceptive nature of Satan (the rejected one)

We are informed that at the time of death, Satan comes to one and sits at the left side and says: “Leave this Deen (system of belief) and say that Allaah ﷻ has partners and you will obtain salvation”.

The Compiler of the *Daqaaiq-ul-Akhbaar*, Imaam Hujjat-ul-Islam ﷺ, (see Intro) has said that when this occurs, one is in grave danger. So seek a constant communion with Allaah ﷻ in the darkness of night, awaking from slumber for the purpose of worship, distancing oneself from this world so that one may attain salvation.

It was asked of Hazrat Imaam-e-A‘zam Abu Hanifa ﷺ (of Kufa) which sin should one fear most which can cause one to lose one’s Imaan. His reply was: “To not be grateful for the gift of Imaan and to not be afraid of one’s end and to be cruel to creation. Whosoever acquires these three as habits is sure to leave this world as a disbeliever”.

We are informed that at the time of death, one becomes very thirsty. One’s liver burns and the sick person becomes anxious in the need of water. And Satan appears at one’s bedside with a cup of water, and the dying person is not aware that this is the Devil.

When the person asks for water, Satan says: “Say that there is no Creator in this world, so that I may give you water”. So, whomsoever is in ruin says so and whomsoever is possessed of good fortune does not say so.

We are informed that when Abu Zakariya Zaahid was about to pass on, his friends reminded him to recite the Creed of Faith, namely:

“None is worthy of Worship but Allah ﷻ Muhammad ﷺ is the messenger ﷺ of Allah ﷻ”.

Twice he turned his face away and upon the third time he responded: “No! I won’t!” All of them became quite sad.

After a while Abu Zakariya became conscious and opened his eyes and said to the people around him: “You were saying something to me.” They said: “Yes! We asked that you recite the Creed of Faith and you turned your face away twice.

At the third time you said: “I will not say it!” Abu Zakariya said: “Friends, Satan was standing near me with a container of water. He said to me: “Say, there is no Creator”. After the third time, with irritation I said: “No! I won’t!” and Satan, throwing the container down, fled.”

So now I declare and testify: “There is no deity worthy of worship but Allah ﷻ and I declare and testify that Muhammad ﷺ is His ﷻ slave ﷻ and messenger ﷻ.”

And when one dies all one’s possessions are distributed. One’s relatives take one’s wealth. One’s Ruh is taken by Malak-ul-Maut ﷻ. Maggots feed upon one’s body. One’s bones are consumed by the earth and one’s good deeds are distributed amongst one’s ill-wishers who have righteous claim to one’s good deeds.

All of this is easy, if only Satan is not allowed to take one’s Imaan.

Oh Lord ﷻ! Please grant that we live according to the precepts of Islam and please grant that we pass away with our Imaan intact.

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Chapter 9: About the voices heard after death occurs

Hazrat Ali (كريم الله وجهه الكريم) meaning: May Allah ﷻ bless his ﷻ countenance) narrates from the beloved Messenger ﷺ that when a committed believer dies, three voices are heard from above (saying): “Oh son of Aadam ﷺ, did you leave the world or did the world leave you? Did you please the world or did the world please you? Did you gather the world or did the world gather you?”

And when the Ghusl (ritual bathing/cleansing) is performed, three voices are heard saying: “Oh son of Aadam ﷺ! Where has your strength gone? Who has made you weak? Where has your speech gone and who has rendered you dumb? Where have your friends gone and who has made you alone?”

And when one is being adorned in the Kafan (Burial shrouds), these voices are heard saying: “You are setting off on this journey, leaving your home without adequate provisions, never to return. You are on your way to a home that holds terror for you.”

And the Janazah (the deceased) is laid down on the Bier (Katel) in preparation for leaving, these voices are heard asking: “Oh son of Aadam ﷺ! You will be happy if you have repented before your departure and have gained the Pleasure of your Lord ﷻ. You will suffer sorrow and grief if your Lord ﷻ is unhappy with you.”

And when the Janazah is presented for Salaah, the voices are heard saying: “Oh son of Aadam ﷺ! You will reap whatever good or bad you have sown. If you have done good you will receive good and if you have done bad you will see the destruction caused.”

And when you are placed in the Niche, voices are heard from the earth saying: “Oh son of Aadam ﷺ! You used to laugh a lot whilst on my back and now you are in tears. You were joyous and playful whilst on my back, being full of whims, ending up grief stricken and sad. You made yourself heard whilst on my back and now have become silent.

And when the people who have buried you turn around, Allah ﷻ says: “Oh worshipper! You have been rendered alone and powerless. All those for whose sake you have disobeyed Me ﷻ have left you in darkness. So ﷻ, on this day will grant you such mercy that people will be astonished. And I ﷻ will shower on you such affection, the like of which no father nor mother can even dream”.

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Chapter 10: Regarding the Voices of the World and the Qabar

Anas Bin Malik رضي الله عنه narrates that the Earth says the following every day:

“Oh son of Aadam رضي الله عنه, you walk up and down on my back, inside of me you will not have freedom of movement;

Whilst on my back you consumed Haraam (prohibited), inside of me maggots and insects will eat you;

Whilst on my back you commit sin, inside of me you will face punishment;

Whilst on my back you laugh, inside of me you will cry;

Whilst on my back you make merriment, inside of me you will have sorrow;

Whilst on my back you become fat consuming Haraam, inside of me you will be reduced to a husk;

Whilst on my back you present yourself with pride, inside of me you will be humiliated;

Whilst on my back you danced, inside of me you will be in a state of gloom;

Whilst on my back you were bathed in light, inside of me you will be in darkness;

Whilst on my back you walk as part of a group, inside of me you will be alone”.

And we are informed that three times a day the Qabar announces that:

“I am the home of horror. I am dark. I house worms within me. What have you done in preparation for being here?

I am the house of loneliness; make the reading of the Qur’aan your companion. Make your Salaah in the dark of the night and create light in me.

In me your place of rest is sand and dust. So prepare a bed of good deeds for yourself.

In me there are snakes. So use the Basmallah and your tears as an antidote.

I am the house in which Munkir رضي الله عنه and Nakeer رضي الله عنه will question you. So, whilst on my back recite the Creed of Faith in abundance”.

The Translator includes a few words from his Diwaan, which translate as follows:

The Earth says: “I am a place of tyranny, bring light into me with your hearts, for they are like lamps.

Within me there are snakes that strike or constrict, so make your tears your antidote”.

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Chapter 11: About the Severity of Death

Hazrat Ayesha رضي الله عنها narrates that she رضي الله عنها was sitting at home: “After a while the beloved Prophet صلى الله عليه وسلم arrived and as a mark of respect I prepared to stand up as was my habit”. The beloved Prophet صلى الله عليه وسلم indicated that I remain seated.

The beloved Prophet صلى الله عليه وسلم approached me and put his صلى الله عليه وسلم head upon my lap and fell asleep. I then started looking for old hair amongst the blessed hair of the beloved Prophet صلى الله عليه وسلم. I found twenty nine white hairs. I started worrying that the beloved Prophet صلى الله عليه وسلم was not going to be with us for a long time and the Faithful Followers رضي الله عنهم would suffer the absence of his صلى الله عليه وسلم physical presence. At this realisation, tears formed to such an extent that a few fell upon the blessed cheek of the Beloved Prophet صلى الله عليه وسلم. The beloved Prophet صلى الله عليه وسلم woke with a start. I said: “May my life be sacrificed for you صلى الله عليه وسلم, O Beloved Prophet صلى الله عليه وسلم and asked: “What is the most difficult situation that a person endures when facing death?”

The beloved Prophet صلى الله عليه وسلم responded: “A person goes through difficulty when he or she is being carried out of the house and friends and relatives are crying at their loss. And the distress increases when they arrive at the Qabar (the grave) and soil is thrown over the deceased. And friends and family and whoever knows the deceased, leave the deceased on his or her own.”

I then asked what additional stress is there at the time of death. And he صلى الله عليه وسلم added that the deceased suffers even more when the items worn are removed. The Ruh screams in a voice that is heard by all of creation, except Man and Jinn: “I beseech you in the name of Allah سبحانه وتعالى, O Ghaasil (the person responsible for washing the deceased), remove my clothes gently, because I have just been liberated from the claws of death.”

And when the water is poured, the voice says: “O Ghaasil! Do not pour water that is too hot or water that is too cold, as my body is aware of the wounds.”

And when the washing commences the voice says: “Do not apply pressure when washing my body, as you will wound it even more.”

And when the bathing of the body is complete the body is enrobed in its Kafan (shroud).

Upon which, when the Kafan is knotted under the soles of the feet, the voice says: “I beseech you in the name of Allah سبحانه وتعالى! O Ghaasil, do not close my face yet, so that my relatives, friends and dear ones may witness me for the last time.

Today, I will be taking leave and I will not be able to show myself to them until the day of Qiyamah (the Day of Resurrection)”.

And when the deceased is carried out of the house the Ruh says: “O my fellow human beings, I beseech you in the name of Allah سبحانه وتعالى! Do not hasten . . . Allow me to say farewell to my household, relatives and children. O my fellow human beings, I have left my partner widowed, do not create any difficulties for him/her. I have left my children orphaned, do not trouble them. I am leaving the

house, never to return". And when the Janazah is picked up the Ruh says: "O my fellow human beings! I beseech you in the name of Allah ﷻ! Do not hasten, let me hear the voices of my children and my family and my near and dear ones, as we will be separated today and I will remain separated from them until the day of Qiyamah".

And when the Janazah is carried away, it says: "O my friends, O my Brothers, O my adolescent children! Do not fall into the deception of this world in the manner that I did. May this world not keep you entangled in the luxury and luxurious life which it has to offer.

Look! Whatever wealth has been accumulated by me has fallen to my heirs and successors and not one of them is prepared to take even an iota of one of my sins".

And when the Janazah Namaaz has been performed and some friends and acquaintances start to turn away, the Ruh says: "O my brothers! The deceased is eventually forgotten. But do not forget me already before I have been interred. Oh Friends, you seem to think I am bad, but mark this moment as a benefit for me, as I have accumulated wealth which I have left behind for your benefit, so do not deprive me of the benefits of charity. I have given you knowledge of the Holy Qur'an, do not let me suffer the misfortune of no Du'a".

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- It is advised that the Ghaasil protects the dignity of the deceased at all times and in all circumstances by ensuring that the O-rah (the private parts) of the deceased male and female remain obscured from view. This is a comment by Ustaad Rawoot and the translators who discussed the development of practices at the time of Janazah while reviewing this chapter.

It is narrated by Ibn Qulaba ؓ that he saw a Maqbarah (Cemetery) where all the Qabars were split open. All the deceased had emerged and were sitting down, each bearing a tray of light in front of him/her. But a person, who was a neighbour of mine, was sitting in darkness as there was no light in front of him. I asked him why he had no light.

He said that the children of these people and their acquaintances are making Du'a for them and give Sadaqah (charity), which is why these people have light in front of them. And my son is a Faasiq (a sinner), neither does he make Du'a for me, nor does he give Sadaqah in my name, which is why I remain in the dark - and it is for this reason that I feel ashamed amongst all these fortunate ones.

Ibn Qulaba ؓ narrates that "Upon becoming aware, I awoke and called upon the man's son and related to him the things I had witnessed". The man's son said: "Holding you as witness, I repent from being sinful and debauched, and declare that I will always make Du'a for my father and give Sadaqah in his name".

Ibn Qulaba ؓ says further that after a lapse of time, he, in a dream visited that self-same Maqbarah and found it in the very same condition. This time, from the platter in front of the very same person who was in darkness, there emanated such a Nur (Divine Light) that outshone the sun.

Upon seeing me, he said: "Jazakallah Khair (May Allah ﷻ compensate you with good) O Ibn Qulaba ؓ. Because of you I am freed of darkness, regret and persecution."

It is narrated that in the City of Alexandria, Malak-ul-Maut (ملاك الموت) became apparent to a person.

That person asked: "Who are you?"

Malak-ul-Maut (ملاك الموت) replied: "I am the Angel of Death". The man started to tremble.

Malak-ul-Maut (ملاك الموت) asked the man: "Why are you panic stricken. Are you afraid of going to hell?"

The person said: "Yes."

Malak-ul-Maut (ملاك الموت) responded: "Say something such that I may record it which will become your Salvation".

The man responded: "Please write something good".

Malak-ul-Maut (ملاك الموت) wrote down:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Beginning) In the Name of Allah (ﷻ) - the Most Beneficent, the Most Merciful.)

and said: "This is what will save you from Hell".

The translator says that in death, man does not suffer any loss – because the Ruh remains immortal. The beloved Prophet (ﷺ) stated in Arabic:

إِنَّمَا خَلَقْتُمْ لِلْأَبَدِ

that is to say – "You have been created to live forever".

The translator says that we should all become conscious that when some limbs become useless, the Ruh does not suffer any loss. [In this very same manner, one should keep in mind that even if all the limbs lose their usefulness, no loss is incurred by the Ruh (the Soul)].

Thus fearing death is fruitless. One needs to refrain from bad deeds as this will cause pain and punishment after death. But the person who has lived, in [embodying] Ibaadah (devotion), Takwa (Piety) and Imaan (integrity) will have much to gain from death. Because death brings release from the very high level of anguish and struggle, and the deceased finds just remuneration for the hard labour of this life.

And we are informed that Death is a bridge that links a friend to another Friend (ﷻ).

In the 'Sab'a Sinabil' it is written, a Wali at the time of his death was joyously laughing and someone said: "What a strange sight; at the time of death - laughter?"

A couplet from an anonymous poet: “The one who is truly in love, lives when
the entire span of the veil is lifted.”

And from Maulana Rumi رحمۃ اللہ علیہ who stated in his رحمۃ اللہ علیہ Mathnawi Shareef:

“The truth is that those who embezzle always fear stock-taking (the reckoning) and those whose affairs are in order:

- Why should they fear? The disbelievers wish to live for thousands of years. But upon reaching there, they will say:
- “Had we but lived a shorter life, we would have been saved from committing sin upon sin”.

And one death is such that you consider the whole world mortal and that only Allah ﷻ is Ever Living.

The other death is such that you immerse yourself in the thought that you truly see Allah ﷻ in everything”.

Reference: (Mathnawi Shareef)

Maulana Rumi رحمۃ اللہ علیہ ends this in his رحمۃ اللہ علیہ Mathnawi Shareef repeating the Qur’anic reminder that everything living will taste death, except the Creator ﷻ and the return of all, is unto Allah ﷻ.

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Chapter 12: About Ritual Mourning and Lamentation

We are informed that whosoever tears their clothes or beats their chest in time of difficulty, is in fact picking up a dagger to fight against Allah ﷻ.

And the Beloved Messenger ﷺ says that the individuals, who (in retaliation) paint their door black, wear black clothes, ruin their own homes and destroy trees, will have the amount of houses built for themselves in Hell, to the equivalent amount of hairs on their body. It is as though they partook in the murder of 70 Messengers ﷺ of Allah ﷻ, and their fasting as well as their worship will not be accepted.

For as long as there is evidence of exaggerated mourning, the graves of those (guilty of this) will be made narrow and they will endure a severe reckoning.

And all the Angels ﷺ on earth and in the heavens will send curses upon them and a thousand sins will be recorded against their names.

And they will on the Day of Reckoning, exit their graves naked.

And those who tear their clothes when they suffer difficulty will have their Deen shred into pieces by Allah ﷻ when they come into His ﷻ Presence.

And those who smack themselves about their face and pull at their mouth; such are the ones who will not be granted the honour of seeing Allah ﷻ.

It is written in the Hadeeth that whosoever screams, hits themselves and cries (incessantly) in times of difficulty, Malak-ul-Maut ﷺ comes to their door and says:

“What kind of shouting is this? Against whom are you venting your anger? If you are upset with me, it is useless, for I am merely an obedient servant.

I come by the order of Allah ﷻ. I have come not a moment too soon. I have not lessened any blessed moment of your life. And I have not deprived you of even a single grain of sustenance. I am not here to cause oppression upon you. And if you are upset at the decision of Allah ﷻ then you have just become a Kaafir (an infidel).

And I swear by Allah ﷻ that I will come to you again and again and again until the Day of Resurrection”.

Faqih Abul Laith ﷺ has said: Excessive wailing, crying, screaming and lamenting are Haraam. And only the welling of tears in the eyes is permitted. Sabar (resolve) is recommended. Allah ﷻ says: “The fact is that the reward for the one, who possesses Sabar, is innumerable.

And the Beloved Messenger ﷺ said about those who indulge in lamenting as well as those around them who listen to it: “Allah ﷻ, His ﷻ Angels ﷺ and mankind curse them”.

When Sayyidina Ali bin Husain bin Ali ﷺ was taken from this world, his wife visited his Qabar for a whole year. After a year when the tent was picked up, a voice was heard saying: “The person whom you have been mourning is gone”.

And the Beloved Messenger ﷺ said upon the death of Sayyidina Ibrahim ﷺ that tears welled up in his ﷺ eyes.

Abdur-Rahman Bin ‘Ouf ﷺ asked: “O Beloved Messenger ﷺ, did you not forbid crying?”

The Beloved Messenger ﷺ said: “I forbade two sounds; the one is wailing and the other is lamenting in a sing song manner; and to scratch one’s face and intense grief (indicating displeasure) and to tear one’s pocket (as a sign of grief). Tears are a sign of mercy, for Allah ﷻ enters this quality in the hearts of the merciful”.

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- The word راگ (a combination of musical notes which creates the correct mood for the time and the occasion) appears in other books as well, and in some, the word مزمار (Musical instrument) is used.
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Then said: “The heart becomes sad and the eyes well up with tears in your absence, O Ibrahim ﷺ”.

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- The Translator says that Muslims tormented with difficulty must choose patience and let not as much as a complaint, even in jest, pass their lips. It is a deeply serious sin. In fact impatience leads to Kuf’r (infidelity). This is rife amongst the women of India. Their husbands should prevent them from partaking in this.
-

Bukhari and Muslim have narrated from ‘Abd-Allah bin Mas’ood ﷺ that the Beloved Prophet ﷺ said: “He is not of us (out of the fold of Islam) whosoever smacks his face, tears his pocket and screams (meaning lamenting) which is the copying of the customs of the infidels.”

‘Amr bin Husayn ﷺ, Abi Hurairah ﷺ and the Beloved Messenger ﷺ came upon a Janazah at which the people had removed their coverings as a sign of mourning and were clothed only in their shirts whilst proceeding with the Janazah.

The Beloved Messenger ﷺ asked what this ignorant behaviour is.

For the purpose of them understanding, said:

“Do you wish that I pray for your forms to be changed into that of bears or monkeys?”

When the people heard this they put their coverings back on and ceased to behave in this manner. Such a practice when afflicted with difficulty is not correct.

However, with reference to the difficulty that is faced by a Nabi ﷺ or a Wali ﷺ; they will not be stopped from crying uncontrollably even to the extent that their eyes become as white as that of Nabi Ya'coob ﷺ.

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- The eyes of Ya'coob ﷺ became white in the grief caused by the separation of his beloved son Nabi Yusuf ﷺ which lasted just under forty years.
 - Ya'coob ﷺ used to take his ﷺ deep-seated agony to heart but no complaint ever crossed his ﷺ tongue.
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Because in the matter where man has no control over his circumstances he will not be called to account.

-
- This is so, for Allah ﷻ does not burden a soul an iota more than it can bear.
-

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Chapter 13: About Resolve

We are informed by the Beloved Messenger ﷺ that Allah ﷻ said that which was written first on the Divine Tablet is the following: “I am Allah ﷻ. None is worthy of worship but Me ﷻ - Muhammad ﷺ is My ﷻ slave ﷻ and My ﷻ messenger ﷻ”.

The best amongst all of My ﷻ creation are those who bow their heads in accordance with My ﷻ Directive. And practice patience in facing whatever calamities I ﷻ may test them with. And those who are grateful and show gratitude for the bounties with which I ﷻ bless them, will be counted amongst the sincere and will be raised up amongst the sincere on the Day of Resurrection. And those who are not obedient to Me ﷻ and do not show patience upon suffering calamities sent by Me ﷻ and who are not grateful for My ﷻ bounties, must leave from under the sky that I ﷻ have created and go look for another Lord, other than Me ﷻ.

Hazrat Ali كريم الله وجهه الكريم informs us that there are three kinds of patience/resolve:

- 1: To worship and obey with patience, meaning to continually make ‘Ibaadah and not to become exasperated at the effort.
- 2: To practice patience and refrain from sinning, meaning to prevent one’s body parts from committing sin and to stop one’s heart/ego from desiring to do wrong.
- 3: To have patience when calamities befall you.

So as for those who continuously practice patience, Allah ﷻ will Personally ﷻ on the Day of Reckoning, raise their status by a hundredfold in Paradise. The distance between each status will be like the distance between the earth and the sky.

And Allah ﷻ will Personally ﷻ grant whoever practices patience, refraining from sinning, that their status be raised by nine hundredfold. The distance between each status will be like the distance between the Empyrean and the depths of the earth.

And Allah ﷻ will Personally ﷻ grant whoever practices patience in the face of hardship that their status in like manner be raised by an amount of one thousand nine hundredfold.

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Chapter 14: About the Ruh leaving the Body

We are informed that in the final moments of death, the ability to speak ceases.

Four Angels الملكوت appear unto the person.

The first Angel الملكوت greets: "Peace be upon you. I am the guardian of your Daily Sustenance. I have searched from the East to the West (high and low) and was not able to find even one grain/morsel that is due to you. Now it is time for you to take leave of this world."

The Second Angel الملكوت greets: "Peace be upon you. I am the guardian of your water. I have searched high and low and have not found any drop that is due to you. Therefore, the blessed moment of your death has arrived."

The Third Angel الملكوت Greets: "Peace be upon you. I am the Guardian of your Breath. I have searched high and low and have not found any such place where you can take even one last breath. Your journey in this world has therefore come to an end."

The Fourth Angel الملكوت greets: "Peace be upon you. I am the Guardian of your time in this world and the tasks which you are to perform. I have searched high and low and have not found any such place where your ability to do anything is required. You therefore enter the path to meet your Creator ﷻ."

Then Kiraaman Kaatibain الملكوت (the ones responsible for recording ones good as well as bad deeds) appear and greet: "Peace be upon you. We are in charge of recording your state of affairs." They produce a dark sheet of paper and say: "Look at this." At the sight of this, the person who is ill breaks into a sweat, and the fear of reading what is on the paper makes the person look away from it, turning to the left and to the right, averting his or her eyes.

Then Malak-ul-Maut الملكوت comes accompanied by, on the right, the Angels of Mercy الملكوت and on the left, the Angels of Punishment الملكوت. Thus some souls are taken in a painful manner whilst others are taken in a pain-free manner. And upon reaching the Throat, Malak-ul-Maut الملكوت captures the Ruh. Malak-ul-Maut الملكوت hands the Ruh of the pious person to the Angels of Mercy الملكوت or the Ruh of the impious person to the Angels of Punishment الملكوت.

The Angels الملكوت then ascend to the Heavens with the Soul.

The Angels الملكوت are instructed to take the Ruh of the pious one to see the state of the body which it used to inhabit. The Angels الملكوت then place the Ruh in the centre of the house and thus the Ruh is able to see all that transpires in the house and is able to witness the condition of everyone in the house; for example, those who are crying and those who are not. The Ruh however, is unable to say anything. The Ruh then follows the Janazah to the Qabar.

And when the corpse is buried and the time of questioning has arrived; and some have said that for the sake of answering the questions, the Ruh is entered into the body as was the case when the

person was alive and is made to sit up for the purpose of being questioned. And some have said that only the Ruh is questioned and not the body.

And some have said that the Ruh only enters as far as the chest and not the entire body and some have said that the Ruh is placed between the Kafan and the body.

In short however, questioning does occur (believing in which is a pre-requisite as per the declaration of Faith). So, one must believe that the questioning in the Qabar and the punishment in the Qabar are indeed a reality.

One is advised not to delve too deep into the discovery of these conditions as Allah ﷻ has the power over all things.

Faqih Abu Laith رحمته الله said that whoever wishes to avoid the punishment of the Qabar, must do four things and must avoid four:

The four things one must do are:

- Be steadfast in your Salaah so that you do not become neglectful of it; and
- Recite the Quran Shareef regularly; and
- Be charitable (one has many options in performing this); and
- Say repeatedly: “SubhaanAllah ﷻ”

These four things will bring light to your Qabar and it is made wide.

And there are four things which must absolutely be avoided:

- Avoid telling lies; and
- Avoid embezzling; and
- Avoid Back-biting/mischief making; and
- Keep yourself clean and pure of urine. (do not allow urine to dirty your person or your clothes)

The Beloved Prophet ﷺ said: “Keep yourself clean and pure from urine, for it is often the reason for being punished in the grave.”

Munkir المنكر and Nakeer النكير arrive, ripping the earth with their hands and seating the person upright and ask:

- Who is your Lord?
- Who is your Messenger?
- What is your Religion?

So if the person is pious, the answer will be: “My Rabb is Allah ﷻ and my Messenger is Hazrat Muhammad ﷺ the final most beloved Prophet ﷺ and I follow the religion of Islam.”

Then the Angels الملكوت say: "Sleep the sleep of the newlywed." And allow the person to see his/her station in Jannat. Both Angels الملكوت then ascend with the Ruh and place the Ruh in a lantern which is suspended beneath the Empyrean.

It is narrated by Abu Hurairah رضي الله عنه that the Beloved Prophet صلى الله عليه وسلم said: "Allah ﷻ states that upon whoever I ﷻ want to shower My ﷻ Mercy and My ﷻ Forgiveness, I ﷻ will cause them to suffer illness or poverty or sorrow and if after all this there is any balance or remainder of sin, then at the time of his/her death, I ﷻ will be hard on him/her to the point that when he/she meets Me ﷻ, it is in a state of complete and utter purity.

And whomsoever I ﷻ do not wish to forgive, I ﷻ gift them happiness and success. And I ﷻ give them in abundance to the point where their reward is equal to the good that they have performed.

If after all of this there are any good deeds left then his/her departure from this world will be made easy. So he/she appears before Me ﷻ empty handed."

Aswad رضي الله عنه heard Sayyidina Ayesha رضي الله عنها relate the Beloved Prophet صلى الله عليه وسلم saying that Allah ﷻ gives the committed believer who endures as much as a prick of a thorn one reward, and deletes one sin. And that the body ignored by sickness is not a blessed one.

It is written in the Hadeeth that when a committed believer is in the final stages of life, Angels الملكوت with faces white, shining like the sun, make an appearance. They bring a Kafan and fragrance from Jannat. Then Malak-ul-Maut الملكوت comes at the head-side of the bed of the person and says: "Emerge, O satisfied one! And approach the Mercy and Forgiveness of Allah ﷻ." The Ruh leaves the body.

The Ruh is taken to the Heavens and the doors of all Seven Heavens open up. And everyone there refers to this person with good titles and good names. And then his/her name is recorded in the Domain Of Excellence beyond the Seventh Heaven.

Then it is ordered that the Angels الملكوت return the Ruh to the Earth.

مِنْهُمَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ مَرَّةً أُخْرَى

Allah ﷻ says: "We have made you from this earth and return you to it; and We ﷻ will raise you out of it."

Thus the Ruh is placed back in the body, whereupon Munkir الملكوت and Nakeer الملكوت commence their questioning.

And once the questions have been answered correctly, a voice is heard saying: "My ﷻ worshipper has spoken the truth, lay the floors of heaven for him and adorn him in heavenly robes and open the doors of heaven so that the air and fragrance reach him, and make his Qabar wide as far as the eye can see."

When the Angels الملكوت have completed their task, a person, immaculately dressed and enveloped in fragrance approaches the deceased presenting glad tidings.

The deceased asks: "Who are you? May Allah ﷻ shower His ﷻ Blessings upon you! I have never seen anyone as beautiful as you in the world."

The Man replies: "I am your good deeds."

And when the infidel passes on, Angels ﷻ descend from heaven bearing clothing of punishment and dress the deceased in it.

And Malak-ul-Maut ﷻ appears at the head of the bed where the individual is and wrests the Ruh in a merciless manner. When the Ruh has been removed, all of creation in the Heavens and on the Earth except for Man and Jinn curse that Ruh. The Ruh is taken up into the heavens and a voice is heard instructing the Angels ﷻ to take it back to its resting place and the Angels ﷻ return it to Earth.

After this Munkir ﷻ and Nakeer ﷻ approach in a terrifying form; appearing to the deceased with their eyes exhibiting piercing looks, flashing bolts of lightning as they come, tearing the Earth apart.

All of this becomes apparent to the non-believer who is made to sit up and is asked: "Who is your Lord?" And he replies: "I do not know."

Then the Angels ﷻ strike him heavily from two sides, like a pincer, such, that even if all of Creation were in the same spot, Creation itself would not be able to bear the blow. He is struck so hard that his ribs and bones are strewn all over the place.

Then a dirty man with an ugly face appears before him and says:

جَزَاكَ اللهُ شَرًّا

"May Allah ﷻ save you from your evil deeds."

"You were reluctant to obey Allah ﷻ and were cunningly and willingly inclined to commit sin upon sin."

The Deceased asks: "Who are you? I have never seen a person as ugly as you in my life."

The man replies: "I am your evil deeds." Then the doors of Hell are opened so that the deceased can see his/her station in Hell. And he/she remains in that state until the day of resurrection.

It is written in the Hadith that whosoever passes away on the day of or during the night preceding Jum'ah, Allah ﷻ grants that person the joy of being freed from the punishment of the grave.

It is narrated by Abu Imamah Baah-li ﷺ that when the body is placed in the Qabar ﷻ, an Angel ﷻ comes to sit by the head-side and hits with a club so hard that the bones are all scattered all over and a fire is lit inside the Qabar. Then the Angel ﷻ says: "Get up, by the Order of Allah ﷻ." The deceased sits up and then screams a scream so loud that all of Creation besides Man and Jinn hear.

The deceased then says: "Why are you tormenting and punishing me? I used to perform Salaah and fast during the ninth month of the Islamic Calendar." The Angel ﷻ answers: "The reason why I am

punishing you is that one day you had gone to an oppressed person who pleaded with you for help. Even though you could help, you chose not listen to his plea. And there was a day when you performed Namaaz but you did not make sure that you were free from the stains of urine.”

It is written in the Hadith that whoever comes across an oppressed person and does not heed his/her plea, will be lashed 100 times with a whip of fire.

It is narrated by Abdullah Bin Umarؓ that the Beloved Prophetﷺ said: “Allahﷻ will seat four groups of peoples on Pulpits of Divine Light and will enter them into Mercy.

People asked: “Who is that O Beloved Prophetﷺ?”

The Beloved Prophetﷺ responded: “The one who feeds the hungry; who honours the one who goes for Jihaad; who helps the weak; and who heeds the plea of the oppressed.

Anas bin Malikؓ relates that the Beloved Prophetﷺ said that when the deceased is placed in the Qabar and the soil covers him/her and the people refer to him/her as the one who was noble and was their leader, the Angels﷉ say: “Do you hear how they address you? As: ‘O noble one, O pious one’? Do you hear this? That you were pious?” The deceased replies: “I am but a servant. They are the ones who address me as pious. What am I to do? Oh my people! I was not noble.” When the punishment of the Qabar is inflicted, he/she screams and pleads:

وَإِكْسَرُ عَظْمَاهُ وَأَمْوُضِعَ نَدَامَتَاهُ وَاعْفُ سِوَا لَاهُ

“Alas! How the bones are broken.”

“This is no place for regret or repentance.”

“This is a place of harsh punishment”.

It is narrated about whoever remembers Allahﷻ throughout the night on the first Thursday Night of Rajjab that Allahﷻ says to the Angels﷉: “Iﷻ am making you witness that Iﷻ have forgiven this person.”

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Chapter 15: About the Angel **الملك** who approaches the Qabar before Munkir **الملك** and Nakeer **الملك** arrive

Abdullah Bin Salaam **رضي الله عنه** narrates that the beloved Prophet **ﷺ** said: “Oh ibn Salaam, prior to Munkir **الملك** and Nakeer **الملك** approaching the deceased in the Qabar, an Angel **الملك** from whose face light radiates like the sun approaches, who is named “Rumaat **الملك**”.

Rumaat **الملك** causes the deceased to sit up and says to him/her: “Write down whatever good or bad you have done.” The deceased answers: “How do I write? I do not have any paper, pen or ink.”

Rumaat **الملك** responds: “Use a piece of your Kafan as your paper, your finger as your pen and your saliva as your ink.”

The good deeds are written by the deceased but when the bad deeds are to be written, hesitancy is obvious as the feeling of shame takes over.

Rumaat **الملك** says: “When you committed these, you were unashamed of Allah **ﷻ** and now you feel shame?”

At which point the Angel Rumaat **الملك** lifts a mace and compels the deceased to write down the sins as well. Helplessly, the deceased starts writing the bad deeds which were committed.

Rumaat **الملك** instructs the deceased to fold the Kafan and stamp it with his/her nail, and the deceased complies.

The Angel Rumaat **الملك** hangs the Kafan on the neck of the deceased, where it remains until the Day of Reckoning.

Allah **ﷻ** says:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

*And We **ﷻ** have attached the individual's destiny to his/her neck.*

At which point Munkir **الملك** and Nakeer **الملك** arrive.

And in the same manner on the Day of Resurrection when all will be called to book, one will be asked to read out one's book of deeds. The individual will read out all the good deeds but will hesitate in reading the bad deeds. Allah **ﷻ** will ask: “Why do you not read?”

The individual will respond: “Oh Allah **ﷻ**! I feel ashamed in Your **ﷻ** presence.”

Allah **ﷻ** will respond: “You felt no shame whilst in the world. Now you do?” The individual will now feel remorse, but remorse at this juncture will bear no benefit.

Then the order will be issued:

خُذُوهُ فَغُلُّوهُ ۖ ثُمَّ الْجَحِيمَ صَلُّوهُ ۖ

*“Grab this individual,
place an iron collar round his neck and
seat him/her in the midst of the intense fire”.*

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Chapter 16: About Munkir and Nakeer

It is written in the Hadeeth that when the deceased is placed in the Qabar, two black Angels with glaring blue eyes arrive.

Tearing up the earth, they approach the head. The individual's Namaaz then says: "Do not approach from this side as this person has made Sajda during the dark hours, out of fear for this very day."

They then approach from the right and the individual's Sadaqah says: "Do not approach from this side as this person has continuously given Sadaqah out of the fear of this place."

They then approach from the left and the individual's Fasting says: "Do not approach from this side as this person used to suppress his/her hunger and thirst and controlled his/her heart out of the fear for this very day."

They then approach from the feet and individual's Jum'ah Namaaz says: "Do not approach from this side as he/she walked to Namaaz out of the fear of this place."

Then the deceased is awakened and is asked: "What do you say about Hazrat Muhammad?" The deceased replies: "I attest to him being the final Messenger." Then the Angels let the person sleep peacefully and leave.

And the wisdom behind the questioning by Munkir and Nakeer is that at the time of the creation of Nabi Aadam, the Angels had tauntingly questioned Allah for doing so and said: "Oh Allah! Why did You create someone such that will be the cause of mischief and bloodshed on earth?"

And Allah had replied: "What is known to Me is not known to you."

Therefore Allah sends Munkir and Nakeer, so that they can present to the Angels the statement of the Kalimah and Imaan by the deceased. For in every matter, no less than two witnesses are required.

And when Munkir المنكر and Nakeer النكير have completed presenting their evidence, Allah ﷻ says: “Oh My ﷻ Angels! ﷻ have taken his/her life and distributed his/her belongings and possessions amongst strangers, and have had his/her spouse remarried and placed his/her servants and slaves in the care of others.

Then, when questioning took place, he/she sang My ﷻ praises and repeated My ﷻ Kalimah, so that you realise that whatever I ﷻ know, you do not.”

The translator says that Sheikh Abdul Haqq, the Muhaddith of Delhi رحمته has also said: “At the time of questioning, the deceased is shown the Magnificence of the beloved Prophet ﷺ.”

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Chapter 17: About the Kiraaman Kaatibain

It is written in the Hadeeth that every person is accompanied by two Angels. The Angel on the right records all the good deeds without a witness and the Angel on the left records the bad deeds of the person but not until making the other a witness. They exchange places when a person is seated. And while the person is walking, one Angel is in front and the other behind. When the person sleeps, one is at the head and the other at the foot.

Another narration is that a person is accompanied by five Angels, two for the night and two for the day and one who remains with one permanently.

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

Here the word **معقبات** refers to the “day and night” Angels.

Meaning: These are the Angels of Allah, protective over mankind, protecting them from Jinn, (evil-doing) man and the Devils and Demons etc., by the order of Allah. And the beloved Prophet says that the Angel of the right hand side is a guide and controls the Angel of the left hand side so that when Mankind sins and the Angel of the left hand side intends to record it, the Angel of the right hand side says: “Stop!”

The Angel of the Left hand side stops for seven blessed moments. And if in those seven blessed moments the person repents and seeks forgiveness, the Angel does not record anything. And if he/she does not, only one sin is recorded.

When the deceased is laid to rest in the Qabar, the two Angels approach Allah saying: “Oh Allah! You have appointed us to record all the deeds of the deceased. Now that the person is deceased, grant us permission to enter into the heavens.” Allah responds saying: “The Heavens are full of Angels who praise Me continuously so you sit at the Qabar of My servant and make Tasbeeh, Tahleel and Takbeer continuously; and record that for the benefit of my servant until such time as I raise My servant from the Qabar. They are called the Kiraaman Kaatibain because when they have recorded good deeds they happily take it to the heavens. And when the good deeds are presented to Allah, they are attested to by the Kiraaman Kaatibain.

And when the bad deeds are recorded, it is with a heavy heart that they take these up.

Allah says “Oh Kiraaman Kaatibain! What did My servant say?” They remain silent until Allah asks for a second and a third time. They say: “Oh Allah! You are the Concealer of

wrongdoing and sin. You ﷻ have ordered your ﷻ servants to conceal the defects of each other and they read Your ﷻ Quran every day.

وَأَنَّ عَلَيْكُمْ لِحَافِظِينَ كِرَامًا كَاتِبِينَ

And they praise us ﷻ and they say that we ﷻ are generous.

So, conceal their defects as You ﷻ are the Knower of all that is unknown.

The translator says that in many books of Hadeeth it is written that the Angels ﷻ constantly implore Allah ﷻ for the forgiveness of the committed believer.

The translator also adds that: "In my understanding, the reason for this is that to commit to a belief system always has an effect, meaning that whosoever is a follower of someone, benefits from that someone. But on condition that his/her belief is sound, not causing dissension nor being ineffectual.

So those who are of the community of the beloved Prophet ﷺ (who have entered the next world), continually derive unseen benefits from all of the Prophets ﷻ. And it is for this very reason that so much reward is gained from doing so little.

الْحَمْدُ لِلَّهِ يَمَلَأُ الْمِيزَانَ

This is the very reason why the latter community will overtake the former.

نَحْنُ الْأَخْرُؤُنَ السَّابِقُونَ

And in the same way we believe in all the Angels ﷻ. Therefore, we also derive all kinds of benefits from them ﷻ.

And Allah ﷻ knows best.

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