



*Assalato Wasallaamo 'Alaika Yaa Rasool Allah*  
صلى الله عليه وسلم  
*Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah*  
صلى الله عليه وسلم

# Freedom from Punishment of the Grave

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## Foreword

Hai Gaafil Woh Kya Jagah Hai Jahan  
Paanch Jaatey Hain Chaar Phirtey Hain

(Alas O Forgetful One, What Is That Place  
Where Five Go, Only Four Return?)

(Sarkaar A'ala Hazrat)

Death is a reality from which no person can escape. Allah Ta'ala has stated:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul is to taste death...”

(Surah Aal e Imran Verse 185)

No one can flee from the iron clad grip of death. Allah Ta'ala has stated:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى  
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“Say you, 'the death from which you flee, is certainly going to meet you, then will you be returned to Him Who knows everything hidden and open and He will inform you as to what you had done.'”

(Surah Jum'ah Verse 8)

The time of death of each person has already been appointed and death cannot be brought forward or delayed from that appointed time even by a moment. Muslims are drowned in obtaining the pleasures of this world in such a way today that they have forgotten the concept and reality of answering for their deeds in the hereafter.

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Remember! Tomorrow on the Day of Judgement, Allah Ta'ala will ask us to account for each second of our lives; the questions and answers in the grave, the troubles and difficulties have all been determined by Allah Ta'ala. Muslims assume that they can live their lives as they please in this world; however, that is not the case. If we spend our lives doing good deeds, and according to the Orders of Allah Ta'ala then we will be blessed with comfort in the grave and will obtain freedom from punishment.

Respected readers! In this small booklet, deeds are explained through Hadith and narrations which can be a means of comfort in the grave and freedom in the hereafter.

May Allah Ta'ala forgive the readers, all Muslims, and the author and grant them all peace in the hereafter, Aameen.

Seeker of supplications and forgiveness,

**Mohammed Shakir Noorie**

Ameer – Sunni Dawat e Islami

## Freedom from Punishment of the Grave



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صلى الله عليه وسلم

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Punishment of the grave is a reality whose evidence can be found in the Qur'an and in Ahadith. It states in the Qur'an:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

**“The Fire, they are exposed thereto morning and evening, and the day when the Hour shall come, it shall be ordered, cause the people of Firaun to enter the most grievous torment.”**

*(Surah Mo'min Verse 46)*

The renowned commentator and famous scholar Hazrat 'Allama Na'eemuddin Muradabaadi 'Alaihir Rahmah states that this means they are burned in the fire of hell. Hazrat Ibn Mas'ood Radiallaho Ta'ala 'Anhu stated, “The souls of the people of Firaun (in the form of black birds) are placed in front of the fire each morning and evening and they are told that this fire is your abode and this will be done until the Day of Judgement.”

**Point:** This verse can be used as proof of punishment of the grave. It is reported in Hadith in Bukhari and Muslim that the deceased is shown his abode every morning and evening. Those who are destined for Paradise are shown Paradise and those condemned to hell are shown hell and they are told that this will be your abode on the Day of Judgement.

Let us present some additional Ahadith which prove that punishment of the grave is a reality.

Hazrat Abdur Rahman bin Samrah Radiallaho Ta'ala 'Anhu narrates that one day Rasool Allah صلى الله عليه وسلم came and said, “Last night I saw an amazing dream in which the Angels came to seize the soul of a person, but his service and obedience to his parents shielded him and he was saved. Punishment had overpowered another person but his

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ablution (Wudhu) saved him. One person was surrounded by the devils (Shayateen) but the remembrance of Allah Ta'ala saved him. The Angels of punishment had surrounded another person but his Prayers (Namaz) saved him. I saw another person whose tongue was hanging out of his mouth due to thirst. He was approaching a stream to quench his thirst but was being turned back. Suddenly his Fasts came and quenched his thirst. There was a group of Prophets 'Alaihimus Salaam sat in a circle and a person was attempting to go and sit amongst them but he kept being pushed away. Suddenly his compulsory bathing (Ghushl e Janaabat) came and made him sit next to me. One person was completely surrounded by darkness and his Hajj and 'Umrah came and illuminated him.

I saw a person attempting to speak to Muslims but no one was willing to talk to him; his kindness towards others came and told the other Muslims to speak with him. Fire was approaching the face and body of a person who was trying to save himself with his hands; his charity came and saved him. 'Zabaaniyah's (a specific kind of Angel) had surrounded a person but his 'invitation to good' (Amr bil Ma'aruf) and 'and forbidding from evil' (Nahi anil Munkar) came and saved him, and handed him to the Angels of mercy. A person was sat respectfully on his knees but there was a veil between him and the Lord; his good manners and character came and removed the veil and allowed him to meet with the Lord. A person's book of deeds was given in his left hand when suddenly his fear of Allah Ta'ala came and handed him his book of deeds in his right hand. The weight of a person's good deeds was very light on the weigh scale; his generosity came and his good deeds became very weighty. A person was on the edge of Hell but his fear of Allah Ta'ala came and saved him. A person had fallen into Hell but those tears that he had shed out of fear of Allah Ta'ala came and he was saved. A person was standing on the bridge (Pul Sirat) and was shaking like a leaf, but his favourable view of Allah Ta'ala (Husn e Zan) came and saved him, and he crossed the bridge safely. A person went to the door of Paradise but it was closed. His testimony of Monotheism came and opened the door and he was able to enter Paradise. Some people's lips were being cut and I asked Jibreel about them. He replied, 'these

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are the people who used to backbite and tell tales in public.' Some people were hanging by their tongues and I asked Jibreel 'Alaihis Salaam about them also. He replied, 'these are the people who used to falsely blame others.'"

Qurtabi Rehmatullahi Ta'ala 'Alaih states that this Hadith is very majestic in which such safe deeds are mentioned that keep a person safe from specific calamities and misfortunes. (Tibraani, Tirmidhi)

Bukhari and Baihiqi report, on the authority of Hazrat Samurah bin Jandab that Rasool Allah ﷺ would often say to his Companions, 'Who among you had a dream last night?' Then anyone who Allah willed would recount his dream. One morning he said to us, "During the night two men came to me and said to me, 'Come on!' So I went with them. We came to a man who was lying on his back while another man was standing over him with a stone which he dropped onto his head and crushed it. Then the stone rolled away from him and he went after the stone to retrieve it. When he returned to him, his head was whole again and had become as it had been in the first place. So he went back and hit him as he had done the first time. I said to them, 'Glory be to Allah! Who are these two?' They said, 'Go on! Go on!' We went on and came to a man lying on his back and there was another man standing over him with an iron hook. He went to one side of his face and cut open the side of his mouth until it reached the back of his neck and then his nostril to the back of his neck and his eye to the back of his neck. Then he moved to the other side and did the same thing as he had done to first side. When he finished that side, the first side had become whole again. Then he did the same thing all over again. I said, 'Glory be to Allah! Who are these two?' They said to me, 'Go on! Go on!' and we went on until we came upon something like an oven. There was lots of noise and clamour coming from it. We looked down into it and it contained naked men and women. The flames would come at them from underneath, and when those flames reached them, they cried out. I said, 'Who are they?' They said, 'Go on! Go on!' and we went on until we came to a river of red blood. In the river there was a man swimming and on the bank of the river was a man who had many stones with him. When that swimmer swam and reached the one who

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had gathered the stones, he forced his mouth open and made him swallow a stone. Then he would begin to swim and would come back to him again. Whenever he came back to him, he forced open his mouth and made him swallow a stone. I said to them, 'Who are these two?' They said to me, 'Go on! Go on!' and we went on until we came to a man with a repulsive appearance - or the most repulsive man you have ever seen. He was at a fire which he was kindling and which he was running around. I said to them, 'Who is this?' They said to me, 'Go on! Go on!' and we went on until we came to a green meadow with every type of spring flower in it. There was in the middle of the meadow a man so tall that his head was in the sky. Around the man were a number of children whom I have never seen. I said, 'Who is this? Who are those?' They said to me, 'Go on! Go on!' and we went on until we reached a huge tree and I have never seen any tree bigger or more beautiful than it. They said to me, 'Climb it.' We climbed it and came to a city built of gold and silver bricks. We came to the door of the city and asked for it to be opened and it was opened for us and we entered it. We were met by men half of whose physique was the most beautiful you have ever seen and the other half was the ugliest you have ever seen. The two said to them, 'Go and plunge into that river.' There was a wide river flowing there whose water was pure white. They went and jumped into it and when they returned to us, that evil had left them and they had the most beautiful form. They said to me, 'this is the Garden of Eden (Jannat e 'Adn), and this is your abode.' I raised my eyes upwards and there was a castle like a white cloud. They said to me, 'This is your palace.' I said to them, 'May Allah bless you, let me enter it.' They said, 'You will enter it, but not right now.' I said to them, 'Tell me what all the things I have seen tonight mean.' They said to me, 'We will tell you. The first man to whom you came whose head was being crushed with the stone is a man who memorised the Qur'an and then abandoned it and slept through the obligatory prayers. This will be his punishment until the Day of Judgement. As for the man you came to whose jaw was split to his neck, whose nostril to his neck and whose eye to his neck, he was a man who went from his house and told lies which spread everywhere he will be punished like this

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until the Day of Judgement. As for the naked men and women who were in something like an oven, they were adulterers and adulteresses. The man you came to who was swimming in the river and being made to swallow stones used to consume usury. The man with the disagreeable appearance who was at the fire, kindling it and running around it was Malik, the guardian of hellfire. The tall man in the meadow was Prophet Ibrahim 'Alaihis Salaam. The children who were around him are all those who were born and died in the natural state (fitrat).'" (The Companions asked, "Were the children of polytheists also amongst those children?" Rasool Allah صلى الله عليه وسلم replied, "Yes.")

"Those people who were half beautiful and half ugly are those who used to perform good deeds and commit evil acts. Allah Ta'ala forgave them and I am Jibreel and with me is Mika'eel."

Scholars state that this dream is definitive proof of punishment of the grave as the dreams of Prophets are revelations. (Sharhus Sudoor pages 149-150)

Ahmed, Ibn Abi Shaiba, Abu Dawood, Haakim, Ibn Jareer, Ibn Abi Haatim and Baihiqi etc all have reported, with a sound chain of authority, the following Hadith in which Hazrat Baraa narrates, "We attended a funeral prayer with Rasool Allah صلى الله عليه وسلم. The grave had not yet been dug when we got there. We sat around Rasool Allah صلى الله عليه وسلم in such a manner it was as though birds were sitting on our heads. He had a stick in his hand with which he was scratching the ground. He then lifted his blessed head and said two or three times, 'Seek Allah's refuge from the punishment of the grave.' Then he said, 'When the Angel of death comes to seize the soul of a pious person, he comes with a group of handsome Angels with beautiful faces. These Angels bring with them heavenly clothes and fragrances and say in a soft, sweet voice 'Come out O pure soul! Come towards the Pleasure and forgiveness of your Lord.' His soul leaves his body like a drop of water leaves a water jug. As soon as the Angel of death seizes his soul the Angels take his soul and wrap it in a heavenly shroud and fragrances. His soul begins to smell like the finest fragrances on earth. His soul is then taken towards the heavens. The

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residents of the heavens ask, 'What is this beautiful fragrance?' The Angels tell them the best name that the deceased person was known by on earth. They reach the worldly heavens and the heavens are opened up. The Angels of each heaven follow the soul until it reaches the next heaven and this continues until they reach the seventh heaven. Allah Ta'ala then states, 'Record My slaves book in the highest place (Illiyyin) and return him to the earth as I have created him from earth and will make him rise from the earth a second time.'

The soul of the deceased is then returned to his body and two Angels come and make him sit up and ask, 'Who is your Lord?' He replies, 'Allah.' They then ask, 'What is your religion?' and he replies, 'Islam.' Then they ask him, 'Who is this person who was sent amongst you?' He replies, 'That is Muhammad صلى الله عليه وسلم. The Angels will ask, 'How did you know? The believer will say, 'I recited the Book of Allah Ta'ala, believed in it and testified to it.'"

Upon this answer being given by a believer, a voice from the unseen will proclaim, 'My slave has spoken the truth. Lay for him the bed of Paradise. Dress him in the clothing of Paradise, and open for him a door towards Paradise.' Heavenly fragrances and the soft breeze of Paradise enter the grave and it is widened as far as the eye can see. Then a person will come to a (deceased) believer who will have a beautiful face and wearing attractive clothes which radiate musk. He will say to the deceased, 'Glad tidings to you about that thing which is pleasing you. Indeed, this is the day which you were continuously promised.' The (deceased) believer will ask, 'Who are you? Your face brings goodness.' The person will reply, 'I am your good deeds.' The deceased will say, 'O my Lord! Establish the Day of Judgement so that I can obtain my family and obtain that to which I am entitled.'

When the Angel of Death comes to seize the soul of a sinful person, he comes with a group of Angels (of punishment) with dark, frightening faces who have a coarse sack with them. Hazrat 'Izra'eel 'Alaihis Salaam sits by the head of the person and says in a very severe and stern voice, 'Come out O evil soul that was in an evil body. Come out, you deserve to be condemned and for you is boiling hot water, the pus of the dwellers of hell and similar things.' The Angels of Punishment ascend towards the heavens with the soul wrapped in

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the cloth of hell. An awful stench emanates from the cloth and when the Angels of the Heavens ask, 'Who does this abominable soul belong to?' The Angels tell them the awful name by which he was known on the earth. They take him to the worldly sky and try to enter it but they sky remains closed.

Allah Ta'ala then states, 'Record his book in the lowest place (Sijjin).' His book and soul are thrown in the lowest place. Rasool Allah صلى الله عليه وسلم then recited the following verse – **“And whoso associates anything with Allah, it is as he fell down from the sky and the birds have snatched him away or the wind blows him away to a distant place.”** (Surah Hajj verse 31)

His soul is then placed back in his body and two Angels come and make him sit up and ask, 'Who is your Lord?' He replies, 'Alas! Alas! I do not know.' They then ask, 'What is your religion?' and he replies, 'Alas! Alas! I do not know.' Then they ask him, 'Who is this person who was sent amongst you?' He replies, 'Alas! Alas! I do not know.' Upon these answers being given by a non-believer, a voice from the unseen will proclaim, 'This slave has lied. Lay for him the bed of hell, clothe him in the clothes of hell and open the door of hell towards him.' This is done and his grave is made so tight that his ribs are crushed against each other and then a man will enter his grave who will have an extremely hideous, repulsive face. His clothes will be extremely dirty, will smell profusely and he will say, 'Be happy. You are about to receive a tormenting punishment. This is the day you were warned about and were promised punishment.' He (the deceased) will ask, 'Who are you? Your face is extremely ugly and displays nothing but evil.' He will reply, 'I am your bad deeds.' The deceased will say, 'O Allah! Never establish the Day of Judgement.'" (Sharhus Sudoor pages 52-54)

Ibn Abi Shaiba, Bukhari and Muslim narrate on the authority of Ibn 'Abbas Radiallaho Ta'ala 'Anhuma that Rasool Allah صلى الله عليه وسلم passed by passed by two graves and said, "These people are not being punished for any large sin. Rather, one of them did not protect himself from urine splatter, whilst the other used to backbite." When Rasool Allah صلى الله عليه وسلم saw the punishment in the two graves, he took a green branch from a date tree and broke it in two and planted

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one piece on each of the graves. Upon seeing this act, the Companions asked, “O Prophet of Allah ﷺ, why did you do that?” Rasool Allah ﷺ replied, “Until these branches do not wither, their punishment will be decreased.”

Hazrat Miqdam bin Ma'di Karb narrated that Rasool Allah ﷺ said, “A Martyr will receive six things from Allah Ta'ala:

1. As soon as the first drop of blood is shed he is forgiven, and he sees his abode in Paradise.
2. He is saved from the punishment of the grave.
3. He will be protected from great fear or terror.
4. A crown of Majesty is placed on his head. One of the diamonds of this crown is better than the world and all that is in it.
5. He will be married to the best maidens of Paradise.
6. His intercession will be accepted for 70 of his relatives.”

(Tirmidhi, Ibn Majah)

My Beloved Prophet's ﷺ beloved followers! Death is a reality from which no one can flee. However if death occurs in the path of Allah Ta'ala, not only does the Martyr obtain Paradise but Allah Ta'ala forgives 70 of his relatives through the alms of his sacrifice. When this is the status of a Martyr, what can the status of Rasool Allah ﷺ be? Subhan Allah!

Hazrat Samman bin Sard and Khalid 'Urtafa Radiallaho Ta'ala 'Anhum both narrate that Rasool Allah ﷺ said, “The person who dies from illness of the stomach (abdomen) will enter Paradise.” (Tirmidhi, Baihaqi, Ibn Majah)

Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma reports that he asked a person, “Shall I give you the gift of a Hadith with which you will be happy?” The person replied, “Why not?” Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma said, “Recite Surah Mulk yourself and teach it you wife, children and neighbours because this is a Surah which will grant freedom. It will argue with Allah Ta'ala and will get you freed.”

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Hazrat Ibn Mas'ood Radiallaho Ta'ala 'Anhu reports that Surah Mulk is an obstacle, meaning that it stops the Punishment of Allah Ta'ala. When punishment in the grave approaches from the side of the head it is stopped and Surah Mulk says, "Do not approach him as he has learnt Surah Mulk." When the punishment tries to approach from the side of the feet, Surah Mulk says, "O punishment, go back because he used to stand on these feet and recite me." (Sharhus Sudoor)

Hazrat Khalid bin Ma'daan Radiallaho Ta'ala 'Anhu narrates that, "'Alif Laam Meem Tanzeel' (Surah Sajdah) will argue on behalf of the person in the grave and will say, "O Allah! If I belong to your Holy Book then please accept my intercession for him, and if I am not from your Holy Book then wipe me out from the Holy Book,' and it will be like a bird, covering him with its wings." (Daarmi)

Some pious people from Yemen narrate in 'Rauzur Riyaaheen' that they were returning after burying a dead person. They heard the sound of someone being beaten and they saw a black dog coming out of the grave. One of them said, "May you be cursed, who are you?" The dog said, "I am the bad deeds of the dead person." The Shaikh said, "Were you the one being beaten inside the grave or was the dead person being beaten?" The dog said, "Surah Yaseen and other Surahs were near him and were a barrier between me and the dead person; they beat me and chased me away."

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Nobody will be there to assist us in the darkness of the grave; only our good deeds will be there to help. If the tongue remains busy in the world in the remembrance of Allah Ta'ala and in sending blessings (Durood) upon Rasool Allah صلى الله عليه وسلم, then we will get peace in the grave, Insha Allah.

Hazrat Ibn Abbas Radiallaho Ta'ala 'Anhuma narrated that, "If a Person performs two Rak'ats Namaz after Maghrib on Friday and after reciting Surah Fatihah recites Surah Zilzaal fifteen times in every rak'at, Allah Ta'ala will remove the difficulties at the time of death, and will make easy the agonies of the grave. On the day of Judgment he will easily cross the bridge (Pul Sirat)." (Isbahani)

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Hazrat Anas bin Malik Radiallaho Ta'ala 'Anhu narrated that, "The person who dies on a Friday is safe from punishment in the grave."

Hazrat Anas bin Malik Radiallaho Ta'ala 'Anhu narrated that, "There is no punishment inflicted in the graves on the deceased in Ramadhan ul Mubarak." (Baihaqi)

Hazrat Ibn 'Umar Radiallaho Ta'ala 'Anhuma narrated that Rasool Allah صلى الله عليه وسلم said, "The person who performs Pilgrimage (Hajj) on behalf of his parents after they pass away will be saved him from the fire of Hell by Allah Ta'ala. Full reward will also be granted to those on whose behalf the Pilgrimage was done." He then continued on and said, "The best conduct and kindness is to perform Pilgrimage on behalf of the deceased members of the family."

My Beloved Prophet's صلى الله عليه وسلم beloved followers! If Allah Ta'ala has granted you the wealth and the ability then you should perform Pilgrimage on behalf of deceased members of the family. The person performing the Pilgrimage and the one for whom it is being performed will both be freed from the fire of Hell by Allah Ta'ala, Insha Allah.

Hazrat Thaabit Binani reports that when a person is placed into his grave his good deeds surround him. When the Angel of punishment comes one of his good deeds says, "Go away! Even if I was the only good deed here I would not let you near him."

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The good deeds are your best friends which do not leave your companionship even after death. Therefore you must appreciate and realise how precious your life is and spend it doing good deeds so that you will be granted peace in the grave.

Hazrat Ka'ab Radiallaho Ta'ala 'Anhu narrates that when Muslims are placed in the ground their good deeds surround them (Namaz, Fasts, Hajj, Alms). When the Angel of punishment comes from the direction of the feet the Namaz says, 'Get back because he used to stand on his feet and remember Allah Ta'ala.' The Angel of punishment will

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attempt to come from the direction of the head and the Angels will say, 'Go away because he remained thirsty for the sake of Allah Ta'ala.' Then the Angel tries to come from the front but Pilgrimage and struggle in the path of Allah Ta'ala (Jihad) block his path.

The Angel of punishment tries to come through the hands but the alms and charity become a barrier and will say, 'How can punishment and agony come to these hands when they used to distribute wealth?' Then this person is congratulated and it is said that you have succeeded in life and as well as in death. The Angels will then lay the bed of Paradise, they will make the grave as wide as the eyes of the person can see, and a lamp is lit that will stay bright until the Day of Judgement.

We find it very difficult to perform prayers, Fast, perform Pilgrimage, give charity and struggle in the path of Allah Ta'ala, but they are a means of peace on the Day of Judgement. Therefore you must not be lazy in performing the above mentioned worships so that you can be free from agony and torment on the Day of Judgement.

Yazid bin Abi Mansoor narrates that when the time of death approaches those who recite the Qur'an, the Angels of mercy will come to take out their soul. They Holy Qur'an will come out and say, "O Lord! His chest is my residence." Allah Ta'ala will say, "Leave him!"

Subhan Allah! My Beloved Prophet's *صلى الله عليه وسلم* beloved followers! Today Muslims waste their time by buying and reading books, magazines, novels, pornographic books, and song books etc. For the sake of Allah Ta'ala satisfy yourselves with the Holy Qur'an and try to memorise it so that the Holy Qur'an might become the means for the arrival of the Angels of mercy at the time of death, Aameen.

It is stated in Bukhari and Muslim that when a person dies all his good deeds end except for three things; continuous charity (Sadqa e Jaariyah), beneficial knowledge that has been imparted, and obedient children who supplicate for their parents.

My Beloved Prophet's *صلى الله عليه وسلم* beloved followers! If anyone digs a well to benefit people before they die, or they write or publish

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books, or prepare a few students, or leave behind obedient children, the deceased will also receive the reward of the good deeds of all of these even after he has left this world, Insha Allah.

Hazrat Jareer bin 'Abdullah Radiallaho Ta'ala 'Anhu narrated that if a person started any good new thing he will get the reward of all the people who do that good deed, without there being any decrease in the rewards of the people who did it. If anyone started a bad new thing, he will get the punishment equal to the punishment of all those who committed that act, without there being a reduction in their punishment. (Muslim Shareef)

Ibn Sa'ad narrates that Sulaiman bin 'Abdul Malik was told, "If you wish to remain protected in the grave then make a good, pious person your leader (Caliph)."

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "There are certain things for which a person continues to receive reward in the grave. Knowledge that is imparted, pious offspring, books that are written, partaking or donating towards building a Masjid, building a resting place for travellers, building a stream, digging a well, planting fruit giving trees for people to eat, giving charity etc are all things which reward a person even after he dies." (Ibn Majah)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! If Allah Ta'ala grants us the guidance then we should certainly try and perform the deeds mentioned above so that we can obtain the benefits even after we pass away from this world.

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that, "When Allah Ta'ala elevates the status of pious people in Paradise, the slave asks, 'O Allah! Why is my status being elevated?' Allah Ta'ala states, 'This is due to your children seeking forgiveness for you.'" (Bukhari)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! If we surround our children in a religious environment then they will remember us in their prayers and will supplicate for our forgiveness after we leave

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this world. Therefore, ensure that they are raised in an Islamic environment so that Allah Ta'ala forgives us through their supplications.

Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma narrates that Rasool Allah صلى الله عليه وسلم said, "The deceased in the grave is like a drowning person who is anxiously waiting for a family member or friend to come to his aid and save him. When someone does come to his aid, it is more beloved to him that all the treasures of this world. When living family members send rewards to the deceased, Allah Ta'ala grants the deceased rewards equivalent to mountains. The present from the living to the deceased is supplicating for their forgiveness." (Baihaqi)

Ibn Abi Dunya narrates that a pious person said, "I saw my brother in his grave and asked him, 'Do our supplications reach you?' He replied, 'Yes it comes in the form of bright clothes and we wear them.'"

Ibn Abi Dunya narrates that Abu Qalba stated that, "I came from Syria to Basra and entered a trench, performed ablution and performed two rak'ats prayer. I then placed my head on a grave and fell asleep. In my dream I saw that the person in the grave is saying to me that, 'You have caused me pain. I know this but you are not aware that we are not able to perform any deeds. The two rak'ats prayer that you performed is better than all the treasures of the world.' Then he said, 'May Allah Ta'ala grant the people of the world a great reward because when they send rewards to us they come in the form of a mountain of light.'"

It is reported that Hazrat Maalik bin Dinaar Rehmatullahi Ta'ala 'Alaih stated, "I entered a graveyard on Friday night (the night before Friday) and saw a glowing light. I said 'Laa Ilaha Illal Laah! It seems that Allah Ta'ala has forgiven the people in this graveyard.' I heard a voice from the unseen say, 'O Maalik bin Dinaar! This is a gift from believers to their believing brothers.' I asked the unseen voice who had sent this gift. The voice replied, 'A believer entered this graveyard, performed ablution well, performed two rak'ats prayer

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and sent the reward to the deceased of this graveyard. The result of that is that Allah Ta'ala has granted us this light.'"

Maalik bin Dinaar Rehmatalahi Ta'ala 'Alaih states, "I too started sending rewards to the deceased every Friday night and I was blessed with seeing Rasool Allah صلى الله عليه وسلم in my dream who said to me, 'O Maalik! Allah Ta'ala has forgiven you and built for you a palace in Paradise in return for the gifts of light that you have sent.'" (Sharhus Sudoor)

Hazrat Sa'ad Radiallaho Ta'ala 'Anhu asked Rasool Allah صلى الله عليه وسلم, "I want to offer charity on behalf of my mother. Which charity is the best?" Rasool Allah صلى الله عليه وسلم replied, "Water." Therefore, he had a well dug and named it "The well of Sa'ad's mother." (Narrated by Ahmed)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The rights our parents have on us do not end even after their death. Therefore, after they leave this world, we should do whatever we can in order to convey rewards to them.

Hazrat Uqbah bin 'Aamir Radiallaho Ta'ala 'Anhu narrates that Rasool Allah صلى الله عليه وسلم said, "Those who offer charity (Sadqa) will be safeguarded from the heat of the grave." (Tibraani)

Hazrat Ibn 'Umar Radiallaho Ta'ala 'Anhuma narrates that Rasool Allah صلى الله عليه وسلم said, "When a person offers charity he should offer the reward to his parents because there will be no reduction in his own reward. (Tibraani)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! We should convey the rewards of all our good deeds to our parents because our parents will be rewarded by Allah Ta'ala without any reduction in the rewards that we earn.

Hazrat Anas Radiallaho Ta'ala 'Anhu narrates that I heard Rasool Allah صلى الله عليه وسلم say, "When a person conveys rewards to the deceased, Hazrat Jibreel 'Alaihis Salaam places the reward in a large dish of light and stands in a corner of the grave and says, 'O inhabitant of the grave! Accept this gift that has been sent by your family members.'

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Upon hearing this the deceased becomes extremely happy whilst his neighbours (in the graveyard) are disappointed at being deprived of this blessing.” (Tibraani)

Yassaar bin Gaalib states, “One night I saw Hazrat Rabiya Basriya in my dream. I used to supplicate for her immensely. She said to me, ‘O Yassaar! Your gifts are presented to me in bright dishes that are covered with silk towels.’”

Hazrat Anas Radiallaho Ta’ala ‘Anhu narrates that Rasool Allah ﷺ said, “My Ummah will enter their graves with sins but when they come out of their graves they will be free of sins as their sins will be forgiven through the supplications of believers.” (Tibraani)

My Beloved Prophet’s ﷺ beloved followers! If we supplicate for the forgiveness of a deceased believer, Allah Ta’ala forgives the deceased. A little effort on our part ensures comfort and forgiveness for the deceased so we should supplicate for and convey rewards to the deceased. May Allah Ta’ala forgive us and all believers, Aameen.

Hazrat ‘Aisha Siddiqua Radiallaho Ta’ala ‘Anha reports that a person came to Rasool Allah ﷺ and said, “My mother died suddenly. If she could speak I think she would order me to offer charity. If I offer charity on her behalf will she receive the reward for it?” Rasool Allah ﷺ and replied, “Yes she will.”

Hazrat Ibn ‘Abbas Radiallaho Ta’ala ‘Anhuma reports that the mother of Hazrat Sa’ad bin ‘Ubadah Radiallaho Ta’ala ‘Anhuma passed away in his absence. When he returned he went to Rasool Allah ﷺ and asked, “If I offer charity on her behalf is that sufficient?” Rasool Allah ﷺ replied, “Yes.” He then made Rasool Allah ﷺ a witness and said, “I am giving this orchard of mine in charity on behalf of my mother.” (Bukhari Shareef)

Subhan Allah! How fortunate were those Companions who worried about the peace and comfort of their mothers in their graves and offered orchards in charity on their behalf. This was the habit of many companions who wanted to grant their parents comfort in their graves and would offer charity on their behalf. If this is the comfort

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they gave their parents after they had passed away, then how much comfort would they have afforded them whilst they were living?



## **Obtain Religious Knowledge**

It is compulsory for all Muslim men and women to obtain religious knowledge. Studying and reading books, newsletters, magazines etc. is a way of increasing knowledge. If you want to increase your knowledge, you should study the books and writings of the Scholars of Ahle Sunnat and the writings of Ameer e Sunni Dawat e Islami, Hazrat Maulana Shakir 'Ali Razvi Noorie. Specifically reading and studying "**Barkaat e Shariat Parts 1 & 2**" will be very beneficial, which cover the topics listed below and are both now available.

### **Barkaat e Shariat Part 1**

- \* Faith
- \* Salaah
- \* Benefits of Congregation
- \* Warnings for Missing Salaah
- \* Fasting
- \* Poor-due (Zakat)
- \* Pilgrimage (Hajj)
- \* Remembrance of Allah
- \* Rights of Parents
- \* Good Relations
- \* Rights of Neighbours
- \* Condemnation of Backbiting
- \* Pride & Arrogance
- \* Jealousy
- \* Lying

### **Barkaat e Shariat Part 2**

- \* Blessings of the Qur'an
- \* Benefits of Durood
- \* Inviting to Good
- \* Knowledge & Scholars
- \* Repentance & Forgiveness
- \* Respects of the Mosque

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## **SUNNI DAWAT E ISLAMI**

### **Aims and Objectives**

- Bringing people closer to the Qur'an and Rasool Allah ﷺ.
- Reformation of faith and deeds.
- Strive & struggle to act upon the teachings of the Qur'an and the Blessed Sunnahs of Sayyidina Rasool Allah ﷺ.
- Populate and keep the Mosques full through Salaah.
- Tackling and finding a solution for the increasing non-performance of religious duties.
- Creating awareness of the requirements of the religion of Islam
- Loving the young, respecting the elders, and serving humanity.
- Eliminating illiteracy and ignorance through education and reformation of characters.

To establish branches of Sunni Dawat e Islami in your area, please contact the worldwide headquarters. Join in the weekly gatherings (Ijtemas) every Saturday after 'Isha Salaah at Markaz Ismail Habib Mosque.

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