

الْحَمْدُ لِلَّهِ ذِي الْفَضْلِ وَالْإِحْسَانِ، وَالْجُودِ وَالْإِكْرَامِ، وَأَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا
مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

All praise is due to Allah, Bestower of bounties and blessings, the Grantor of unlimited favours. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.

لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ

And my advice will not benefit you, although I wished to advise you (11:34)

- Do you like giving advice? Or being given advice? Do you appreciate or respect it? Or should people just mind their own business and live their own lives?
- The fact that we apologise at the beginning of conversations or at the end, or especially when boredom sets in suggests that we don't like advice in principle; even from our loved ones like parents, siblings, teachers & friends. We assume we know better.
- I am not talking about the kind, the context, and amount of advice, I am talking about the very idea of giving advice itself.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

And he turned away from them and said, O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors. (7:79)

- While we cannot stand just hearing some advices, we are ready to pay a whole lot of money for some others. We usually find advices about our beliefs, morals, social duties and religious requirements as interference in our private lives and thus unacceptable.
- But for those professional advices about our health, careers, wellbeing of our marriages and success of our children, we pay a small fortune.
- However, one of the names of the Quran is “dhikr”, meaning advice and reminder.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ – But it is not except a reminder to the worlds.
(68:52)

- It defines its purpose as “giving advice”

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. (10:57)

- The Prophet ﷺ in Qur'anic terms is only a “Mudhakkir”, a reminder who gives advice

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ - So remind, you are surely a reminder. (88:21)

- Both give advice; the Qur'an through words, the Prophet ﷺ through his existence; his words, his actions, his silence... but how many of us pay heed and take of this precious advice?
- How different are we from the Companions and Salaf, do you cherry pick the advices from the Qur'an and Sunnah?
- Our attitude towards advice has a clear connection to our personality traits. The arrogant ones completely shoot you down and ignore you, especially if you are younger or have a lower social status. Whereas the humble and fearful slaves of Allah prioritise their improvement, listen to Haq, control their Nafs and improve with advice.

سَيَذَكِّرُ مَنْ يَخْشَى. وَيَتَجَنَّبُهَا الْأَشْقَى (87:10)

He who fears Allah will be reminded. But the wretched one will avoid it

Listen to religious advice follow the advice of Allah & His Rasool

- Janaza is ***Fard e Kifaya*** - A Communal Obligation - Just Like I'tikaf During Ramadan.
- If No One Does It, Everyone Is Sinful. If 1 Person Does I'tikaf - **The Obligation Is COMPLETE & Lifted From Entire Community.** Similarly If 3 People Perform Janaza - **The Obligation is Complete & Lifted From Entire Community.**
- Hanafis **DO NOT** Permit The Repetition Of Janazah – No Takrar. Hence If The Janazah Is Prayed Once, It Should Not Be Prayed Again!
- **Exception:** Only If **NONE Of The Waliy e Aqrab** (Close Family Members Grandfather, Father, Husband or Sons) Have Prayed The Janazah, Then They May Call For A Second Janazah - As It Is Their Final Right Over Their Loved One.
- If **ANY** Of Them (Grandfather, Father, Husband or Sons) Have Prayed In The First Janazah - Then It **CANNOT** Be Repeated.