

CHAPTER 8**DISEASE AND VISITING
THE SICK****DEATH AND THEREAFTER
DISEASE AND REMEDY****Every disease has remedy**

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "There is medicine for every disease, and when the medicine is applied to the disease it is cured by ALLAAH's permission." [Muslim, Mishakt]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "ALLAAH has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but do nothing unlawful." [Abu Daud, Mishkat]

Arrangement for remedy and precaution

Hadrat Usamah bin Sharik (Radi Allaahu Ta'ala Anhu) narrated when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was asked whether they should make use of medical treatment he replied, "Yes, servants of ALLAAH (Subhanahu Wata'ala), make use of medical treatment, for ALLAAH (Subhanahu Wata'ala) has not made a disease without appointing a remedy for it, with the exception of one disease, viz., old age." [Tirmizi, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to enjoin people to get treatment from qualified and

experienced medical practitioners and adopt preventive steps. [Zadul Ma'ad]

He used to ask quacks not to practice medicine and made them responsible for any damage to the patient. [Zadul Ma'ad]

He used to forbid people to use unlawful things as medicine. He said: "ALLAAH, the Almighty has not given healing character to unlawful things. [Zadul Ma'ad]

Visiting the sick

Whosoever amongst the companions became ill, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to visit him. [Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) had no day appointed for visiting the sick but he used to do so any time during the day and night as and when the need arose. [Zadul Ma'ad]

Hadrat Ibn' Abbas (Radi Allaahu Ta'ala Anhu) narrated that staying for a short time and making as little noise when visiting an invalid is a part of the sunnah. [Mishkat]

While visiting the sick he used to sit by his head and ask, "How are you?" [Zadul Ma'ad]

While visiting the sick, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to place his hand on his forehead and pulse. If he expressed a desire for anything, he arranged for it and used to say, "Whatever a sick person desires, give it to him unless it is harmful for him." [Hisn-e-Hasin]

Consoling and comforting

Hadrat Abu Said al-Khudri (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying "When you go to visit an invalid, express a hope that he will live long. That will not avert anything, but it will comfort him."

[Tirmizi, Ibn Majah, Mishkat]

Sometimes he (Prophet) used to place his hand on the forehead of the sick person, then wipe his hand on the chest and belly and used to say (Du'a) "O ALLAAH, give him healing". And when he went near the patient, he used to say, "Don't worry. If ALLAAH wills, every thing will be alright". Sometimes he said, "This ailment will be atonement for and purifier from the sins." [Zadul Ma'ad]

The virtues of visiting of sick

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a Muslim pays a visit to his sick Muslim brother, he continues to gather the fruits of paradise till he returns." [Muslim, Mishkat]

Hadrat Umm Salmah (Radi Allaahu Ta'ala Anha) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you are with one who is ill or dying speak good words for the angels say Aameen to what you say." [Muslim, Mishkat]

Hadrat Umar bin Al-Khattab (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, When you visit an invalid tell him to make supplication for you, for his supplication is like that of the angels. [Ibn Majah, Mishkat]

Blowing on the sick person and supplication of his recovery

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to make supplication three times as he did in the case of Hadrat Sa'ad (Radi Allahu Ta'ala'anhu) "O ALLAAH, give him healing: O ALLAAH give him healing; O ALLAAH, give him healing." [Zad ul Ma'ad]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated, when one of us had complained, ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) wiped him with his right hand and then said:

اللَّهُمَّ اذْهَبِ الْبَاسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِي
لَا شِفَاءَ اِلَّا بِشِفَاؤِكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

"Remove the harm, Lord of men, and give healing. Thou art the Healer. There is no healing but Thine, a healing which leaves no illness behind".

[Bukhari, Muslim, Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated, that when the Prophet (Sallallahu Alaihi Wa Sallam) had a complaint he would blow on himself, reciting the muawwizat, and wipe himself with his hand, she said, "When he suffered from the pain of which he died, I would blow on him and recite the mu'awwizat as he did, then I would take the Prophet's hand to wipe him." [Bukhari, Muslim, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to place his right hand on the forehead or on the ailing part of the sick person's body and say as mentioned above). The following supplication has also been reported:

اللَّهُمَّ اشْفِهِ اللَّهُمَّ عَانَهُ

O ALLAAH, give him healing and keep him well.

OR

Recite the following seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ ۝

I ask ALLAAH, the supreme, the Lord of Throne of Glory, to cure thee.

If any one visits a person who is not yet destined to die, and recites the du'a, ALLAAH will surely provide him cure from his disease. [Muslim, BukhAri, Tirmizi]

Hadrat Uthman bin Abul 'As (Radi Allaahu Ta'ala Anhu) narrated that he complained to ALLAAH's Messenger of a pain he had in his body, he told him to put his hand on the part of his body which was sore say three times [In the name of ALLAAH]", and seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge in ALLAAH's might and power from the evil of what I am experiencing and trying to avert.

He said he did so, and ALLAAH removed his trouble. [Muslim, Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) used to commend al-Hassan and al-Hussain (Radi Allaahu Ta'ala Anhu) to ALLAAH's protection, saying:

أُعِيذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ كُلِّ
شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَةٍ

With ALLAAH's perfect words I commend you to ALLAAH's protection from every devil and poisonous creature and from every evil eye.

And he would say, "your ancestor, Ibrahim (Sallallahu Alaihi Wa Sallam) used to commend Ismail and Ishaq

(Sallallahu Alaihi Wa Sallam) with them to ALLAAH's protection." [Bukhari, Muslim]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that when a person complained of some trouble, or if he had a sore or a wound, the Prophet (Sallallahu Alaihi Wa Sallam) would blow on him and with his fore finger on the ground used to say:

بِسْمِ اللَّهِ تُرِيهَ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا يَشْفِي سَقِيمَنَا بِإِذْنِ رَبِّنَا

In the name of ALLAAH, it is the soil of our land with the spittle of one of us, that our sick one may be healed by our Lord's permission." [Bukhari, Muslim, Mishkat]

Dua during illness

If any one recites the following dua forty times, while he is ill, then if he dies, he would earn a reward equal to that of a martyr, and if he recovers all his sins will be forgiven.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no ALLAAH save thee, Be Thou glorified !
Lo! I have been a wrong doer. [xxi / 87]

If one is ill and dies reciting the following du'a, the fire of Hell will not touch him.

لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no god but ALLAAH, ALLAAH is great. There is no god but ALLAAH, the One without any partner; there is no god save ALLAAH to whom belongs sovereignty and praise, there is no god save ALLAAH, there is no might and power save with ALLAAH.

[Tirmizi, Nasai, Ibn Majah]

During illness one should recite this du'a with a sincere heart and true yearning. [Ma'arif -ul- Hadis]

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي
بِلَدْرِ سَوْكٍ.

O ALLAAH ! Bestow on me martyrdom in Thy path and give me death in the city of The Messenger.

[Hins -e- Haseen]

Reward for normal function during illness

Hadrat Abu Musa (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a man is ill or on a journey, what he was accustomed to do when staying at home will be recorded for him." [Bukhari, Mishkat]

Endurance to be rewarded by higher rank

Hadrat Mohammad bin Khalid as - Sulami on his father's authority has said that his grandfather reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When ALLAAH has previously desired for a servant a rank which he has not attained by his action, he afflicts him in his body, or his property or his children, he then enables him to endure so that he may bring him to the rank previously decreed for him by ALLAAH." [Ahmad and Abu Daud, Mishkat]

Atonement of sins

Hadrat Abu Hurairah and Hadrat Abu Said al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury or care, or even by a thorn with which he is pricked, without ALLAAH thereby making an atonement for his sins. [Bukhari, Muslim, Mishkat]

Remembrance of death and yearning for it

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messengers (Sallallahu Alaihi Wa Sallam) as saying, "Keep much in remembrance the cutter off of delights, i.e. death."

[Tirmizi and others, Mishkat]

Hadrat Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "The gift to a believer is death."

[Baihaqi, Mishkat]

Wishing death is forbidden

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "None of you must wish for death when he is afflicted by evil circumstances, but if he cannot help doing so he should say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَقَّئِي
إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي ط

O ALLAAH, give me life as long life is better for me, and take me when death is better for me.

[Bukhari, Muslim]

What to do when signs of death appear

Hadrat Abu Sa'id and Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Recite to those of you who are dying." [There is no god but ALLAAH] Hadrat Ma'qil bin Yasar (Radi Allaahu Ta'ala Anhu) has reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, Recite surah Ya-sin (xxxvi) for the dying person.

[Ahmad, Adu Daud, Mishkat]

The agony of death

Turn the face of a dying man towards qiblah. He himself should recite.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقِيقِي بِالرَّفِيقِ الْأَعْلَى
 نور لَدِ الْإِلَهِ الرَّأْفَةِ طهره اور اللَّهُمَّ اعْنِي عَلَيَّ عَمْرَاتِ
 الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

O ALLAAH! Forgive and have mercy on me and join me to the highest companions, and say,

There is no god but ALLAAH. O ALLAAH! Help me at this moment of agony of death. [Tirmizi]

Throes of death

Where the signs of death appear and his legs become relaxed, his nose becomes inclined to one side, his temples sink, then he should be turned on his right facing the Qiblah. At this stage, it is mustahabb that some pious man gets close to him and recites Kalimatu'sh - shahadah loudly.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no god but ALLAAH and that Muhammad (Sallallahu Alaihi Wa Sallam) is his messenger.

And in a suggestive manner ask him to repeat these words but should not press him to repeat because he is in agony. If he recites it once, it is enough and if after that he utters some thing then the former process should be repeated. It is mustahabb (desirable) that surah Ya-sin (xxxvi) is recited near him and that pious and virtuous persons remain beside him. [Tirmizi]

When one is dead, then his relatives should recite:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
اللَّهُمَّ اجْرِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا (ترمذی)

To ALLAAH we belong and to Him is our return. Recoup me for what has befallen me, and compensate me with what is better. [Tirmizi]

When death is confirmed, the head and the chin should be fastened together with a strip of cloth and eyes closed with ease. While doing so the following should be recited:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ سِّرْ عَلَيْهِ أَمْرَهُ
وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا
خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

In the name of ALLAAH, and in accordance with the religion of the Messenger of ALLAAH. O ALLAAH! Make his task easy for him and make light for him what follows. Favour him with Thy sight. Make the place where he has gone (the Hereafter) better than the one he has left (this world).

Then his hands and legs should be straightened and it is mustahabb (desirable) to strip him and thereafter cover him with a sheet. It should then be placed on a charpai (four poster) or a low wooden table. In any case it should not be left on the ground. Then all concerned (friends and relatives) should be informed to enable more and more persons to participate in the Salatul Janazah and pray for the dead. It is mustahabb (desirable) that his debt, if any should be defrayed immediately and make haste in carrying out his tajhiz and to takfin (washing and shrouding etc.) Before washing the corpse, it is not proper to recite the Holy QURAAN near it.

[Sharhut Tanwir, Behishti Zewar]

Weeping for the dead is forbidden

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that when Sa'd bin Ubadah complained of a trouble, the Prophet (Sallallahu Alaihi Wa Sallam) came to visit him accompanied by 'Abdur Rahmar bin Auf, Sa'd bin Abu Waqqas and Abdullah bin Masud, on entering and finding him in a bad way (or, in a faint) he asked if he was dead, but was told that he was still alive. The Prophet (Sallallahu Alaihi Wa Sallam) wept, and when the people saw him weeping they too wept. He then said, "Listen: ALLAAH does not punish for the tears the eye sheds or the grief the heart experiences because these are not in one's control but He punishes for this (pointing to his tongue), or He shows compassion, and the dead is punished because of his family's weeping for him. On the other hand if one says:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To ALLAAH we belong and to him is our return.

[Bukhari, Muslim, Ma'ariful Hadis]

Hadrat Umm Salam (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) came at the death of Abu Salama when his eyes were involuntarily open. Closing them he said, "When the soul is taken the sight follows it. Hence, it is better to close the eyes." Some of his family members wept and wailed and also began to say something which amounted to curse, so he said, "Do not supplicate for yourselves anything but good, for the angels say Amin to what you say."

He then said, "O ALLAAH ! Forgive Abu Salama, raise his degree among those who are rightly guided and instead of him take care of those he has left behind. Forgive both us and him, Lord of the universe make his grave spacious for him and grant him light in it. [Muslim, Ma'arif -ul- Hadis]

Shedding tears for a dead person is permissible

The Prophet (Sallallahu Alaihi Wa Sallam) has enjoined on his ummah the saying of

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To ALLAAH we belong and to Him is our return), and to remain reconciled with ALLAAH's will. These directions do not go against shedding of tears and having a sorrowful heart. It was in keeping with this that he inspite of his being ever pleased with the will of ALLAAH and full of praise for Him, when his dear son Ibrahim died, he was so much moved that he could not restrain his tears, although his heart was full of submission to the will of ALLAAH and tongue was busy in remembering ALLAAH. [Zadul Ma'ad]

Tears and Sorrow

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: We went in with ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) to visit Abu Saif the smith who was the husband of Khaulah bin al-Munzir, the nurse of his son Ibrahim who according to the custom was still living with his nurse. The Prophet (Sallallahu Alaihi Wa Sallam) picked up his son, kissed him and rubbed his nose against the child's cheeks, as is done when fondling a child. We went to visit him later when Ibrahim was giving up his soul and tears began to fall from ALLAAH's messenger's (Sallallahu Alaihi Wa Sallam) eyes whereupon 'Abdur Rahman bin 'Auf said to him, "You too, Messenger of ALLAAH. He replied, "Ibn Auf, it is compassion," then shed more tears and said, "The eye weeps and the heart grieves, but we say only what our Lord is pleased with, (i.e To ALLAAH we belong and to Him is our return) and we are grieved over being separated from you, Ibrahim."

[Bukhari, Muslim, Ma'arif -ul- Hadis]

Kissing the dead

It is permissible to kiss the dead just as the Prophet (Sallallahu Alaihi Wa Sallam) kissed Uthman bin Maz'un and wept. Similarly, Hadrat Abu Bakar - as - Siddique kissed the forehead of the Prophet (Sallallahu Alaihi Wa Sallam) when he was dead.

Promptness in Tajheed and Takfeen (funeral preparations)

Hadrat Husain bin Wahmah (Radi Allaahu Ta'ala Anhu) narrated that when Talha bin al-Bara was ill and the Prophet (Sallallahu Alaihi Wa Sallam) came to visit him and said, "I cannot help feeling that Talha's death is near, so tell me when it occurs and hasten the funeral preparations, for it is not fitting that the corpse of a Muslim should be detained among his family. [Abu Daud, Mishkat]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that he heard the Prophet (Sallallahu Alaihi Wa Sallam) say, "When one of you dies, do not keep him long, but take him quietly to his grave, and have the opening verses of Surah al-Baqarah (ii) till **المفلحون** recited at his head and the concluding verses of the same Surah from **امن الرسول** till the end of the Surah at his feet". [Baihaqi, Mishkat]

Sending food for the dead man's family

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated, "Send meals for the dead man's family members, for on account of being grief stricken, they can find no time to cook for themselves. "Hadrat Abdullah bin Jafar (Radi Allaahu Ta'ala Anhu) narrated that when the news of his father, (Hadrat) Ja'far's (Radi Allaahu Ta'ala Anhu) death came the Prophet (Sallallahu Alaihi Wa Sallam) said, "Prepare food for Ja'far's family, for they have heard something which takes up their whole attention." [Tirmizi, Abu Daud]

It had been the Prophet's (Sallallahu Alaihi Wa Sallam) noble precept that the members of dead person's home should not worry themselves to feed those who came for condolence, but the friends and relatives should arrange for their meals. This is an example of good manners to lessen the burden of those left behind by the dead man. [Zadul Ma'ad]

Patience on death and its reward

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as declaring that ALLAAH (Subhanahu Wata'ala) says, "When I take away from my believing servant his favorite person and he seeks his reward from Me, he will have no other reward from Me but paradise." [Bukhair, Mishkat]

Weeping for the dead

The Prophet (Sallallahu Alaihi Wa Sallam) narrated: It is not proper for a believer to mourn a dead person for more than three days. However, the period of mourning for a widow is four months and ten days, during which she should not wear colourful garments, use no perfume and should not adorn herself.
[Tirmizi, Bukhari, Mishkat]

Condolence

Hadrat 'Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If any one comforts one who has been afflicted he will have reward equivalent to his." [Tirmizi, Ibn Majah, Mishkat]

Condoling with a dead man's family members was one of the noble habits of the Prophets (Alaihi -as- Salam)

The Sunnah is to demonstrate peace and contentment with ALLAAH's pleasure, to praise ALLAAH and to say:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Him we belong and to Him is our return.

The Prophet (Sallallahu Alaihi Wa Sallam) has disapproved tearing of garments in distress, lamenting loudly, wailing or getting the head shaved.

[Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to be kind on the dead with such actions as may be of avail to him in his grave and on the Day of Resurrection. He helped his family members through condolence and assistance in tajhiz and takfin (washing and shrouding). He would lead his funeral prayer (Janazah Salaah) along with his companions. He used to seek ALLAAH pardon for his sins and followed his bier with his companions upto the graveyard. Thereafter he used to stand by the head of his grave and prayed for him, inculcating upon him to be firm in his belief, tell him the questions and answer of munkir and nakir (prepare the grave by putting earth etc. on it, and Du'a specially for mercy and forgiveness. The companions have reported authentically that the last funeral Salaah which the Holy Prophet (Sallallahu Alaihi Wa Sallam) led, had four takbeerat. He finished the prayer with two salutation. This has since then become an established practice and is the proper rite according to Imam Abu Hanifah. [Madarijun Nubbuwah, Zadul Ma'ad]

Washing and shrouding

Hadrat Umm Atiyah (Radi Allaahu Ta'ala Anha) narrated: ALLAAH's Messenger (Sallallahu Alaihi Wa sallam) came in when we were washing his daughter and said, "Wash her with water and plum tree leaves three or five times, or more than that if you think fit, and put camphor, in the last washing, then inform me when you have finished." When we had finished we informed him, and he threw his lower garments saying. "Put it next to her body." A version has "Wash her any odd number of times, three or five, or seven, beginning, with the right side and the places where ablution is performed."

[Bukhari, Muslim, Mishkat]

Washing according to sunnah

Fumigate the plank, on which corpse is to be washed three times, by burning incense or also stick. After fumigation of the plank, the corpse should be placed on it and clothes taken off in a manner causing least inconvenience to the corpse. A piece of cloth should cover the portion below the belt upon knees. Then the belly should be pressed with slow movements of hand (the parts which are not to be touched during the life should not be touched without gloves). Whether any excreta comes out or not, in both cases, clean (wearing gloves) with three or five clods and then wash with water. After that, ablutions should be done to the corpse omitting washing of hands upto wrists, gargles and pouring of water in nostrils. Ablution should start with washing the face, then both hands inclusive of elbows, rubbing the head with wet hand and then both the feet inclusive of ankles should be washed. Thereafter pass wet cotton wool over the gums and teeth and also in nostril. (If the person has died in a condition making a bath necessary, it is incumbent that water reaches the inside of the mouth and nose). Button the nostrils, mouth and ears with

cotton wool so that water does not get into them. After ablution, the head should be washed with gilly flower or some other cleansing substances, for example, gram flour, oil cake or soap. When the head has been cleansed in the above manner, the corpse should be laid on left side (and the water boiled with plum tree leaves, which should be lukewarm, poured on it three times from head to feet, so that it reaches the right sideway, the corpse should then be seated with a support and its belly pressed slowly. In case some excrete comes out, it should be removed and washed.

(This does not affect the ablution and washing and therefore the procedure should not be repeated). After this it should again be laid sideways, and camphorated water passed on it three times from head to feet. The entire body should then be dried with a towel and kept for shrouding which should be done forthwith.

[Fatawah Hindiyah, Bahishti Zewar]

In case water boiled with plum tree leaves is not available, then simple lukewarm water is enough for washing. Very hot water should not be used for washing. The method mentioned above is according to sunnah and if some one does not wash in this manner three times but does so only once, it would meet the requirement.

[Sharah Imadadiyah, Behishti Zewar]

When the corpse is placed on the shroud, apply some 'itr (perfume) on the head and in case of men, apply it on the beard also. Thereafter rub some camphor on the forehead, as well as on the nose, both the palms, both the knees and both the legs. Some people apply itr (perfume) on the shroud and place perfumed cotton wool in the ears, this is due to ignorance. What is laid down in Shari'ah should not be over stepped.

[Sharh Hidayah]

Do not comb the hair, nor clip the nails, nor cut the

hair leave them all as they are. [Sharh Hidayah]

It is preferable that washing is done by a relative of the dead. Otherwise some pious person should do so. [Durrul Mukhtar]

It is masnun that the man giving the bath to corpse also takes bath himself after doing so. [Bahishti Zewar]

What the shroud should be composed of

To give a shroud to a corpse is a fard-l-kafayah. According to sunnah, man's shroud consists of three pieces; (1) izar (2) Kurta (3) lifafah. The length of the izar and lifafah should be from head - to - foot and that of the kurta (without sleeves and side pieces) should be from neck to foot.

For a women, five pieces are masnun.

(1) Kurta lady shirt (2) Izar (3) sarband (4) Winding sheet of lifafah (5) sina band.

The lengths of the above should be as follows:

1. Kurta (Shirt): from the shoulders to the ankles.
2. Izar : from the head to the feet.
3. Sarband: three cubits in length.
4. Sina band: from the chest to the knees, or at least to the navel.
5. Lifafah (Sheet): from the head to the feet.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was shrouded in three cotton garments of white Yemeni stuff from Sahul, among which was neither a shirt nor a turban. [BukhAri, Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, Wear your white garments, for they are

good for you and shroud your dead in them.

[Abu Dawwad, Tirmizi, Mishkat]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Don't be extravagant in shrouding for it will quickly be decayed." [Abu Dawud]

The best shroud is of cotton cloth, wheather it is new or used and shroud made from pure silk or coloured cloth is makruh, but for women it is lawful.

[Bahishti Zewar]

The Masnun method of shrouding

Fumigate the shroud once or three or five times with perfume. In the case of a male, lifafah (outer covering) should be spread first, and on it the izar (inner covering) should be placed. On it the corpse should be laid and the kurta be put on it (like a shirt). Thereafter perfume should be applied on the head, beard and on the body but perfumes made with saffron should not be used. Camphor should be applied to the forehead, nose, both hands: both thighs and both the feet. After that left side of the izar (right side in the same manner). The lifafah (outer covering) should also be dealt with accordingly. After shrouding the body in this manner one band of cloth should be tied on the head and a second below the feet.

For a female, first spread the sheet (lifafah), over it the izar and over the izar, kurta. Then lay the body on it and put the kurta on it. Dividing the hair into two parts, take them out of the kurta and put them above the head. Then cover the hair on both sides with the sarband. Now put the izar on, followed by the lifafah. Then the sinaband should be placed on the breast and passing its ends under arms, it should be wrapped up to below the knees (first on the left side, then on the right side). The sinaband should now be tied. Next the lifafah should be wound first on the right side

and then on the left. Finally, the head and foot ends of the shroud should be tied with a strip of cloth, and another band should be passed under the waist.
[Fatwa -e- Hindiyah]

After shrouding Janazah Salaah should be offered

Rule: It is not proper to put inside the shroud or in the grave any such thing as "Ahd Namah, the shijrah of one's pir or any other dua. Similarly, it is not correct to write on the shroud the kalimah or any dua with camphor or ink.

Rule: One should be buried where one dies. It is not proper to take the coffin to any other place unless compelling circumstances so require. [Tahtavi]

Ghusl (bath) after washing a corpse.

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger (Sallallahu Alaihi Wa Sallam) of ALLAAH said, "Whoever washes a corpse should (afterwards) take a bath himself." [Ibn Majah]

In the traditions it has been reported that the persons carrying the bier on their shoulders should perform ablution (first). [Maarif -ul- Hadis]

Masnun way of carrying a bier

For carrying a bier on shoulders the masnun way is that 'bismillah' should be said while lifting the cot (four poster) and that four persons carry the cot each one holding one of its legs changing shoulders after walking ten steps and doing so on each of the four legs.

The commendable way of carrying the bier is that the front right leg of the cot should be placed on the right shoulder and the bier carried in this manner for at least ten paces, then the back right leg on the same

shoulder, thereafter the front leg on the left shoulder and then the back left leg on the same shoulder. Thus the distance covered would at least be forty paces. The bier should be carried swiftly but the paces should not be so swift as to cause shaking and commotion to the dead body. [Bahishti Gauhar]

It is also lawful to follow a bier on a mount but going ahead of it is makruh. [Bahishti Zevar]

Those who follow the bier should observe silence. Talking with each other, supplicating or reciting Holy QURAN loudly is makruh. [Bahishti Gauhar]

Sitting in the graveyard before the coffin is placed on the ground is makruh. [Bahishti Guhar]

It is preferable that one should not sit until burial is complete.

Reward for Janaza Salaah

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If any one attends the funeral of a Muslim out of faith and seeking a reward from ALLAAH, and stays till Salaah is offered and the burial is complete, he will return with a reward of two qirat being equivalent to Uhud; and if any one says Salah for Janaza and returns before the burial, he will come back with one Qirat." [Bukhari, Muslim, Mishkat]

Qirat is twentieth or twenty fourth part of a dinar. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Walk quickly at a funeral for if the dead person was good it is a good condition to which you are sending him on, but if he was otherwise it is in evil of which you are ridding yourselves."

[Bukhari, Muslim, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) followed a bier on foot (Tirmizi) and did not sit until the coffin was brought down from the shoulders. He used to say:

إِذَا آتَيْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُرَوَّعَ

Do not sit down until the corpse has been lowered. In another tradition it is lowered in the grave.

[Madarijun Nubuwah]

According to Imam Abu Hanifah (Rehmatullah alaihi) following the bier on foot is mustahab (desirable).

The ahli-sunan have reported that whenever the Prophet (Sallallahu Alaihi Wa Sallam) accompanied a funeral procession, he walked on foot and would say, I do not ride when the angels are walking on foot. After the burial, he would sometimes walk and sometimes use a mount. [Zadul Maad]

When the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) followed a bier, he remained quiet and thought of death in his heart. [Ibn Sa'd]

Regulation about Janazah Salaah

Janazah Salaah is Fard-e-kifayah. The relatives of the dead who have the right of inheritance / guardianship are entitled to lead the Salaah or to give permission to anyone to do so. [Bahishti Gauhar]

An essential condition for Janazah Salaah is that the coffin is placed in front of the congregation and the Imam stands just opposite to the chest of dead person. The number of rows should be odd. [Bahishti Gauhar]

In case Janazah Salaah has begun, and there is no time to perform ablution, tayyamum is enough for joining the Salaah.

Rule: If a single person offers Janazah Salaah, it would meet the requirement, even if the person be a male or female, on adult or an adolescent.

[Bahishit Gauhar]

Delaying Janazah Salaah to enable more persons to participate in it is makruh.

In Janazah Salaah, two items are fard (obligatory):

- i. Saying takbeer four times: every takbeer is a substitute for a Rakaat.
- ii. Qiyam i.e. Performing the Salaah, standing just like in fard and wajib Salaah, qiyam is fard.

In Janazah Salaah, there are three sunnahs:

- i. Praising Allaah (Subhanahu wa Ta'ala)
- ii. Darud on the Prophet (Sallallahu Alaihi Wa Sallam)
- iii. Supplication for the dead person [Bahishti Gauhar]

The masnun method of saying Janazah Salaah is that after placing the bier in front of the congregation, the Imam stands just opposite to the chest of the corpse. If the dead is a women, the imam should stand opposite to the navel. All participants should say:

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى صَلَاةَ الْجَنَازَةِ وَدُعَاءَ اللَّمَمَاتِ

I intend to say Janazah Salaah (with four takbeerat) for ALLAAH, the Almighty, which is a supplication (for the dead) [Behishti Gauhar]

Method of performing Janazah Salaah

After the niyyah both hands should be raised upto the ears and (takbeer Tahrimah) should be recited. Thereafter the hands be folded and the following be recited:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَجَلَّ شَأْنُكَ وَلَا إِلَهَ غَيْرُكَ

Holiness to Thee, O ALLAAH ! And praise be to Thee! Great is Thy name! Great is Thy greatness! Great is Thy praise! And there is no god (worthy of worship) but Thee.

After this, the second Takbeer [ALLAAH is Great] should be recited but hands should not be raised and then Darud (preferably that recited in the last Qaidah of the daily Salaah) should be recited. Then without raising hands the third Takbeer should be recited and the following supplication recited:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا
فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيمَانِ ط

O ALLAAH, forgive our living, dead, present and absent big and small, man and woman. O ALLAAH, whoever among us is kept Alive by Thee, be kept Alive on the path of Islam and to whom Thou causest to die, let him die with faith.

If anybody does not remember the above dua, he should recite any other do'a. Then saying takbeer (for the fourth time) without raising the hands, one should turn to the right for salam and then to the left as is done in the daily Salaah. The takbeerat and salam should be recited loudly by the Imam only.

[Behishti Gauhar]

If the Janazah (bier is of a minor child boy) the following should be recited:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَدُخْرًا
وَاجْعَلْهُ لَنَا سَافِعًا وَمُشَفَّعًا ط

O ALLAAH ! Make him one who precedes us to make arrangement for us and make him our reward and

our depository and make him an intercessor for us and one whose intercession Thou hast accepted.

If the janazah (bier) is of a girl, then the dua will be as follows:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا
وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

O ALLAAH ! Make her one who precedes us to make arrangement for us and make her our reward and our depository and make her an intercessor for us and one whose intercession Thou hast accepted.

The blessing and importance of the large number of participants in Janazah Salaah.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If a company of Muslims to the number of a hundred pray over a dead person, all of them interceding for him their intercession for him will be accepted."

[Muslim, Mishkat]

Hadrat Malik bin Hubairah (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "If any Muslim dies and three rows of Muslims pray over him it will assure him (of paradise)."

When Hadrat Malik considered those who accompanied a bier to be few, he divided them into three rows in accordance with this tradition.

[Abu Dawud, Mishkat]

Nature of the grave

The grave should be dug with depth equal to half of the size of the dead. It should not be deeper than the height of the dead and in length should be according

to the size of the dead. A baghli grave i.e. digging in the side of a wall is better than a coffin grave but if the soil is soft and it is not advisable to dig a baghli grave, then it should not be done.

[Durri Mukhtar, Madarijun Nubuwah]

It is also permissible that if baghli grave is not possible then the corpse be buried after placing it in a box. The box may be made of wood or iron or stone. It is better to spread soft earth in the box. [Durrul Mukhtar]

Closing the grave with baked bricks or wooden planks is makruh. However, where the soil be soft and there may be danger of its sinking, then baked bricks and wooden planks may be used. It is also lawful to keep it in a box and then bury it. [Behishti Gauhar]

The Prophet (Sallallahu Alaihi Wa Sallam) did not allow graves to be raised or to be built with baked bricks or stones etc., or any structure or cupola to be built over it. All this is makruh and innovation. It has been reported in a tradition that the graves of the Prophet and his two companions are neither high nor low (level with the ground), and are spread over with soft read pebbles. [Madarijun Nubuwah, Mishkat]

Hadrat Amir bin Sa'd bin Waqqas (Radi Allaahu Ta'ala Anhu) narrated that his father (Sa'd bin Abi Waqqas) said during his illness of which he died, "Make a niche (lahd) for me in the side of the grave, and set up unbaked brick over me as was done with ALLAAH'S Messenger (Sallallahu Alaihi Wa Sallam).

[Muslim, Mishkat]

Burial

Burying a dead is Fard -e- Kifayah. The depth of the grave should be at least half the height of the dead person, but not deeper than his full height, before lowering the body, it should be placed on its edge and the face should be lowered towards the Qiblah.

While lowering into the grave, those assisting should say:

بِسْمِ اللّٰهِ وَعَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

In the name of ALLAAH and following the religion of ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam)

Then the body should be laid in the grave and turned on its right side facing the QIBLAH. The knots tying the shroud should be undone. The grave should then be closed with planks etc. then the earth should be spread from the side of the head. Every one should throw three handfuls of earth over the grave. While throwing the first handful, one should say:

مِنْهَا خَلَقْنَاكُمْ

From it (the earth) have We (ALLAAH) created you.

With the second handful:

وَفِيهَا نَعِيدُكُمْ

and unto it will We (ALLAAH) return you and with the third handful:

مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

and out it will We (ALLAAH) bring you forth the second time]. It should then be raised as high as a camel's hump and water should be sprinkled on it, Ayat 1 to 3 of surah al- Baqarah (ii) should then be recited at the head of the grave and Ayat 285 (286 of the same surah be recited at its foot. It is not permissible to raise the hands for dua facing the grave.

[Bahishti Gauhar]

While burying a women, it is mustahabb (desirable) to put a screen about it. [Bahishti Gauhar]

Sprinkling water on the grave is mustahabb (desirable). [Durri Mukhtar, Shami]

Staying for a short while on the grave after burial, praying for the departed soul's forgiveness, reciting the Holy QUR'AAN (for conveying it reward) is mustahabb. Raising the grave above the level of a span is makruh. [Durril Mukhtar, Shami]

Placing some object on the grave as a sign is permissible, if it is necessary.

[Durril Mukhtar, Shami]

It was the noble sunnah of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he asked people to have a lahd (niche/recess in the side of the grave) and to dig the grave deep enough with the places for head and feet being enough. [Zadul Ma'ad]

It appears in a tradition that when Usman bin Mazun (Radi Allaahu Ta'ala Anhu) was buried, the Prophet (Sallallahu Alaihi Wa Sallam) took up a heavy stone and placed it on his grave. [Madarijun Nubuawah]

After the burial

After the burial, the Prophet (Sallallahu Alaihi Wa Sallam) used to pray himself for the departed soul's forgiveness and asked others also to pray for their brother's forgiveness and steadfastness so that ALLAAH, the Almighty may keep him steadfast during the interrogation of Munkir and Nakeer. [Abu Dawud]

It appears in a tradition that the Holy Prophet (Sallallahu Alaihi Wa Sallam) sprinkled water on his son, Ibrahim's grave and that he put small pebbles on it. [Zadul Ma'ad]

According to a tradition, sitting and treading on graves is forbidden.

Actions contrary to Sunnah

It is contrary to Sunnah of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that the graves are raised (very) high, or are made pucca with stones or baked / unbaked bricks or are plastered or cupolas are erected on them. [Zadul Ma'ad]

Lighting lamps on the graves is forbidden and performing Salaah in front of the graves is makruh. [Madarijun Nubuawah]

Ghaibanah Janazah Salaah

Without the bier being in front. The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not offer Ghaibana Salatul Janazah but is correct that he did so in the case of Negus and also in the case of Muawiyah Laisi (Radi Allaahu Ta'ala Anhu) . [But their biers were revealed to him]. And this was a special privilege of the Prophet (Sallallahu Alaihi Wa Sallam) himself. [Mishkat]

Ghaibanah Janazah Salaah has been manifestly forbidden by Imam Abu Hanifah and Imam Malik (Rehmatullah Alihim). The Ulema of Hanafi School of thought are unanimous in holding Ghaibanah Janazah Salaah as impermissible.

It is not in order to perform Janazah Salaah twice for the same person except that the heir or guardian happens to arrive, for this is his inalienable right.

The presence of the bier in front of those performing the Janazah Salaah is an essential condition for the validity of the Salaah. [Madarijun Nubuawah]

Visiting the graves

Visiting the graves (for admonition and understanding

the inevitability of death) is mustahab (commendable) for men. It is better that graveyards are visited once a week and for this purpose. Friday is much better. for visiting the graves of pious men, travelling is also permissible, provided nothing is done contrary to Shari'ah, as is being done these days on the anniversaries (عُرس) of the Auliya.

Visiting the graves off and on is mustahab. Some times visiting graveyards on 15th of Sha'ban is established from the Prophet's sunnah.

While visiting the graveyard one should recite:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ
أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآثَرِ

Peace be upon you, O people of the graves, My ALLAAH pardon you and pardon us. You are our forerunners and we are in your footsteps.

Then one should recite whatever he remembers, e.g., Surah Fatihah (1), Ayatul Kursi Throne verse (ii/255), Surah Yaseen (xxxvi), Surah Mulk (Lxvii), Surah Takasur (cii), and Surah Ikhlas (cxii), seven or eleven times, as may be convenient, and beseech ALLAAH to give the reward for this to the person in the grave. The purpose of the Prophet's noble custom of visiting the graves was to invoke the mercy of ALLAAH and His pardon for the dead. A visit for this purpose and not involving any innovation or objectionable practice is masnun and mustahabb. [Madarijun Nubuawah]

Hadrat Abdullah Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "I forbade you to visit graves, but you may now visit them, for they produce abstinence in this world and act as a reminder of the next."

Hadrat Ibn Abas (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) passed by some graves in Madinah he turned his face toward them and said:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ
أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ

Peace be upon you, O inhabitants of the graves. May ALLAAH pardon you and pardon us. You are our forerunners and we are in you footsteps.

CONDOLENCE

To visit a bereaved family for condolence during any of the three days after death is mustahabb (commendable).

Consoling and comforting the family members is sunnah. One should pray in the following manner:

May ALLAAH pardon the departed soul and forgive his sins, and bestow His mercy on him, and give to the relatives and dependants comely patience, Aameen.

For the neighbours and relatives, to send meals for a day or two for the grieved family is also a sunnah.
[Bahishti Gauhar]

Eesal -e- Sawab (conveying the reward)

Isal -e- Sawab should be on the lines of salaf -e- swalehin (pious ancestors). That is, without fixing a day or any other restriction, the needy should be helped out of lawful earnings unostentatiously and, as much as convenient, one should himself recite the Holy QURAAN and transfer the reward to the departed soul.

Before burial, time should not be wasted in useless talk in the graveyard, but one should recite the kalimah and ask for the reward to be bestowed on the departed soul. [Bahishti Zewar]

Eesal -e- Sawab for the dead

After the death of some body, Dua for his pardon and forgiveness, performing Janazah Salaah are all sunnahs. In addition to these any other way of doing good to the departed soul is to give alms on his behalf or do something good on his behalf. This is termed Isal -e- Sawab and in this respect the following tradition is relevant.

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the mother of Sa'd bin Ubadah (Radi Allaahu Ta'ala Anhu) died at a time when he himself was not beside her, as he had gone to participate in a Ghazwah (religious war) with the Prophet (Sallallahu Alaihi Wa Sallam). When he returned, he went to the Prophet (Sallallahu Alaihi Wa Sallam) and said, "O Messenger of ALLAAH ! My mother has died, during my absence. Will it benefit her if I do some sadaqah on her behalf ? Will she receive the reward for it? The Prophet (Sallallahu Alaihi Wa Sallam) replied, "Yes, she will receive the reward for it? Then Sa'd said, "I make you witness that I give away my orchard (Mikhraf) as sadaqah for my mother."

[Bukhari, Maarif -ul- Hadis]

The Holy Prophet's letter of condolence

On the death of the son of Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu).

In the name of ALLAAH, the Compassionate, the Merciful. From Mohammad, the Prophet of ALLAAH to Muaz bin Jabal.

Peace be on you of ALLAAH (Subhanahu Wata'ala)

Praise be to ALLAAH other than Whom there is no God. May ALLAAH bestow a great reward on you, and grant you the ability to endure (the loss), and destine thankfulness for us and you: for, certainly our souls, our properties, our family members and offsprings are (all) gifts from ALLAAH, the Almighty and the Exalted and these have been given under our charge as if lent to us for deriving benefit upto a given time, being taken back by ALLAAH, the Almighty on the appointed hour. Then, we have been ordained to thank when He bestows and to endure when he puts us to test (takes them back). Your son was one of these gifts placed under your charge. ALLAAH the Almighty benefited you in a more enviable and pleasant way and took it back in lieu of great reward, mercy and pardon and guidance, provided you endure (and be thankful). As such you carry on with endurance (and thankfulness). (See that) your weeping and bewailing may not spoil your reward of which you may be ashamed (later on). Beware, that weeping and bewailing does not bring any thing back, nor does it remove sorrow and pain. Whatever is to take place, is bound to take place. Whatever had to happen, has happened. Peace be on you of ALLAAH (Subhanahu Wata'ala). [Timizi]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"Lo! ALLAAH and his angels shower blessings on the Prophet. O Ye who believe! Ask blessings on him and salute him with a worthy salutation." [33/36]

Here I am, O ALLAAH! my Sustainer ! and I am Thy obedient slave. The blessings of ALLAAH, the Doer of Good, the Merciful, and (the blessings) of the

ranking Angels, and of the Prophets: and of the Truthful and of the Martyrs. And of the Righteous, and of all those things which glorify Thy holiness, O Sustainer of the Worlds ! be on Sayyidina, Muhammad, son of Abdullah, the last of the Messenger, and the chief of the Virtuous, and the Messenger of the Lord of the World: (Who is) a witness, a bringer of good tidings, a summoner unto thee by Thy leave, and a lamp that is illuminating, and on him be peace (or salutations).
 [KitAbush, Shifa, Maarif -ul- Hadis]

It has been narrated from Hadrat Ali (Radi Allaahu Ta'ala Anhu) that he used to recite salat (daurd) i.e. invoke ALLAAH's blessings on the Holy Prophet (Sallallahu Alaihi Wa Sallam) in the following manner: Firstly he used to recite Ayah 56 from surah Al-Ahzab and then recite the daurd as follows:

عَنْ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ فِي الصَّلَاةِ عَلَى النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ
 عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
 تَسْلِيمًا ۝

لَبَّيْكَ اللَّهُمَّ رَبِّي وَسَعِدَيْكَ صَلَوَاتُ اللَّهِ الْبَرِّ
 الرَّحِيمِ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالصِّدِّيقِينَ
 وَالشُّهَدَاءِ وَالصَّالِحِينَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَلْبَسُ
 الْعُلَمَاءُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ
 سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ
 الشَّاهِدِ الْبَشِيرِ النَّذِيرِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ
 السِّرَاجِ الْمُنِيرِ وَعَلَيْهِ السَّلَامُ ۝

POEM OF THE SCARF

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ
 وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ
 فَانْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ
 وَانْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ
 فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ
 حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ
 فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
 وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ
 يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
 عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
 وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
 إِنَّ تَلْقَاهُ الْأُسْدُ فِي أَجَامِهِاتِهِمْ
 (قصيده برده)

1. Muhammad (Sallallahu Alaihi Wa Sallam) is the lord of the two worlds and of the two noble creations (man and Jenii) and of the two nations, namely, Arabs and non-Arabs.
2. So you may ascribe to this person any noble quality you want (except divinity) and you may attribute to him as much of greatness as you desire.
3. For, verily the excellence of Messenger of ALLAAH has no bounds for, if it had, a speaker might be able to express it with his mortal mouth.
4. So, the extreme range of our knowledge regarding him is that he is a man and that he is the best of the creatures of ALLAAH.
5. O ALLAAH! Confer Thy blessings and peace, constantly and till eternity, on your loved one who is the best of Thy creatures,
6. Whose assistance is from the Messenger of ALLAAH, if lions encounter him in their dens, they would have to grieve seriously.

[from The Poem of the Scarf]

COMMENTS BY
Sheikhul Hadith Maulana
Hafiz Muhammad Zakaria Kandhalvi

The book "Example of the Prophet (Sallallah o Alaihi Wasallam) (first edition) was presented to the honourable Sheikhul Hadith who is presently residing in Madinah. After going through the book, the honourable Sheikh made some comments, an extract of which is given below:

Your first letter had been received and I had intended to write to you before now but have been very sick recently.

Your august book is full of blessings. May ALLAAH accept it, let the people benefit more and more from it and increase your reward in this world as well as in the hereafter. I really liked the book but its receipt was ill timed. During Haj, there is a gathering of about four to five hundred people in Madinah after Asr prayers. With the passage of time, ships sailed for Indo-Pakistan and the attendance became thin. Had the book been received earlier, many people would have been able to hear about its contents. I was sick during this period and the text was heard by me in a state of sickness and confused state of mind. Anything doubtful has been indicated through marks / signs on the margin. It is quite possible that I may not have heard something properly. Was Salam

MUHAMMAD ZAKARIA
Madinah tayyabah. May 22, 1975

Later on he sent another letter in which he wrote: About the Book (The Example of Prophet Sallallah o Alaihi Wasallam) I thank I have written earlier. Invocations are of real worth to us. May ALLAAH accept your invocations for the benefit of this sinner. There is no doubt that my health had and is extremely

deteriorated but as you have mentioned, I still managed to hear the text of the book out of sheer excitement.

Much to my dismay, the book reached me after considerable delay. Had it arrived during the Haj season, it would have benefited a large number of people. You have rightly pointed out that in our times the desire to follow the example of the Prophet (Sallallah o Alaihi Wasallam) is not the decline and disappearing. What to mention about the masses, even the select few are becoming less and less concerned about it. Unto ALLAAH we plead.

(I pray that) the care that you have exercised in (compiling) this book may earn you the best of rewards from ALLAAH and may He accept your efforts. Amen. In deference to your wishes, I am writing a few words (about the book sent by you).

"After greetings, the undersigned did, with a lot of enthusiasm hear the book "The example of Prophet (Sallallah o Alaihi Wasallam)" compiled by Dr. Abdul Hai (may ALLAAH increase his capabilities) in a large gathering of people who had come for Haj or Umrah. If there were doubts about (any portion of) the text, the matter was referred to other scholars and the need for corrections / changes in the second edition were conveyed to the author. It is a very useful book written in a very lucid style, about the holy Prophet (Sallallah o Alaihi Wasallam). God willing, it will be very beneficial. Beside its hidden virtues it has been published in a befitting and attractive style. I pray to ALLAAH to make it beneficial for people and also make it an act of continuous charity for the autjor.
Was Salam

MUHAMMED ZAKARIA KANDHALVI

Presently residing in Madinah

17 Jamad II, 1395 A.H

26 June 1975.

HUMBLE REQUEST

Please remember in special duas for Maghfirat & Eesal-e-Sawab of departed souls of my father Haji Mian ALLAAH Buksh, mother Khadija Begum, Haji Nasir Gulzar and Mrs. Umar Bano. May ALLAAH Subhanahu wa Ta'ala award them Jannat Al-Firdous.

Aameen.

I shall be highly obliged.

Altaf Hussain Barkhurdaria