

FROM ILLNESS TO DEATH

by

MOULANA SYED SAADAT ALI QADRI

An English Translation by

Ghous Muhammad

3281

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahir - Rahmanir - Raheem

In the Name of Allah the Most Gracious the Most Merciful

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Kullu Nafsin Za-Ikathul Mout

Every soul shall have a taste of death. (3:185)

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by

MOULANA SYED SAADAT ALI QADRI

(President: Jamiat Ahle Sunnat Pakistan)

An English Translation by

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Dedication

This book is dedicated to my Late father, **Hazrat Allama Mufti Syed Masood Ali Shah Qadri** (Rahmatullah Alaih), whose exemplary training and guidance has enabled me to serve Islam.

Readers are requested to also remember him in their duas.

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Foreword

An important purpose of Islam is to create love and affection amongst our fellow-men. For this reason basic human rights have been guaranteed and are required to be observed; so much so that when a person is sick or dies, even then it has been ordered that due respect and kindness should be shown to him.

The present book is a collection of essays which have been written to explain the great qualities of Islam. It also contains religious injunctions pertaining to illness until death. Muslims are obliged to know them so that they may deal with their sick or dead according to the Shariat (Islamic Law) and may respect all these rights to which a Muslim sick or dead person is entitled and fulfil their duties accordingly. In times of need, one faces difficulty and has to seek assistance from others due to ignorance of these instructions. For example, when someone has died, nothing can be done unless a person who can wash the body is available, yet this task is so important that every Muslim ought to know it so that he may wash the body himself instead of handing over the same to somebody else. Similarly, it is very important for every Muslim to know all the essential instructions pertaining to illness and to death.

In order to overcome these problems it is necessary that at the gathering after the funeral, for example, at 'Soyem' or 'Chaliswan' (the occasion of the 3rd and 40th day's prayer respectively), these essays should be read so that those persons who are illiterate or ignorant of these religious instructions and injunctions may also get to know them. Therefore, the subject has been divided into four parts so that a part could be read over in each gathering. For those who are not conversant with Arabic the transliteration may be read over to them.

I am hopeful that the subject will be beneficial for all Muslims. I will request the readers and listeners of the subject to pray for me that may Allah (S.W.T.) accept this service and may I live and die in accordance with Islam.

Syed Saadat Ali Qadri
FEBRUARY 1986
DURBAN — SOUTH AFRICA

Introduction to the Author

The author of this book, Muballige Islam Moulana Syed Saadat Ali Qadri was born in Aligarh, India, in 1938. He graduated with honours in the different branches of Islamic learning, at Allahabad University and Madressa Anwarul - Uloom, Multhan, Pakistan under:

1. His father Hazrat Allahmah Mufti Syed Masood Ali Shah Qadri (R.A.) who is ranked as a great Ulema;
2. Mufti Abdool Hafez Haqqani (R.A.) and
3. Hazrat Allahmah Mufti Sayed Ahmed Saeed Shah Kazmee Amrohwi who is ranked as the Al Ghazalli of our times by the Ulemas in the Indo-Pak Continent.

In addition, he obtained a B.A. and an M.F. degree in Arabic from the University of Karachi. In 1964 the author was the Secretary General of Jamiat Ahl-e-Sunnat, Pakistan and from 1968 to 1970 he was the Secretary General of Jamiat Ulema - Pakistan.

From the 1st January 1970 to date hereof he relentlessly dedicated himself to International Islamic Missionary Work, serving in Pakistan, South America (Surinam, Trinidad, Guina and British Columbia), Europe (Holland, Belgium, Germany and France), Middle East (Syria, Jordan, Lebanon, etc.) and South Africa with Holland as his present missionary headquarters.

He plays an active and pivotal role in the Islamization process and he is:

1. President: Jamiat Ahl-E-Sunnat, Pakistan;
2. Head of Al Qadri Islamic Centre of Holland and South Africa and
3. Amir Halqa-e-Qaderiyah Razzaqiyah of Pakistan, Holland, South America and South Africa.

His unique research orientated lectures, based on a positive style on current problems in the shade of the Qur'an, Hadith and the life of the Sahabahs has contributed much to his dynamic and effective oratory.

He is the author of a number of books and articles and he has delivered papers at many International conferences and seminars.

In this short introduction, it is impossible to set out his contributions in detail, but it suffices to say that his writings include:

1. Maqalat - e - Qadri (in Urdu) (Qadri essays, vol. 1, 2 and 3)
2. Maraz se Mout Tak (in Urdu and English) (From Illness to Death)
3. Atcha Barthaawo (in Urdu) (Good Behaviour)
4. Basharaate Injeel (in Urdu) (The Glory of the Holy Prophet (S.A.W. in the Bible)
5. Troue van Allah (in Dutch) (Friend of Allah)
6. Numerous essays in "Daily Jang" Karachi, Monthly Turjumaan Ahle Sunnat and other Magazines.

Translator's Note

Islam, in its very essence, is a religion of love, brotherhood and equality having a meaningful sanction for them in all its teachings. It upholds love for the moral good which emerges itself in two directions, namely, love for oneself and love for the fellow beings, but both the directions lead towards one goal, that is, love to attain good for the whole universe without any personal motives.

Actually, it is love which forms the basis of all good human activities which bestow human beings with the pleasure of the Almighty. The Holy Prophet (S.A.W.) has prescribed a measure for it when he said:

*“Desire the same thing for others
which you desire for yourself*

There is another saying of the Holy Prophet (S.A.W.):

*None of you can have (real) belief (in Islam) until he loves
for all human beings what he love for himself”*

The Holy Qur'an declares:

The Believers are but a single
brotherhood. (49:10)

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

Islam being a foundation stone of brotherhood, Allah (S.W.T.) calls it a favour on Muslims when He says:

And hold fast, all together, by the Rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren, and ye were on the brink of the Pit of Fire, and He saved you from it. (3:103)

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا ﴾

Man, in the words of the Holy Qur'an, is the “vicegerent of Allah on earth” to enforce His ordinance for the best possible social benefit for the whole human society. Man is bound, individually and collectively, to

respect the rights of his fellow-beings, irrespective of caste, creed, colour or nationality. Having these sublime objects of Islam in my mind, I had the honour of going through this booklet entitled **Maraz Se Moat Tak** (From Illness to Death), written by the great scholar, Moulana Syed Saadat Ali Qadri. During illness every man requires special attention and expects love and affection from his fellow-beings. When a man breathes his last, the bereaved family, too, requires love and affection from every member of society. During this age of selfishness and materialism, this booklet has its own importance. I have, therefore, endeavoured to translate these essays into the English language so that all our brothers throughout the world may be enlightened from the teachings of Islam.

The learned author has dealt with the essential requirements of dealing with a sick person and the disposal of the corpse in accordance with Islamic Law. Translation from one language into another is by no means an easy task. In fact, the translator has to assume the role of a fully fledged author. However, Moulana Syed Saadat Ali Qadri has been the main inspiring force behind this work, and every effort has been made to translate the text into simple and easy language so that the new entrants into the fold of Islam and those having an elementary knowledge of English may benefit from the material contents of this book. The dilemma of the modern man is that he is absorbed in material pursuits. Even in this age of materialism he sometimes finds himself in the grip of a terrible void, particularly at the time of illness or in his death-bed. Hence he will find solace and comfort in the prayers and guidance provided in this book. Prayer is the life and soul of a man's existence and the need for prayer has never been as pressing and great as it is today. May Allah (S.W.T.) bless this humble effort with success. Any suggestions for the improvement of this book shall be gratefully acknowledged.

Ghous Muhammad

(M.A.; L.I.M.)

Pakistan

Publisher's Note

In consultation with the author, we have included the following which is not to be found in the original Urdu booklet:

1. Arabic text of Qur'anic verses,
2. Transliteration of Arabic text,
3. A detailed Contents page,
4. Glossary,
5. An Introduction to the Author.

The purpose behind this publication is to provide a simple, instructional and helpful publication, especially to the English reader on matters relating to illness and death. A translation of some of the other works of the author in English has already been undertaken and we believe it will be of immense benefit to English readers.

May Allah help and guide us all, and have Mercy on us and forgive us for our mistakes and shortcomings, and accept this humble effort.

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ILLNESS

Generally illness (or sickness) is considered as one of the misfortunes of the world. Islam teaches us that a Muslim may suffer illness and face other miseries for two reasons.

FIRST REASON

Sometimes a man wants to achieve a distinctive and honourable place in the Hereafter and aspires to be a dear devotee of the Almighty by treading upon the path of truth and rectitude shown by Allah and His Holy Prophet (S.A.W.). Allah, too, admires the submission and piety of such a man. But before conferring upon him the orders of His love, He subjects him to ordeals. If a man, despite illness and suffering, obeys his Creator, he succeeds in achieving his object. Thus, the Merciful³ adores him, favours him with love and will exalt him to a high position on the Day of Resurrection. This is why His dear devotees, too, have to face the frowns of fortune. Such are the teachings of the Holy Qur'an and Hadith (the sayings of the Holy Prophet (S.A.W.)). Surah Al-Baqara (the Cow), verses 155 to 157 of the Holy Qur'an read as follows:

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,—

﴿۱۵۵﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ
مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّرَكِ وَبَشِيرِ الضَّالِّينَ

Who say, when afflicted with calamity: "To God we belong, and to Him is our return": —

﴿۱۵۶﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ
قَالُوا إِنَّا لِلَّهِ وَإِلَيْهِ رَجِعُونَ

They are those on whom (descend) blessings from God, and Mercy, and they are the ones that receive guidance. (2:155-157)

﴿۱۵۷﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ
وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

According to Hazrath Abu Huraira (may Allah be pleased with him), the Holy Prophet (peace be upon him) has stated:

When Allah wants to favour someone with blessings, he is made to face miseries.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا
يُصِبْ مِنْهُ

Thus, when the Almighty intends to bestow His pious and devout servant with goodness (exalted position), numerous calamities come upon him. The above saying of the Holy Prophet (S.A.W.) is further explained through this Hadith. Hazrat Kaab Ibne Malik (may Allah be pleased with him) said that the Holy Prophet (S.A.W.) had stated that:

Muslims are like such weak crops which are kept by the winds dangling. Sometimes pull it down and sometimes keep it straight until it faces death; and an infidel is like a strong pine tree which does not face adversities but when time comes it is suddenly uprooted.

مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ
مِنَ النَّارِجِ تَقْبِيئُهَا الرِّيحُ تَصْرُ
عَمَامَةً وَتَعْدِلُهَا أُخْرَى حَتَّى
يَأْتِيَ أَجْلُهَا وَمَثَلُ الْكُفْرَانِ كَمَثَلِ
الْأَرَشَةِ الْمَجْدُوبَةِ الَّتِي لَا
يُصِيبُهَا شَيْءٌ حَتَّى يَكُونَ انْجِفَانُهَا
مَرَّةً وَاحِدَةً -

According to Hazrat Anas (may Allah be pleased with him) the Holy Prophet (S.A.W.) had stated:

No doubt, great reward (exalted place) is achieved after great sufferings, and when the Almighty likes a nation, He makes it to face calamities. Those who face the sufferings with patience Allah is pleased with them. Those who fail to show perseverance, Allah is not pleased with them.

إِنَّ عَظِيمَ الْجَزَاءِ مَعَ عَظِيمِ
الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا
ابْتَطَلَهُمْ فَمَنْ رَأَى مِنْهُمْ
الرَّضَادَ مِنْ سَخَطٍ فَلَهُ السَّخَطُ

The meaning of both the above-quoted Hadiths is that the pious and devout Muslims go on facing sufferings, and the more calamities they endure the more exalted place they attain in this world and also in the next world. But if the sinful and the infidels are safe from the miseries of the world, it does not mean that they are better than the pious men but that they get latitude from the Almighty. However, when they are surrounded by calamities their very existence vanishes without leaving any evidence. Thus, if we ponder over the lives of pious men we realize that they faced more sufferings than the ordinary people. Hazrat Saad (may Allah be pleased with him) had stated that someone asked the Holy Prophet

(S.A.W.) as to who faces calamities most. The Holy Prophet (S.A.W.) replied:

The Prophets. Thereafter those who are superior after them, and thereafter those who are superior after them.

الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ
فَمَا لَمْ يَمْثَلُ -

The utmost calamities come upon that group of people who are the most exalted and elevated. It means that the Holy Prophet (S.A.W.) faced utmost miseries and calamities and thereafter those who are the most devout and pious. All prophets have faced trouble but history proves that the utmost calamities came on the Holy Prophet (S.A.W.) — because he is the chief of all the Prophets and is superior to all. The Holy Prophet (S.A.W.) has himself stated:

The multitude of the calamities and miseries which I faced in the path of Allah, no other Prophet had endured.

After the Holy Prophet (S.A.W.), his eminent companions and other exalted and respectable persons passed their lives amongst the thorns of miseries; we have examples of Hazrat Bilal, Hazrat Ammar bin Yamir and Hazrat Imam Hussain (may Allah be pleased with them).

In short, the illness and calamities of pious Muslims are the source of their success in their lives after death. In addition to that, one of the important purpose of endurance of miseries by the Holy Prophet (S.A.W.) is that when calamities come to the followers, they should remember the sufferings faced by their Holy Prophet (S.A.W.). When we are surrounded by miseries and troubles we should persevere and consider it sunnah (a tradition of the Holy Prophet (S.A.W.)) The All Merciful will definitely favour us with reward and for the sake of the Holy Prophet (S.A.W.) bestow us salvation from the miseries soon; because the Almighty has promised that we shall get ease after suffering. The Almighty has said:

No doubt misfortune is accompanied by blessings. (94:6)

إِن مَّعَ سُرَّتِيرًا

SECOND REASON

Sometimes we Muslims face calamities due to our misdeeds and transgression against Divine law so that we may learn a lesson from the adversities and mend our ways and thus save ourselves from Allah's punishment. The Almighty warns us:

Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness.

(42:30)

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾

Thus, we Muslims are in distress due to our misdeeds and immoralities, though the Merciful does not punish us for most of our sins but forgives them. But when our transgression against Divine law goes on increasing, the punishment starts. But if we cease committing such misdeeds, we are saved from the curse, miseries and hardships in this world and as well as in the Hereafter. According to Hazrat Aisha Siddiqa (may Allah be pleased with her), the Holy Prophet (S.A.W.) had said:

When there is abundance of sins of a man and he has no good deed to his credit to obliterate the sins, the Almighty makes him to face grief and sorrow in order to write off his sins.

إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ
وَلَمْ يَكُنْ لَهُ مَا يَكْفِرُهَا مِنْ
الْعَمَلِ ابْتَلَاهُ اللَّهُ بِالْحُرِّ
يَكْفِرُهَا عَنْهُ

Hazrat Abu Saeed (may Allah be pleased with him) narrated that the Holy Prophet (S.A.W.) had stated that:

A Muslim faces calamities, sickness, grief, sorrow and miseries, even the prickling of a thorn, only because the Merciful wants to write off the sins through these sufferings.

مَا يَصِيبُ الْمُسْلِمَ مِنْ
نَصَبٍ وَلَا وَصْبٍ وَلَا هَمٍّ
وَلَا حُزْنٍ وَلَا آذَى وَلَا غَمٍّ
حَتَّى الشُّوْكَةِ يَسَّالُهَا إِلَّا لَفَسَ
اللَّهُ بِهَا مِنْ عَطَايَاهُ

Thus, one of these causes of sufferings of a Muslim is his misdeeds. If a sinful Muslim, amid the adversities shows repentance for his sins and moral depravity, the All Merciful obliterates his sins.

Illness (or sickness) comes upon a man due only to two reasons. When pious Muslims fall ill, they are elevated; when a sinful Muslim suffers from any sickness, his sins are obliterated. The Holy Prophet (S.A.W.) was also subject to illness and many other hardships, and according to

his exalted and elevated position, his suffering was of a greater degree than that of the common man and could have been endured only by such a glorious personality. Hazrat Aisha Siddiqa (may Allah be pleased with her) has narrated:

I have never seen any man who suffered more (serious illness) than the Holy Prophet (S.A.W.); he has expressed the advantages of being sick in different ways and the reward which a Muslim gets for enduring his ailment. Hazrat Abu Moosa (may Allah be pleased with him) has narrated the sayings of the Holy Prophet (S.A.W.) as follows:

مَا رَأَيْتُ أَحَدًا تَوَجَّعَ
عَلَيْهِ أَشَدَّ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When a man becomes sick or is on a journey he gets the reward of his good deeds in the same manner as if he would have been healthy or at his home.

إِذَا مَرِضَ الْعَبْدُ وَسَافَرَ لَيْلًا
لَمْ يَمِثْلِ مَا كَانَ يَفْعَلُ مَقِيمًا صَحِيحًا

Thus, if a Muslim, due to his illness, offers prayer in a sitting or sleeping position, he would get the same reward as if he had offered prayer by standing on his feet in his healthy condition. The concessions which a sick Muslim enjoys can be judged from the following:

1. A sick Muslim may defer fasting during the holy month of Ramadaan. After the recovery from his illness he must observe the deferred (missed) fasts. He will get the same reward which he would have received by observing fast during the month of Ramadaan.
2. If the use of water causes discomfort or if there is danger of aggravating the illness by use of water, he can perform dry ablution (Tayammum) instead of performing ablution with water (Wudu) or taking a bath. He will get the reward of ablution.
3. If a patient cannot offer his prayers in a mosque, he can do so in his house and he will get the same reward as if he had offered prayers with congregation (Jamaat).
4. If a patient is not in a position to stand up, he can offer prayer in a sitting position, and if he is not in a position to offer prayer in a sitting position, he can do so with the support of something, and if he has no such strength he can offer prayers in a lying position. If a patient is compelled to offer prayer in a sitting position he can do so in

any manner which is convenient to him.

Thus, if both the legs of a man are injured, he should not leave the prayers but he should offer prayer in such sitting condition which may not cause him pain.

If a patient is compelled to offer prayer in a lying position, then the bowing (Ruku) and prostration (Sajda) should be done with the indication of movement of the head. The indication of prostration shall be longer than the indication of bowing. There can be no prayer by indication through eyes, eye-brows or heart. Therefore if the condition of the patient is so serious that he cannot give indication with his head or he is not in his senses, such a patient is allowed to leave the prayer.

If a man is offering prayer in a lying or sitting position and during the prayer he is able to stand up or sit down, he should continue his prayer in a standing or sitting position, as the case may be.

5. If a patient is on an impure bed and it will again become impure soon after it is changed or if the patient will suffer pain when the bed is changed, he is permitted to offer prayer on the same bed.
6. If he is not in a position to offer prayer he can leave the prayer. If a patient offers prayer before the fixed time of prayer under the apprehension that he shall not be in a position to offer prayer at the proper time (for example, he is going to be operated on), such prayer shall not be considered proper.

The man who wants to offer prayer for the period of his sickness and if he is quite healthy he should offer prayer like a healthy man. It means that if after his recovery he offers prayer in a sitting position, that will not be a proper prayer. But if he is still sick he can offer prayer according to his physical condition.

The principles of offering prayer during sickness, discussed above, makes it clear that Salaat is such a prayer that can be excused rarely. We should not make our illness an excuse for not offering prayer. We should not leave our prayer for more days than the duration of ordinary illness. The Muslims of today either do not offer prayer at all or if they offer prayer, they leave the prayer for several days under the pretext of illness. This condition of ours is lamentable. May the Almighty be kind to us! Ameen.

ON VISITING A SICK PERSON (AYADAT)

To enquire about the health of a sick person, express sympathy and to be compassionate is called 'Ayadat' (Visiting a sick person).

Illness is a source of reward (from the Almighty) for a sick person, and visiting a patient is a source of reward for those who enjoy good health. So is the direction of the Holy Prophet (S.A.W.). According to Hazrat Abu Moosa (may Allah be pleased with him), the Holy Prophet (S.A.W.) had said:

Feed the hungry, visit the sick and get slaves freedom.

أَطْعِمُوا الْجَائِعَ وَعَوِّدُوا الرِّبِّيَّ
وَشْكُوا الْعَالِيَّ

Hazrat Sooban (may Allah be pleased with him) has narrated the sayings of the Holy Prophet (S.A.W.) as follows:

When a Muslim pays a visit to a sick Muslim brother, he remains in the Garden of Paradise, till he returns from there.

إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ
لَمْ يَزَلْ فِي نُحُورِ الْجَنَّةِ حَتَّى يَرْجِعَ

Hazrat Jabir (may Allah be pleased with him) has narrated the sayings of the Holy Prophet (S.A.W.) in the following words:

Anybody who visits a sick person, he enjoys in the pool of blessings of the Almighty. When he sits by the side of a patient the blessings of Allah pour on him in abundance.

لَمْ يَزَلْ مُخَوِّصٌ حَتَّى يَمُوتَ
يَجْلِسُ مَاذَا جَلَسَ اعْتَمَسَ فِيهَا

In the above-quoted Hadiths the Holy Prophet (S.A.W.) has directed us to enquire about the health of a sick person and to express our sympathies. From the sayings of the Holy Prophet (S.A.W.) it can be well judged how much reward one gets by visiting a sick person for until a person remains with a sick person he remains in the Garden of Paradise and the blessings of the Almighty surround him. Thus, one of the sources of getting the blessings of the Almighty and a place in Paradise is to visit a sick person.

HOW TO VISIT A SICK PERSON

We have been directed to visit a sick person with the object that Muslims may have a feeling of love and affection among themselves. Generally, a patient is tender-hearted and one who visits a sick person and expresses his sympathy makes his place in the inner-most recess of the patient's heart, and even if the patient hated such a person prior to his illness, he would start loving him. The object of Islam is that there should be a relationship of extreme love, affection and brotherhood amongst the Muslims. We have been directed to visit a sick person in such a way that he may be pleased and he may start liking the person who pays a visit. This object is expressed in the following Hadiths. Hazrat Ibne Abbas (may Allah be pleased with him) has stated that:

When the Holy Prophet (S.A.W.) used to visit a sick person he used to console him that he should not bother because if Allah pleases, his ailment will be a source of salvation from his sins.

كَانَ إِذَا دَخَلَ عَلَى مَرِيضٍ
يَعُودُ قَالاً لَأَبَأْسَ طَهُورٍ
إِنْ شَاءَ اللَّهُ -

Ummul Mumenin Hazrat Aisha (may Allah be pleased with her) has narrated that whenever anyone of us used to be sick, the Holy Prophet (S.A.W.) used to caress us with his right hand and used to say:

O Creator and Cherisher of Mankind! Grant him relief from the sickness. Thou art the Curer. There is no Curer except Thee. Bestow him relief so that he may get rid of the sickness.

أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ
وَأَنْتَ أَنْتَ الشَّافِي لَا شِفَاءَ
إِلَّا بِشِفَائِكَ شِفَاءً لَا يُغَادِرُ

These hadiths teach us that the visitor of a patient (should pray for the patient's welfare) and should talk in such compassionate manner that the patient may be relieved from his anxieties. One should not utter such words which may increase the anxiety of a patient. The patient may be advised to seek salvation from the Almighty. Thus, if a patient is a sinful person, he may be advised to tender apology and express his repentance for his past misdeeds and to promise the Almighty that he will henceforth follow the path of Faith and will perform good deeds and pray that the Forgiver favours him with His blessings and delivers him from the illness. If a patient is an infidel or pagan or idolator he should be invited to embrace Islam. Hazrat Anas (may Allah be pleased with him) has stated that

a Jewish child who used to serve the Holy Prophet (S.A.W.) became sick. The Holy Prophet (S.A.W.) went to visit him.

The Holy Prophet (S.A.W.) sat towards the head of his bedstead and advised him to embrace Islam. The father of the Jewish child was also present. The boy looked towards his father and his father advised the boy to obey the Holy Prophet (S.A.W.) and the boy embraced Islam. Then the Holy Prophet (S.A.W.) returned from there saying that it was the blessings of the All Merciful that He saved him from the fire of Hell.

The visitors of a patient should neither stay with the patient for too long a period nor should they talk in a loud voice nor should they make noise so that the patient may not suffer any kind of pain or inconvenience. Hazrat Ibne Abbas (may Allah be pleased with him) has said:

While visiting a patient, not to sit by a patient for a long period and not to make noise is Sunnah (practice of the Holy Prophet (S.A.W.)).

مَنْ سَمِعَ تَكَلُّمَ الْمَجْلُوبِ
كَقَدْرَةِ التَّعَجُّبِ فِي السَّيَادَةِ بِجَدِّ
السَّرِيحِ .

Hazrat Saeed bin Mosyyab (may Allah be pleased with him) has stated that:

To depart from a patient soon is one of the best kinds of prayer.

مَا دُمِرَ مَعْدِنُ الْبَرِّ
بِالْمَسْرُوعِ .

But this should be done only when the patient feels inconvenienced occasioned by sitting with him for too long a period. If a patient himself wants the visitors to remain with him for a longer period for companionship, then the visitors may stay there according to the wishes of the patient. In such a situation the visitors shall get reward for the whole period they spend with the patient and they shall be favoured with the blessings of Almighty.

At the time of visiting a patient, the visitor should pray for him. If the visitor has memorised some verses of the Holy Qur'an, or Darood, he should recite them and after reciting Surah Al-Falak and Sura Al-Naas thrice, (bless them) on the patient. The blessing of these holy verses and/or making the patient drink the blessed water is beneficial to the patient. The visitor should also request the patient to pray for him (the visitor) because the Almighty grants the prayer of a sick person, either for the reason that he becomes guiltless due to his ailment or for the reason

that due to the pains of his illness he remains restless, and whoever prays to the Almighty in a restless condition, his prayers are granted. This is why the pious people have advised that either you pray in a restless condition or request restless people to pray for you. Hazrat Umar bin Khat-tab (may Allah be pleased with him) has narrated the saying of the Holy Prophet (S.A.W.) as follows:

When you go to visit a patient, request him to pray for you because his prayers are like those of angels.

إِذَا دَخَلْتَ عَلَى مَرِيضٍ
فَسِرُّهُ يَدُ مَلَكٍ فَإِنْ دُعَاةُ
كَدُّهَا الْمَلَائِكَةُ

GIFTS, ETC.

It is preferable for the visitor to offer gifts to the patient as this will make him happy and such a patient will pray for the visitor with his heart, and it will also increase the feelings of love and affection, especially if a patient is a poor man, offering gifts to him carries more reward because during illness a patient desires many things which are beyond his means. In such a condition the patient will pray from the inner-most recess of his heart for anyone who fulfills his requirements. Therefore, it is better to give edibles in gifts to the patient so that the patient may use them, or one should enquire from the patient his needs so that the same may be provided to him. Hazrat Ibne Abbas (may Allah be pleased with him) has stated that once the Holy Prophet (S.A.W.) went to visit a sick man and enquired about his requirements. The patient replied that he wanted to eat bread (of wheat). The Holy Prophet (S.A.W.) advised his companions:

Whoever possesses bread of wheat he should arrange for his brother.

مَنْ كَانَ عِنْدَهُ خُبْزٌ بَرٍّ
فَلْيَبِعْهُ إِلَىٰ أَخِيهِ -

Then the Holy Prophet (S.A.W.) said:

If a patient wants to eat something, provide him.

إِذَا اشْتَهَى مَرِيضٌ أَحَدَكُمْ
فَلْيُطْعِمْهُ -

Thus, if a patient desires something which is not injurious to his health, his desire should be fulfilled. Therefore, the visitors of a patient, after making enquiry from the patient or his relatives about the needs of the patient, should provide such things for him. Moreover, enquiry should be made from the patient about his treatment and medicines and every effort should be made to help him. If it is beyond the means of a person to fulfil the requirement of a patient, he should convey such requirements to

others and should try to get the requirements fulfilled through others.

Thus, to visit a patient, to console him, to pray for him, and to request the patient to pray for oneself, and to try and help a patient is sunnah. It is mandatory for every Muslim to follow these practices. May Allah favour us with ability and resources to act accordingly. Ameen!

DEATH AND THEREAFTER

DEATH

It is a well known reality that everyone has to die one day. In this chapter is discussed the teachings of Islam in respect of death and what treatment a Muslim deserves after his death according to Shariat.

Every living soul is to die. Islam has revealed this reality in the Holy Qur'an in this verse:

Every soul shall have a taste of death⁹ (3:185)

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

Nothing can save one from the clutches of death. This reality has been revealed in the following verse:

Wherever ye are, death will find you out, even if ye are in towers built up strong and high! (4:78)

﴿ إِنَّمَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ﴾

The time of death is fixed. This has been expressed in the following verse:

To every People is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation). (7:34)

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

Thus, Islam teaches us that one has to die necessarily. Neither wealth (can save a person from the clutches of death) nor children nor lofty walls of a house. The time of death is also fixed, and when the time comes nothing can delay it.

If the time of death has not come, none can kill one. If a sick person recovers from his illness it does not mean that he was to die and it was due to the efforts of the doctors that his death has been delayed for some

time. On the contrary, the reality is that the time of death had not come. If somebody kills a man, it does not mean that the murderer was very brave, but that the time of death of the deceased had come and therefore the murderer had succeeded.

AFTER DEATH

Islam teaches us that death is not the end of a man but that for a specific period the soul is freed from the cage of the body and the soul remains in existence. After that period is over, the Almighty, who has the power to create and to destroy, through His divine power, will make him alive again, whereafter he will be sent to Heaven or Hell as the case may be, where life will not come to an end.

Say: The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord. (32:11)

﴿قَالَتِ يَتُوفَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

Say: It is God who gives you life, then gives you death; then he will gather you together for the Day of Judgement about which there is no doubt: but most men do not understand. (45:26)

﴿قَالَ اللَّهُ تَتَجَمَّعُونَ
يَوْمَ نُبْعَثُ لَأَرْبَابِهِمْ وَكَانَ كَثْرًا
لَا يَعْلَمُونَ﴾

It is God Who begins (the process of) creation, then repeats it, then shall ye be brought back to Him. (30:11)

﴿اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ
يُرْجِعُهُ إِلَىٰ رَبِّهِ﴾

In the Holy Qur'an at many places and in different ways it has been explained to us that the idea that life comes to an end after one has died is absolutely wrong. The truth is that every man gets life after his death or is re-created and raised up again to present accounts of his deeds before the Almighty. For those who disbelieve or have objections to this fact, the Almighty, in the Holy Qur'an has advanced such arguments that if they only ponder over them with an unbiased mind, they will be compelled to believe this reality. For example, verses 5 to 7 of Surah 22 (the Pilgrimage) reads as follows:

O Mankind! if ye have a doubt about the Resurrection, (Consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that we may manifest (our power) to you; and we cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength, and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs). This is so, because God is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things. And verily the Hour will come: there can be no doubt about it, or about (the fact) that God will raise up all who are in the graves.

(22:5-7)

REMEMBRANCE OF DEATH

Islam also teaches that a Muslim who believes in death and life-after-death should not forget death in the intoxication of a short-lived life but should always remember death. When one forgets the reality that one has to die one day, one indulges in vices; but if one remembers the reality of death every moment, one avoids sins and vices. Hazrat Abu Huraira (may Allah be pleased with him) has said that:

Always remember the thing which prevents you from lust, ie, death.

أَكْثَرُوا ذِكْرَهَا ذِمَّ اللَّذَاتِ
يَعْنِي الْمَوْتَ -

To constantly remember death does not mean that one should wish to die or pray for death. Our Holy Prophet (S.A.W.) has directed us:

None of you should wish to die or pray for death before it comes, because when a Muslim dies his actions also come to an end and of

لَا يَتَمَنَّي أَحَدُكُمْ الْمَوْتَ وَلَا
يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ
إِنَّمَا إِذَا مَاتَ انْقَطَعَ عَمَلُهُ

course the length of the life of a Muslim will increase the number of his good deeds.

وَأَسْأَلُ لَا يَزِيدُ الْمُؤْمِنَ مَعَهَا
إِلَّا خَيْرًا.

Thus, the object of life of a Muslim is to obey Allah, and the more good deeds he performs, the more exalted position he will attain. Therefore, he should not pray for death because after his death his deeds will come to an end. However, if one is frustrated with the miseries and the pains of this wordly life, one should pray in the following manner:

O Lord! keep me alive till the time is fixed and is better for me, and bestow me death when it is good for me.

أَلْتَضَمَّ أَحْيَيْ مَا كَانَتْ الْحَيَاةُ
خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَدَاةُ
خَيْرًا لِي.

INSTRUCTION OR ADVICE

When a person is nearing his last moments, his friends and relatives should treat him with kindness and consideration and should lend moral support and recite Kalimah Tayyaba¹⁰

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

“There is no God except Allah, and Muhammad (S.A.W.) is the Apostle of Allah”

The Holy Prophet (S.A.W.) has advised us “Recite Kalimah before your dying person.”

One should recite Kalimah before the dying person so that he may recite the same but he should not be forced to recite Kalimah because he may, due to the agonies and anxieties of death, refuse to recite Kalimah. If a Muslim dies without reciting Kalimah he will still die as a Muslim; but if he refuses to recite Kalimah at the time of his death he will die an infidel. Therefore, a pious man should remain with a sick person so that on observing signs of death he may advise the patient to recite Kalimah and he should himself recite Surah Yasin and other Qur’anic verses. Because of the blessings of the Holy Qur’an and especially the recitation of Surah Yasin, the sick person is relieved of his agonies and miseries. Some frankincense (loban) or loe-sticks (agarbatti) may be lit near the dying person. There should be no unclean person (man or woman) near the dying person. There should be no pictures or dog near him. All the persons present there at the time should pray for the dying person and also for

themselves, because whatever prayer is made at that moment the angels say 'Ameen'. If it is felt that the moment of death is fast approaching, the dying person should be made to rest on the right side with his face towards the Qibla (i.e. towards the Kaaba)¹¹. If the dying person is made to rest flat on his back and his feet are towards the Qibla, his head should be raised a bit so that his face should remain towards the Qibla. When the bird of soul flies from the cage of his body, his eyes should be closed and a band of cloth should be tied from the chin to the head so that his mouth would not remain open. Some weighty object must be kept on the stomach to prevent it from swelling. The body should be completely covered with clothes, and arrangements for Ghusl (bath) and Kaffan (shroud) should be made immediately. At that time it is preferable to recite the Holy Qur'an, Kalimah Tayyaba and Darood Sharif near the body. It is not advisable to talk about unnecessary worldly matters near the body. After arrangements of bath and shrouding the corpse, the death of the said person should be announced so that the largest possible number of Muslims may attend the funeral prayer and pray for the deceased because every deceased Muslim has a right over his living brothers that they attend his funeral prayer and pray for his salvation. If the deceased was indebted to anybody it is better to clear such debt before his funeral prayer and burial. If it is not possible to do so at that time, then it should be attended to at the earliest opportunity. If the deceased has not left behind sufficient assets to clear the debt, either the friends and relatives of the deceased should pay the debt through contribution or the creditors should be persuaded to forego their claim because until the loan remains unpaid, the deceased remains mortified with the burden of the loan.

BATHING OR WASHING THE BODY

To bathe or wash a dead person is Farz-e-Kifaya. This means that if a body is buried without bathing it, every Muslim of the locality will be a sinner. If some of them have bathed the body it will be considered that every Muslim has performed his duty.

A male should bath the body of a deceased male and a female the body of a deceased female.

A curtain should be put around the place where the body is going to be bathed. At such place there should be nobody except the person who is giving bath and his helper. The person who is giving bath should be clean and unpolluted. It is better if the person bathing the body is the

deceased's near relative.

It is the duty of the person giving bath, if he observes some virtue or excellence, to convey same to the others. For example, if he observed the face is shining or that fragrance is coming forth from the body, it is better to disclose this. But if he finds any defect he should not disclose it. For example, if the face becomes dark or an unpleasant smell is coming forth from the corpse, it should not be disclosed because it will cause mental torture to the relatives of the deceased.

The bathing water should be luke warm. It is better if the water is boiled after mixing it with something like plum leaves which may clean the body more effectively.

The following procedure should be adopted in bathing a body:

1. The planks on which the body is to be bathed should be cleaned thoroughly and some kind of incense (loe sticks) should be lit around it. There is no objection to spraying some perfume at the place where the bath is to be given.
2. The body should be placed on its back on the wooden plank and it should be covered with cloth from navel to the knee.
3. The person who is to wash the body should wrap his or her hand with cloth and then wash the private parts of the body.
4. Thereafter wet hands should be rubbed over the head and face, and then over the hands up to the elbows (to perform masah).
5. The two feet up to the knees should be washed. It means that the act of performing ablution should be completed but gargling is not necessary.
6. The teeth and nose should be cleaned with wet cotton.
7. The hair of the head and beard should be washed with soap or any other similar thing.
8. Thereafter, the body should be made to rest on the left side and washed, and then on the right side and be washed. Water should be poured on the body in such a quantity that every part of the body becomes wet and is completely cleaned.
9. Thereafter, the body should be raised to a sitting posture by giving support and the belly should be pressed gently with the hands so that whatever remained in the stomach may come out, and the impurities that come out should be washed away thoroughly. There is no need for further ablution or bath.
10. It is not permissible to comb the hair or cut the nails or the hair

- from any part of the body.
11. After this, water mixed with camphor should be poured over the body from head to feet.
 12. Then the entire body should be dried with a cloth or towel.
 13. Before the body is shrouded, the hands should be kept straight. It is not permissible to put the hands on the chest or the stomach.

Where there is no other person except the wife to bathe the body of her deceased husband, she can do so. But in the case of a female deceased, her husband cannot bathe her even if there is nobody else to do so. In such a case a female corpse can be buried after purifying it with sand or dust. A husband cannot touch nor give bath to his deceased wife. He can see her face and carry her body. He can also put her in the grave. But a woman can give bath to her deceased husband and can also touch him.

KAFFAN (SHROUD)

To provide kaffan for a dead Muslim is also Farz-e-Kifaya. A male corpse should be shrouded with three pieces of cloth, namely, an outer covering (Lifafa), an inner covering (Izar) and a shirt (Qamees). A female corpse should be covered with five pieces of cloth, namely, an outer covering (Lifafa), an inner covering (Izar), a shirt (Qamees), a breast covering (Seena band) and a head cover (Sarband). The sheets should be longer than the length of the corpse so that both the ends thereof may be tied. The Izar should be equal to the length of the corpse. The shirt should be so much in length that it should come down below the knees from both the sides. The cloth for covering the head and face should be about three yards in length. The brace or the cloth for covering the breast should be from the breast to the thigh. It is preferable that the shroud should be white in colour. The kaffan of our Holy Prophet (S.A.W.) was also white. Our Holy Prophet (S.A.W.) has commanded us to give kaffan of good quality to the deceased. He has advised us:

Whenever any of you provide kaffan for your brother, it should be of fine quality.

اِذْ كَفَّنْ أَحَدَكُمْ أَحْسَنَ
فَالْحَسَنُ كَفَنَةٌ

The procedure for shrouding the corpse is as follows:

1. After bathing the corpse, it should be dried with a piece of cloth or towel so that the shrouds may not become wet.

2. Some perfume should be applied to the shroud.
3. The outer covering should first be spread over the inner covering.
4. The body should be laid on the unstitched shirt and should be dressed.
5. Some kind of perfume should be applied to the body and camphor should be rubbed on the forehead.
6. Thereafter the body should be wrapped with the inner (Izar) and outer (Lifafa) coverings.
7. Then it should be tied from the right side, then from the left side and then the sheet should be tied above the head and thereafter the feet.
8. After shrouding a female corpse her hair should be spread over her breast on both sides.
9. The piece of cloth for covering the head should be brought under the head and the back and put on the face like a veil.
10. The breast covering (Seena band) should be tied above all the clothes, firstly above the breast and then at the thigh.

The shroud should not be sewn at any place. No sleeve should be attached to the shirt. There should be no collar, etc. but it will be a sheet of cloth which should be torn from the middle so that it may come down the head. At some places, there is the custom of rubbing the holy dust of the grave of the Holy Prophet (S.A.W.) (Khak-e-Shifa) or to write Kalimah Tayyaba with the movement of fingers. There is no harm in this. The blessings of these rituals will necessarily be beneficial to the deceased.

FUNERAL

After bathing and shrouding the corpse, arrangements should be made for the funeral prayer and burial at the earliest moment. To cause delay in the burial of the corpse in expectation of the gathering of friends and relatives of the deceased is a great sin. Hazrat Abu Huraira (may Allah be pleased with him) has narrated the sayings of the Holy Prophet (S.A.W.) as under:

Take the funeral procession speedily because if he is virtuous, you are taking him to his admirable destiny, and if he is sinful, it is bad to cause delay in his burial.

اسْرِعُوا بِالْمَجْنَّازَةِ فَإِنَّ
تَكُ صَالِحَةً فَخَيْرٌ تَقْدِمُ مَوْتَهَا
إِلَيْهِ وَإِنْ تَكُ سَوِيًّا ذَايَكَ
فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ

Thus, we have been directed that if one breathes his last at such a time on Friday that he can be buried before the Jumma prayer, then it is not per-

missible to delay the burial in order that a large number of people may attend his funeral prayer after Jumma prayer.

To carry a funeral and to attend a funeral procession are acts of virtue. If the funeral is that of a learned, God-fearing and pious man, the reward of such act is more than that of the superogative prayers. Hazrat Abu Huraira (may Allah be pleased with him) has quoted the sayings of our Holy Prophet (S.A.W.) as follows:

Whoever accompanies a funeral procession and carries the Janazah thrice performs his duty in respect of the deceased.

مَنْ تَبَعَ جَنَازَةً وَحَمَلَهَا ثَلَاثَ
مَرَّاتٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ
حَقِّهَا -

HOW TO CARRY A FUNERAL PROCESSION

The procedure for carrying a funeral procession is that four persons should pick up the bier bearing the corpse on their shoulders. Others should lend their shoulders to the bier from the head side, firstly on the right and then on the left side and lastly at the foot end. Everytime one should carry a funeral for at least ten steps and in this way one should carry the funeral for at least forty steps. It is odious to unnecessarily take the funeral or the participants of the funeral procession on a carriage. But if the graveyard is at such a distance that it is not possible for the participants to walk the distance, it is permissible to take the funeral as well as the participants on a carriage. People should neither take the funeral procession very speedily nor too slowly. We should take the funeral in a moderate manner. Participation of women in a funeral procession is not permissible. The participants should neither talk about worldly affairs nor should they laugh at anything. It is better to think about death and to seek forgiveness of sins with the determination of following the path of Allah. One should go on reciting:

To Allah we belong and unto Him is our return.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna Lillahi Wa Inna Ilaihi Raajioon

Kalimah Tayyaba and Darood Sharif. There is no harm if the participants go on reciting Darood Sharif, Naat (a poem in praise of the Holy Prophet (S.A.W.)), Salat and Salaam. Since funeral processions are attended by angels one should be very careful in maintaining decorum and respect. It is against decorum to smoke in a funeral procession. It is

odious to sit before the bier is kept on the ground, and once it is so kept it is better to sit down.

TO OFFER FUNERAL PRAYER

To offer funeral prayer is also Farz-e-Kifayah. One who does not believe in the mandatory character of this prayer is an infidel. It is mandatory to offer funeral prayer for every Muslim deceased irrespective of how sinful he may have been. But the funeral prayer of the following shall not be offered:

1. A Muslim who rebels against a ruler who has been appointed according to Shariat and who follows the path of Shariat.
2. A robber who has been killed during the commission of the robbery or if he has been killed by the owner of the property in order to save his life and property.
3. A person who quarrels with a Muslim unnecessarily, tortures him and usurps his right.
4. A person who has murdered his father or mother.
5. A person who considers himself a Muslim but according to the law of Shariat he is an apostate or an infidel (like Qadiani).

It is mandatory for all the persons who offer funeral prayer to follow all the requirements which are necessary for other prayers but there is no restriction of time. Whenever the funeral comes the prayer must be offered. There should be at least three rows, or more for examples 5 or 7¹² in a funeral prayer because Hazrat Malik Ibne Hurairah has quoted the saying of the Holy Prophet (S.A.W.) as follows:

He whose funeral prayer is offered in 3 rows, he shall necessarily get a place in Paradise¹³.

مَا مِنْ صَلَاةٍ يَمُوتُ فِيهَا
عَلَيْهَا ثَلَاثَةُ صُفُوفٍ مِنَ الْمَلِكِينَ

There are two fundamentals of funeral prayer, namely, to recite Allahu Akbar (Allah is Great) four times and to offer prayer in a standing position. There are three things which are Sunnat-e-Moakkeda (Traditions of the Holy Prophet (S.A.W.) which are mandatory), namely, to praise Allah (S.W.T.), to recite Darood Shariff (Salutation to the Holy Prophet (S.A.W.)) and to pray for the deceased.

HOW TO OFFER FUNERAL PRAYER

Raise both hands as far as the ears, recite **Allahu Akbar** (Allah is Great) and bring both hands down below the navel and recite **Subhanakal Lahumma** (Glory be to Allah). Then without raising the hands say **Allahu Akbar** and recite **Darood Sharif**. Then again say **Allahu Akbar** and pray for the salvation of the deceased. Then for the fourth time recite **Allahu Akbar** and opening the hands say the **Salaam**, first to the right and then to the left. Every Muslim should learn by heart the manner of offering funeral prayer and the verses which are to be recited in a funeral prayer.¹⁴ Since every dead Muslim has a right over other Muslims that they should offer his funeral prayer, all Muslims should participate in the funeral prayer and fulfil their duty. In other prayers there is more reward in standing in the first row for offering prayer but in funeral prayer standing in the last row carries more reward.

FINAL DISPOSAL OF THE BODY

To bury a body is also **Farz-e-Kifayah**. There are two types of graves. Firstly **Lahad**, i.e. after digging the grave a sort of side-room should be dug towards the **Qibla**. Secondly, a **box-type** grave where after digging the grave the body is put into it. **Lahad** is **sunnah** (practice of the Messenger of Allah) but if the soil is too soft to make a side-room type of grave there is no objection if the corpse is placed in a **box-type** grave. It is not permissible to put a mat under the corpse or to put the corpse in a wooden box. It is permissible to put the corpse on the ground. But if the earth is too wet there is no harm in putting the corpse over a mat or wooden planks or in a wooden box but earth should first be put on these things before putting the corpse on it. The box should be used only to fulfil these requirements. It is not permissible to use strong wooden boxes or boxes made of costly wood. The length of the grave should be a little more than the full height of the deceased person and the depth and width should be one half of the full height, but it is better if the depth of the grave is equal to the full height of the deceased person. The persons who are required to lay the body in the grave should firstly get down to the grave. The body should be lowered into the grave from the **Qibla** side. When lowering the body of a female deceased it is better if only such persons do so who are **Mehrams** (persons for whom marriage was not permissible with the deceased during her life time). While lowering the body into the grave the following prayer should be recited:

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In the Name of Allah and unto Allah
and towards the millat of Holy Pro-
phet (S.A.W.).

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ ﷺ

The body should be made to lie on the right side and the face should be kept towards the Qibla. The bands of cloth should be unfastened before covering the body with earth. Wooden planks or stone slabs should be put over the body (on the grave) so that the earth may not fall on the body. The dust should be cast on the body from the head side with both hands at least thrice. At the first casting of dust the following should be read:

From the (earth) did We create you,
(20:55)

© مِنْهَا خَلَقْتُكُمْ

At the second casting the following should be recited:

And into it shall We return you,
(20:55)

وَفِيهَا نُدْخِلُكُمْ

And at the third and final casting the following remaining portions should be recited:

And from it shall We bring you out
once again.
(20:55)

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

It is sunnah to show the face of the deceased before burying him. It should be kept in mind, however, that if the deceased is a female, her face should only be shown to women and those males with whom marriage was not permissible during her life-time, for example, her father, brother, son, etc. It is not all permissible to see the face of a female deceased by other males. Both those who see the face and those who show the face of a female deceased to strangers are sinful.

SPRINKLING OF WATER

When all the participating Muslims of the funeral procession have finished casting dust on the grave, the grave should be raised, but only that earth should be put on the grave which has been obtained from its digging. It is not permissible to put more earth on the grave than that. After raising the grave, sprinkling of water thereon is sunnah. Hazrat Abu Rafai (may Allah be pleased with him) has stated that the Holy Prophet (S.A.W.) had after the burial of Hazrat Saad bin Maaz (may Allah be

pleased with him) sprinkled water on his grave. Following the sunnah of the Holy Prophet (S.A.W.), Hazrat Bilal Ibne Rabah (may Allah be pleased with him) had sprinkled water on the grave of the Holy Prophet (S.A.W.) after his burial. Similarly, it is sunnah to plant greenery or put flowers on the grave because all these things speak about the purity of the Almighty. When such things are put on the grave the deceased benefits by the act of praise of the Almighty by these things. Hazrat Ibne Abbas (may Allah be pleased with him) has stated that when the Holy Prophet (S.A.W.) was passing by some graves he saw the deceased in these graves suffering torments. The Holy Prophet (S.A.W.) informed his companions that the deceased were undergoing punishment not because of any major sin but that they were suffering torments due to those sins and vices which are considered minor by common people. The Holy Prophet (S.A.W.) informed them that the one deceased was undergoing punishment because:

He did not use to save himself from
(the impurities of) the drops of urine.

لَا يَسْتَتِرُ مِنَ الْبَوْلِ

And the second deceased was suffering because:

He was a back-biter.

كَانَ يَمْشِي بِالتَّمِيمَةِ

Thereafter the Holy Prophet (S.A.W.) took a green branch of a tree and broke it into two pieces and fixed one each on the graves. When the companions enquired, the Holy Prophet (S.A.W.) said:

Till these branches do not become dry, their praise of Allah Almighty will minimise the sufferings of the deceased.

لَعَلَّ أَنْ يُخَفَّفَ عَنْهُمَا لَمْ يَبْيَسَا

It is permissible to make grave of bricks and may be strong and solid around the grave and some portion of the upper grave but a little portion in the centre should be left. It is not permissible to raise construction of bricks inside the grave. There is no harm if a stone is fixed at the head side of the grave for inscription of the name of the deceased so that relatives and friends may recognise the grave and pray for the deceased. It is not permissible to make a tomb or a special building on the grave of an ordinary Muslim but it is permissible to raise a tomb on the grave of a saint (friend of Allah) and learned Muslims so that people may know that it is the grave of a Muslim leader. Similarly, it is permissible to erect buildings near the grave of a saint or a learned Muslim so that it may provide facilities to the Muslims who visit the grave to offer prayer.

TO RECITE THE HOLY QUR'AN

After the burial of the deceased it is sunnah to recite the Holy Qur'an at the grave of the deceased and pray for his salvation. It is desirable to call Azaan (Call to prayer) near the grave. Due to the recitation of the Holy Qur'an the suffocation of the grave vanishes, and by calling Azaan the body rids itself from the restlessness, and the devil and evil souls which come to tease it fly away. After hearing the Azaan it becomes easy for the deceased to reply to the questions put by Munkir and Nakir (names of two angels who question the souls of the departed in the grave). This fact is evident from the following saying of the Holy Prophet (S.A.W.). Hazrat Uthman Ghani (may Allah be pleased with him) has stated:

The Holy Prophet (S.A.W.) after burying the dead used to advise: "Pray for the salvation of your brother. Pray that he may remain steadfast or firm in his belief because now questions will be asked from him.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ رَفَعَ عَلَيْهِ فَقَالَ اسْتَغْفِرُوا لِأَخِيكُمْ ثُمَّ سَلُوا بِالتَّيْبَتِ فَإِنَّهُ الْآنَ يُسْأَلُ -

Hazrat Jabir (may Allah be pleased with him) has stated that when Saad Ibne Maaz (may Allah be pleased with him) breathed his last, the Holy Prophet (S.A.W.) was present in the funeral procession. When he was laid to rest and the grave was built:

The Holy Prophet (S.A.W.) counted beads for a long time and we also followed him. The Holy Prophet (S.A.W.) recited Takbir (Praise to Allah) and we also said Takbir.

سَبَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَّحْنَا طَوِيلًا ثُمَّ كَبَّرْنَا فَكَبَّرْنَا -

Thereafter somebody asked the Holy Prophet (S.A.W.) the reason for reciting Tasbih and Takbir. The Holy Prophet (S.A.W.) replied:

In the case of death of any of you, do not retain the dead body for long but take him to his grave early. After his burial recite few verses of the first portion of Surah Baqr (The Cow)¹⁴ on the head side of the grave and the last portion of Surah Baqr on the foot side of the grave.

إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْبِسُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ وَلْيُقْرَأْ عِنْدَ رَأْسِهِ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ خَاتِمَةُ الْبَقَرَةِ -

CONVEYING REWARD OF VIRTUE (ESAAL-E-SAWAAB)

After burying the deceased his relatives should do good work to convey reward of virtue to the deceased because it is evident from the Holy Qur'an and the sayings of the Holy Prophet (S.A.W.) that whatever the living Muslims do for conveying reward of virtue to the departed soul, he is benefitted in the grave as well as on Judgement Day. Hazrat Abdullah Ibne Abbas (may Allah be pleased with him) has narrated the sayings of the Holy Prophet (S.A.W.) as follows:

In the grave the deceased is like a drowning man who seeks help to save his life. Similarly, a dead person waits for the prayers from his parents, brothers, relatives and friends to save himself from the punishment when such prayers reach him. The departed soul likes it more than the world and all the worldly comforts. Verily the All Beneficent bestows reward to the dead body exorbitantly for the good deeds of the living persons. And verily the best present for a departed soul from the living person is prayers for his salvation.

مَا الْمَيِّتُ فِي الْقَبْرِ إِلَّا
كَالْفَرِيْقِ الْمَتَّعُوْثِ فَيَنْتَظِرُ
دَعْوَةَ تِلْمِذِهِ مِنْ أَبِي
أَوْ أُمِّهِ أَوْ أَخِي أَوْ صَدِيْقِهِ

Hazrat Abu Huraira (may Allah be pleased with him) has narrated the saying of the Holy Prophet (S.A.W.) as follows:

When the All Merciful bestows exalted position to his followers in Heaven, the man enquires from Allah as to how he could attain this position. The Almighty informs him that it was because his descendants had prayed for his salvation.

فَإِذَا الْحَقَّتْهُ كَانَ أَحَبَّ
إِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيهَا
رَأَى أَنَّ اللَّهَ تَعَالَى لِيَدْخُلُ
عَلَى أَهْلِ الْقُبُورِ مِنْ دُعَائِهِ
أَهْلِ الْأَرْضِ أَمْثَالَ الْجِبَالِ

It is evident from the above-quoted Hadiths that the departed soul waits for the conveyance of reward of virtue from its relatives and friends. When any person conveys reward of virtue to his departed relatives — by reciting the Holy Qur'an, feeding the poor, offering prayer or by spending money on virtuous deeds — the departed soul is benefitted. If the

deceased was sinful or a transgressor, the Almighty lessens his punishment, and if the departed soul was a pious man the Almighty raises him to an exalted position. Conveyance of reward of virtue is a gift for the departed soul. He is overwhelmed with joy when he receives such gifts. Since during his life-time a person gets more pleasure from the gifts of his children, similarly after death he gets more pleasure if the gift of virtue is conveyed to him by his children and descendants. Those who love their parents should perform good deeds and convey the reward thereof to their parents. Every Muslim should keep in mind the reality of Judgment Day, and he should rear his children in such a manner that after his death they may remember him and convey to him reward of virtuous acts. The person who teaches the Holy Qur'an to his children, inculcates in them the habit of offering prayer and the eagerness of indulging in virtuous deeds will derive benefit after his death; but a Muslim who has not taught his children these things may get gifts of virtuous acts only from other Muslims but not from his children.

OBSERVANCE OF SOYEM ETC.

Under all circumstances the best gifts for the departed soul is the conveyance of the reward of virtuous acts, and one should continue praying for the salvation of the deceased. In whatever form a virtuous act is done the departed soul receives the reward. If one virtuous act is conveyed to several departed souls, the Almighty shall reward all such souls equally and one who does such virtuous act shall also benefit. Some elders have fixed certain days for the conveyance of reward to the departed souls with prayers (Fateha), for example, on the third day after death which is called 'Soyem'; on the 10th day which is called 'Daswan', on the 20th day which is called 'Beeswan', and on the 40th day which is called 'Chaleeswan'. These days are fixed for conveyance of reward of virtuous acts to a particular departed soul. Consequently, the reward of reciting the Holy Qur'an, feeding the poor and needy and of other virtuous acts should be conveyed to the deceased. But the rituals of these days should not be performed by considering it as Divine command (Farz) or obligatory (Wajib). It is also wrong to arrange for a feast by considering it a custom or for pomp and show. It is not at all necessary to observe Chaleeswan by taking a loan. If one's financial position does not permit, one should not do so. One should convey the reward to the departed soul only by reciting the Holy Qur'an, offering prayers and reciting Darood Sharif. It is a most sinful act to observe Soyem, Daswan, Beeswan or Chaleeswan with pomp and show for exposition of wealth or to save oneself from the disapprobation, reproach or taunt of his fellow-men

because to do anything in the name of a departed soul for one's own glory or dignity is a kind of fraud.

CONDOLENCE

It is not necessary for those who do some virtuous act to convey reward to the departed soul to do so at the residence of the deceased or to inform the relatives of the deceased about such offerings. For example, if one conveys the reward to the father of somebody by reciting the Holy Qur'an, it is not necessary for him to recite the Holy Qur'an at the same place where the deceased had breathed his last or to inform the children of the deceased about it.

It is sunnah to go to express sympathy and condolence to the deceased's family and to offer Fateha so that it may endure the loss patiently. This is called condolence. But the time of expressing condolence is limited to three days. It is not permissible to offer condolence after three days because whenever condolence is expressed the family members of the deceased become sad and gloomy upon being reminded of their loss; therefore the expression of sympathy and condolence is limited to three days. The departed soul should not be made to suffer pain by reviving the sorrows and grief by and by. One who goes to express condolence should not shed tears along with the family members of the deceased but should advise them to endure their loss patiently and should assure them of one's help and co-operation. He should also express sympathy. Those who go to offer condolence should not remain in the house of the deceased for long because more people may assemble there, and in addition to the sorrows the bereaved may be inconvenienced in arranging other facilities. Visitors should also keep in mind that the bereaved must be tired after the funeral of the deceased and in need of rest; and their condolence should not cause them more trouble. The object of offering condolence is to lessen the grief and not to increase same. Such condolence carries no reward which increases the miseries. In short, condolence should be offered for three days and the convenience and comfort of the bereaved family should always be kept in mind. It is better if a neighbour or relatives arrange for the meals of the bereaved family for three days so that during these days of sorrow they may attend to the people who come to offer condolence and they may take rest and be relieved of preparing their food.

TO VISIT THE GRAVEYARD

It is sunnah to visit the grave of the deceased and to offer Fateha and to pray for his salvation. Hazrat Abu Huraira (may Allah be pleased with him) has stated that on one occasion the Holy Prophet (S.A.W.) had commanded:

Visit the graves because the graves remind you of your death.

فَرُورُوا الْقُبُورَ فَإِنَّهَا
تُذَكِّرُ الْمَوْتَ -

It has been stated earlier that a Muslim should always remember death because the remembrance of death saves one from sins. Hazrat Abu Masood (may Allah be pleased with him) has narrated the saying of the Holy Prophet (S.A.W.) as follows:

Previously, I had forbidden you from visiting the graves but now I allow you to visit the graves because it keeps you pious and reminds you about the Day of Resurrection.

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ
الْقُبُورِ فَزُرُوا هِيَ نِيَّتُنَا
تَزْهِدُ فِي الدُّنْيَا وَتُذَكِّرُ
الْآخِرَةَ -

The Holy Prophet (S.A.W.) himself used to visit the graveyards and used to pray for the salvation of the dead. He used to visit the grave of his holy mother and often used to go to Jannat-ul-Baqee (Holy graveyard of Madina) and pray for the salvation of the dead. Upon entering the graveyard one should salute the dead because the dead see the living and hear their conversation. It is better if respect is paid to the buried persons in the following verse:

O the inhabitants of the graves!
Peace be upon you. Allah may
forgive yours and as well as my sins.
You have departed earlier and we
are to follow you.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلكُمْ أَنُتُمْ لَنَا
سَلَفٌ وَنَحْنُ بِالْآخِرِ -

It is commendable to go to the graveyard on the following four days of the week: Monday, Thursday, Friday and Saturday. In addition to these days one may go to the graveyard on the occasion of Shabe Barat, Shabe Qadr, Eid-ul-Fitr, Eid-ul-Adha and Eide-Miladun Nabi.¹⁷

There is great reward for visiting the graveyard on all special occasions. One may go to the graveyard for offering Fateha or to bury a deceased. Under no circumstances is it permissible to sit on a grave or to stand on it. One should not even keep one's foot on such a place where there is no grave but there is a possibility that there was a grave at such a place.

SUPPLICATION (DUA) AND FUNERAL PRAYER

SUPPLICATION (DUA) FOR A SICK PERSON

When a Muslim goes to visit a sick person he should recite the following verse seven times and bless them on the patient:

O the Great Lord! We pray Thee, the Lord of the Throne of Grace; please bestow him recovery.

أَسْأَلُ اللَّهَ الْعَظِيمَ
رَبَّ الْعَرْشِ الْكَرِيمِ أَنْ
يَشْفِيكَ -

At the time of closing the eyes of the deceased, the following verse should be recited:

In the Name of Allah, and in accordance with the practice of the Messenger of Allah. O Lord of the Universe! ease his task on him and ease his future. And bless him with sight of Thy Glory and make his Judgement Day more pleasant than his present life.

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ
عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْ بَلْقَائِكَ وَاجْعَلْ
مَآخِرَ جِإِلَيْهِ خَيْرًا مِنْ مَآخِرِ جِإِلَيْهِ عِنْدَهُ -

FUNERAL PRAYER

After the first Takbir the following should be recited:

Glory unto You, O Allah! All Praise unto You. Blessed is Your Name and Most High is Your Majesty. There is none Worthy of Worship but You.

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

Sub-haana-kal-laa-humma wa bi-hamdi-ka wa ta-baaraks-muka wa ta-aala jad-du-ka wa jalla sanaoka wa laa-ilaa-ha ghay-ruk.

After the second Takbir the following should be recited:

O Allah! send Thy mercy on Muhammad and on his seeds as Thou hast sent Thy mercy on Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy! O Allah! send Thy blessings on Muhammad and on his seeds as Thou hast blessed Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy.

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

Allahumma salli ala Muhammadin wa-ala aali Muhammadin kama sal-laita ala Ibrahima wa-ala Ali Ibrahima innaka hamidum-majeed.

After the third Takbir the following should be recited:

Allah! Forgive our living and dead, present and absent, big and small, men and women. O Allah! whoever among us, is kept alive, by Thee, be kept alive on the path of Islam and to whom Thou cause to die, let him die with Islamic faith

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَ
شَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاجِبِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

Allahummagh-fir-li haiy-yina wa maiy-yiti-na wa sha-hidi-na wa gha-ibi-na wa saghee-rina wa kabbe-rina wa zaka-rina wa un-sana allahumma man ah-yai-ta-hu min-na fa-ah-yihi a-lal Islam wa man tawaf-fai-tahu min-na fatawaf-fahu alal iman.

If the deceased is a minor boy the Dua for him shall be in the following words:

O Allah! make this minor boy a source of our salvation, and the pain of his parting a source of reward and benefit for us. Make him a recommendation for us, which Thou hast accepted.

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ
لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

Allahummaj-al-hu lana faratu waj-al-hu lana aj-rau wa-zukhrau waj-al-lahu lana sha-fi-au wa mushaf-fa-a.

If the deceased is a **minor girl** the Dua for her shall be in the following words:

O Allah! Make this minor girl a source of our salvation, and the pain of her parting a source of reward and benefit for us. Make her a recommendation for us, which Thou hast accepted.

اللَّهُمَّ اجْعَلْهَا لَنَا قَرِطًا وَاجْعَلْهَا لَنَا اجْرًا
وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

After the fourth Takbir the hands may be opened and Salaam should be offered by reciting **Assalaamu Alaikum Wa Rahmatullah** first to the right and then to the left side. This concludes the prayer.

FATEHA OR THE METHOD OF CONVEYING REWARD OF VIRTUE FOR THE DEPARTED SOUL

By reciting any Ayat (Verse) or Surah (Chapter) of the Holy Qur'an, Kalimah Tayyaba (Article of Faith) and Darood Sharif the reward of virtue can be conveyed to the departed soul but the following method has also been taught to us by our learned elders. The following should be remembered by heart. Recite as follows:

“I betake myself to Allah for refuge from the accursed Shaitan”

In the Name of Allah, the Beneficent, the Merciful

آيَاتُهَا ١
سُورَةُ التَّكْوِيْنِ مَكِّيَّةٌ (١١٣)
رُكُوْعَاتُهَا ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
الْهُكْمُ التَّكَاثُرُ ۝ حَتّٰی زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُوْنَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝ كَلَّا لَوْ تَعْلَمُوْنَ
عِلْمَ الْیَقِیْنِ ۝ لَتَرَوُنَّ الْجَحِیْمَ ۝ ثُمَّ لَتَرَوُنَّهَا
عِیْنَ الْیَقِیْنِ ۝ ثُمَّ لَتَسْأَلُنَّ یَوْمَئِذٍ عَنِ النَّعِیْمِ ۝

Rivalry in worldly increase diverts you, until you come to the graves. Nay, ye will come to know. Nay, but soon ye shall know! Nay, Were you to know with a certain knowledge for ye will behold the hell-fire! Again, ye shall see it. With a certainty of vision then, on that day, ye shall be questioned about pleasure! (Ye indulged in).

Bismillah-ir-rahman-ir-rahim. Alhakum-uttakathoeroe. hatta zurtum-ul-maqabir. Kalla saufa ta'lamuna; thsumma kalla saufa ta'lamun. Kalla lau ta'lamuna 'ilmalyaqeen. Latara-wunnal jaheema, thsumma latarawunnaha 'ainal yaqeen; thsumma latusalunna yaumaizin 'anina'eem.

آيَاتُهَا ٢
سُورَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ (١١٨)
رُكُوْعَاتُهَا ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۝ وَلَا

أَنْتُمْ عِبَادُونَ مَا أَعْبُدُونَ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۗ وَلَا
 لَأَنْتُمْ عِبَادُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينٌ ۗ

Say: O Disbelievers! I worship not that which ye worship. Nor worship ye that which I worship. And I will not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion, and unto me mine.

Bismillah-ir-rahman-ir-rahim. Qul ya-ayyuhal-kafiruna la a'abudu ma t'abuduna-wa la antum 'abiduna ma a'abud. Wa la ana 'abidum-ma' abattum. Wa-la antum a'biduna ma a'abud. Lakum dinukum waliya din.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (۱۱۳) سُورَةُ الْاِخْلَاصِ مَكِّيَّةٌ (۲۲) رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ

يُولَدْ ۝ وَلَمْ يَكُنْ لَهٗ كُفُوًا أَحَدٌ ۝

Say: He is God, the One and Only; the Eternal, Absolute, He begetteth not, nor is He begotten; and there is none like unto Him.

Bismillah-ir-rahman-ir-rahim. Qul-huwallahu ahad, Allahussamad, lam-yalid walam yulad. Wa lam yakunlahu kufuwan ahad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (۱۱۳) سُورَةُ الْفَلَقِ مَكِّيَّةٌ (۲۰) رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَ

مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ

فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

I seek refuge in the Lord of Daybreak, from the Evil of that Created, from the Evil of Darkness when it is intense. From the Evil of Malignant Witchcraft, and from the Evil of the Envier when he envieth.

Bismillah-ir-rahman-ir-rahim. Qul a'uzu birabbil-falaq. Min-sharri ma-khalaq. Wa min sharri ghasiqin iza waqab. Wa min sharrin-naffa-thsati fil'uqadi wa-min sharri hasidin ithza hasad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ
النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي
يُؤْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Say, I seek refuge in the Lord of Mankind. The King of Mankind. The God of Mankind, from the Evil of the Whisperer. Who whispereth into the Hearts of Jinns and Mankind.

Bismillah-ir-rahman-ir-rahim. Qul-a'uzu bi-rabbi-naas malekin-naas ilahin-naas min-sharril was-wasil khanaas-allazi yu was wisu fi-sudurin-naas minal jinnati wan-naas.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْبَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

All Praise to Allah, the Lord of the worlds. Most Gracious, Most Merciful. Master of the Day of Judgement. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose portions is not wrath, and who go not astray - Ameen.

Bismillahir-rahman-ir-rahim. Alhamdu lillahi rabbil-'aalameen ar-rahman-ir-rahim, maliki yaum-id-deen, iyyaka na'budu wa iyyaka nasta'een; ihdinas-sirat-al-mustaqeema sirat-allazeena an' amta 'alahim ghairil maghdubi alahim wa-laddalleen - Ameen!



الْم ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى
لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ
يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝
وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا
اُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ۝

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَبِّهِمْ ۝ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ اِنَّ الَّذِيْنَ
كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنذَرْتَهُمْ اَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُوْنَ ۝ خَمَّ
اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۝ وَعَلٰى اَبْصَارِهِمْ غِشَاوَةٌ ۝ وَلَهُمْ
عَذَابٌ عَظِيْمٌ ۝

A.L.M. This is the Book; in it is Guidance, sure, without doubt to those who fear Allah; who believe in the Unseen, are steadfast in Prayer, and spend out of what We have provided for them; and believe in the Revelation sent to thee, and sent before thy time, and (in) the hearts have the

assurance of the Hereafter. They are on (true guidance) from their Lord, and it is these who will prosper. As to those who reject Faith, it is the same to them whether thou arm them or do not warn them: They will not believe. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the Penalty they incur.

Bismillah-ir-rahman-ir-rahim. Alief lam mim. Zalikal kitabu la-raibafihi hudal-lil muttaqeennal-laziena yu-menoena bil-ghaibi wa-yu-quimoenas-salaata -wa-mimma razaknaahom yunfikoen. Wal-laziena yu-mimoena bima-oenzila ilaika wama oenzila min-quablik wa-bil-akhi-rati hoem yuquinoen. Qela-ika ala hudam-mirr-rabbihim wa-oela-ika hoemul-muflihoen. Innal-laziena kafaru sawa-oen alaihim a-anzar tahum amlam-tun zir-hum la-yu-minoen. Khatamal-lahu ala-quoloebihim wa-ala sam-ihim wa-ala ab-sarihim ghi-shawatun wa-llahum azabun azeem.

Ayatul Khurs

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَ
لَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allahu la illaha illa howal haiyul qayyoom, la takhuzuhu-sinatun wala naum; lahoon ma fissanawati wama fil ard. Man zallazi yashfau indahoo, illa be-iznihi yalamoo ma bayna aydihim, wama khalfahum wala yuhituna beshayim min ilmehee illa bemashaa; wasea kur-siyyuhussamawati wal ard, wala yaooduhu hifzuhuma wahuwal aleeyul azeem.

Allah is He, besides Whom there is no deity, the Self-Subsisting, by Whom all subsist. Slumber does not overtake Him, nor sleep, whatever is in the heavens and earth is His, who is there, can intercede with Him, but by His permission: He knoweth what is before them and what is behind them, and they cannot comprehend anything out of His knowledge. Except what He pleaseth, His throne extends over the heavens and the earth, the preservation of it tires Him not, for He is the Most High, the Supreme.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
 الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي
 أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ
 بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ
 وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ أَمِنَ
 الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ
 رَبِّهِ ۗ وَالْمُؤْمِنُونَ ۗ كُلٌّ
 آمِنٌ بِاللَّهِ وَمَلَائِكَتِهِ
 وَكُتُبِهِ وَرُسُلِهِ ۖ لَا
 يَفْرَقُونَ بَيْنَ أَحَدٍ مِنْ
 رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا
 وَأَطَعْنَا ۗ غُفْرَانَكَ
 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۗ لَا
 يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
 وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ
 وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا
 لَا تُؤَاخِذْنَا إِنْ نَسِينَا
 أَوْ أَخْطَانَا ۗ رَبَّنَا وَلَا
 تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
 حَمَلْتَهُ عَلَى الَّذِينَ مِنْ
 قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا
 مَا لَا طَاقَةَ لَنَا بِهِ ۗ
 وَاعْفُ عَنَّا ۗ وَارْحَمْنَا ۗ
 أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ۗ

Lillahi ma-fis-samaa-waati wama-fil-ard. Wa-intubdu ma-fi-anfusikum
 aw-tukh-fuhu yu-ha-sibkum bihil-lah. Fa-yagh-firu liman-yasha-oe wa-
 yu-azzibu man-yasha. Wallahu ala-kulli shai-in-quadeer. A-man-ar-
 rasulu bima oenzila ilaihi mirrabihi wal-muminoen. Kullun amana
 billahi wa-mala-ekatihi wa-kutubihi wa-rasulih. La-nufar-riku baina
 ahadim mir-rusulih. Wa-qualu sami 'na wa-ata 'na ghufuranaka rabbana
 wa-ilaikal masier. La-yukalifullahu nafsan illa wusa-ha. Laha makasabat
 wa-alaiha maktasabat. Rabbana la-tu-a-kizna inna-siena aw-akhtana.
 Rabbana wala tah-mil alaina isran kama-hamal-tahu alal-laziena min-
 quablina. Rabbana wa-la-tuhammilna mala-taquatalana bih. Wa-fu an-
 na waghfirlana war-humma anta-moulana fansur-na alal qwaum-mil-
 kafirien.

To Allah belongeth all that is in the heavens and on earth. Whether ye
 show what is in your minds or conceal it. Allah calleth you to account for
 it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth.
 Allah hath power over all things. The Apostle believeth in what hath
 been revealed to him from his Lord. As do the men of faith. Each one (of

them) believeth in Allah, His Angels, His Books and His Apostles. "We make no distinction between one and another of His Apostles," And they say: "We hear, and we obey: (we seek) Thy forgiveness, 'Our Lord', to Thee is the end of all journeys." On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray): Our Lord! condemn us not if we forget or fall into error: Our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have Mercy on us, Thou art our Protector; help us against those who stand against Faith".

Then recite the following verses:

Lo, the mercy of Allah is nigh unto the good. (7:56)

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

We sent thee not save as a mercy for the peoples. (21:107)

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

Muhammad is not the father of any man among you but he is the Messenger of Allah and the Seal of the Prophets and Allah is aware of all things. (33:40)

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

Thereafter the verse pertaining to Darood Sharif may be read:

Lo, Allah and His angels shower blessings on the Prophet. O ye who believe! ask blessings on him and salute him with a worthy salutation. (33:56)

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

and this should be followed by the recitation of Darood Sharif. The Fateha may be concluded by reciting the following verses:

Glorified by thy Lord, the Lord of the Majesty, from that which they attribute (unto Him).

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴾

And peace be unto those sent (to warn).

﴿سَلَامٌ عَلَى الْمُرْسَلِينَ﴾

And praise be to Allah, Lord of the worlds. (37:180-182)

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Subject to the Divine guidance and one's own resources, a Muslim should offer Fateha for amongst others the following noble personalities:

First Caliph Sayedena Abu Bakr Siddique (may Allah be pleased with him)
22 Jamad-us-Saani

Second Caliph Amirul Momen Sayedena Umar Farooq (may Allah be pleased with him)
28 Zil Haj

Third Caliph Hazrat Uthman Ghani (may Allah be pleased with him)
18 Zil Haj

Fourth Caliph Hazrat Ali (may Allah be pleased with him)
21 Ramadaan

Hazrat Imam Hassan (may Allah be pleased with him)
11 Rabi-ul-Awwal

Hazrat Imam Hussain (may Allah be pleased with him)
10 Muharram

Hazrat Imam Jaffer Sadiq (may Allah be pleased with him)
15 Rajab

Imam-e-Azam Noman Ibne Sabit Abu Hanifa (may Allah be pleased with him)
4 Rajab

Ghous-ul-Azam Shaikh Abdul Qadir Jeelani (may Allah be pleased with him)
11 Rabi-us-Saani

Hazrat Khwaja Moinuddin Chisti Ajmeri (may Allah be pleased with him)
6 Rajab

Ala Hazrat Shah Ahmed Raza Khan Brelvi (may Allah be pleased with him)
25 Safar

Particularly to arrange Fateha of Ghous-ul-Azam Abdul Qadir Jeelani (may Allah be pleased with him) on the eleventh of every month is a source of blessings of Allah. This is known as Gayarhween Sharif. If possible Muslims should arrange Gayarhween Sharif every month.

SOME ESSENTIAL POINTS

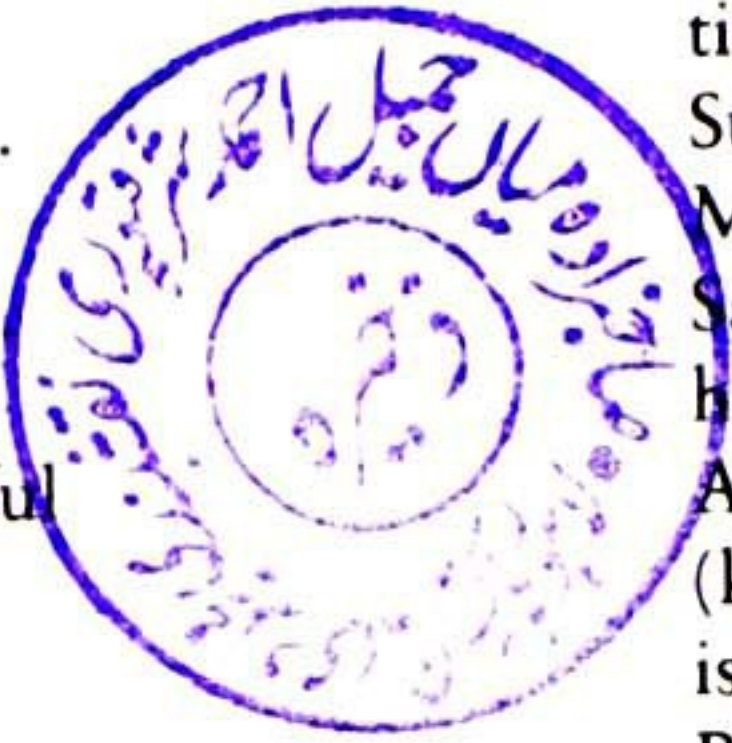
1. Fateha can be offered by both males and females. It is preferable to keep some eatables at the time of offering Fateha but if nothing is kept the departed soul still gets the reward.
2. Fateha eatables should be distributed among the poor, and there is no harm if it is eaten by the person concerned. Besides the relatives, one should also arrange Fateha for his deceased elders because it brings blessings and removes many calamities.
3. If a person on his death-bed recites Kalimah before his death, then nothing further is required to be done, but if after reciting Kalimah he talked then he should be asked to recite the Kalimah again.
4. If a person at the time of his death uttered words which suggest deviation from or rebellion against Islam, he should not be considered a non-Muslim because such words might have been uttered due to the agony of death (May Allah save us).
5. If a male or female dies in a condition of impurity of any kind, still only one bath is to be given to the corpse; two baths are not necessary.
6. If a person dies at such a place where water is not available at all for bathing the body, then after Tayyamum (purifying oneself by using sand in lieu of water) and offering the funeral prayer, the deceased will be buried. But if before burial water is made available then the boy should be bathed and funeral prayer should be offered again before burial.
7. If the funeral prayer is offered without bathing the body, then such a funeral prayer will not be valid. If the body is put into the grave in such circumstances but the earth has not been cast on the grave then the body should be taken out and should be given a bath and be buried after offering funeral prayer. If the earth is already cast on the grave then only funeral prayer is to be offered.
8. Funeral prayer cannot be offered in any case in a Mosque, whether both the body and the persons offering prayer are inside the Mosque or the body is outside the Mosque but the persons offering prayer are inside the Mosuqe.
9. When a child is born and dies thereafter, he is to be given ghusl and his funeral prayer will be offered, but if the child is born dead then he will be buried wrapped in a cloth after giving bath but no funeral prayer will be offered.

10. If a Muslim dies on board a ship away from the sea-shore, then after bathing, shrouding and the funeral prayer the body must be sunk in the sea.
11. The deceased should be buried in a graveyard having graves of pious people and not where bodies of sinful people and non-Muslims are buried, unless otherwise so required by the circumstances.
12. It is permissible for a Muslim to earmark a place for his grave during his life-time but it is not permissible to have same dug and constructed. Similarly, it is also not permissible to buy and keep the cloth for kaffan.
13. If a person dies in a well or was buried alive under the debris of a house and it is not possible to take out the body, then the funeral prayer will be offered on the same spot.
14. If a person dies by drowning in the sea or in a river and the body is untraceable, then his funeral prayer will not be offered.

GLOSSARY

Ayat	Verse of the Qur'an
Azaan	Call to prayer
Beeswan	20th day prayer for forgiveness of the death
Chaleeswan	40th day prayer for forgiveness of the death
Darood Sharif	Blessings to the Holy Prophet (S.A.W.)
Daswan	10th day prayer for forgiveness of the death
Dua	To beg forgiveness from Allah for the departed soul
Eid-ul-Adha	The festival of sacrifice
Eid-ul-Fitr	1st day of Shawwal. The festival day after Ramadaan
Eid-ul-Miladun Nabi	12th Rabi-ul-Awwal - birthday of the Holy Prophet (S.A.W.)
Farz	Obligations. Divine command
Farz-e-Kifayah	A duty enjoined on all Muslims but if it performed by some members of a Community it is regarded to have been performed by all the community members.
Fateha	Prayer for forgiveness for the departed soul
Gyarween Sharif	11th Rabi-ul-Akhir (day of Hazrat Shaik Abdul Kader Jailani)
Hadith	What the Prophet saw, said, heard and what he saw and sanctioned
Izar	A cloth covering in place of a trouser
Jamaat	congregation
Kaaba	A simple cubic structure; the most ancient structure dedicated to the worship of Allah; first built by Prophets Ibraheem and Ismaeel (peace be on them).
Kaffan	Shroud, special and unsewn dress for the dead body
Lifafa	Special unsewn shirt for dead body
Mahram	The close relative to whom one is forbidden from marrying
Munkar Nakeer	The name of 2 angels who examine the departed souls in the grave
Namaaz	Prayer
Qamees	Shirt
Qibla	The direction of the Ka'aba which Muslims

Radiallahu Anhu	place on earth - in S.A. Qibla - North East
Ruku	May Allah be pleased with him
Sajda	Bowing the head and body in prayer
	Bowing in prayer with the forehead and nose touching the ground
Salallahu Alayi Wa Sallam	Peace be upon him
Sarband	Piece of cloth which cover the head of the dead body
Seena Band	Piece of cloth which cover the chest of female dead body
Shabe Barat	The night of 15 Shabaan
Shabe Qadr	The night of 27th of Ramadaan which is better than 1000 months
Shariat	Islamic Law
Soyem	3rd day of prayer for the departed soul
Subhanahu Wa Ta'ala	The most purified and the most exalted
Sunnah	The tradition of the Holy Prophet (S.A.W.)
Sunnat-e-Moakkeda	The tradition of the Holy Prophet (S.A.W.) which he practised without missing
Sura	Chapter of the Qur'an
Tayammum	Purifying before prayers with sand or dust when water is not available
Wajib	Obligatory
Wudu	Purifying before prayers with water (Ablution)
S.W.T.	Subhanahu Wa Ta'ala (The Glorious and Most High)
S.A.W	Salallahu Alayi Wasallam (Peace be upon him)
Merciful	Allah (S.W.T.) has 99 Beautiful Names (known as Asma-ul-Husna), each of which is indicative of His glorius attributes. Ar-Rahman - The Merciful.
R.A.	Radiallahu Anhu (May Allah be pleased with him)
Death	The soul will not die, but the death of the body will give a taste of death to the soul when the soul separates from the body.
Kalimah Tayyaba	Article of Faith or Creedal Formula of Islam





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