



WEEKLY BOOKLET: 349

A Part of Ameer Ahl al Sunnah's كتابت بركاتهم العظيمة book 550 Sunnahs and Manners

107

Sunnahs and Manners



- 33 sunnahs and manners of visiting the ill
- 22 sunnahs and manners regarding graves and burials
- 15 sunnahs and manners pertaining to funerals
- 15 sunnahs and manners pertaining to funerals

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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107 سننیں اور آداب

107 Sunnahs and Manners

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107 Sunnahs and Manners

107 Sunnatayn Our Adab



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ
الرَّحِيمِ

Dua for reading this book

Recite the following dua before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللّٰهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَ انْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite ṣalāt upon the Prophet once before and after.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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الرَّحِيمِ

This content has been taken from pp. 83-104 of the book *550 Sunnahs and Manners*.

107 Sunnahs and Manners

Attar's prayer:

O Lord of the Prophet! Whoever reads or listens to the 27-page booklet *107 Sunnahs and Manners*, grant him ability to perform *i'tikāf* according to the sunnah and forgive him without accountability.

أَمِينُ بِنَجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of sending ṣalāt upon the Prophet

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Whoever recites ṣalāt upon me once has ten mercies sent upon them and ten good deeds written for them by Allah."¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

33 sunnahs and manners of visiting the ill

Here are eight hadith of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding visiting the ill.

¹ Sunan Tirmidhī, vol. 2, p. 28, Hadith 484

1) **عُودُوا الْمَرِيضَ** – “Visit the ill.”¹

2) Allah bestows the shade of 75,000 angels upon he who visits the unwell, records a good deed when he lifts his foot, and removes a sin and raises him by one rank when he places it down. This continues until the person sits in his place, upon which mercy envelops him until he returns home.²

3) Whoever visits a sick person, a caller exclaims from the sky, “Glad tidings to you! Your traversing is virtuous, and you have made a home for yourself in Paradise.”³

4) If a Muslim visits a sick Muslim in the morning, 70,000 angels pray for his forgiveness until evening, and if he visits in the evening, 70,000 angels pray for his forgiveness until morning, and he shall have a garden in Paradise.⁴

5) Whoever performs ablution well and visits his ‘unwell’ Muslim brother whilst intending to earn reward, will be moved away from Hell by the distance of 70 years.⁵

6) When you come to an unwell person, ask them to pray for you, as their prayers are like that of the angels.⁶

¹ Al-Adab al-Mufrad, p. 137, hadith 518

² Al-Mu‘jam al-Awsaṭ, vol. 3, p. 222, hadith 4396

³ Sunan Ibn Mājah, vol. 2, p. 192, hadith 1443

⁴ Sunan Tirmidhī, vol. 2, p. 290, hadith 971

⁵ Sunan Abī Dāwūd, vol. 3, p. 248, hadith 3097

⁶ Sunan Ibn Mājah, vol. 2, p. 191, hadith 1441

7) Until they regain health, the prayers of the unwell are not rejected.¹

8) If a Muslim visits another 'unwell' Muslim whose time of death has not arrived and proceeds to recite this seven times, "أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْكَرِيمِ أَنْ يَشْفِيكَ"، Allah will cure him from that illness.²

9) **Definition of عِيَادَت:** its linguistic meaning is to inquire after the health of a sick person by visiting him.³

10) Visiting an ill person is sunnah. If you know your visit will be inconvenient for him, do not go.⁴

11) Even if you are displeased with the ailing person or he is not agreeable with your disposition, you should still visit him.

12) Visit the ill person purely intending to follow the sunnah. If you visit merely because you want him to visit you when you fall ill, you will not receive reward.

13) If you visit someone and notice his illness is severe, neither talk to him in such a way that instils fear, e.g., "You are in a critical condition", nor shake your head in a way that indicates he is seriously unwell.

¹ Al-Targhīb wa al-Tarhīb, vol. 4, p. 166, hadith 19

² Sunan Abī Dāwūd, vol. 3, p. 251, hadith 3106

³ Urdu Lughat, vol. 13, p. 604

⁴ Bahār-i-Sharīat, vol. 3, p. 505

14) When visiting the unwell or troubled individual, show distress and sorrow from your facial expressions according to that which is appropriate to the circumstances.

15) Never converse in such a manner that the ailing person or his loved ones fall prey to the Satanic whisper that you are happy at his illness or problem.

16) Show your support to the patient's family members as well and offer them all possible assistance.

17) Visit the unwell person, ask how he is, and pray for his recovery and wellbeing.

18) When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited an unwell person, it was his blessed practice to say, لَا بَأْسَ طَهُورٌ إِنْ بَشَاءَ اللهُ¹

19) Request the sick person to pray for you, as their prayer is not rejected.

20) The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The complete manner of visiting the sick is to place your hand on their forehead and ask how they are."²

21) Discussing this hadith, Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

When anyone visits the unwell, he should place his hand on their forehead and say this (by asking, "How are you?"). This consoles the patient, but avoid

¹ Ṣaḥīḥ Bukhārī, vol. 2, p. 505, hadith 3616

² Sunan Tirmidhī, vol. 4, p. 344, hadith 2740

placing your hand for a prolonged period. This action is to express love.¹

22) If the unwell person feels discomfort when you place your hand on his forehead, then refrain from doing so. If he is an *amrad* and **مَعَادَ اللَّهِ** one feels lust by placing their hand on his head, the act of placing one's hand on his head will become a sin. If you feel lust by looking at him, your act of looking is also forbidden. (The same applies if the unwell individual is not an *amrad*.)

23) Speak of things which make the unwell person happy or comfort his heart. Mention the virtues of illness and discuss the mercy of Allah, so his mind focuses on the reward of the Hereafter, and he avoids complaining.

24) According to the situation at hand, speak of good deeds and invite the unwell person to perform them. Encourage them to maintain their *salah*, as many otherwise punctual individuals begin missing their prayers when unwell.

25) Motivate the ill person to watch Madani Channel and inform him about its blessings.

26) Talk to the ailing person about travelling in a Madani *qafilah*. If he is unable to, kindly encourage him to make one of his family members travel on his behalf. Tell him about the blessings of these, in which patients were miraculously cured by virtue of prayers made during them.

¹ Mir'āt al-Manājīh, vol. 6, p. 358, summarized

27) Do not stay long with the patient and do not make commotion. Yet, if the patient wants you to spend more time with him, you may do so if possible, respecting his wish.

28) Some people have a habit of prescribing some medicines to the sick person or his attendant. Others even insist the patient should take their prescribed treatment. The unwell person should not take the medicine or treatment suggested to him by anyone and everybody.

As the saying goes, *nīm hakīm khatra-i-jān*; "A doctor with little knowledge endangers your life." An unwell person should consult with his doctor before using the medicine prescribed by someone.

Those who are not expert doctors but prescribe medicines regardless are sinful. Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ said, "It is haram for he who is not qualified to prescribe medicine or treatment, and it is obligatory for him to refrain from this."¹

29) Taking fruit or biscuits, etc. as a gift to the unwell is a commendable act. Yet, it is not good to avoid the visit entirely if one has nothing to bring, fearing the unwell may mind. One should visit even if he has nothing to present; to avoid visiting for this reason deprives a person of reward.

30) When visiting a patient, some people take a bouquet of flowers. This is permissible, but not usually useful. Whatever you are to gift, ensure it has use. As a suggestion, gift booklets of Maktabat al-Madinah in place of a bouquet, or even alongside it. This way, the unwell person can give these to

¹ Fatāwā Riḍāwiyah, vol. 24, p. 206

other visitors, or those around him if he is in hospital.

It would be excellent if the patient himself sends someone to buy booklets and earns reward by keeping them for this purpose! The topic of these booklets should be selected with great care.

31. Visiting an open sinner (*fāsiq*) is permissible, as it is an Islamic right, and the former is Muslim.¹

32) It is not permissible to visit a sick apostate and a *ḥarbī* disbeliever. (At the present time, all disbelievers in the world are *ḥarbī*.)

33. It is also forbidden to visit a heretic whose deviancies have not reached the level of disbelief.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

16 sunnahs and etiquettes of shrouding the deceased

Here are six hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ discussing shrouding the deceased.

1) He who shrouds the deceased earns a virtue for each hair of the latter.²

Regarding “He who shrouds the deceased”, the scholar ‘Abd al-Ra’ūf al-Munāwī رَحْمَةُ اللهِ عَلَيْهِ writes, “This entails

¹ Bahār-i-Sharīat, vol. 3, p. 505

² Tārīkh Baghdad, vol. 4, p. 263

somebody who arranges a shroud for the deceased out of his own wealth.”¹

2) Whoever shrouds the deceased, shall be dressed in the fine and weighty silk clothing of Paradise by Allah.²

3) Whoever washes a deceased person, shrouds him, applies perfume to him, carries his funeral bier, offers his funeral salah, and hides whatever defect is seen, shall emerge from his sins like the day his mother gave birth to him.³

(In this hadith, ‘defect’ refers to that which should not be disclosed, such as the face of the deceased turning dark)

4) Arrange good shrouds for your deceased, for they indeed meet each other in their graves and boast (they show happiness at the quality of their shrouds).⁴

5) When any of you shrouds his brother, give them a good shroud.⁵

6) Give your deceased white shrouds.⁶

Intention for shrouding the deceased

7) “To please Allah and whilst thinking about the shroud I will be made to wear after my death, I will shroud the deceased according to the sunnah and to carry out an obligation.”

¹ Al-Taysīr bi-Sharḥ Jāmi‘ al-Ṣaghīr, vol. 2, p. 442

² Al-Mustadrak, vol. 1, p. 690, hadith 1380

³ Sunan Ibn Mājah, vol. 2, p. 201, hadith 1462

⁴ Musnad al-Firdaws, vol. 1, p. 98, hadith 317

⁵ Ṣaḥīḥ Muslim, p. 470, hadith 943

⁶ Sunan Tirmidhī, vol. 2, p. 301, hadith 996

8) It is *farḍ kifāyah* to give a shroud to the deceased.¹ This means, if anyone arranges a shroud for the deceased, all people will be absolved of responsibility. Otherwise, all who received news but did not do this will be sinners.

Sunnah shroud

9) For men:

- *Lifāfah* - a sheet,
- *Izār* - lower garment,
- *Qamīṣ* - upper garment.

For women, along with these three there are a further two: *aurhnī* and *sīna-band*.²

10) The non-pubescent child who has reached the age at which they begin feeling sexual desires³ has the same ruling apply to them regarding shrouding as an adult. For his/her shroud, as many cloths should be used as an adult is given. A single cloth can be arranged for a boy smaller than this, and two cloths can be arranged for a girl smaller than this. It is good if two cloths are also arranged for a boy, and it is better to arrange a complete shroud for both, even if a child has lived only a day.⁴

¹ Bahār-i-Sharīat, vol. 1, p. 817

² Fatāwā Hindīyya, vol. 1, p. 160

³ The indication of sexual desire in a boy means he feels desire for women, whilst for a girl it is when men see her and develop attraction. The estimated age for this is 12 for a boy and 9 for a girl according to the Islamic calendar.

⁴ Bahār-e-Sharīat, vol. 1, p. 819

11) Only Islamic scholars and spiritual guides can be buried with an ‘imāmah. Burying the bodies of ordinary people with an ‘imāmah is forbidden.¹

12) It is not permissible to put such fragrance on a male body in which saffron is mixed, but it is permissible to put such fragrance on a female body.²

13. If a person wears iḥrām (and dies in the same state), fragrance should be put on him, and his face and head should also be covered with a shroud.³

Details regarding shrouds

14) **Lifāfah**: larger than the height of the deceased so that it can be tied from both ends.

Izār/tehbānd: this should be from top of the head to the feet. It is smaller than the *lifāfah* by the portion used for tying the latter.

Qamīṣ/kafanī: this is from the neck to below the knees. It should be equal at the front and back and should not contain sleeves or cuts.

There is a difference between the kafanī of a man and a woman; cut the kafanī of a man upon the shoulders and that of a woman towards the chest.

iv. **Aurhnī**: this should be a yard and a half long.

¹ Madanī Waṣīyat Nāma, p. 4

² Bahār-i-Sharīat, vol. 1, p. 861

³ Ibid

v. **Sīna-band**: this should be from the chest to the navel, and down to the thighs is better.¹ Usually, a ready-made shroud is bought. These may not be according to the sunnah in terms of the height of the deceased. It may also be too long, leading to wastage of material.

Caution can be exercised by cutting a shroud from a roll of cloth, as per the requirement. If you must buy a ready-made shroud, keep the surplus cloth with you after cutting. If the shroud is bought out of the wealth of the deceased, the extra cloth will be divided amongst inheritors.

15) The shroud should be of good quality. In terms of price, it should equal the price of clothing the man used to wear for the two Eids and Friday salah. As for women, it should equal the price of clothing she would wear to visit her parents' home.²

Method of shrouding the deceased

16) After bathing the deceased, wipe the body gently with a clean cloth so the shroud does not get wet. Infuse the shroud with the smoke of incense sticks one, three, five or seven times. Do not exceed seven times.

First place down the lifāfah, the tehband on top of this, and the kafanī over this. Lay the deceased upon these and put the kafanī upon him. Then apply fragrance to the head, beard (if he has no beard, apply it to the chin), and entire body. Apply camphor to the body parts upon which a person performs prostration, i.e. forehead, nose, hands, knees, and

¹ Bahār-i-Sharīat, vol. 1, p. 818, summarized

² Ibid

feet.

Proceed to fold the *izār* from the left side first, and then the right. Fold the *lifāfah* in the same way, so that the right portion remains on top. Tie the shroud at the top and bottom, as this will ensure it does not open.

After putting a *kafanī* upon a woman, her hair should be divided into two parts and placed on her chest upon the *kafanī* itself. The *aurhnī* should be laid out halfway down her back, folded over her head, and positioned upon the face like a *niqab*, allowing it to remain over her chest. In length, it should cover from her mid-back to the chest, whilst it should go from one earlobe to the other in width.

The *izār* and *lifāfah* should then be folded as normal. The *sīna-band* should be tied on top from the chest to the thighs.¹

15 sunnahs and manners pertaining to funerals

Here are four hadith of the final Prophet ﷺ discussing funerals.

1) Whoever receives news of a funeral and offers condolences to the family of the deceased, Allah writes the reward of one *qīrāṭ* for him. The reward of two *qīrāṭ* are written by Allah if the person accompanies the funeral procession, three if he offers *salah* upon the deceased, and four if he is present during burial. Each *qīrāṭ* is equivalent to Mount *Uḥud*.²

¹ Refer to *Bahār-i-Sharīat*'s first volume to learn more.

² *Fatāwā Riḍawīyah*, vol. 9, p. 401; 'Umdat al-Qārī, vol. 1, p. 400, under hadith 47

2) A Muslim harbours six rights over a fellow Muslim. (One of them is:) When he dies, one must attend his funeral.¹

3) When a person destined for Paradise dies, whoever carried his funeral bier, walked behind it, and offered his funeral salah, shall not be punished by Allah.²

4) The first reward given to a believer after they die is the participants of his funeral salah being forgiven.³

5. Prophet Dāwūd عَلَيْهِ السَّلَام once asked, “O Allah! What reward does one earn for accompanying a funeral, purely seeking to please You?” Allah replied, “Angels shall accompany his funeral when he dies, and I shall forgive him.”⁴

6) Mālik b. Anas رَحْمَةُ اللَّهِ عَلَيْهِ was seen in a dream after his passing and was asked, مَا فَعَلَ اللَّهُ بِكَ - “How did Allah treat you?”

He replied, “He forgave me due to a phrase Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ would say upon seeing a funeral; سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ.”⁵ I began doing this, and this phrase led to my forgiveness.”⁶

7) Offer funeral prayers with good intentions, such as to please Allah, fulfil the obligation of funeral salah, take

¹ Ṣaḥīḥ Muslim, p. 1192, hadith 2162, summarized

² Musnad al-Firdaws, vol. 1, p. 282, hadith 1108

³ Musnad Bazzār, vol. 11, p. 86, hadith 4796

⁴ Sharḥ al-Ṣudūr, p. 97

⁵ “Pure is He Who is alive and will never die.”

⁶ Iḥya' al-'Ulūm, vol. 5, p. 266, summarized

admonishment, and to please the deceased and the latter's family.

8) Whilst accompanying a funeral, contemplate over good and bad deaths. Think to yourself, "I do not know if I will die with my faith intact. I will be taken like this one day. I will be buried in the Earth like this." It is an act of worship and a source of reward to contemplate like this.

9) Shouldering the funeral bier is a rewardable act. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shouldered the funeral bier of Sa'd b. Mu'adh رَضِيَ اللهُ عَنْهُ.¹

10) A hadith explains, "He who takes a funeral bier forty steps is forgiven forty of his major sins."

It is stated in another hadith, "Allah will grant absolute forgiveness to he who shoulders all four corners of a funeral bier."²

11) The sunnah method is to shoulder a funeral bier from all four corners, one after another, and to walk ten steps each time.

The complete sunnah is to begin carrying from the right side of the deceased's head, then from the right side towards their feet, the left head side, and finally the left side towards their feet. By walking for ten steps in each position, the total

¹ Ṭabaqāt li Ibn S'ad, vol. 3, p. 329; Al-Bināyah, vol. 3, p. 242, summarized

² Jawharat al-Nayyirah, p. 39; Durr Mukhtār, vol. 3, pp. 158-159; Bahār-i-Sharīat, vol. 1, p. 823

number shall amount to forty.¹

During funeral processions, some people shout, “Walk two steps each.” They should instead announce, “Walk ten steps each.”

12) When carrying a funeral bier, it is haram to deliberately cause harm to others by pushing or shoving, as happens in the funerals of famous personalities or when videos are being recorded.

13. There is no harm if a single person carries the body of a deceased child in his hands. People may take it into their hands one after another.² It is impermissible for women to go with a funeral procession (whether it is of a child or an adult).³

14) A husband can shoulder the funeral bier of his wife, lower her into the grave, and even see her face. Only bathing and touching the body directly without any intervening cloth are forbidden for him.⁴

15) It is permissible to recite aloud the kalima tayyiba, kalima shahāda, and poetry in praise of Allah and His Messenger when accompanying a funeral bier.⁵

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

22 sunnahs and manners regarding graves and burials

1) Allah declares:

¹ Fatāwā Hindīyyah, vol. 1, p. 162; Bahār-i-Sharīat, vol. 1, p. 822

² Fatāwā Hindīyyah, vol. 1, p. 162

³ Bahār-i-Sharīat, vol. 1, p. 823; Durr Mukhtār, vol. 3, p. 162

⁴ Bahār-i-Sharīat, vol. 1, pp. 812-813

⁵ Fatāwā Riḍawīyyah, vol. 9, pp. 139-158

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَ أَمْوَاتًا ﴿٢٦﴾

*Did We not make the earth a lodging for the living and the dead?*¹

Explaining how the earth is a lodging, it is stated: “In a way that the living are gathered upon it whilst the dead are inside it.”²

2) It is farḍ kifāyah to bury the deceased (even if one person buries the deceased, all will be relieved of the responsibility. Otherwise, those who received news but did not bury him will be sinners). It is not permissible to lay the deceased upon the ground and enclose him in walls on all four sides.³

3) Graves are also a bounty from Allah. The dead being buried in them means they are protected from animals and other things.

4) One should bury the deceased around pious people, as being close to them will lead to blessings. **مَعَاذَ اللَّهِ** Even if the deceased was rightful of punishment, they will intercede for him. The mercy that descends upon them will also encompass him. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Bury your dead amongst good people.”⁴

5) There is no harm in burying the deceased at night.⁵

¹ Al-Quran, part 29, Surah Al-Mursalat, verses 25-26 translation from Kanz al-‘Irfān

² Nūr al-‘Irfān, p. 927

³ Bahār-e-Shari‘at, vol. 1, p. 842

⁴ Hilyat al-Awliyā’, vol. 6, p. 390, number 9042

⁵ Jawharat al-Nayyirah, p. 141

6) It is not permissible to bury more than one person unnecessarily in the same grave. This is permitted if necessary.¹

7) It is recommended to place the funeral bier beside the grave in the direction of the qiblah, so the deceased can be lowered into the grave from that side. Do not place the body at the foot of the grave or bring it from there towards the head side.²

8) Two or three people, as required, should step into the grave. It is better if they are strong and pious. A deceased woman should be lowered into the grave by her maḥrams. If they are not present, other relatives should lower her into the grave. If they are not present either, pious people should be requested to carry out this task.³

9) Keep the body of a woman covered with a cloth when lowering her into the grave, until slabs are placed.

10) Recite the following when lowering the deceased into the grave: بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ⁴⁻⁵

11. Lay the deceased on their right side such that their face is towards qiblah. Untie the knots of their shroud as these

¹ Bahar-e-Shariat, vol. 1, p. 846, Fatawa Hindiyah, vol. 1, p. 166

² Bahār-i-Sharīat, vol. 1, p. 844

³ Fatāwā Hindīyyah, vol. 1, p. 166

⁴ With the name of Allah and upon the religion of Allah's Messenger
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

⁵ Tanwīr al-Abṣār, vol. 3, p. 166

are not required now, and there is no harm if they are left tied.¹

12) The one untying the knots of the shroud should recite the following supplication: **اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَفْتِنَّا بَعْدَهُ**
2_3

13) Close the grave with adobe/unbaked bricks.⁴ If the ground is soft, it is permissible to place planks of wood.⁵

14) Soil/earth will now be placed in the grave. It is recommended to use both hands and cast soil three times, beginning from the head side of the deceased.

With the first, recite the following verse from Surah Ṭāhā:

مِنْهَا خَلَقْنَاكُمْ⁶

With the second handfuls, recite:

وَفِيهَا نُعِيدُكُمْ⁷

¹ Fatawa Hindiyyah vol. 1, p. 166; Jawharat al-Nayyirah, p. 140

² “O Allah! Do not deprive us of his reward and do not trial us after him.”

³ Hashiyat al-Ṭahawī ‘alā Marāqī al-Falāh, p. 609

⁴ Using fire-baked bricks on the inside of the grave is forbidden. Nowadays, cement walls and slabs are commonplace. The inner side of these which projects into the grave should be plastered with mud. May Allah protect Muslims from the effects of fire. **أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ**
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

⁵ Bahār-i-Sharīat, vol. 1, p. 844

⁶ From it, We created you.

⁷ And into it, We are returning you.

With the third, recite:

1 وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Place the remaining earth on the grave using a spade or anything similar.²

15) It is disliked to place more earth than that taken out of the grave.³

16) Any earth or soil clinging to the hands can either be shaken off or washed away.⁴

17) Do not shape the grave to have four distinct corners, but instead make it concave like the hump of a camel. It is better to sprinkle water on the grave 'after the burial', and the grave itself should be a hand-span high or slightly more.⁵ After burial, calling azan is very beneficial for the deceased and a rewardable act.⁶

18) Following the burial, it is recommended to recite the first and last part of Al-Baqarah.

Recite from **الْمَّ** to **مُفْلِحُونَ** at the head of the deceased, and from **أَمَّنَ الرَّسُولُ** until the end whilst at the feet side.⁷

¹ And from it, We will extract you once again.

² Jawharat al-Nayyirah, p. 141

³ Fatāwā Hindīyya, vol. 1, p. 661

⁴ Bahār-e-Sharīat, vol. 1, p. 458

⁵ Ibid, vol. 1, p. 846, summarized; Radd al-Muḥtār, vol. 3, p. 168

⁶ Fatāwā Riḍawīyyah, vol. 5, p. 370, derived

⁷ Bahār-e-Sharīat, vol. 1, p. 846

19) It is recommended to stay near the grave after burial for the time it takes to slaughter a camel and distribute its meat. This will make the deceased feel comfortable and help them easily answer the questions of Nakīrayn without panic. During this time, recite the Quran, pray for the deceased, and seek forgiveness for them. Especially pray for them to remain steadfast in answering Nakīrayn’s questions.¹

20) It is permissible to place the Shajarah or ahd nāmah in the grave. It is better to make a niche in the qibla-facing wall in front of the deceased face and place these inside. In *Durr al-Mukhtār*, it is stated writing ahd nāmah on the shroud is permissible, and one can hope for forgiveness by doing so.

It is permissible to ‘write’ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ on the chest and forehead of the deceased. One person made a will for this to happen after his death. He was seen in a dream and asked what took place with him.

He said: “As I laid in my grave, angels of torment arrived. When they saw بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ written on my forehead, they said, ‘You have avoided punishment.’”²

21. One can ‘write’ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ on the forehead and لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ on the chest, but only after washing the deceased and before placing a shroud upon them. The ‘writing’ should be with the first finger of the right hand, not

¹ Ibid with Changes

² Bahār-i-Sharīat, vol. 1, p. 848; Durr Al-Mukhtār, vol. 3, p. 153; Fatāwā Tātār Khāniyyah, vol. 2, p. 170

by using ink.¹

22) It is necessary (*wājib*) to bury the bones of the deceased which come out of the grave.²

21 sunnahs and etiquettes of visiting graveyards

Here are three hadith of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding graveyards and visiting them.

1) “I once forbade you from visiting graves, but visit them now, for they will draw your attention away from this world and remind you of the Hereafter.”³

2) No person passes by the grave of a person he knew in the world and gives salam, except the deceased recognises him and replies.⁴

3) He who visits both or one of his parents graves every Friday will be forgiven and recorded as righteous.⁵

4) It is sunnah to visit the graves of Muslims and a great privilege to visit the shrines of saints and martyrs. Conveying reward to them is a commendable and rewardable action.⁶

5) If one desires to visit the grave of any Muslim (or saint of Allah), it is recommended to offer two units of voluntary

¹ Bahār-i-Sharīat, vol. 1, p. 848, with changes; Radd Al-Muhtār, vol. 3, p. 186

² Fatāwā Riḍawīyah, vol. 9, p. 406, derived

³ Sunan Ibn Mājah, vol. 2, p. 252, hadith 1571

⁴ Tārīkh Baghdād, vol. 6, p. 135, hadith 3175

⁵ Shu‘ab al-Imān, vol. 6, p. 201, hadith 7901

⁶ Fatāwā Riḍawīyah, vol. 9, p. 532

salah at home (at a non-disliked time). In every unit, one should recite Āyat al-Kursī once and Al-Ikhlāṣ three times after Al-Fātiḥah. He should then convey the reward of this salah to the deceased. Allah will create light in the grave of the deceased and grant immense rewards to that individual (i.e. the sender of the rewards).¹

6) Avoid trivial speech and actions when on the way to visit a grave or shrine.²

7) Neither kiss the grave nor touch it, but stand at some distance from it.³

8) It is forbidden to perform *sajdat al-ta'zīm* (prostration of reverence) before a grave. If this is done with intention of worship, it is an act of disbelief.⁴

9) One should use the old path in the graveyard where there have never been graves of Muslims, even in the past. One should not traverse a new path. It is stated in *Radd al-Muḥtār*: "(By digging up the graves in a graveyard) It is forbidden to walk upon the new path made upon this."⁵ In fact, even if one thinks a path may be new, it is impermissible and a sin to walk upon it.⁶

10) It has been seen at the shrines of many saints, that the graves of Muslims are demolished to make flooring for the

¹ Fatāwā Hindīyyah, vol. 5, p. 350

² Ibid

³ Fatāwā Riḍawīyyah, vol. 9, pp. 522-526

⁴ Fatāwā Riḍawīyyah, vol. 22, p. 423

⁵ Radd al-Muḥtār, vol. 1, p. 612

⁶ Durr al-Mukhtār, vol. 3, p. 183

benefit of visitors. Laying down, walking, standing, reciting the Quran, reciting litanies, and sitting etc. upon such floors is forbidden. One should recite Al-Fātiḥah from afar.

11) One should stand facing the deceased's face when visiting and should leave from the direction of their feet so that one remains in their line of sight. One should not approach from the head-side, as the deceased will have to turn his head to look.¹

12) Stand in the graveyard such that one's back is to the qiblah and face towards the occupants of the graves. After this, one should say:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ، أَنْتُمْ لَنَا سَلَفٌ
وَوَحْنٌ بِالْآخِرِ

Peace be upon you, O people of the graves! May Allah forgive us and you. You are our precursors, and we are to follow.²

13) Whoever enters the graveyard and recites the following, all believers that have passed away since Allah created Prophet Ādam عَلَيْهِ السَّلَام will then pray for his forgiveness.³

اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخْرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا
وَ بِيْكَ مُؤْمِنَةٌ، ادْخُلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ، وَسَلَامًا مِّنِّيْ

¹ Fatāwā Riḍawiyah, vol. 9, p. 532

² Mirqāt al-Mafāṭīḥ, vol. 4, p. 253, under hadith 1765, derived

³ Muṣannaf Ibn Abī Shaybah, vol. 8, p. 257, hadith 22

O Allah! O Lord of these deteriorated bodies and decayed bones that left this world whilst believing in You! Have Your mercy and my salam reach them!

14) The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced:

Whoever enters the graveyard, recites Al-Fātiḥah, Al-Ikhlāṣ, and Al-Takāthur, and then prays as thus, “O Allah! Whatever I have recited of the Quran, convey its reward to the believing men and women in this graveyard”, all these believers will vouch for him on the Day of Judgement.¹

15) It is mentioned in a hadith, “Whoever recites Al-Ikhlāṣ eleven times and conveys its reward to the deceased, shall attain reward equal to the number of the former.”²

16) Incense sticks should not be lit upon graves, as this is bad etiquette and an ill omen. If used to provide pleasant scent to visitors, it should be inserted in an empty place near the grave if available, as providing pleasant fragrance is desirable.³

17) Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ mentions, “As narrated in *Ṣaḥīḥ Muslim*, ‘Amr b. al-‘Āṣ رَضِيَ اللهُ عَنْهُ said to his son as he passed away, ‘When I die, neither should a female wailer nor fire accompany me.’”⁴

18) Lanterns and candles etc. should not be placed on top of

¹ Sharḥ al-Ṣudūr, p. 311

² Durr al-Mukhtār, vol. 3, p. 183

³ Fatāwā Riḍawīyah, vol. 9, pp. 482-525, selected

⁴ Ṣaḥīḥ Muslim, p. 75, hadith 192; Fatāwā Riḍawīyah, vol. 9, p. 482

graves, as this is fire, and keeping fire upon the grave is harmful to the deceased. If the intention is to light the way for travellers at night or those that are reciting the Quran, then the lantern or candle should be placed to one side of the grave in an empty place. That vacant place should not be the position of a grave that has now been effaced.

19) The following four days are preferable for visiting graves: Monday, Thursday, Friday and Saturday.¹ It is superior to visit after fajr on Friday.²

20. It is superior to visit graves on blessed nights, especially Laylat al-Barā'ah.³ Similarly, it is superior to visit graves during auspicious days as well, such as both Eids, on the 10th of Muḥarram, and during the first ten days of Dhū al-Ḥijjah.⁴

21) When visiting a graveyard, instead of talking unnecessarily and thinking about useless things, remember your death and shed tears if possible. Remember your sins and contemplate the punishment in the grave. Ensure to repent of your sins. Imagine that just as these dead people are laying in their graves alone, you too will be in the same position one day.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Fatāwā Hindiyah, vol. 5, p. 350

² Fatāwā Riḍawiyah, vol. 9, p. 523

³ Fatāwā Hindiyah, vol. 5, p. 350

⁴ Ibid

Next Week's Booklet



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