

مَدَنِي وَصِيَّتْ نَامَه

# MADANI WILL

*(With rulings of burial & shroud)*



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

**MUHAMMAD ILYAS**

Attar Qadiri Razavi



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Madanī Waṣiyyat Nāmah

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*(With rulings of burial & shroud)*

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Majlis-e-Tarājim** (Translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Ṣawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

Yā Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

*(Al-Mustatraf, vol. 1, pp. 40)*

**Note:** Recite *Ṣalāt-‘Alan-Nabī ﷺ* once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Madanī Will

(With rulings of burial & shroud)

No matter how hard satan tries to make you feel lazy, read this booklet completely. You will find it deeply moving, feeling its profound impact on your heart, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me, Allah عَزَّوَجَلَّ will send mercy upon you.’

(Al-Kāmil li Ibn ‘Adī, vol. 5, pp. 505)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

إِحْسَانِهِ! الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ At this time, whilst sitting in the sacred Masjid of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ after Ṣalāt-ul-Fajr, I am blessed with the privilege of writing ‘أَرْبَعِينَ وَصَايَا مِنَ الْمَدِينَةِ الْمُنَوَّرَةِ’ i.e. ‘40 Wills from Madīna-tul-Munawwarah’. It is my last morning in Madīna-tul-Munawwarah today. The sun is about to pay Salām to the

majestic mausoleum of the most Beloved and Blessed Prophet ﷺ. Alas! If I am not blessed with burial in Jannat-ul-Baqī' by tonight, I will have to depart from Madīnaḥ. Tears are welling up in my eyes and my heart is dejected.

*Afsos chand ghāriyān Taybah kī reh gayī hayn*

*Dil mayn judāyī kā gham tūfān machā rahā hay*

*Alas! A few moments of my stay in Madīnaḥ are left  
Grief of separation is causing a storm in my heart*

My heart is sinking and my smile has vanished! The thought of separation from Madīnaḥ has grieved me. Soon I will have to leave Madīnaḥ with a heavy heart. The mournful moments of departure from Madīnaḥ are fast approaching! It is as if I feel like an infant who is separated from his mother's lap and who keeps on looking back with wistful eyes crying and longing for his mother to call him back, place him in her lap, cradle him to her bosom and put him to sleep by singing a lullaby.

*Mayn shikastaḥ dil liye baujhal qadam rakhtā huwā*

*Chal paṛā hūn Yā Shaḥanshāḥ-e-Madīnaḥ al-wadā'*

*I bid farewell to you, O King of Madīnaḥ. I am departing with a  
broken heart and heavy steps*

With a broken heart, I am now making my **40 wills** that are directed towards all the brothers and sisters of Dawat-e-Islami. My offspring and other family members should also pay attention to these wills of mine.

If only I am blessed with martyrdom under the shade of the Green Dome and the Minarets in Madīna-tul-Munawwarāh whilst beholding the most Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. And, if only I am blessed with burial in Jannat-tul-Baqī'. Otherwise, alas, wherever I am predestined to be...

1. If I am found taking my last breaths, perform all rites in accordance with the Sunnah. Turn my face towards the Holy Qiblah and read out Sūrah Yāsīn to me. Continue to recite the Kalimah Ṭayyibah aloud till my departing soul comes to my chest.
2. After my soul leaves my body, perform all rites according to the Sunnah e.g. hastening in shrouding and burial; because delaying these things in order to gather a large number of people is not Sunnah. The rulings described in Part-IV of the book *Bahār-e-Sharī'at* should be acted upon.
3. The size of the grave should be in conformity with the Sunnah. Make a Laḥad as it is Sunnah<sup>1</sup>.

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<sup>1</sup> There are 2 types of graves: (1) Coffin type (2) Laḥad. To make a Laḥad, a grave is dug first and then, a shelf is made into the bottom of right wall towards the Qiblah for placing the corpse in it. Digging a Laḥad is a Sunnah. If the ground is suitable, then the Laḥad should be made, but if the ground is soft then, there is no harm in preparing the coffin type grave. The gravedigger may suggest that the slab be laid in a slanting position after placing the corpse inside the grave but you should not listen to him.

4. Make earthen-walls in the grave without using fire-baked bricks. However, if it is unavoidable to make brick-walls inside the grave, then plaster the interior sides with mud.
5. If possible, recite Sūrah Yāsīn, Sūrah Al-Mulk and Durūd-e-Tāj and blow on the interior side of the slabs.
6. Purchase the shroud in conformity with the Sunnah with my own money. In the case of me being destitute, purchase it with the Ḥalāl money of any correct beliefs-holding Sunnī Muslim.
7. Any bearded and turbaned, firmly Sunnah-following Islamic brother should give Ghushl (ritual bath) to me. (I will consider it disrespect if a Sayyid gives Ghushl to my dirty body.)
8. During Ghushl, the Satr-e-ʿAwrat must be covered properly. If two brown or any other dark-coloured shawls are wrapped around the body area from the navel to the complete knees, the risk of the shape of Satr being exposed will probably be eliminated. However, water must flow on every part of the body including every hair from its root to tip.
9. If the shroud is wet with Zamzam or water of Madīnah or with both, it will be a privilege for me. If only some Sayyid Sahib adorns my head with a green turban! <sup>1</sup>

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<sup>1</sup> Only scholars and saints can be buried with their heads turbaned. It is prohibited to bury an ordinary deceased person with turban tying around his head.

10. After Ghusl, write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' with the Shaḥādāḥ finger (i.e. the index finger of the right hand) on the forehead before covering the face in the shroud.

11. In the same way, write

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

on the chest.

12. And, near the heart, write 'يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)'.

13. On the part of the shroud between the navel and the chest, write: يَا إِمَامَ أَبُو حَنِيفَةَ، يَا عَوْتِ أَعْظَمِ دَسْتَكِيرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، يَا شَيْخَ ضِيَاءِ الدِّينِ and يَا إِمَامَ أَحْمَدَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ with the index finger of the right hand.

14. Write 'مَدِينَتَهُ مَدِينَتَهُ' on the part of the shroud from above the navel to the head (excluding the part that will remain under the back). Remember! All this will be written with the index finger of the right hand without using any pen or ink etc. If only some Sayyid writes all this.

15. Place the seeds of dates of Madīnah over my eyes.

16. Act upon all the relevant Sunan while carrying the bier [i.e. the frame on which the deceased is carried at a funeral].



17. In the funeral procession, all Islamic brothers should recite the Na'at '*Ka'bay kay Badr-ud-Dujā Tum pay Karoʻon Durūd*' written by Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ. (Other Na'ats may also be recited but only the ones written by the scholars of the Aḥl-e-Sunnat.)
18. The funeral Ṣalāḥ should be led by any correct beliefs-holding and practicing Sunnī scholar or by any Sunnaḥ-conforming Islamic brother or by any of my sons, if capable. However, it is my wish that Sādāt-e-Kirām be preferred.
19. If only Sādāt-e-Kirām lower me in the grave with their blessed hands, leaving me under the mercy of *!!أَرْحَمُ الرَّحِیْمِیْنَ!*<sup>1</sup>
20. Make an arch-like space in the Qiblaḥ-facing wall of the grave towards the face, and place in it an 'Aḥd Nāmaḥ written by some Sunnaḥ-following Islamic brother. Also place the holy print of the blessed shoes of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, picture of the Green Dome, Shajarah, Naqsh-e-Ĥarkārah and other Tabarrukāt [i.e. holy relics].
21. If only I am buried in Jannat-tul-Baqi'! Otherwise, bury me in the neighbourhood of some Beloved of Allah. If it is not possible either, then bury me anywhere the Islamic brothers like, but do not bury me in a seized piece of land as it is Ḥarām to do so.

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<sup>1</sup> i.e., the most Merciful of all those who show mercy.

22. Call out the Azān near my grave.
23. If only some Sayyid Sahib performs Talqīn<sup>1</sup>!

<sup>1</sup> **Excellence of Talqīn:** The Holy Prophet ﷺ said: When your Muslim brother dies and you have buried him, one of you should stand at the head side of the grave and say, ‘O son/[daughter] of so and so!’ He will listen but will not reply. Again say, ‘O son/[daughter] of so and so!’ He will sit upright. Say once again, ‘O son/[daughter] of so and so!’ He will say, ‘Advise me. May Allah عزوجل have mercy on you.’ But you will not hear him. Then you say:

أَذْكُرُ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)، وَأَنَّكَ رَضِيْتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا  
وَبِمُحَمَّدٍ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

**Translation:** Recall the [belief] with which you departed from the world i.e. testifying that none is worthy of worship except Allah عزوجل and Muhammad ﷺ is His distinguished bondman and Prophet, and that you were pleased with Allah عزوجل as Rab (Creator), Islam as your religion, Muhammad ﷺ as your Prophet and the Holy Quran as your Imām.

Munkar and Nakīr will hold each others’ hands and say, ‘Let’s go, it’s no use to sit beside the one whom people have taught the answer.’ Someone asked the Noble Prophet ﷺ, ‘If we don’t know the name of his mother, (then)?’ The Holy Prophet ﷺ replied, ‘Refer to Ḥawwā (رَبِيهِنَّ اللَّهُ تَعَالَى عَنْهَا).’

(Ṭabarānī Kabīr, vol. 8, pp. 250, Ḥadīṣ 7979)

**Note:** In place of ‘son of so and so’ mention the name of the deceased with his mother’s name, e.g. ‘O Muhammad Ilyās, son of Amīnah’. If you do not know the name of the deceased’s mother, mention the name of Ḥawwā (رَبِيهِنَّ اللَّهُ تَعَالَى عَنْهَا) in place. Perform Talqīn in Arabic only.

24. After I am buried, if possible, those loving me should sit around my grave for 12 days or for at least 12 hours, and keep pleasing my heart by reciting the Holy Quran, Na'ats, Hamd and Ṣalāt-‘Alan-Nabī. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** I will get used to my new abode. Offer Ṣalāh with Jamā’at during this period as well as on all other occasions.
25. If I have debt, pay it off with my own assets. In case I leave no assets, my offspring, if alive, or some other Islamic brother should pay the debt off, doing me a favour. Allah **عَزَّوَجَلَّ** will grant you great reward. (Make the following announcement in various Ijtimā’āt: *If Muhammad Ilyas ‘Attar Qadiri hurt anyone’s feelings or violated someone’s rights, please forgive him. If he owes someone money, either contact his heirs or forgive him*).
26. If Du’ā of forgiveness and Īsāl-e-Šawāb is made to me abundantly and permanently, it will be great benevolence to me.
27. Everyone should stay steadfast in the doctrine of the Aḥl-us-Sunnah based on the true Islamic teachings of Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**.
28. Avoid the company of religious bigots<sup>1</sup> like the plague, as keeping their company is a great obstacle in having a good end, and leads to destruction in the Hereafter.

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<sup>1</sup> i.e. those holding corrupt beliefs

29. Stick to the Sunnah and devotion to the Beloved and Blessed Prophet ﷺ.
30. Never get heedless in offering the obligatory acts such as daily Ṣalāḥs, fasts of Ramadan, Zakāḥ, Hajj, other Wājibāt (mandatory) acts and the Sunnah.
31. **IMPORTANT WILL:** Always remain loyal to the Markazī Majlis-e-Shūrā of Dawat-e-Islami. Follow every such instruction of its every member as well as your every Nigrān that is in conformity with Sharī'ah. I am fed up with anyone opposing the Shūrā or Dawat-e-Islami's any other responsible brother without a Shar'ī permission, no matter how close to me he is.
32. Every Islamic brother should take part in the area visit for the call towards righteousness at least once a week from beginning to end, and should travel with the Madanī Qāfilah at least for 3 days every month, 30 days every 12 months and at least 12 months continuously in his lifetime. In order to attain steadfastness in a reformed character, Islamic brothers and sisters should fill in the Madanī In'āmāt booklet daily and submit it to their relevant responsible person every month.
33. Keep on disseminating the message of the Sunnah and devotion to the Holy Prophet ﷺ in the world.

34. Continue struggling against false beliefs, bad deeds, unreasonable love for the world, Ḥarām earnings and prohibited fashions etc. Furthermore, keep on calling people towards righteousness with sincerity and Madanī sweetness.
35. Avoid being angry and short-tempered like the plague; otherwise, it will become difficult for you to perform religious services.
36. It is a Madanī request to my heirs to avoid earning worldly wealth through my books and cassettes of speeches.
37. Follow the rulings of the Sharī'ah regarding my inheritance.
38. I have forgiven, in advance, anyone who swears at me, causes me any harm, injures me or hurts my feelings.
39. No one should avenge those causing harm to me.
40. If someone martyrs me, I have personally forgiven my rights to him. I also request my heirs to forgive my assassin. If, by virtue of the intercession of the Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ إِن شَاءَ اللهُ عَزَّ وَجَلَّ, I am blessed with some great privilege on the Day of Judgement, I will even take my assassin to Heaven provided that he died as a Muslim.

(If my martyrdom takes place, do not cause any violence nor give any call to protest. If a 'strike' results in stoning the shops, vehicles and other possessions of the Muslims

and forcing them into stopping trading, no Muftī of Islam can declare such violations of people’s rights as permissible. This sort of strike is a Ḥarām act leading to Hell.)

May the most Merciful Allah عَزَّوَجَلَّ forgive me, a great sinner, for the sake of His Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! For as long as I remain alive, keep me devoted to the love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the remembrance of Madīnah. May I keep calling people towards righteousness! May I be blessed with the intercession of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and forgiveness! May I be blessed with the neighbourhood of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! If only I remain engrossed in beholding the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! Send innumerable Ṣalāt and Salām on Your Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and forgive his entire Ummah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

‘Madanī Wills’ were first issued in Madīna-tul-Munawwarah in the month of Muḥarram-ul-Ḥarām, 1411 AH (1990). Later on, they were amended from time to time and are now published with some more amendments.

10 Jumād al Aūlā, 1434 AH  
March 23, 2013

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

## Method of Burial and Shrouding

### Masnūn\* shroud for man

(1) Lifāfah̄ (2) Izār (3) Qamiṣ

### Masnūn shroud for woman

In addition to the above three parts, woman's shroud contains two more parts: (4) Breast-cover, (5) Head-cover.

(Like women, the eunuch with ambiguous gender should also be shrouded in five pieces of clothes. However, a silk-shroud or the one dyed with safflower or saffron is not permissible for such a eunuch.) *(Derived from: Bahār-e-Sharī'at, vol. 1, pp. 817, 819; 'Ālamgīrī, vol. 1, pp. 160, 161)*

### Details regarding the shroud

1. **Lifāfah̄:** The Lifāfah̄ shawl should be somewhat longer than the size of the deceased so that it can be tied at both ends.
2. **Izār:** It should be as long as is the size of the deceased from the top of the head to the feet. That is, the Izār should be as much smaller than the Lifāfah̄ as much part of the Lifāfah̄ was required for tying it at both ends.
3. **Qamiṣ:** Being the same from the front and the back, the Qamiṣ should be long enough to cover the body area from

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\* i.e. in accordance with the Sunnah̄

the neck to a bit below the knees. It should be sleeveless without side-slits. Man's Qamiṣ should be slit horizontally while woman's Qamiṣ should be slit vertically.

4. **Breast-cover:** It should be long enough to cover the body area from breasts to the navel, preferably to the thighs<sup>1</sup>.

*(Derived from: Bahār-e-Sharī'at, vol. 1, pp. 818)*

### Method of bathing the deceased

Move the burning fragrant incense or frankincense around the bathing plank 3, 5 or 7 times. Lay the deceased on the plank as laid in the grave. Cover the body from the navel to a bit below the knees. (Nowadays, the deceased is covered with a white shawl during the bath, exposing the Satr. Hence use some brown or dark coloured thick piece of cloth so that the Satr is not exposed because of wetness. It will be even better if the cloth is double-folded).

Now, covering his hand with some piece of cloth, the bath-giving person should first wash both of the excretory organs of the deceased. Then, perform Wuḍū of the deceased as done for Ṣalāh i.e. wash the face 3 times, wash the arms including elbows 3 times, moisten the head (i.e. perform Mash) and wash the feet up to the ankles 3 times. Wuḍū of the deceased does not include washing of hands up to the wrists, rinsing of the mouth

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<sup>1</sup> **Note:** A ready-made shroud may not necessarily fit the deceased as per the Sunnah. It may also be so big that some of it may go to waste. Therefore, take as much cloth as needed.



and washing of the nose. Instead, wet some cotton wool and clean the teeth, gums, lips and nostrils with it. Then wash the hair of the head and the beard.

Now, making the deceased lie on his left side, pour lukewarm water (the water boiled with berry leaves is preferable) from head up to the feet such that the water flows up to the plank. Then, making the deceased lie on his right side, pour water in the same way. Now make the deceased sit by supporting his back and move your hand gently over the lower part of his belly. If something is excreted, wash it away. Repetition of Wuḍū and Ghusl is not needed. At the end, pour camphor-mixed water from head to toe three times. Gently dry the body with some clean piece of cloth. Pouring water once over the entire body is Farḍ and pouring it thrice is Sunnah. (Do not use water in excess when bathing the deceased. Remember that one will be held accountable in the Hereafter for every single drop of water.)

### **Method to shroud the corpse of a man**

Move the burning fragrant incense around the shroud 1, 3, 5 or 7 times. Then spread the pieces of shroud in such a way that the Lifāfaḥ is spread first, then the Izār over it and then the Qamiṣ. Place the deceased on it and make him wear the Qamiṣ. Now apply fragrance over the beard (if there is no beard, then apply it over the chin) and over the entire body. Apply camphor over the body parts placed on the ground during Sajdah (in Ṣalāḥ) i.e. the forehead, the nose, the hands, the knees and the

feet. Then wrap the Izār from the left side first and then from the right side. At the end, wrap the Lifāfah from the left side first and then from the right side in such a way that the right side remains on the top. Then tie the shroud at both ends, i.e. the head side end as well as the feet side.

### Method to shroud the corpse of a woman

After making the deceased woman wear the Qamiṣ, divide her hair in two parts and place them over the Qamiṣ on the chest. Place the head-cover under the back and bring it up to the chest, covering the head with it like a face-veil. Its length should be up to below half of the back and its width should be from one ear lobe to the other. Some people cover the head with the head-cover the way women use scarves over their heads in their lifetime; this is contrary to the Sunnah. Then wrap the Izār and the Lifāfah as described earlier. At the end, spread the breast-cover across the area from the breasts to thighs and tie it with some string.<sup>1</sup>

### Burial after the funeral Ṣalāh\*

1. It is Mustahab to place the bier towards the Qiblah side of the grave so that the deceased may be lowered into the

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<sup>1</sup> Nowadays, the Lifāfah is placed at the end in the shroud of a woman. There is no harm in it but it is better to put the chest cover at the end.

\* See method of lifting the corpse and method of funeral prayer in '*Laws of Salah*'.

grave from the Qiblaḥ side. Do not bring the deceased (into the grave) from the head side after placing the bier at the foot side of the grave.<sup>1</sup>

2. As per requirement, 2 or 3 pious and strong persons should go down into the grave. The body of a woman should be lowered by her Maḥārim. If they are not present, the relatives may do it, and if they are not present either, pious persons may be asked to do it.<sup>2</sup>
3. After the woman's body is lowered into the grave, keep her covered with some shawl unless slabs are laid.
4. Read this supplication when lowering the deceased into the grave:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ<sup>3</sup>

5. Lay the deceased on its right side and make him face the Qiblaḥ. Untie the strings of the Lifāfah. Even if not untied, there is still no harm in it.<sup>4</sup>

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<sup>1</sup> Bahār-e-Sharī'at, vol. 1, pp. 844

<sup>2</sup> Fatāwā 'Ālamgīrī, vol. 1, pp. 166

<sup>3</sup> Tanvīr-ul-Abṣār, vol. 3, pp. 166

<sup>4</sup> Fatāwā 'Ālamgīrī, vol. 1, pp. 166; Jauharāḥ, pp. 140

6. Close the grave with unbaked bricks<sup>1</sup>. If the ground is soft, it is permissible to use planks.<sup>2</sup>
7. Now put sand into the grave. It is Mustahab to put sand thrice from the head side using both hands. On putting sand the first time, say <sup>3</sup>مِنْهَا خَلَقْنَاكُمْ, second time say <sup>4</sup>وَفِيهَا نُعِيدُكُمْ, and the third time say <sup>5</sup>تَارَةً أُخْرَى. Now put the rest of the sand with a spade etc.<sup>6</sup>
8. It is Makrūh to put sand in more quantity than the one brought out while the grave was being dug.<sup>7</sup>
9. Make the grave slanting like a camel hump. Do not make it four-cornered (these days, four-cornered graves often made of bricks etc. are prepared after a few days of the burial; this should be avoided).<sup>8</sup>

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<sup>1</sup> It is prohibited to use baked bricks in the inside part of the grave but these days it is customary to make cemented walls and use slabs to close the grave. Therefore, the parts of the cemented walls and slabs that will remain inside the grave should be plastered with mud. May Allah عَزَّوَجَلَّ protect Muslims from the effect of fire.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>2</sup> Bahār-e-Sharī'at, vol. 1, pp. 844

<sup>3</sup> **Translation:** We created you from the earth.

<sup>4</sup> **Translation:** And will take you back into it.

<sup>5</sup> **Translation:** And will raise you again from it.

<sup>6</sup> Jauharah, pp. 141

<sup>7</sup> Fatāwā 'Ālamgīrī, vol. 1, pp. 166

<sup>8</sup> Rad-dul-Muhtār, vol. 3, pp. 169

10. The grave should be about 8 inches high or a bit more than that.<sup>1</sup>
11. To sprinkle water over the grave after the burial is Sunnah.<sup>2</sup>
12. Afterwards, sprinkling water for some plant etc. is permitted.
13. Some people sprinkle water over the grave of their relative just as a formality without any real purpose, this is Isrāf and impermissible. It is stated on page 373 of the 9<sup>th</sup> volume of *Fatāwā Razawiyyah*: To pour water needlessly over the grave is a waste of water, which is not permissible.
14. After the deceased is buried, it is Mustahab to recite from **الْمَمِّ** to **مُفْلِحُونَ** by the head side of the grave and from **أَمِنَ الرَّسُولُ** to the end of the Sūrah by the feet side.<sup>3</sup>
15. Make Talqīn (its method is described in the footnote of page 7).
16. To place flowers over the grave is better because they will glorify Allah **عَزَّوَجَلَّ** for as long as they remain fresh, delighting the deceased.<sup>4</sup>
17. Call out the Azān whilst standing near the head side of the grave and facing the Qiblah.<sup>5</sup>

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<sup>1</sup> Ibid, pp. 168

<sup>2</sup> Fatāwā Razawiyyah (referenced), vol. 9, pp. 373

<sup>3</sup> Jauharah, pp. 141; Bahār-e-Sharī'at, vol. 1, pp. 846

<sup>4</sup> Rad-dul-Muhtār, vol. 3, pp. 184

<sup>5</sup> Derived from: Fatāwā Razawiyyah (referenced), vol. 5, pp. 370

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.

Every Islamic brother should develop the Madani mindset that **"I must strive to reform myself and people of the entire world, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.



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