Etiquettes & Supplications of the Prophet for Visiting the Sick & Prayer for the Deceased

Taken from "Fiqh al-Ad'iyah wal-Adhkâr"
Shaykh 'Abdur-Razzâq ibn 'Abdul-Muhsin al-Badr
Etiquettes & Supplications of the Prophet
For Visiting the Sick
And Prayer For the Deceased

Taken from 'Fiqh al-Ad'iyah wal-Adhkār'
Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr

Plus: 'This Is My Will'
<table>
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<tr>
<th>ل</th>
<th>A</th>
<th>About [This is the letter Hamzah]</th>
<th>L</th>
<th>Look</th>
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<tr>
<td>م</td>
<td>Ā</td>
<td>A [When Alif is being used as a long vowel]</td>
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<td>Man</td>
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<td>ن</td>
<td>B</td>
<td>Box</td>
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<td>D</td>
<td>Door</td>
<td>Oo</td>
<td>Pool [when waw is used as a long vowel]</td>
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<td>ق</td>
<td>D</td>
<td>heavy “d” sound</td>
<td>Q</td>
<td>Queen (a heavy “k” sound made at the back of the mouth, just above the throat)</td>
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<tr>
<td>ر</td>
<td>dh</td>
<td>These, those [must be distinguished from the ‘th’ in ‘think’ and ‘thought’]</td>
<td>R</td>
<td>Rabbit (it is not heavy like r in English)</td>
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<tr>
<td>س</td>
<td>dh</td>
<td>“th” sound as in “these” but heavier</td>
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<td>ش</td>
<td>ee</td>
<td>Feet [When Yā’ is being used as a long vowel]</td>
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<td>F</td>
<td>Fish</td>
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<td>The sound you make when gargling</td>
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<td>ط</td>
<td>gh</td>
<td>The sound you make when gargling</td>
<td>T</td>
<td>Heavy “t” sound</td>
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<td>ث</td>
<td>H</td>
<td>Heavy “h” sound</td>
<td>Th</td>
<td>Think, Thought [must be distinguished from the ‘th’ in ‘this’ and ‘these’]</td>
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<td>I</td>
<td>Ink</td>
<td>W</td>
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<td>Y</td>
<td>Yarn [when Yā’ is used as a consonant]</td>
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In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muhammad (SallAllāhu Alaihi wa Sallam).

Indeed, dealing with sickness - of ourselves or others - the *approach* of death and death itself is from among the most important affairs that every one of us must give attention to. No human being will be free from at least one or more of these affairs. Even if it was decreed by Allāh that a human being neither became sick, nor experienced someone dear to him becoming sick - then, at least, every one of us must experience death.

Allāh, the Most High, declares emphatically:

(ُنْفِسُ نَفْسَ يَوْمِ الْقِيَامَةِ وَمَا الْحَيَاةُ الْأَيَاَضُرُ للْكَافِرِينَ)

'Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).]' [Qur'ān, 3:185]

Hence, the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) reminded us of the necessity to prepare for death.

On the authority of al-Barā', (RādiyAllāhu ‘an-hu) who said: 'We were with the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) on the occasion of a funeral. So, he sat at the edge of the grave and shed tears until the soil (of the ground) become moistened. Then, he said: O my brothers! Prepare yourselves for the likes of this (i.e. the inevitable death).]' [Saheeh Ibn Mājah, no. 3402/4270. Imām al-Albānī (Rahimahullāh) said that it is *Hasan* (good, acceptable). See: as-Saheehab, no. 1751]
Please consider the following points:

The Bounties for Which Gratitude is not Shown

The Prophet (ṢallAllāhu Alaihi wa Sallam) said, “There are two bounties which most people lose out on: good health and spare time.” [Ṣaheeh Al-Bukhāreee]

Health is one of the greatest bounties that Allāh has bestowed on us. Yet, most people do not recognize and/or appreciate it except for those who fall ill.

Similarly, how many blessing have we neglected and how many blessings have we fallen short in regard to the obligation of being grateful for them? The greatest of these blessings and the most magnificent of them being the blessing of true Emān and right guidance.

Beware of Having Bad Thoughts About Allāh

Beware of having bad thoughts about Allāh, and becoming angry and impatient due to sickness or the death of a loved one. The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said, “Verily, Allāh the Mighty and Majestic says, ‘I am as my servant thinks of Me. If he thinks good of Me, then he will have good. If he thinks evil of Me, then that is what he will get.” [Ṣaheeh Ibn Hibbān, See: Al-Saheehab, no. 1663]

Being Tested Is the Sign of Allāh’s Love

It has been narrated from Anas bin Mālik (Ra’diyAllāhu ‘an-hu) that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said, “Verily, the greatness of the reward is in accordance with the greatness of the test. Verily, if Allāh loves a people He tests them. So whoever is pleased (with what He has decreed), then he will have (His) good pleasure (as his reward), and whoever is displeased (with what He has decreed), then he will have (His) displeasure (as his reward).” [At-Tirmidhee]
Being Tested is the Path to Paradise

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to those who are patient. Who, when afflicted with calamity, say: ‘Truly, to Allah we belong, and truly, to Him we shall return.’ They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.” [Qur'an, 2:155-157]

It has been narrated from Ibn Mas'ood (RadiyAllahu 'an-hu) that the Messenger of Allah (SallAllahu Alaihi wa Sallam) said, “There is no Muslim who is afflicted by some harm, whether it is sickness or other than it, except that Allah causes some of his sins to fall away because of it, just like the leaves of a tree fall.” [Saheeh Muslim]

Ease Will Definitely Come After Difficulty

This is the Sunnah (Way) of Allah with His creation. He has not made any difficulty except that He has given ease after it. Allah says,

( فِئَانَ مَعَ الْقُرْبَى ۖ إِنِّي مَعَ الْقُرْبَى مُسْتَرَّ أَبْعَدْنَآ إِنَّمَا الْقُرْبَى مُسْتَرَّ أَبْعَدْنَآ

“So verily, with hardship comes relief, verily with hardship comes relief.” (Qur'an, 94:5-6)

The Continued Reward

Abu Musa Al-Ash'aree (RadiyAllahu 'an-hu) narrated that the Messenger of Allah (SallAllahu Alaihi wa Sallam) said, “If the servant (of Allah) becomes ill or travels, Allah the Most High writes for him the same reward for what he used to do when he was healthy and at home (i.e. not traveling).” [Saheeh Al-Bukhāree]
For Every Illness There is a Cure

It is narrated from Abu Hurairah (RadîyAllâhu ‘an-hu) that the Messenger of Allâh (SallAllâhu Alaihi wa Sallam) said, “Allâh has not sent down any disease, except that He also sent down its cure.” [al-Bukhâree and Muslim]

However, the cure — by the permission of Allâh — must be accompanied by certain matters:

From them is that the person must have trust in Allâh, seek refuge in Him, and have good thinking/expectation concerning Him. Prophet Ibrâheem (Alaihis-Salâm) declared with strong conviction,

(وإذا مرضت فกระบวนการ )

“And when I am sick He (Allâh) cures me.” (Qur'ân, 26:80)

From those matters that should accompany the cure is the person’s use of prayers (ar-Ruqyah)¹ that have been sanctioned in the Qur’ân and the Sunnah. Allâh says:

وَنَزَلَ مِنْ الْقُرْآنِ مَا هُوَ طَيِّبٌ وَرَحِيمًا لِّلْمُؤْمِنِينَ

“And We send down from the Qur’ân that which is a cure and a mercy for the believers.” (Qur’ân, 17:82)

Therefore, one must strive to use supplications for oneself from the Qur’ân and that which has been reported in the Prophet’s (SallAllâhu Alaihi wa Sallam) Sunnah. This is of the most beneficial means of removing illness and suffering.

Examples of this are the recitation of Soorah Al-Fâtihah, Soorah Al-Baqarab, Soorah Al-Ikblâg, Soorah Al-Falaq, Soorah An-Nâs and other Soorabs of the Qur’ân, as all of the Qur’ân is a healing and a mercy.

¹ See: Ruqyah at page 19, footnote no. 21.
It is also narrated from ‘Ā’ishah (RaddiAllāhu ‘an-hā) that the Prophet (ṢallAllāhu Alaihi wa Sallam) used to visit some of his family who were ill and he would wipe his right hand on them while saying, “Oh Allāh! Lord of the people! Remove the affliction and grant healing. For You are the One Who cures and there is no cure except for Your cure. It is a cure that leaves behind no sickness.” [al-Bukhāree and Muslim]

However, these supplications and prayers require a humble heart, true humility and sincere conviction.

You should also seek help through ritual prayer (As-Salāh). Allāh says:

\[\text{“And seek help (from Allāh) with patience and prayer (As-Salāh)…”} \]  
[Qur'ān, 2:45]

You should also give more charity. It is narrated from Abu Umāmah (RaddiAllāhu ‘an-hu) that the Prophet (ṢallAllāhu Alaihi wa Sallam) said, “Treat your sick by giving charity.” [Saheeh Al-Jāmi‘ of Al-Albānee, no. 3358]

You should only treat your illness with those things that have been reported (in the Qur’ān and Sunnah) to contain cures. Examples of this are honey, black seed, ZamZam water and cupping (blood-letting).

You should treat your illness with that which Allāh has permitted of the lawful medicines, since seeking cure in medicines that are forbidden has been prohibited.

The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said, “Verily Allāh has sent down sickness and cure, and He has made a cure for every sickness. Therefore, treat your sicknesses, but do not treat your sicknesses with that which is forbidden.” (Abu Dāwood)
The Contents of this Book

The book before you - though small in size - covers a number of topics of great importance, all of which are related to sickness and death, including the following:

What is to be said to the sick person and in the presence of a dying person; what is to be said by the dying person and what is incumbent upon the dying person to give care to and take notice of; what is to be said in the prayer for the deceased (i.e. the Janāzah Salāh) and what is to be said at the time of burying the deceased and after it; in addition to what is said to the near relatives at the time of offering condolences to them and what is to be said at the time of visiting the graves.

Finally, we have attached two very important appendices full of beneficial advice, instruction and guidelines related to: 1. al-Waqeeyah (i.e. the 'Will') which every living, responsible, Muslim is in dire need of, and 2. From the Fatāwā of Imām al-Albānī (Rahimahullāh): The manner of instructing the dying person to recite the Shabādah (Talqeem).

The Explanation

It is our sincere hope that the contents of this book will help and encourage a believer to become more conscious of - and more attentive to - his or her behavior while visiting the sick and dying, performing the Janazah prayers and visiting the graves.

This small guide to etiquettes and supplications related to sickness and death is taken from 'Fiqh al-Ad’iyah wal-Adhkār' (Understanding the Words of Supplication and Remembrance) by Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr (may Allāh protect and preserve him and his father).

Memorization

The Arabic text, followed by its transliteration, has been included to facilitate the memorization of each of the supplications contained in this book. It is hoped that whoever recites these supplications, with reflection and contemplation upon their meanings, and belief in their truthfulness in

2 Chapters 158 - 161, Fiqh al-Ad’iyah wal-Adhkār, pgs. 224 – 244.
his/her heart, will be responded to by Allāh, as-Samee' al-Mujeeb (The One Who Hears and Responds) and will also earn a great reward and the pleasure of their Lord!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who reviewed it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children, my brother Abdul-Latif and nieces Batlah, Huda and Sumiyya, as well as my close friends Amjad Khan, Muhammad Shamil, Abu Hudhaifah, Niaz Kazi, Zakee Muwwakkil and Muhammad Rashid [among many others] without whose consistent support and assistance - after Allāh, the Most High - this work may not have been completed.

Abu Muhammad (A.R. Shākir)

24th Rajab 1439 A.H.

(10th April 2018 C.E.)
What Is To Be Said To The Sick Person

Indeed, Islām has come with the encouragement of paying attention to the rights of the sick, as well as the regular visiting of the sick, supplicating that he be cured and granted well-being, along with clarification of the types of supplications that are best to be recited at the time of visiting the sick.

All of this care and attention, commitment and supplicating springs from the fact that the condition of the true believers is as though they are one soul [i.e. as though they are all members of one body, sharing hopes and pains]. Hence, that which brings joy to one of them, brings joy to them all. And what causes pain to one of them, causes pain to them all.

In the two Saheehs (i.e. Saheeh al-Bukhāree and Saheeh Muslim), on the authority of an-Nu'mān ibn Basheer (RađiyAllāhu ‘an-humā), who said that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'The likeness of the believers in their love for one another, their mercy towards one another and the compassion and sympathy towards one another is like the example of one body [i.e. like they are parts of the same body]. When one member or part of the body experiences pain, the remaining parts of the body share in that pain, through sleeplessness and fever.'³

In a narration in Saheeh Muslim, it has: 'The Muslims are like one man, if/when his eye is in pain, his whole being is in pain; and if/when his head is in pain, his whole being is in pain.'⁴

For this reason, visiting the sick has been legislated (in Islām), for the comfort and consolation of the sick and to ease the (difficulty of the) affair upon them. And this has been made one of their rights.

In Saheeh Muslim, on the authority of Abu Hurairah (RađiyAllāhu ‘an-hu), that the Prophet (SallAllāhu Alaihi wa Sallam) said: 'The rights of a Musiim upon a Muslim are six: When you meet him, greet him [saying: 'As-Salāmu
Alaikum'); when he makes an invitation to you, accept it; when he asks you for sincere advice, give him sincere advice; when he sneezes and then praises Allāh, supplicate for him that Allāh have mercy upon him; and when he falls ill, visit him; and when he dies, follow his funeral procession.\textsuperscript{15}

Many textual evidences have come to us clarifying the virtue and excellence of visiting the sick, as well as the magnificence of its reward with Allāh.

Imām Muslim has recorded in his Saheeh (authentic collection of Hadeeth), on the authority of Thawbān (RādiyAllāhu ‘an-hu), the freed slave of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam), who said: the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'The one who visits the sick person will be in gardens of paradise, until he returns (from the visit).\textsuperscript{16}

In another narration, the Prophet (SallAllāhu Alaihi wa Sallam), said: 'Whoever visits a sick person will remain in the Khurjaf of paradise.' It was said: O Messenger of Allāh (SallAllāhu Alaihi wa Sallam)! What is the Khurjaf of paradise? He (SallAllāhu Alaihi wa Sallam) said: 'Its fruits.\textsuperscript{17}

This means that the one who visits the sick will be in the gardens of paradise, taking from it whatever he wills, and harvesting from it whatever he desires.

At-Tirmidhee has reported from Abu Hurairah (RādiyAllāhu ‘an-hu) that he said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Whoever visits a sick person or visits a brother of his for the sake of Allāh, will have a caller call out to him (saying): (May Allāh) cause you to be good and make your efforts good, and grant you a high station in paradise.\textsuperscript{18} And the Ahaadeeth (narrations) concerning this matter are plentiful.

It is commendable for a Muslim when visiting a sick person to put him at ease, make him feel like his situation is not so bad, remind him of the

\textsuperscript{5} Saheeh Muslim, no. 2162.
\textsuperscript{6} Saheeh Muslim, no. 2568 (39).
\textsuperscript{7} Saheeh Muslim, no. 2568 (42).
\textsuperscript{8} Sunan at-Tirmidhee, no. 1931. Al-Albānee (Raḥimahullāh) declared it to be Hasan (good, reliable) in: 'Saheeh at-Targheeb', no. 3474.
reward of Allāh and that the sickness is a means of expiation of sins for him as well as a purification.

In Saheeh al-Bukhāree, on the authority of Ibn 'Abbās (RādiyAllāhu ‘an-humā): who said: the Prophet (SallAllāhu Alaihi wa Sallam) entered upon a bedouin to visit him due to his sickness. The narrator said: Whenever the Prophet (SallAllāhu Alaihi wa Sallam) entered upon a sick person to visit him, he would say:

لا يُبِسْ طُهوُرٌ إِنْ شَاءَ اللَّهُ

Lā Ba's(a), Tahoor(un), In Shā Allāh.

'[This sickness is] not harmful. Rather, it is a means of purification, if Allāh Wills.'

The sick bedouin responded saying: You said that it is a means of purification! No way! Rather, it is a fever boiling up inside an old man, causing him to visit the graves (i.e. causing his death). The Prophet (SallAllāhu Alaihi wa Sallam) said: "Then, yes (it is as you say)."  

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): '... it is a means of purification, if Allāh Wills... - means: It is a means of purification for you from your sins, i.e. that which purifies you from (the evil effects or consequences of) your sins.'  

In the Sunan of al-Imām Abu Dāwood, on the authority of Umm al-'Alā (RādiyAllāhu ‘an-hā), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) visited me while I was ill. So, he said: 'Accept the good tidings, O Umm al-'Alā! Indeed, the sickness experienced by a Muslim is the means by which Allāh removes one's sins, in the same way that fire removes impurities from gold and silver.'

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9 Saheeh al-Bukhāree, no. 5656.
10 Here the author explains this expression from a grammatical perspective, stating that the word 'Tahoor' (a means of purification) is the predicate of the sentence, wherein its subject 'Huwa' (It is) has been omitted.
11 Sunan Abu Dāwood, no. 2688. Al-Albānee (Rahimahullāh) declared it to be Saheeh (authentic) in: 'Saheeh at-Targheeb', no. 3438.
In the *Saheeh* of Muslim, on the authority of Jābir ibn Abdullah (RādiyAllāhu ‘an-humā), who said that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) entered upon Umm as-Sā'īb or Umm al-Musayyib (RādiyAllāhu ‘an-hā) and said: 'What has befallen you, O Umm as-Sā'īb or Umm al-Musayyib, causing you to tremble or shiver?' She said: (It is from) fever. May Allāh not bless it! He (ṢallAllāhu Alaihi wa Sallam) said: 'Do not curse the fever. Indeed, it removes the sins of the children of Ādam, just as the bellows (of the blacksmith) removes the impurities of iron.'

Al-Bukhāree has reported in 'al-Adab al-Mufrad', on the authority of Sa'eed ibn Wahab, who said: I was with Salmān (RādiyAllāhu ‘an-hu), while visiting a sick person in Kindab. So, when he entered upon (the sick person), he (Salmān) said: "Accept the good tidings, for indeed the sickness experienced by a believer is made by Allāh to be a Kaffārah (a means of expiation of his sins) as well as a Musta'tiban (cause of reflection upon one's errors and mistakes). [On the other hand], the sickness experienced by the corrupt, sinful person is like the camel whose feet have been tied down by its owner and then let loose, while it does not know why it has been tied down or why it has been set free?"

So, he (Salmān) gave him the glad tidings and reminded him that the calamities which befall the believer in his body are all means of expiation for his sins. This is like that which is in the two *Saheehs* (i.e. *Saheeh al-Bukhāree* and *Saheeh Muslim*), on the authority of Abu Hurairah (RādiyAllāhu ‘an-hu), from the Prophet (ṢallAllāhu Alaihi wa Sallam) who said: 'The Muslim is not afflicted with fatigue (naṣab), nor sickness (waṣāib), nor worry (hamm), nor grief (huqūq), nor any kind of hurt or harm (adhā), nor severe distress (ghammī), not even the prick of a thorn - except that Allāh will expiate his sins due to it (i.e. any of the above mentioned matters).'

As for the statement of Salmān (RādiyAllāhu ‘an-hu): '...and a Musta'tiban...' means that - in his sickness - it will be made possible for him to be reminded of his sins, and come to know his mistakes and

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12 *Saheeh Muslim*, no. 2575.
13 *al-Adab al-Mufrad*, no. 493. Al- Albānee (Raḥimahullah) declared it to be *Saheeh* (authentic) in: *Saheeh al-Adab*, no. 379.
14 *Saheeh al-Bukhāree*, no. 5642, and *Saheeh Muslim*, no. 2573.

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shortcomings to an extent that would not be made possible for him during his state of good health and well-being.

At this point, his sickness will be a cause of reprimanding himself for his shortcomings and pushing him to retreat from his wrongdoings and seeking the good pleasure (of Allāh). This is relative to the believer.

As for the corrupt sinful person, his affair - when he becomes sick - is like the affair of the camel whose feet has been tied up with a rope by its owner and then let loose. So, he does not know why he has been tied down or why he has been set free. Hence, he continues in his sin and error, going to the extremes in his sin and corruption, without there being any lesson for him in his sickness, nor does his sickness become a cause of admonishment for him.

And it is incumbent upon the one who intends to visit a sick person that he chooses the appropriate or suitable time for his visit. The reason for this is because the objective of the visit is to bring comfort to the sick person and soothe his heart - not to make difficulty for him.

For this same reason, it is upon the visitor to avoid lengthening the duration of his stay and sitting with the patient, unless the patient himself desires him to stay and there is a benefit in his sitting (for a long time), and that it be in the interest of the patient to do so.

It is from the Sunnah that the visitor sits at the head of the sick person. It is recorded in 'al-Adab al-Mufrad' by al-Bukhāree (Rahimahulla), on the authority of Ibn 'Abbās (RādiyAllāhu 'an-humā), that he said: Whenever the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) would visit a sick person, he would sit at his head. Then, he would say seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعُرْشِ الْعَظِيمِ، أَن يُشْفِيَكَ

As-'a-lul-lāhal-'Adheem(a), Rabbal-'Ar-shil-'A-dheem(f), an–yash-fi-yak(a).
I ask Allāh, the Supreme, Lord of the Magnificent Throne, to make you well. (To be recited seven times)
So, if his appointed term (of life) is going to be delayed, he will be cured from his sickness.\textsuperscript{15}

From the Sunnah is that the visitor places his hand upon the body of the patient at the time when he intends to supplicate for him.

In the two Saheehs (i.e. Saheeh al-Bukhāree and Saheeh Muslim), it is recorded that when the Prophet (SallAllāhu Alaihi wa Sallam) visited Sa'd ibn Abi Waqqās (RādiyAllāhu 'an-humā), he placed his hand on his forehead, then wiped his hand over his face and his stomach. Then, the Prophet (SallAllāhu Alaihi wa Sallam) said:

\textit{اللَّهُمَّ اشْفِ سَعَدَا}

Allāhum-ma-sh-fi Sa'd(an)

O Allāh! Cure Sa'd.\textsuperscript{16}

In placing the hand upon the sick person is a means of putting him at ease, a means of coming to know the severity of his sickness or mildness of it, and gentleness towards him.

Additionally, it is incumbent upon the visitor to advise the sick person that he supplicate (for himself), and that he (i.e. the visitor) not say in the presence of the sick person anything except that which is good.

In the Saheeh of Muslim, on the authority of Umm Salamah (RādiyAllāhu 'an-hā), that she said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'If you are in the presence of the sick or deceased, then you must say that which is good (kha'ir), for indeed the angels say Āmeen to whatever you say (i.e. they ask that your supplication be accepted).\textsuperscript{17}

Likewise, it is incumbent upon the visitor to select the supplication which is most comprehensive, and to eagerly seek out those supplications which have been transmitted from the Prophet (SallAllāhu Alaihi wa Sallam),

\textsuperscript{15} al-Adab al-Mufrad, no. 536. Al-Albānee (Rahimahullāh) declared it to be Saheeh (authentic) in: 'Saheeh al-Adab', no. 416.

\textsuperscript{16} Saheeh al-Bukhāree, no. 5659, and Saheeh Muslim, no. 1628.

\textsuperscript{17} Saheeh Muslim, no. 919.
since these are blessed supplications which encompass all good, and which are free from mistakes or errors.

For example, he may say:

اللَّهُمَّ اشْفِ فِتَانِ

Allâhüm-ma-sh-fi fulân(an)
O Allâh! Cure So-and-So.

Or he might say:

لَا تَبُّسُ عَنْ شَاءِ اللَّهُ

Lâ Ba's(a), Tahoor(un), In Shâ Allâh.

'[This is] not harmful. Rather, it is a means of purification, if Allâh Wills.'

Or he might recite seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعُزُوْرِ الْعَظِيمِ، أَنْ يُشْفِيكَ

As-'a-lul-lâhal-'Adheem(a), Rabbal-'Ar-shil-'A-dheem(i), an –yash-fi-yak(a).
I ask Allâh, the Supreme, Lord of the Magnificent Throne,
to make you well.

Or he might say:

اللَّهُمَّ رَبُّ الْبَنَاتِ، أَذْهِبُ الْبَنَّاءَ، اشْفِيْنَّ الْمَيْتَاءِ،
لَا شَفَاءَ إِلَّا شَفَاءُكَ، شَفَاءُ لَا يُغَادَرُ سَقَمًا

Allâhüm-ma Rab-ban-Nâs(i), Adh-hibil-Ba-'s(a), Ish-fi-hi, Anta-sh-Shâ-fee,
Lâ Shi-fâ-'a il-lâ Shi-fâ-'u-k(a), Shi-fâ-'an Lâ Yu-ghâ-di-ru saqama(n).

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18 Saheeh al-Bukhâree, no. 3616, 5656. The Hadith related to this supplication is mentioned in the beginning of this chapter.
19 Sunan at-Tirmidhee, no. 2083; Sunan Abî Dâwood, no. 3106. Al-Albânee declared it to be Saheeh (authentic) in Sâheeh al-Jami' as-Sahheer, no. 5766.
Oh Allāh! Lord of the people! Remove the affliction and cure him. You are the One Who cures and there is no cure except Your cure, a cure that leaves behind no sickness.\(^{20}\)

The Ḥādeeth (narrations) concerning this have preceded.

Otherwise, the visitor may perform ṱqāyah\(^{21}\) by reciting (over the sick person) the 'Opening' chapter of the Qur'ān (al-öffenthah), or the three chapters of Qur'ān known as al-Mu'anwīdāt.\(^{22}\)

The hadeth of Abu Sa'eed al-Khudree (RadīyAllāhu ‘an-hu)\(^{23}\) and the hadeth of 'Ā'ishah (RadīyAllāhu ‘an-hā)\(^{24}\) concerning this have preceded.

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\(^{20}\) Sināheet al-Bukhāree, no. 5743.

\(^{21}\) ṱqāyah is a legislated means of seeking a cure, through recitations of Qur'ān or words authentically reported from the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam).

\(^{22}\) Soorah an-Nās (no. 114), soorah al-Falaq (no. 113) and soorah al-Ikhlaṣ (no. 112).

\(^{23}\) On the authority of Abu Sa'eed al-Khudree (RadīyAllāhu ‘an-hu): "A group of the companions of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) proceeded on a journey until they dismounted near one of the Arab tribes. They, then, requested them (the Arab tribe) to take them in as their guests, but they (the Arab tribe) refused to host them. Then, the chief of that tribe was bitten by a snake (or stung by a scorpion) and they (his people) made every effort (to cure him), but nothing benefited him. Some of them said, "If only you went to that group (of travelers) who have dismounted near you [i.e. to ask them for help], and perhaps one of them has something useful (as a cure for his sickness)?" They came to them and said, "O People! Our leader has been bitten by a snake (or stung by a scorpion) and we have made every effort (to cure him), but nothing benefited him. Does anyone of you have anything useful (as a cure for his sickness)?" One of them replied, "Yes, by Allāh, I know how to treat with a ṱqāyah. But, by Allāh, we requested you to take us in as guests, but you refused to host us. Hence, I will not treat your patient with a ṱqāyah unless and until you appoint for us something as payment (for treating him)." As a result they agreed to give the travelers a flock of sheep. The man went with them (i.e. the people of the tribe) and started spitting (on the bite) and reciting: 'al-Ḥamdu lillāhi Rabbil-'Āmeen...' [i.e. the 'Opening' chapter of the Qur'ān (al-öffenthah)] until he (i.e. the sick leader) got up quickly and started walking as if he had not been sick. Then, the people (of the tribe) paid them that which they had agreed upon, and some of them (the Prophet's companions) said, "Let us distribute (the sheep)." But the one who treated with the ṱqāyah said, "Do not do that until we go to the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) and mention to him what has happened, and see what he will order us to do." So they came to the Messenger of Allāh (ṢallAllāhu Alaihi wa
One might also perform *ruqyah* by reciting:

\[
\text{بِسْمِ اللَّهِ أَرْقِبَكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرٍّ كُلِّ نَفْسٍ أُوْ غَنُّ خَاسِدٍ،
لاَّ حَيَّ الْحَيَّ الَّذِي يُشِفِّيكَ، بِسْمِ اللَّهِ أَرْقِبَكَ}
\]

Bismillahi Arqeek(a), Min kulli shay'in Yu'dheeq(a),
min sharri kulli nafsin aw 'ainin Hāsidin,
Allāhu Yash-feek(a), Bismillahi Arqeek(a).\(^{25}\)

In the Name of Allāh I perform *ruqyah* upon you, from everything which harms you, from the evil of every person or envious eye. May Allāh cure you. In the Name of Allāh I perform *ruqyah* upon you.

This is the *ruqyah* which the angel Jibreel performed upon the Prophet (ṢallAllāhu Alaihi wa Sallam) when he was ill.

Alternatively, one might say that which is confirmed in the two *Saheehs* (i.e. *Saheeh* al-Bukhāree and *Saheeh* Muslim), on the authority of 'Ā'ishah (RađiyAllāhu 'an-hā), that the Prophet (ṢallAllāhu Alaihi wa Sallam) used to say to the sick person:

\[
\text{بِسْمِ اللَّهِ، نُزْحَةٌ أَرْضِيَاتُنا، بَقَیَّةٌ بَعْضٌ، يُشْفِقُ سِقِيمَنَا، إِذنَّ رَبِّنَا}
\]

Bismillahi Turbatu Arḍinā, Bi Reeqati Ba'adinā, Yushfā saqeeemunā,
Bi-Idhni Rabbinā.

\(^{24}\) On the authority of 'Ā'ishah (RađiyAllāhu 'an-hā), that whenever the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) was sick he would recite over himself the three chapters of the Qur’ān known as *al-Mu‘awwidhāt*, and blow (over his palms). So, when his pain became severe, I [i.e. 'Ā'ishah (RađiyAllāhu 'an-hā)], used to recite these chapters over him and wipe (over him) with his own hands, hoping for the blessings of his hands (ṢallAllāhu Alaihi wa Sallam). *Saheeh* al-Bukhāree, no. 5016, and *Saheeh* Muslim, no. 2192.

\(^{25}\) *Saheeh* Muslim, no. 2186.
In the Name of Allāh, with the surface soil of our land, (mixed) with the spittle (from the mouth) of one of us, our sick is healed, by the permission of our Rabb (Lord and Creator).²⁶

It is upon those who have good health - upon seeing those who are sick - to let it be an admonition and a lesson (for him), and that he praise Allāh for the blessing of good health and well-being, and that he ask Allāh, the One Free From All Imperfections, for protection [from every harm and evil].

We ask Allāh, the Generous, that He cure our sick, and all those who are sick from among the Muslims; and that He decree for all of us good health, safety and well-being. Indeed, He is the One Who Hears and Responds [to our supplications].

²⁶ Saheeh al-Bukhāree, no. 5745, and Saheeh Muslim, no. 2194.
What Is To Be Said In The Presence Of A Dying Person

Discussion has preceded concerning a number of the etiquettes connected to visiting the sick and the supplications which are commendable to be said at the time of visiting a sick person.

The discussion here will concern what should be done and said in the presence of one who is approaching death, as well as what should be said by the one who is near death.

The most important thing here is supplicating for the dying person, and that one does not say anything in his presence except that which is good (khair).

In the Sahheeh of Muslim, on the authority of Umm Salamah (RaddiyAllahu ‘an-hā), she said: The Messenger of Allah (SallAllahu Alaihi wa Sallam) said: 'If you visit a sick person or a dying person, then say to him that which is good (khair), for indeed the angels say 'Āmeen' to what you (all) are saying (i.e. the angels ask that your supplications be answered by Allāh).''

Likewise, one must be eager in encouraging/instructing the dying person to recite the statement of Tawheed, i.e. 'Lā ilāha illAllāh (there is nothing worthy of worship except Allāh), so that these will be his final words in this worldly life.'

On the authority of Abu Sa’eed al-Khudree (RaddiyAllahu ‘an-hu), who said: The Messenger of Allah (SallAllahu Alaihi wa Sallam) said: 'Encourage/Instruction your dying to recite: 'Lā ilāha illAllāh (there is nothing worthy of worship except Allāh).' [Reported by Muslim]

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27 Sahheeh Muslim, no. 919.
28 See: Appendix II, page 73.
29 Sahheeh Muslim, no. 916
The intended meaning of the Prophet's (ṢallAllāhu Alaihi wa Sallam) statement: 'your dying', is any one of you who is approaching death, not the one who has actually died.

And on the authority of Mu'ādh ibn Jabal (RādīyAllāhu 'an-hu), who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever dies with his final words being: Là ilāha illAllāh (there is nothing worthy of worship except Allāh), will enter paradise (al-Jannah).' [Reported by Abu Dāwood]³⁰

And on the authority of 'Uthmān ibn 'Affān (RādīyAllāhu ‘an-hu), who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever dies while knowing that there is nothing which deserves to be worshiped except Allāh, will enter paradise (al-Jannah).' [Reported by Muslim]³¹

It has been confirmed in the 'Musnad' of Imām Ahmad, from the Hadeeth of Anas (RādīyAllāhu ‘an-hu): That the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) visited a (sick) man from the Ānṣār, and said to him: 'O Khāl (maternal uncle)! Say: 'Lā ilāha illAllāh (there is nothing worthy of worship except Allāh). The man said: Am I a Khāl (maternal uncle) or 'Āmm (paternal uncle)? So, the Prophet (ṢallAllāhu Alaihi wa Sallam) responded, saying: Rather, you are a Khāl (maternal uncle). The man then said: So, it will be good for me that I say: 'Lā ilāha illAllāh (there is nothing worthy of worship except Allāh)? Thereupon, the Prophet (ṢallAllāhu Alaihi wa Sallam) said: Yes!'³²

And from the interesting things reported concerning this topic, is the story of the Imām, the Muhaddith (scholar of Hadeeth), Abu Zūr'ah ar-Rāzee (Rahimahullāh) just before he died. It is a confirmed story, reported by more than one of the People of Knowledge³³, from Abu 'Abdullāh Muḥammad ibn Muslim al-Bādee, who said:

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³⁰ Sunan Abu Dāwood, no. 3116. Al-Albānī (Rahimahullāh) declared it to be Saheeh (authentic) in: 'Saheeh al-Jāmi’ as-Sahheer', no. 6479.
³¹ Saheeh Muslim, no. 26.
³² Musnad of Aḥmad, 3/154. Al-Haithamee, in 'al-Majma', 5/305: 'and its narrators are Rijāl as-Saheeh, i.e. narrators in the chains of narration of al-Bukhāree or Muslim.
³³ It is reported by Ibnul-Banā in 'Tadl at-Tableel wa Thawābihu al-Jazeel', pages 80, 81. Also, a summarized version of the story is narrated by Abdur-Rahmān ibn Abī Hātim in his book: 'al-Jarh wa’t-Ta’deel', 1/345, 346.
I came with Abu Hātim Muḥammad ibn Idrees to Abu Zur'ah 'Ubaidullāh ibn Abdul-Kareem ar-Rāzee, while he was in the agony of death (nāz'). So, I said to Abu Hātim: Come (over) so that we can instruct him to say the Shabādah (i.e. 'Lā ilāha ill-Allāh'). Abu Hātim said: Indeed, I am too shy in the presence of Abu Zur'ah to instruct him to recite the Shabādah. But, rather you come so that we (together) can review the Hadeeth [saying of the Prophet (ṢallAllāhu Alaihi wa Sallam) related to the matter], in hope that if he hears it (being recited by us) he will say it.

Muḥammad ibn Muslim said: So, I began, and I said: Abu 'Āsim an-Nabeel narrated to us, saying: 'Abdul-Hameed ibn Ja'far narrated to us...then the Hadeeth caused me to tremble, until it was as though I had never heard it or read it.

At this, Abu Hātim began (i.e. to recite the Hadeeth) saying: Muḥammad ibn Bashshār narrated to us, saying: Abu 'Āsim an-Nabeel narrated to us, from 'Abdul-Hameed ibn Ja'far...and then the Hadeeth caused him to tremble, until it was as though he had never heard it or read it.

At this point, Abu Zur'ah began (to recite the Hadeeth) [while he was in the agony of death (nāz')], saying: Muḥammad ibn Bashshār narrated to us, saying: Abu 'Āsim an-Nabeel narrated to us, saying: 'Abdul-Hameed ibn Ja'far narrated to us, from Sālih ibn Abee 'Areeb, from Katheer ibn Murrah, from Mu'ādh ibn Jabal (RaḍiyAllāhu 'an-hu), who said: the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: "Whoever dies with his final words in this world being: Lā ilāha ill-Allāh (there is nothing worthy of worship except Allāh)...At that moment, his soul exited (from his body) with the pronunciation of the letter 'Hā' (h) [i.e. the final letter of the statement: Lā ilāha ill-Allāh], before he said: 'be will enter paradise (al-Jannah)' .34

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34 What is understood here is that instead of Allāh allowing him to recite these final words of the Hadeeth: 'be will enter paradise', He allowed him to actualize it (i.e. to die at the moment and actually enter the paradise), in accordance with the promise of Allāh, upon the tongue of His Messenger (ṢallAllāhu Alaihi wa Sallam) in this Hadeeth.
What Is To Be Said By The Dying Person

From among the magnificent supplications which are becoming of the dying person to supplicate to Allāh with, is asking Him (the One Free From All Imperfections, Most High) for forgiveness (al-Maghfīrah) and mercy (ar-Raḥmāh).

In the two Šaheehs (i.e. Šaheeh al-Bukhāree and Šaheeh Muslim), on the authority of 'Ā'ishah (RadīyAllāhu ‘an-hā), who said that she heard the Prophet (SallAllāhu Alaihi wa Sallam) just before he died, and she had listened carefully to him, [she said:] while he was leaning his back upon me, he was saying:

اللَّهَمَّ اغْفِرْ لَيْ وَارْحَمْنِي وَأَلْحَقِّنِي بِالرَّفِيقِ الأَعْلَى

Allāhum ma-gh-fir lee wa-r-ḥam-nee wa alḥiq-nee bir-Rafeeqi-l-ʿA'lä

'O Allāh! forgive me and have mercy upon me and join me in the company of ar-Rafeeq al-ʿA'lä (the highest companions, i.e. in paradise). [see: Qur'ān, 4:69]

From that which is becoming to remind the dying person of is to have good expectations of his Rabb (Lord and Creator), [e.g. if you have believed in Him and tried to do good, then expect mercy and kindness from Allāh].

On the authority of Jābir ibn Abdullāh (RadīyAllāhu ‘an-humā), who said: I heard the Prophet (SallAllāhu Alaihi wa Sallam) three days before his death, saying: 'No one of you should die except while he is expecting good from

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35 This subtitle was added by the translator.
36 Šaheeh al-Bukhāree, no. 4440, and Šaheeh Muslim, no. 2444.
37 Ḫājem Ibn ᪶uthameen (Rahimahullāh) said: "Who are ar-Rafeeq al-ʿA'lä [in this Hadeeth]? They are the Prophets, the Truthful, the Martyrs, and the Righteous, and how excellent these companions are! This is what the Messenger (SallAllāh Alaihi wa Sallam) was saying at the time of his death..." See: Explanation of 'Riyāḍh as-Sāliheen', 4/495 Arabic Edition.
Allāh (i.e. in return for believing in Him and doing good deeds).’ [Reported by Muslim]  

It is reported by Ibn Abid-Dunya in his book 'Huṣnu-dh-Dhann Bi-llāhi' (Having Good Expectations of Allāh), on the authority of Ibraheem an-Nakha'ee (Rahimahullāh), that he said: 'They used to consider it commendable to remind a person of the good things from their deeds at the time of a person's death, so that the person will have good expectations of their Rabb (Lord and Creator), the Mighty the Majestic. Note that no authentic Hadeeth has been confirmed from the Prophet (ṢallAllāhu Alaihi wa Sallam) which points to the legality of reciting anything (at all) from the Noble Qur'ān upon the dying person. As for the Hadeeth: 'Recite Yā-Seen upon your dying' - it is a weak (Da'eef) Hadeeth, which is not confirmed to be from the Prophet (ṢallAllāhu Alaihi wa Sallam), as it has been pointed out by more than one of the People of Knowledge.  

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38 Saheeh Muslim, no. 2877.  
39 'Huṣnu-dh-Dhann Bi-llāhi', no. 30.  
40 See: Irwā' al-Ghaleel, 3/150.
Additionally, there are some matters which are incumbent upon the dying person to give care to and take notice of. From them is:

One: That it is necessary that he be pleased with Allāh’s act of pre-decreeing (all affairs) and to be patient with the decree when it befalls him, so that he may earn the recompense of those who are patient and the reward of those who anticipate, expect and hope for a reward for their good deeds.

In Saheeh Muslim, it is reported from the Prophet (SallAllāhu Alaihi wa Sallam) that he said: 'Amazing is the affair of the believer. Indeed, the whole of his affair is good (khair); and this is not so for anyone except the believer. If happiness/prosperity (sarrā'u) comes to him, he is thankful, and hence it is good for him. And if distress/adversity (darrā’) afflicts him, he is patient, and hence it is good for him.'

Two: It is incumbent upon him to be careful not to wish for death, even if the sickness becomes severe and the pain is excessive.

This is due to what is reported in the two Saheehs (i.e. Saheeh al-Bukhaaree and Saheeh Muslim), from the Hadeeth of Anas (RadhiAllāhu ‘an-hu) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'No one of you must wish for death, due to some harm that has befallen him. And if one finds it necessary to do so, then he should say:

اللَّهُمَّ اخْبِنِي مَا كَانَتُ الْحَيَاةُ خَيْرًا لِي، وَخَفْيَتُ إِذَا كَانَتُ الْوَفَاةُ خَيْرًا لِي

Allāhumma Ahyi-neex mà kānati-l-Hayātu Khairan Lee,

wa Tawaffa-neex Idhā kānati-l-Wafātu Khairan Lee

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41 This subtitle was added by the translator.
42 Saheeh Muslim, no. 2999.
O Allāh! Let me live, if continuing to live is better for me,
and take my life if dying is better for me.\textsuperscript{43}

In the \textit{Musnad} of Imām Ahmad, it is narrated on the authority of Umm al-Fadl (RādiyAllāhu ‘an-hā), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) entered upon them, while 'Abbās (RādiyAllāhu ‘an-hu) - the uncle of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) - was suffering from sickness. So, 'Abbās (RādiyAllāhu ‘an-hu) expressed a wish to die, and the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said to him: 'O Uncle! Do not wish for death, for, indeed, if you are a person who does good deeds - then, if you remain alive longer, you will increase more good to your good (which you have already done) and that will be better for you. And if you were a person who had done evil - then, if you remain alive longer, and turn back from your evil, that would be better for you. So, do not wish for death.\textsuperscript{44}

Three: It is incumbent upon him to combine - for himself - the two qualities of hope (\textit{ar-Raja‘}) and fear (\textit{al-Khauf}); hoping for the mercy (\textit{Rahmān}) of Allāh and fearing His punishment (\textit{Iqāb}) for his sins.

at-Tirmidhee and Ibn Mājah have narrated from Anas (RādiyAllāhu ‘an-hu): that the Prophet (ṢallAllāhu Alaihi wa Sallam) entered upon a young man while he was dying. The Prophet said to him: 'How do you find yourself?' The young man said: By Allāh! O Messenger of Allāh! Indeed, I am having hope in Allāh and I am fearing my sins. The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'These two (i.e. hope and fear) are not combined in the heart of a person - in the like of this situation (i.e. death), except that Allāh gives the person what he hopes for (of His Mercy) and grants him safety from what he fears (i.e. the punishment for his sins).\textsuperscript{45}

\textsuperscript{43} Ṣaheeh al-Bukhāree, no. 3651, and Ṣaheeh Muslim, no. 2680.
\textsuperscript{44} al-Musnad, 6/339. Al-Albānee (Rahimahullāh) declared it to be Ṣaheeh (authentic) in ‘Ṣaheeh at-Targheeb wat-Tarheeb’, no. 3568.
\textsuperscript{45} Sunan at-Tirmidhee, no. 905 and Sunan Ibn Mājah, no. 4351. Al-Albānee (Rahimahullāh) declared it to be Ṣaheeh (authentic) in: ‘Ṣaheeh al-Jāmi‘ as-Sagheer’, no. 3383.
Four: It is commendable for him to write his 'Will' (Wāṣiyah).\textsuperscript{46} If he owes others anything, then he must return those things to their rightful owners, if that is at all possible. Otherwise, if it is not possible, then he must write it out in his 'Will' [so that these rights of others will be fulfilled after his death].

The writing of a 'Will' (Wāṣiyah) is an obligation, concerning his wealth and concerning the rights of others that are upon him, so that (these obligations, rights, etc.) will not be lost.

This is indicated in the two Ṣaheehs (i.e. Ṣaheeh al-Bukhāree and Ṣaheeh Muslim), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said: 'It is not the right of any Muslim person to spend two nights while he has anything that he intends to bequeath (will) to someone, except that his 'Will' is written and placed at his head [i.e. where it can easily be found, if he dies].\textsuperscript{47}

As for his writing of a 'Will' to give something from his wealth to be spent in the various avenues of charity and generosity, in order that the reward for such will reach him after his death - this is something that is highly commendable. The Legislator (Allāh) has allowed one - at the time of death - to bequeath (in a 'Will' to other than one's inheritors) - one third of one's wealth or less.

Five: It is also highly commendable for him to also advise his family (in his written 'Will') to observe Taqwā of Allāh, to preserve His commands, and adhere strictly to the Sunnah of His Prophet (ṢallAllāhu Alaihi wa Sallam), as well as to warn them from following desires (al-Abwa') and innovations (al-Bida').

Sa'eed ibn Mangoor - in his 'Sunan' - and others besides him, have narrated from Anas ibn Mālik (RadīyAllāhu ‘an-hu) that he said: 'They (i.e. the Sahābah) used to write in the main body of the 'Wills': In the Name of Allāh, the Beneficent, the Merciful. This is what the son of so-and-so has advised with: That he bears witness that nothing deserves to be worshiped except Allāh, Alone, without any partners, and that Muḥammad (ṢallAllāhu

\textsuperscript{46} See: Appendix I, page 53.

\textsuperscript{47} Ṣaheeh al-Bukhāree, no. 2738; Ṣaheeh Muslim, no.1627.
Alaihi wa Sallam) is His worshiper/servant and His Messenger; and that the 'Hour' (of Judgment) is coming, no doubt about it; and that Allāh will resurrect those who are in the graves. And he advises whoever he left behind from his family to observe Taqwā of Allāh, to reconcile the differences between one another, to be obedient to Allāh and His Messenger (SallAllāhu Alaihi wa Sallam) if they were true believers. And he would advise them with that which Ibrāheem (Alaihis-Salām) advised his sons and likewise Ya'qoob (Alaihis-Salām), namely: 'O my sons! Indeed, Allāh has chosen for you this Deen (al-Islām), so do not die except while being Muslim (i.e. in a state of submission to Allāh, upon Tawheed). [Sūrah al-Baqarah, 2:132]

Six: It is incumbent that he advise them to prepare his body for burial and bury him in accordance with the Sunnah, to warn them from innovations (Bida') [in the funeral procedures], especially if he has reason to fear the occurrence of any of this, or if innovations were prevalent in his society.

Indeed, Abu Moosā (RaddiyAllāhu ‘an-hu) - at the time of his death - advised, saying: 'When you go forth with my body, then walk quickly, do not follow me with a Mijmar, do not place anything upon the Labd [i.e. the niche in the lateral wall of the grave] causing or making something to be between me and the dirt, do not place upon my grave any structure. And I call you to witness that I am free of blame from every Hāliqah, Sāliqah or Khāriqah. They said: Have you heard something about this? He (RaddiyAllāhu ‘an-hu) said: Yes, from the Messenger of Allāh (SallAllāhu Alaihi wa Sallam). [Reported by Aḥmad]

We ask Allāh for all of us that we have a good ending (Husna-l-Khitām) and that we die upon true faith (al-Emān), as a result of His Favor and Generosity.

48 Sunan of Sa’ced ibn Mangoor, page 126, the printed edition of Dārus-Salafiyyah.
49 A container in which incense is burned.
50 The woman who shaves the hair from her head at the time of a calamity.
51 The woman who raises her voice (wailing) at the time of a calamity.
52 The woman who tears apart her clothing at the time of a calamity.
53 Musnad of Aḥmad, 4/397. Al-Albānee (Rahimahullāh) declared it to be Hasan good/acceptable) in ‘Aḥkām al-Janā‘īs, page 18]
What Is To Be Said In The Prayer For The Deceased

A number of Alhādeeth (i.e. narrations) have come to us in the Sunnah related to what is to be said in the prayer over the deceased (al-Janā‘ah). Its clarification is found in what follows:

It is confirmed in the Saheeh of Muslim, on the authority of 'Awi ibn Mālik (Raa‘iy Allāhu ‘an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) performed the prayer over a deceased person, and I memorized - from his supplication - his saying:

اللهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَغَفِّعْ عَنْهُ، وَأَكْرِمْ نَزْيَلَهُ، وَوَسْعَ مَدْخَلَهُ، وَافْتِسَلَهْ بِالْمَايَاء
وَالْقُلْجُ، وَالْبَزَرِّ، وَنَقَّفْهُ مِنَ الْخَطَائِيْنَ كَمَا تَقَيَّثَ النُّورُ الأَلْبِيضُ مِنَ الْدُّنْسِ، وَنَبُوْيَهُ دَارًا
خَيْرًا مِنْ دَارِهِ، وَأَهْلَا خَيْرًا مِنْ أَهْلِهِ وَزُوْجَاهُ خَيْرًا مِنْ زُوْجِهِ، وَأَجْعَلْهُ الْجَنَّةَ وَأَعْذَهُ مِنْ عَذَابِ الْقَعْدِ - وَمِنْ عَذَابِ النَّارِ

Allāhum-ma-gh-fir la-hu war-Ham-hu wa 'Aafi-hi wa'fu 'an-hu, wa Akrīm Nuzula-hu, wa Wasis' Mud-khala-hu, wa-gh-sil-hu bi-l-Mā'i wath-Thal-ji wal-Barad(i), wa Naqqi-hi minal-Khaṭāyā kamā Naqqay-ta-th-Thawba-l-Abayda mina-d-Danas(i), wa Abdil-hu Dāran Khairan min Dāri-h(i), wa Ahlan Khairan min Ahli-h(i) wa Zawjan Khairan min Zawji-h(i), wa Ad-khil-hu-l-Jannata wa A'idh-hu min 'Adhābi-l-Qabr(i) wa min 'Adhābi-n-Nār(i)

'O Allāh! Forgive him, have mercy upon him, grant him well-being, pardon him, grant him an honorable residence and provision, make his place of entry spacious, wash him with water, snow and hail, purify him from his sins just as You have purified the white garment from stains; grant him a home that is better than his home and a family that is better than his family and a spouse that is better than his spouse; and admit him into paradise, and protect him from the
punishment of the grave and\textsuperscript{54} from the punishment of the Hell-fire' - until I wished that I were that dead person.\textsuperscript{55}

This is a magnificent comprehensive supplication, in which the supplication is purely for the deceased, that he be granted pardon (\textit{al-\'Afs\textasciiacute{u}}) and forgiveness (\textit{al-Ghufr\textasciiacute{n}}), safety (\textit{as-Sal\textasciiacute{a}mah}) and salvation (\textit{an-Naj\textasciiacute{a}b}), honor (\textit{al-Ikr\textasciiacute{a}m}) and beneficence (\textit{al-Ihs\textasciiacute{n}}). And it is to be utilized on this important occasion of praying over the deceased.

And this is an occasion in which it is highly commendable to go to the utmost limits in asking for mercy upon the deceased (\textit{at-Tarabh\textasciiacute{u}m}) and supplicating on his behalf, since his body has been brought forward to his Muslim brothers for this very purpose of supplicating for him and asking All\textahu for forgiveness of his sins, covering of his faults, and freeing him from his mistakes.

This is a supplication which actually benefits the deceased - by the permission of All\textahu. And it is from among a number of things which point to [the need for and obligation of] there being mercifulness (\textit{at-Tarab\textasciiacute{h}\textasciiacute{u}m}) and sympathy and kindness (\textit{at-Ta\textasciiacute{h}uf}) among the people of Er\textasciiacute{n}.

The Sunnah - as it relates to this du\textasciiacute{a} - is that it be recited after the third Takbeer (pronouncement of the statement: 'All\textahu Akbar', i.e. 'All\textahu is the Greatest!).

As for the first Takbeer - what is recited after it is \textit{al-Faatihah} (the Opening chapter of the Qur\textasciiacute{\textasciitilde}{

\begin{center}
\textit{Bis-mil-l\textasciiacute{a}-hir-Rahl-m\textasciiacute{a}-nir-Ra-heem}
\end{center}

\textsuperscript{54} In one of the narrations from the Arabic Manuscripts of Saheeh Muslim, the particle here is 'W\textasciiacute{\textasciitilde}w', meaning 'and', while in another narration it has '\textasciitilde{\textasciitilde}w', meaning 'or'. It is possible here that the meaning of 'Aw' here is 'W\textasciiacute{\textasciitilde}w'; see: 'Mir\textasciiacute{\textasciitilde}{\textasciiacute{a}q} al-Maf\textasciiacute{\textasciitilde}{\textasciitilde}\textasciiacute{\textasciitilde}{\textasciitilde}t\textasciiacute{\textasciitilde}{\textasciitilde}ch Shar\textasciiacute{\textasciitilde}{\textasciitilde}h Mishk\textasciiacute{\textasciitilde}{\textasciitilde}t al-Ma\textasciiacute{\textasciitilde}{\textasciitilde}b\textasciiacute{\textasciitilde}ch, 3/1197.'

\textsuperscript{55} Saheeh Muslim, no. 963. Fortress of the Muslim, no. 156.

\textsuperscript{56} The recitation of \textit{al-Faatihah} should be preceded by \textit{al-Isti\textasciiacute{\textasciitilde}{\textasciitilde}dhab}, i.e. seeking refuge in All\textahu from Shay\textasciiacute{\textasciitilde}{\textasciitilde}t (Satan).
In the name of Allah, the Most Beneficent, the Most Merciful.

الحمد لله رب العالمين

Al-Hamdu lil-ahi Rab-bil-'a-la-meen.

All the praises and thanks belong to Allah, the Lord of all the worlds,

الرحمن الرحيم

Ar-Rah- mâ-nir-Ra-heem.

The Most Beneficent, the Most Merciful,

مالك يوم الدين

Mâ-li-ki yaw-mid-Deen.

The Only Owner (and the only Ruling Judge) of the Day of Judgment,

إياك نعوذ برب الفلق تستعين

Ee-yâ-ka na’-bu-du wa Ee-yâ-ka nas-ta’een.

You (Alone) we worship, and You (Alone) we ask for help,

اهدنا الصراط المستقيم

Ih-di-nas-Si-râ-til-Mus-ta-queem.

Guide us along the Straight Way,

صارط الذين أنعمت عليهم

Si-râ-til-la-dhee-na an-'am-ta ‘a-lay-him,

The Way of those on whom You have bestowed Your Favor,
Ghai-rial-magh-doo-bi ‘a-lay-him walad-Daal-leen. [Āmeen] not (the way) of those who earned Your Anger, nor of those who went astray. [Āmeen]

As for the second Takbeer - what is recited after it is to offer Al-Salātu ’Alan-Nabī (ṢallAllāhu Alaihi wa Sallam), i.e. prayers and salutations for the Prophet (ṢallAllāhu Alaihi wa Sallam):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
Al-Lā-hum-ma sal-li ‘a-lā Muḥammadin  
wa ‘a-lā Ā-li Muḥammad(in)

O Allāh, praise and exalt Muhammad and the family of Muḥammad

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

Ka-ma sal-lay-ta ‘a-lā Ib-rā-hee-ma  
wa ‘a-lā Ā-li Ib-rā-heem(aj).

Just as You praised and exalted Abraham and the family of Abraham.

إِنَّكَ حَمِيدٌ مَجِيدٌ

In-na-ka Ha-mee-dum- Ma-jeed.  
Indeed, You are the Most Praised, the Most Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Al-Lā-hum-ma bā-rik ‘a-lā Muḥammadin  
wa ‘a-lā Ā-li Muḥammad(in)

58 The meaning of the expression ‘Āmeen’, which is recited at the end of supplications, is: O Allāh, accept (this supplication).
O Allah, send blessings upon Muhammad and the family of Muhammad

کمَا بارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آل إِبْرَاهِيمَ،

Ka-mā bā-rak-ta ‘a-lā lb-rā-hee-ma wa ‘a-lā Ā-li lb-rā-heem(a).

Just as You sent blessings upon Abraham and the family of Abraham.

إنَّكَ حَمِيدٌ مَجِيدٌ،

In-na-ka Ha-mee-dum- Ma-jeed.

Indeed, You are the Most Praised, The Most Glorious."

Then, after the third Takbeer, one should recite this supplication [mentioned above59] or any of the supplications which have been authentically transmitted [from the Prophet (SallAllāhu Alaihi wa Sallam)].

Explanation of the Supplication:

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): "O Allah! Forgive him and have mercy upon him...": al-Magh-firah (forgiveness) means covering the sins, along with passing over them (i.e. their punishment). As for ar-Rahmah, it is even more far-reaching, since it entails achieving that which is desired (the favors of Allah), after the removal of that which is detested (the punishment of Allah).

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): "...grant him well-being and pardon him...": i.e. protect him from the punishment and grant him safety from it, and pardon him for the slips [into prohibited acts] and shortcomings [in the obligatory duties] that he has fallen into.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): "... grant him an honorable residence and provision,": here the word 'Nuzul' [i.e. 'honorable

59 On page 31, the Hadith of 'A'if ibn Malik (RahmatAllah 'an-hu), reported in Saheeh Muslim.
residence and provision'] refers to whatever the guest is provided with, i.e. make his place of residence and the hospitality offered to him - in Your Presence - to be honorable.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...make his place of entry spacious,”: i.e. make his grave spacious for him and roomy; and likewise, make his stations in Your Presence in paradise spacious. Here the word 'Mudkhal' (place of entry) is singular, as the first part of a construct phrase, which makes its meaning general [i.e. including one's place of admittance in the grave as well as one's admittance into paradise].

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...wash him with water, snow and hail,”: these three things are meant to meet the beat of sins, and hence cool it down and extinguish its flames.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...purify him from his sins just as You have purified the white garment from stains”: this is from the word 'tangiyah' which has the meaning of 'tat-beer' (purification), meaning: purify him from his sins and errors, just as You clean and purify the white garment from the stains which become attached to it. Here he made particular mention of the white (garment), since removing dirt from it is more apparent than in other colors.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...grant a home that is better than his home,”: i.e. admit him into paradise, the abode of honor (from You), in exchange for the abode of this world which he has left behind.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...and a family that is better than his family and spouse that is better than his spouse;”: i.e. exchange for him those who are better than those (left behind). And this exchange is inclusive of the individuals as well as the qualities or characteristics.

In reference to the specific individuals, it is that Allah will replace for him those [family members who he left behind in this world] with those who will be better than them in His place of Honor (i.e. paradise).
In reference to the qualities or characteristics, it is that the elderly woman will become youthful again, and those of evil character will become of good character, and those who are not beautiful will become beautiful.

Then, he asked that Allāh admit him (i.e. the deceased) into paradise and save him from the Hell-fire, and grant him safety from the trial of the grave - by him being protected from its evil and its (bad) effects.

From among those (supplications) which are to be recited in the funeral prayer for the deceased, is that which is reported by Ahmad, Ibn Mājah and others, from the Hadeeth of Abu Hurairah (Rādiy Allāhu ‘an-hu), who said: The Messenger of Allāh (Sall Allāhu Alaihi wa Sallam) performed the prayer over a deceased person, and said:

اللَّهُمَّ إِخْرَجِيْنَا لِحَيَاةً وَمَتَنَا، وَشَاهِدَنَا، وَضَيْفَةً، وَصَيْحَةً، وَكَبْرِيَّةً، وَذَكْرِيَّةً، وَأَنْتَنَا،
اللَّهُمَّ مِنْ أَحْيَيْنَا مِنْ أَحْيِّيْنَا عَلَى الْإِسْلَامِ، وَمِنْ تَوْفِيقِنَا مِنْ أَتَوْفِيقْنَا عَلَى الْإِيمَانِ.
اللَّهُمَّ لَا تَعْمِرَنَا أَجَرًا، وَلَا تَضِلْنَا بَعْدَهُ

Allāhum-ma gh-fir Li-Hayyi-nā wa Mayyiti-nā wa Shāhidi-nā wa Ghālibi-nā wa Sagheeri-nā wa Kaberi-nā wa Dhakari-nā wa Untahā-nā. Allāhum-ma Man Ahayyata-hu min-nā fa-Ahiyi-hi 'ala-l-Islām(i), wa Man Tawaf-fayta-hu min-nā fa-Tawaf-fa-hu 'ala-l-Emān(i).
Allāhum-ma Lā Tahrim-nā Ajra-hu wa Lā Tudiilla-nā ba'da-h(i).

'O Allāh! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allāh! Whoever you give life to - from among us - then, grant him a life upon Islam, and whoever you cause to die - from among us - cause him to die upon Emān. O Allāh! Do not deprive us of his reward, and do not cause us to go astray (Qatālah) after him.60

This is a magnificent supplication which encompasses the deceased upon whom the prayer is being performed and the other Muslims besides him, the living from among them and the dead, the young and old, the males and

60 Musnad Ahmad, 2/368 and Sunan Ibn Mājah, no. 1498. Al-Albānī (Rahimahullāh) declared it to be Saheeh (authentic) in 'Saheeh Ibn Mājah', no. 1217.
females, the one who is present from among them and the absent, because each one (of them) shares the need, or rather the necessity of receiving the forgiveness of Allāh, His pardon and His mercy.

For everyone who supplicates with this supplication, there will be a Hasanah (good deed) recorded for him - for every one of the Muslim males and Muslim females, those who came before him and those who will come after him [i.e. he will receive a Hasanah for everyone who is included in this supplication of his!]

This is due to what has been confirmed as being authentic in 'al-Mu'jam al-Kabir' of at-Tabarānī, with a chain of narrators that is Hasan (good, acceptable), on the authority of 'Ubādah ibn as-Sāïm (RaḍiyAllāhu ‘an-hu) who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever asks for forgiveness of the believing men and believing women, Allāh will record for him - for every believing man and woman - a Hasanah (good deed)'.

**Explanation of the Supplication:**

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): “O Allāh! Whoever you give life to - from among us - then, grant him a life upon Islām, and whoever you cause to die - from among us - cause him to die upon Emān....”: So, the Prophet (ṢallAllāhu Alaihi wa Sallam) mentioned al-Islām during one's life, and al-Emān at the time of death. And this is because when al-Islām is mentioned along with al-Emān, what is intended by al-Islām are the apparent practical Share'ah laws, while what is intended by al-Emān are the internal beliefs and creed.

For this reason, it was appropriate to mention al-Islām concerning the living, since as long as a person is still living, then one still has the opportunity and chance to perform acts [i.e. of obedience to Allāh] and worship.

Otherwise, once a person dies, there is no longer any opportunity to do these things. Nay, there is no opportunity except to die upon the correct beliefs and creed, and sound faith - by the permission of Allāh.

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61 Majma’ az-Zawa'id, 10/210. al-Albānī (Raḥimahullāh) declared it to be Hasan (good, acceptable) in 'Sahih al-Jāmi', no. 6026.
For this reason, he said: '...and whoever you cause to die - from among us - cause him to die upon Eman.'

The saying of the Prophet (SallAllahu Alaihi wa Sallam): "...O Allâh! Do not deprive us of his reward..."; i.e. the reward which we will earn from the preparation of his body for burial, the prayer upon him, following his funeral procession and burying him. And similarly, the reward which we will earn from our patience with the calamity which afflicted us in his death.

As for the reward for his deeds, then, this is for him, and there is nothing in it for us.

The saying of the Prophet (SallAllahu Alaihi wa Sallam): "...and do not cause us to go astray after him..."; i.e. protect us from misguidance and distance us from trials and slips/mistakes after our loss of him (i.e. the deceased).

From among those (supplications) which are to be recited in the funeral prayer for the deceased, is that which is reported by at-Tabarânee in 'al-Mu'jam al-Kabeer' and al-Hâkim, on the authority of Yazeed ibn Rukânah ibn al-Muttaâlib (RadiyAllahu 'an-hu), who said: Whenever the Messenger of Allâh (SallAllahu Alaihi wa Sallam) stood up to perform the funeral prayer over a deceased person, he would say:

اللهُمَّ عَبَّدَكَ وَأَثَّرَ أَمَّيْكَ اِلَّيْ رَحَمِيكَ، وَأَلْتَ غَيْبَيْنِ عَنْ عَيْنِهِ،

فَإِنَّكَ مُحَسِّنُ فَرَّدَ في إِخْصَاصِهِ، وَإِنَّ كُلَّ مُسْبِثٍ فَتَجَاوزَ عَنْهُ

Allâhum-ma 'Abdu-ka wabnu Amati-ka Ih-tâja ilâ Rahmati-ka, wa Anta Ghaneeyun 'an 'Adhâbi-h(i). Fa-In Kâna Muh-sinan, Fa-Zid fee Ih-sâni-h(i), wa In Kâna Musee'an, Fa-Tajâwaz 'an-h(u).

'O Allâh! He is Your worshiper, the son of your female worshiper, in need of Your mercy (Rahmah) while You are Free of need of punishing him. If he was a doer of good (Mubsin), then increase his good deeds (Hasanâh), and if he was a doer of evil (Musee'), then pass over (his sins).'
And this is a confirmed (i.e. authentic) Hadith.  

Imām Mālik has recorded in *al-Muwatta*’, on the authority of Sa'eed al-Maqburee that he asked Abu Hurairah (RādiyAllāhu ‘an-hu): How do you perform prayer over the dead? Abu Hurairah (RādiyAllāhu ‘an-hu) responded saying: I will - by Allāh - inform you. I follow the deceased from its family [i.e. from its home]. Then, when it is put down (at the place of prayer), I declare the greatness of Allāh [i.e. saying: ‘Allāhu Akbar’ (Allāh is the greatest)], and declare the praise of Allāh [i.e. saying: ‘al-Ḥamdulillāh’ (All praise belongs to Allāh)], perform salutations upon His Prophet (ṢallAllāhu Alaihi wa Sallam) [i.e. saying: ‘Allāhumma Sallī ‘ala Muḥammad...’(ṢallAllāhu Alaihi wa Sallam)]. After this I say:

اللَّهُمَّ إِنَّكَ عَبَدَكَ وَابِنُ عَبَدكَ وَابِنُ أَمْلُكَ كَانَ يَشْهَدُ أَنَّهُ إِلَّا أَنتَ. وَأَنَّ مُحْتَدًا عَبَدَكَ وَرَسُولُكَ. وَأَنَّ أَعْلِمُ بِهِ. اللَّهُمَّ إِنَّكَ كَانَ مُحْتَدًا، فَرَدَّهُ إِلَى إِحسانِهِ. وَإِنَّ كَانَ مُسَيِّبًا، فَتَجَوَّزَ عَنْ سَيِّبِيْثِهِ. اللَّهُمَّ لَا تَحْمَرْنِ أَجْرَهُ، وَلَا تَصِيبْنَ أَجْرَهُ


'O Allāh! Indeed, he is Your worshipper, the son of your male worshiper, the son of your female worshiper. He used to bear witness that there is nothing worthy of worship except You and that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is Your worshipper and Messenger. And You are the most knowledgeable about him. O Allāh! If he was a doer of good (Muḥsin), then increase his goodness (Iḥsa'an), and if he was a doer of evil (Musee'), then pass over his sins. O Allāh! Do not deprive us of his reward, and do not put us to trial (jitnāb) after him.  

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63 al-Muwatta’, no. 609.
We ask Allāh to forgive us and all of the Muslims who have passed away. Indeed, He is the All-Forgiving (*al-Ghafoor*), the Most Merciful (*ar-Raheem*).
Discussion has preceded concerning what supplications are to be said in the prayer for the deceased (Salātul-Janāzah). Here we will clarify what is to be said at the time of the burial of the deceased, as well as what is to be said after the burial, what is said to the near relatives at the time of offering condolences to them, as well as what is said on the occasion of visiting the graves.

It is from the Sunnah that the one who is placing the deceased into the grave⁶⁴ say (twice):

\[
\text{بسم الله وعلى سنته رسول الله}
\]

Bismillah(i) wa 'Alā Sunnati Rasoolillah(i)

In the name of Allah and upon the Sunnah (practice/way) of the Messenger of Allah (ṢallAllāhu Alaihi wa Sallam).

Or

\[
\text{وعلى ملة رسول الله}
\]

....Wa 'Alā Millati Rasoolillah(i)

In the name of Allah and upon the Millah (religious practice) of the Messenger of Allah (ṢallAllāhu Alaihi wa Sallam).

This is based upon that which is reported by Abu Dāwood, at-Tirmidhee, Ibn Mājah and others, from Abdullāh ibn 'Umar (Ra’diyAllāhu ‘an-humā): that when the Prophet (ṢallAllāhu Alaihi wa Sallam) would place the deceased person in the grave, he would say:

\[
\text{بسم الله وعلى سنته رسول الله}
\]

Bismillahi wa 'Alā Sunnati Rasoolillah(i)

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⁶⁴ The word used here is 'Labd' which may simply refer to the grave, in general, or more specifically, a niche for the corpse in the lateral wall at the side of the grave.
In the name of Allāh and upon the Sunnah (practice/way) of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

And in a narration it has:

وَعَلَیَّ مَلَأَ رَسُولِ اللَّهِ

....Wa 'Alā Millati Rasoolillāh(i)

In the name of Allāh and upon the Millah (religious practice) of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

In another narration it is reported that the Prophet (SallAllāhu Alaihi wa Sallam) said: 'Whenever you (i.e. the people) place your deceased ones in the graves, then you should say: ....', and he mentioned the above supplication.65

After completing the burial, it is from the Sunnah to supplicate for the deceased to be forgiven and that he remain firm at the time of questioning [i.e. the questioning by the two angels Munkar and Naksr].

This is based upon that which is reported by Aboo Dāwood and others, from 'Uthmān ibn 'Affān (RādiyyAllāhu ‘an-hu) that he said:

كان النبي صلى الله عليه وسلم، إذا فرغ من دفن العيدين وقف عليه، فقال:

«استغفروا لأجلكم، وسلوا الله التائب، فإنه الآن يعينا»

'Whenever the Prophet (SallAllāhu Alaihi wa Sallam) finished burying a dead person, he would stand over him and then say: 'Seek forgiveness for your brother and ask that he be made firm, for indeed he is being questioned right now'.66

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65 Sunan Abu Dāwood, no. 3213, Sunan at-Tirmidhe, no. 1046 and Sunan Ibn Mājah, no. 1550. Both of these wordings are found in Sunan Ibn Mājah. It was declared to be authentic by al-Albānee (Rahimahullāh) in 'Irwā' al-Ghaleel', 3/197.
66 Sunan Abu Dāwood, no. 3221. It was declared to be authentic by al-Albānee (Rahimahullāh) in 'Sahih al-Jāmi', no. 4760
It is not legislated on this occasion that anything from the Qur'ān be recited, nor that the deceased be reminded of his proof [i.e. the words of Ṣahādah]⁶⁷ - as is practiced by some of the people. There is no Hadeeth which confirms this practice.

Rather, that which is legislated on this occasion - as has preceded - is seeking forgiveness for the deceased and asking Allāh to make him firm [at the time of questioning by the angels].

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⁶⁷ See: Appendix II, pages 73 (bottom of the page) & 79 (bottom).
As for what is said to the near relatives at the time of offering condolences to them - that which is legislated for the Muslim is to offer condolences to his brother with whatever he thinks will console him, remove his grief, help him to be pleased with the divine decree and patient with the calamity - from those sayings which are confirmed to have been said by the Prophet (ṢallAllāhu Alaihi wa Sallam) on this occasion, if he can remember any of these sayings. Otherwise, he may say whatever is easy for him of beautiful speech and nice sayings which achieve the objective (of consoling the family members), and which are not in contradiction to the Islamic legislation.

[Know that] the Muslim is rewarded for offering condolences to his brothers and standing with them during the time of their trials and afflictions.

It is recorded in the Hadeeth, from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said: 'There is no Muslim who offers condolences to his brother due to a calamity (that has befallen him), except that Allāh (Azza wa Jalla) will clothe him with the adornments of honor on the Day of Resurrection.' Reported by Ibn Mājah and others.68

From that which has been reported in the Sunnah concerning offering condolences, is that which is collected by al-Bukhāree and Muslim, from Usāmah ibn Zaid (RadīyAllāhu ‘an-humā), who said: 'The daughter of the Prophet (ṢallAllāhu Alaihi wa Sallam) sent a message to him saying: Indeed, a child of mine's soul has been taken, so come to us. So, the Prophet (ṢallAllāhu Alaihi wa Sallam) sent (someone) to offer greetings of 'Salām' (to her) and to say:

إِنِّيْ لَلَّهِ مَا أَحَدُ، وَلَهَا مَا أَعْطِيْ، وَكَلِّ شَيْءٍ غَيْبًةُ عَيْنِيُّةُ بِاِخْتِلَافِ مُسْتَمِىْيْ، فَلْتَضْرِبِ، وَلْتَخْتَسِبِ

68 Sunan Ibn Mājah, no. 1601. It was declared to be 'Hasan' by al-Albānee (Rahimahullah) in 'Sunan at-Targheeb', no. 3508.
Indeed, to Allah belongs that which He has taken, and to Him belongs that which He has given, and everything - with Him - has an appointed term. So, be patient and anticipate (the reward of Allah).\(^69\)

Imām an-Nawawee (Rahimahullāh) said: This Hadeeth (contains) one of the supplications with which condolences are offered.

In the Hadeeth of Umm Salamah (Rādīy Allāhu ‘an-hā): When her husband (Abu Salamah) died his eyes were open, so the Prophet (SallAllāhu Alaihi wa Sallam) closed them and said: 'Indeed, when the soul is taken (at death), the eyesight follows it [i.e. looking at the soul as it departs]. At this, some of the people of his family wailed, so the Prophet (SallAllāhu Alaihi wa Sallam) said: 'Do not supplicate against your own selves - except with Khāir (i.e. supplicating for something good); for indeed, the angels say: Āmeen to what you say (i.e. they ask that your supplication be accepted).'

After this, the Prophet (SallAllāhu Alaihi wa Sallam) said:

اللهُمَّ اغْفِرْ لَآبِي سَلَمَة َوَأِفْقَحْ دَرَجَتَهُ فِي النَّجَاتِيْنَ، وَأَخْلَقْهُ فِي عَقِبَتِهِ فِي الْغَابِرِينَ،
وَأَغْفِرْ لَنَا وَلِهَا رَبَّ الْعَالَمِيْنَ، وَافْسَخْ لَهُ فِي فَيْوِهِ، وَنُزُّلْ لَهُ فِي هِئَٰلِهِ

Allāhumma-gh-fir li-Abee Salamah, war-fa’ darajata-hu fil-Mahdeeyeen, wakh-luf-hu fee ‘Aqibi-hi fil-Ghābireen, wagh-fir lanā wa lahu Ya Rabba-l-'Ālameen, waf-sah lahu fee qabri-hi wa Nawwir lahu fee(h)i

O Allāh! Forgive Abu Salamah, and raise his station among al-Mahdeeyeen (those who are rightly guided), and take care of those whom he has left behind, and forgive us and him, O Rabb of all the worlds, and make his grave spacious for him and fill it with light.' Reported by Muslim\(^70\)

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\(^{69}\) Saheeh al-Bukhāree, no. 1284, and Saheeh Muslim, no. 923.

\(^{70}\) Saheeh Muslim, no. 920.
As for what is said at the times of visiting the graves - indeed, the Sunnah has come with the legislation of visiting the graves for the purpose of exhortation, being reminded of the hereafter and offering supplication for those who are buried there, that they receive mercy and forgiveness.

Indeed, the people were prohibited - in the early period [of the establishment of Islam] - from visiting the graves, due to the nearness of the time of their leaving al-Jahiliyyah (the period of ignorance before Islam), out of fear that they might express words from the speech of the people of Jahiliyyah at the grave sites.

However, when the foundations of Islam became established, and the Islamic rulings had been put in place, and the distinguishing characteristics of Islam became well-known - it was made permissible for them to visit (the graves) - along with clarification of the objectives of this visiting and warning against false speech during these visits.

On the authority of Buraidah ibn al-Husayb (RadhiAllahu ‘an-hu), who said: the Messenger of Allah (SallAllahu Alaihi wa Sallam) said: 'Indeed, I used to prohibit you (all) from visiting the graves, [but now I command you to] visit the graves.' [Reported by Muslim, Ahmad, an-Nasâ’ee and others]. In Ahmad’s narration it has the added wording: 'For, indeed, it (i.e. visiting the graves) reminds you of the hereafter.' In the narration of an-Nasâ’ee it has the added wording: 'Hence, whoever desires to visit (the graves), then visit, but do not speak words of falsehood (Hujr).’

al-Hujr is the speech of falsehood, like supplicating (du’â) to the dead who are buried in the graves, seeking help (Istighâthah) from them (i.e. the dead) instead of from Allah, seeking nearness (Tawassul) to Allah through the dead or seeking blessings (Barakah) from them, and that which is similar to this - of that which is falsehood and misguidance.

71 Saheeh Muslim, no. 977, al-Musnad, 5/355, Sunan an-Nasâ’ee. 4/89.
Indeed, clarification of what has been legislated for the Muslim to say on the occasion of visiting the graves has come in the Sunnah of the Prophet (SallAllāhu Alaihi wa Sallam). And from that is what has been reported by Muslim in his Sahih (authentic collection of Hadith), on the authority of Ummul-Mu'mineen (the Mother of the Believers) A'ishah (RaddiAllah ‘an-hā), from the Prophet (SallAllāhu Alaihi wa Sallam) who said: 'Verily, Jibreel (the angel Gabriel) came to me and said: 'Verily, your Rab (Lord and Creator) commands you to come to the people buried in al-Baqee' (cemetery) and then to seek forgiveness for them.' She (A'ishah) said: I said: What shall I say to them O Messenger of Allāh?' He said: 'Say:

السلام عليكم أهل الدوام من المؤمنين والمسلمين، ويرحمكم الله المستسلمين ميتًا ومستتائرين، وإنما إن شاء الله يكمن للجحون"

As-Salām ‘alā Ahlid-Diyāri minal-Mu'mineena wal-Muslimeen(a),
wa Yarhamullāhu-l-Mustaqdimeena minnā wal-Musta'khireen(a),
wa Innā In Shā Allāhu bi-kum La-Lāhiqoon(a)

May the Salām (peace) be upon the people of these abodes (i.e. those buried in these graves), those who are Mu'mins72 and those who are Muslims73, and may Allāh have mercy upon those who have preceded from among us and those who will follow later. And indeed, we - if Allāh Wills - shall definitely follow you.74

Muslim has also narrated from Buraidah (RaddiAllah ‘an-hu) that he said: 'The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to teach them [what to say] if they went out to the cemetery. Hence, one of them would say:

السلام عليكم أهل الدوام من المؤمنين والمسلمين، وإنما إن شاء الله للجحون،

72 Mu'min here refers to the higher level of those who have perfected their Emān (faith).
73 Muslim here refers to those who have submitted or surrendered, though not yet having reached the higher level of Emān.
74 Sahih Muslim, no. 974.
As-Salāmu 'Alaikum Ahlad-Diyārī minal-Mu'mineen wa-Muslimi-maen(a), wa Innā In Shā' Allāhu La-Lāhiqoon(a),
As'alullāha lanā wa lākumul-'Āfiyah

'as-Salām (Peace) be upon you, O People of these abodes (i.e. the
dead), those who are Mu'mins and those who are Muslims, and
indeed, we - if Allāh Wills - shall definitely follow. I ask Allāh for us
and for you (all) well-being (al-'Āfiyah)."75

Ibnul-Qayyim (Rahimahullāhī), in his book, 'Zād al-Ma'ād', when speaking
about the guidance of the Prophet (ṢallAllāhu Alaihi wa Sallam) concerning
visiting the graves, says: 'Whenever the Prophet (ṢallAllāhu Alaihi wa
Sallam) visited the graves of his companions, he would visit them for the
purpose of supplication for them, seeking mercy for them, and seeking
forgiveness for them. And this is the manner of visiting (the graves) which he
has established for his Ummāb (i.e. the Muslim nation) and legislated for
them. And he has commanded - if/when they visit the graves - that they
say: 'as-Salām (Peace) be upon you, O People of these abodes (i.e. the dead),
those who are Mu'mins and those who are Muslims, and indeed, we - if Allāh
Wills - shall follow you. We ask Allāh for us and for you (all) well-being (al-
'Āfiyah).'

It was also from his guidance that one say and do - at the time of visiting the
graves - the same types of things which one says in the prayer (Ṣalātul-
Janāzah) over the deceased, including supplicating (du'ā), asking for mercy
(rahhmāb) and seeking forgiveness (maghfirāb).

However, the pagan disbelievers refused [to comply with the law of Allāh]
and insisted on supplicating to the dead, and making them as partners with
Allāh (in Shīrk), asking Allāh due to the status of the dead with Allāh,
asking the dead (themselves) to grant their needs, seeking help from the
dead and turning to them [instead of turning to Allāh] - the very opposite
of the guidance of the Prophet (ṢallAllāhu Alaihi wa Sallam).

75 Sahīh Muslim, no. 975.
Indeed, the Prophet's (ṢallAllāhu Alaihi wa Sallam) path is the path of Tawḥīd (i.e. worshipping Allāh alone) and doing good towards the dead, while the path of these (pagan disbelievers) is Shīrkh (making partners with Allāh) and doing evil to themselves and to the dead.

They (i.e. the pagan disbelievers) are divided into three divisions:

1. Either those who supplicate to the dead, or

2. Those who supplicate by way of the dead [instead of directly to Allāh], or

3. Those who supplicate [to Allāh] in the presence of the dead, believing that supplicating near the dead is more essential and has a greater right than supplicating in the Masajid (i.e. the places set up for the worship of Allāh Alone).

So, whoever reflects upon the guidance of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) and his companions (RaḍiyAllāhu ‘an-hum), will find the difference made clear between these two affairs (i.e. the two paths). And success is from Allāh.”\(^{76}\) [To the end of what he said]

Based upon what has preceded, it becomes crystal clear that the conditions of the people - as it relates to the visiting of the graves - does not go outside of four conditions:

**First:**

That he visits the graves for the purpose of supplication for the dead. Hence, he asks Allāh to grant them forgiveness and mercy; and as well, he visits for the purpose of taking a lesson from the condition of the dead people and what they have gone on to (i.e. as dead in their graves). This causes him to take a lesson and to be reminded [of what he should be doing with his life]. And this is the legislated (lawful) manner of visiting the graves.

\(^{76}\) Zād al-Ma‘ād, 1/526 - 527.
Second:

That he visits the graves for the purpose of supplication *at the gravesite* - for himself and for those whom he loves - believing that supplication in the cemeteries, or near the graves of the righteous, is better and more likely to be accepted and responded to. And this is an evil innovation (*bid'ah munkarah*).

Third:

That he visits the graves for the purpose of supplicating *to Allāh* - but, by seeking nearness to Him *by means of the special status and rights* of those dead (who are buried there). Hence, he supplicates saying: I ask You, O my Rabb (Lord and Creator), by the *special status* of so-and-so, or by the *right of so-and-so*. This is a forbidden innovation (*bid'ah mubahrah*) and a means that leads to *Shirk* (the worship of other than Allāh).

Fourth:

That he visits the graves for the purpose of supplicating *to the dead people* who are buried (in those graves), and appealing to them for aid, requesting support and help from them, healing (of the sick) and other than that. This is major *Shirk* which takes a person out of the religion of *al-Islām*.

We ask Allāh to protect us and you (all), and that He grants us success in everything of goodness. Indeed, He is Hearing (*Samee‘*) and Responding (*Mujeeb*).
Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) presented in the chapters dealing with the supplications and etiquettes found in the authentic Sunnah which relate to visiting the sick or dying person, funeral prayers, the burial, condolences and visiting the graves.

May Allāh, the Most High, grant each reader the Tawfīq (success) to recognize and realize the importance and benefit of these divinely inspired etiquettes of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) related to visiting the sick and dying, funeral prayers and visiting the graves; and then place in our hearts the desire and ability to act upon them.

May Allāh, the Most High, grant ease to each of us in memorizing the appropriate words of remembrance and supplications related to each of these occasions; and then allow our hearts to find comfort in the remembrance of our Lord.

May Allāh accept our praise of Him, respond to our requests from Him and make our deeds - done in compliance with the pure Sunnah, purely for His Sake Alone - be a means of nearness to Him. Indeed, He is the One Who Hears, Accepts and Responds to those who call upon Him.

May Allāh, our Lord, forgive us our sins, multiply our good deeds and raise our station with Him!

Our final supplication is al-Hamdu-lil-lāhi Rabbil-Ālameen (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muḥammad (ṢallAllāhu Alaihi wa Sallam). Āmeen!
هذه وصيتي

This is My Will

I am .................................................................

Identification Card No. ........................................

Prepared by

Dr. Khalid ibn Sa'ood al-Haleeb

Translation: Abu Muhammad, Abdur-Ra'uf Shākir
Points To Consider Before the Wageeyah (Last Will & Testament)

All praise belongs to Allâh and He is Sufficient; and may the praise and peace be upon His servants whom He has chosen. To proceed:

Indeed, the Muslim who understands the reason for his existence in this life, and understands that he was created to worship Allâh alone, without any partners, and has therefore prepared (himself, for this purpose) with Taqwâ (piety), and strengthened himself with righteous deeds, and prepared himself for the meeting with His Lord – he will be constantly longing for the occasion of seeing Him, and standing before Him. And whoever loves to meet Allâh, Allâh loves to meet him.

Indeed, the reality of death is never out of his sight, nor does its mention frighten him. Rather, he is always awaiting his day, prepared for his appointed time, preparing himself just as someone prepares - who has resolved to make a journey to a place where he may stay for a long time, or from where he may not return. Yet, this consciousness does not affect his personal efforts that represents his contribution towards the maintenance and upkeep of the world (that he lives in), and which allows him to suffice himself with that which is lawful; and to be free of need of that which is unlawful and from the humiliation of begging others.

For this reason he is eager – while his condition is like this – to have his registry/record of good deeds continue to increase – always – even after his death. Hence, he eagerly seeks to establish, during his lifetime, an ongoing charity (Sadaqah Jâriyah); or some property/real estate set up as an endowment for the sake of Allâh, as a charity from which its income will be spent for charitable purposes; or that he shares in authoring a beneficial book, or have a share in printing it, or something similar to this.

Similarly, he is eager to raise his children upon righteousness and piety since righteous offspring are the best help and support for a human being, as they will supplicate for him and give charity on his behalf, and ask Allâh to give the reward of their righteous deeds to their parents.
He also has the right to write for himself a bequest - to be executed after his death - similar to this, in the areas of charity, or to someone who is not one of his inheritors, within the bounds of one-third of his wealth, but not exceeding this, unless his inheritors agree to an increase (beyond the one-third).

Some scholars of Islamic jurisprudence considered it preferable to limit such a will to one-fourth or one-fifth, based upon the saying of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam): 'make it) one-third, and (even) one-third is a lot.'

This should be done in such a way that it does not leave his inheritors in poverty, wherein they will be begging from other people. If his inheritors were in need of this wealth (which he is bequeathing to someone else), then it is disliked that he bequeath any portion of it to anyone other than his inheritors.

Likewise, he should be careful not to leave behind anything that would be used in disobedience to Allāh, such as the forbidden instruments of music/entertainment; or wealth left in the interest-bearing banks; or property that has been rented out to those who used it for purposes of disobedience to Allāh, and anything similar to this.

It is incumbent that he makes it clear to those who will remain after him whatever he himself has left as an endowment (Waqf), as well as any endowments (Aqūf) which others have left under his care; or if he has a bequeath for anyone other than his inheritors, and anything that he owes to other people, as well as any deposits left in his care (Wadāʾi) or anything entrusted to him (Amanāt), or any inheritance (Tarikāt) that he has any connection to, which has not yet been distributed; or – for example – an automobile or piece of real estate which is registered in his name but belongs to someone else or in which he is a partner; or anything from the rights of Allāh, such as obligatory charity (Zakāt) or an expiation (Kaffārah) due to be paid by him which he delayed for some necessary reason.

All of this is so that he does not leave any opportunity for his inheritors to fall into dispute among themselves, nor any dispute between themselves and other people. In this way, he will meet Allāh, the Most High, not
having wronged himself or anyone else, his soul being pleased, one whom people will pray for and not against.

All of the above are reasons for a Muslim to respond to the commands of Allah, the Most High, and the commands of His Messenger (SallAllahu Alaihi wa Sallam), by writing the Last Will and Testament (al-Waseeyah).

Allah, the Most High, said:

(وَكَانَتْ الْذِينَ مَاتَنَّا مُتَّقِينَ بِيَدِكُمْ إِذَا خَتَّمَكُمْ أَحَدَهُمُ السَّوْيُ حِينَ الْصَّيْحَةِ)

(أَنْصَنُونَ ذُو عَدَلٍ مَعْقُومٍ أَوْ مَحْرَانٍ مِّنْ عِيْنِكُمْ)

"O you who believe, testimony (should be taken) from among you when death approaches one of you at the time of bequests – (that of) two just men from among you or two others from outside...” [Qur’ân, 5:106]

The Messenger of Allah (SallAllahu Alaihi wa Sallam) said: "It is not right for any Muslim who has any wealth to be inherited that he spend two nights – and in one narration, it has: three nights – except that his bequest/will (waseeyah) should be with him in writing.”

Abdulâh ibn ‘Umar (Râ‘îyAllahu an-hu) said: "Not a single night has passed me by since I heard the Messenger of Allah (SallAllahu Alaihi wa Sallam) say this, except that my bequest (waseeyah) was with me.” [al-Bukhâree and Muslim; the wording is from Muslim]

In another Hadîth – with an acceptable chain of narrators – “The one who is deprived (al-Mahroom) is the one who is deprived of his Waseeyah.” [Sunan Ibn Mâjah, no. 2700] And in the Hadîth of Ibn Mâjah (no. 2701): "Whoever died and left a Waseeyah, has died upon the Way (of Allah) and Sunnah...” [Imâm Al-Albânee (Râ‘îmahullâh) declared both of these narrations to be weak (Da’eeef) in the Sunan of Ibn Mâjah]

Imâm Ash-Shâfi‘ee (Râ‘îmahullâh) said: “From the correctness of the affair of a person is that his Waseeyah is never separated from him.”
From this we know the importance of hastening to write the \textit{Waseyab} (the 'Will') and not delaying it. Writing the \textit{Waseyab} does not bring one's end (death) near, just as delaying it does not distance its time (i.e. the time of one's end). Rather, the time of one's departure (from this world) may come at a moment when a person is incapable to say even one word. In this case, an extremely important matter related to the responsibility of the deceased; or a valuable opportunity to earn some reward (with Allāh) and the expiation for sins - after the cutting off of one's time (in this world); or that which he had intended from the bequests of righteous deeds for himself or others may all go undone.

Beware, my Muslim brother, of ending your life with a bequest of sin and deviation. Indeed, it is an evil ending for someone writing his \textit{Waseyab} to intentionally deny his inheritors their right of inheritance, like the one who writes a bequest to one of his grandsons for the benefit of that child's father; or agreeing to debts that are false; or writing something in the \textit{Waseyab} for an inheritor in exchange for him performing some duty which is (actually) obligatory upon him, like looking after the wife (of the deceased) or his child - during his sickness - under the guise that he has labored or been inconvenienced, and such things like this; or that he uses some trick to decrease the rightful share of inheritance for the female inheritors, ignoring the statement of Allāh, the Most High:

"In that which your wives leave, your share is a half, if they have no child; but if they leave a child, you get a fourth of that which they leave, after payment of any bequeath they may have made or debts. In that which you leave, their (your wives) share is a fourth, if you leave no child; but if you leave a child, they get an eighth of that which you leave, after payment of any bequeath you may have made or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of any bequeath he (or she) may have made or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing. [Qur'ān, 4:12]"
Abu Hurairah (RadiyAllâhu an-hu) said that the Messenger of Allâh (SallAllâhu Alaihi wa Sallam) said: “Verily, a man will perform the deeds of Ahlul-Khair (the People of Goodness) for seventy years. Then, when he makes his Wageeyah he does injustice (to someone) in the writing of his bequests. Consequently, his life will be concluded with the most evil of his deeds, resulting in him being admitted into the Hell-Fire. Another man will perform the deeds of Alish-Sharr (the People of Evil) for seventy years. Then, when he makes his Wageeyah he does justice (by everyone) in the writing of his Wageeyah. Consequently, his life will be concluded with the best of his deeds, resulting in him being admitted into the Paradise. The narrator then said: Abu Hurairah (RadiyAllâhu an-hu) said: You may read, if you like [in confirmation of what I am saying]: ‘These are the limits of Allâh...’ up until His saying: ‘a humiliating punishment.’” [Reported by Imâm Ahmad. Shaykh Ahmad Muḥammad Shâkir said: Its chain of narrators is authentic (Saheeh)]

Likewise, I warn you against the Wageeyah which contains forbidden innovations, even if the people have accepted such things, like crying and screaming over the dead (an-Niyyahab), extravagant waste (at-Tab-dheer), building a structure over the grave, and shrouding the body with silk and brocade. Surely, Allâh has made a way out for the inheritors, whenever they find the likes of these false practices, sinful behavior and deviations in the Wageeyah – that they may change these things. However, it is more proper that such changes be done under the supervision of a Share’ab Judge. And it is not permissible to make any changes in the Wageeyah as long as it does not contain any deviation or sinful clauses.

O my Muslim brother, you must know that (the writing of) the Wageeyah is a commendable act - overall. However, it is not obligatory except in reference to those rights (of others) over you which must be fulfilled. It is commendable to put it in writing and have it witnessed. However, if it is not easy to have this done and the inheritors agree to what has been bequeathed, in this case the Wageeyah is legitimate.

The Wageeyah does not have a particular wording, or a specific introduction. Rather, any wording through which it is known what is due to the writer of
the Wageeyah (i.e. the Testator/ Muwassin) and what is due from him, then, this is a (legitimate) Wageeyah.

It is permissible for the one making a Wageeyah (i.e. the Testator/Muwassin) to terminate his Wageeyah, or to modify it by adding something to it or subtracting something from it, as long as that does not lead to something forbidden.

If the one making a Wageeyah does not define specifically how his estate should be distributed, then it is required of the executor (i.e. the one appointed to execute it) to do so in the most beneficial manner. Hence, he is to distribute it in those areas that he sees as containing the greatest reward, without difficulty or hardship.

It is legislated that one instruct (in his 'Will') that his small children be looked after (and protected), as well as the protection of their wealth, the marriage of his daughters, division of the inheritance, and payment of debts. He may appoint one person to do all of this, or he may appoint more than one person (to share the responsibility). This is something good, in order to prevent disputes among the inheritors.

So, fear Allāh, O servant of Allāh! Hasten – even in a temporary fashion – to put into writing the Wageeyah ('Will'). Would you not like to meet Allāh, the Most High, with the Wageeyah in your hand, filled with justice, fairness and that which is good? This should be done before the people hear the Layhab (Shout, i.e. the first blast of the horn, at the time of Judgment)

( فلا يسليهم نعمة ولا يعيد إليهم أمرهم...)

“...Then they will not be able to make a bequest, nor will they return to their family.” [Qur'ān, 36:49, 50]

And may the praise of Allāh (in the Highest Assemblies of the Angels) and peace, safety and security be upon our leader, our Prophet Muhammad, and upon his followers and companions.
The praise belongs to Allāh, the Lord of all the worlds. And I bear witness that nothing deserves to be worshipped except Allāh, Alone, without any partners; He gives life and causes death, and He has power over everything. I also bear witness that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is His servant and His Messenger, and the best of His creation; he delivered the message, fulfilled the trust, and advised this Ummah (Muslim community). May the praise of Allāh, peace, safety and security be upon him, his followers and companions until the Day of Judgment...After this...

This is what I, ____________________________

the servant who is in need of Allāh, the Most High, have bequeathed:

I bear witness that nothing deserves to be worshipped except Allāh, Alone, without any partners; and that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is His servant and His Messenger; and that Esā (AlaīhisSalām) is the servant of Allāh and His Messenger, and His word which He bestowed upon Maryam, and a spirit created by Him; and the Paradise is True and the Hell-Fire is True, and that death is True, and that there is no doubt about the Hour of Judgment, and that Allāh will resurrect those who are in the graves, and that whoever is removed far from the Fire and admitted into the Paradise has certainly achieved success!

Verily, I call Allāh as a witness to this Wageeyah ('Will') of mine, and after that I call to witness those who are the witnesses, that I have indeed made this Wageeyah, and that they know that I am of sound mind and that I understand (what I am doing), doing it of free choice, without anyone compelling me.

Know – O beloved ones – that I will depart from you, even if it is after a long time, and Allāh has certainly decreed death to befall every human being. So, the most intelligent of you is the one who is most obedient to his Lord.
This is a farewell Wāgeyab and an advice of compassion and concern which I hope reaches your hearts and leaves an impression upon your lives; perhaps Allāh, the Most High, will join us together ‘in a seat of truth (i.e. Paradise) near the Omnipotent King.’ [Qur'ān, 54:55]

O my sons! Allāh has chosen for you the (true) religion, therefore, die not except in the Faith of Islām (as Muslims, upon Islāmic monotheism). [Qur'ān, 2:132]

Verily, I advise you to pile up provisions from this fleeting worldly life, by doing righteous deeds which are based upon the two fundamental principles: al-Ikhlās (sincerity) and Mutā'āb'a'tur-Rasool (Strictly Following the Messenger of Allāh) (SallAllāhu Alaihi wa Sallam); and in particular, observing as-Salāh (prayer), az-Zakāh (obligatory charity), Jawmu' Ramadān (the fasting of the month of Ramadān) and al-Hajj (pilgrimage). Do not fall short in fulfilling any of these duties, as these – along with ash-Shahādatayn (the Two Testimonies, i.e. Lā ilāha illAllāh, Muḥammadur Rasoolullāh) – are the great Pillars of Islām.

I also warn you against asb-Shirk (joining others in partnership with Allāh) and its various forms, and from Bida' (innovations), as-Sīhr (magic) and the rest of the evil actions – that which is considered insignificant in your eyes and that which is considered serious. Indeed, the minor sins may pile up upon a person until they destroy him. May Allāh grant me, you and all Muslims refuge from this.

I also advise you to be kind to parents, obedient to those in authority, in everything that does not involve sin; to stay far away from al-Fitan (trials, tribulations…) and all areas of differences (i.e. arguing and disputing over religious issues).

I encourage you to read the Noble Qur'ān and to memorize it; to seek the religious knowledge which enables you to perform your worship of Allāh, so that you will worship Allāh based upon clear knowledge; and to seek every type of beneficial knowledge, in all fields of life.

Likewise, I encourage you to be among those chosen by Allāh to convey His invitation (to Islām), to command the good and forbid the evil, and that you be patient in doing so.
Beware of differing and disputing, as this is the sickness which stirs up bitter feelings in the hearts (against others), and fuels enmity and hatred, and causes loved ones to separate (from one another). Surely, I hope that you all will live with love and affection (between you), cooperating in performing the good deeds, mutually supporting one another during the ups and downs of life.

Indeed, my expectation of you is only good, so preserve my rights over you by continuing your kindness towards me, through maintaining the ties (of blood-relations), doing all types of good deeds, supplicating and seeking forgiveness (for me), visiting my grave, and keeping ties with my relatives and my friends.

Pardon me – all of you, May Allāh bless you all – free me of blame for my shortcomings in that which is your right, and overlook my sins committed against you, and may Allāh overlook your sins.

I also remind you to be patient with my separation (at the time of death), and to avoid disobedience to Allāh with Niyāḥah (wailing) over me, or building any structure over my grave, or any other religious infractions (opposed to the Islāmic Law).

And I hope that you will remain at my grave, after I am buried, equal to the amount of time that it takes to slaughter a camel and cut it up into pieces, all that time asking (Allāh) that I remain firm (during the questioning in the grave).

As for my personal bequest for my loved ones, it is as follows:

Firstly: Begin by paying all of my debts, returning all that has been left in my care and entrusted to me, from that which I am responsible to return to the people; as well as the monetary obligations upon me which are owed to Allāh. Execute what is in this Waqff of mine, from what I have bequeathed to others besides my inheritors, or any endowment (Waqff) and that which is similar to this. All of this is made clear in the following pages of this Waqff.
Secondly: I request that:

(.................................) be in charge of my young children, and the overseeing of their wealth, and allowing it to grow until they reach the age of full maturity (i.e. the legal age of responsibility).

Thirdly: I request that:

(.................................) be in charge of the remainder of the inheritance until it is distributed.

Fourthly: I request that:

(.................................) be responsible for seeing to it that my daughters are married.

O my beloved...know that the most comprehensive matter is observing Taqwa of Allāh, the Most High. So, observe Taqwa of Allāh in secret and in public. Allāh is the One I leave behind to watch over you in every situation and circumstance; and the appointed meeting – by the permission of Allāh – is the Place of Permanence and Eternal Bliss, in the High Garden of Allāh.

May Allāh seal my life and yours with good. And may the Peace be upon you and the Mercy of Allāh and His Blessings. And may the Praise of Allāh (in the Highest Assemblies of the Angels), and Peace, Safety and Security be upon the Servant of Allāh and His Messenger, Muḥammad, and upon his family, followers and companions – all of them.

Name and Signature of the Testator (i.e. the one who is writing the Waseeyah):

__________________________________________________________
(Print)                                                   (Signature)

63
In the following pages are a detailed clarification of my Wageeyah. I ask Allâh, the Most High, to grant you (all) success in executing it in its totality as long as it is in accordance with the Divine Law of Allâh, without any injustice in it nor transgression or sin.
The Wageeyah for those who are not my inheritors, not to exceed one-third

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Advice

Know – O my Muslim brother – that the charity which is given during your life-time, as well as the endowment which is implemented or executed for the benefit of different types of charities, in general, are better than making a bequest for these purposes (to be executed) after one’s death. It also removes the likelihood of the inheritors disputing over its supervision after your death.

In the authentic Hadeeth which was reported by Abu Hurairah (RadjīAllāhu an-hu), he said: “A man came to the Prophet (ṢallAllā hu Alaihi wa Sallam) and said: O Messenger of Allāh (ṢallAllā hu Alaihi wa Sallam), which charity is greatest in reward? The Prophet (ṢallAllā hu Alaihi wa Sallam) said: “That you give charity while you are healthy (not about to die) and feeling stingy (not wanting to give), fearing poverty, hoping to become wealthy. Do not delay (i.e. giving the charity) until your soul is about to exit the throat (at the approach of death), then you say: ‘This (money or property) is for so-and-so’, - while (at this point) it already belongs to so-and-so.” [Reported by al-Bukhāree, Muslim, Abu Dāwood, an-Nasā’ee and Ahmād]

Al-Awqāf (The Endowments)

Specifying the Waqf (Endowment):

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66
The person responsible for supervising the Waqf/and the Beneficiary of it:

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Clarification of My Debts Owed to Others

Name of the Person I Owe  Date of the Debt  Amount  Date Payment Is Due  Notes


ADVICE

My Muslim brother, if you are able to meet Allāh without having any debt upon you, then do so. As it has been reported from Abdullāh ibn Qatādah, from his father (RaqīqAllāhu an-hu), who said:

“A man came to the Prophet (ṢallAllāhu Alaihi wa Sallam) while he was standing upon the minbar (elevated place of standing from which the Khutbah is given). The man said: O Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) what if I went out with my sword in the Way of Allāh, being patient, hoping (for a reward from Allāh), moving forward without turning back (from the enemy), until I am killed – do you think Allāh will expiate from me my sins? He (ṢallAllāhu Alaihi wa Sallam) said: Yes (Allāh will expiate your sins). Then, when the man turned away, the Prophet (ṢallAllāhu Alaihi wa Sallam) called him and said: This is (the angel) Jibreel, saying: [you will have your sins expiated] unless you have debt against you.” [Reported by Muslim, Tirmidhee, Ahmad, Mālik, ad-Dārimee, An-Nasā’ee; and the actual wording is from an-Nasā’ee.]
Clarification of wealth (money) and other things *due to me* which are in the hands of others

<table>
<thead>
<tr>
<th>Name of the Debtor</th>
<th>Date of the Debt</th>
<th>Amount</th>
<th>Date Payment Is Due</th>
<th>Notes</th>
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ADVICE

I remind you, my Muslim brother, of the virtue of giving more time to someone who is in difficulty or forgoing the debt.

On the authority of Abu Hurairah (RadīyAllāhu an-hu), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: *There was a man who had not done any good whatsoever. He used to lend people money and say to those he sent out (to collect the debts): collect whatever is easy (for them to pay) and leave whatever is difficult (for them to pay) and excuse them (from paying) – perhaps Allāh, the Most High, will excuse us (i.e. pardon our sins).*

So, when that man died, Allāh, the Mighty, the Majestic, said to him: *Have you done any good at all? The man said: No, except that I had a servant and I used to lend money to the people; so, whenever I sent him to collect (my money), I would say to him: 'Take from them whatever is easy (for them to pay) and leave whatever is difficult (for them to pay) and excuse them (from paying) – perhaps Allāh, the Most High, will excuse us (i.e. pardon our sins). So, Allāh, the Most High said: Indeed, I have excused (i.e. pardoned) you.* [Reported by al-Bukhāree and Muslim]
Clarification of the deposits and trusts belonging to me which I have left in the custody of others:

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Clarification of non-movable properties left behind; like real estate (buildings):

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Clarification of the shares *(Musābamat)* in companies, etc. belonging to me.

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<th>The Company</th>
<th>Number of Shares</th>
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Clarification of my shares in business and trade and my financial partnerships with others:

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<th>The Company</th>
<th>Number of Shares</th>
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May Allāh pardon me and you and seal our lives and the lives of our parents with good, and make us all to be among those who have a long life and good deeds.

The one who hopes for the mercy of his Lord when he meets Him; the one who has prepared this sample of the *Waqṣyab*: Khālid ibn Sa'ood al-Haleebee.

Translation: Abu Muhammad, Abdur-Ra'uf Shākir [9/29/2013]
By Imām al-Albānee (Rahimahullāh)

Chapter: Instructing The Dying Person (to recite) The Testimony Of Tawheed (i.e. 'Lā Ilāha IllAllāh')

The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Frequently recite the testimony of 'Lā Ilāha IllAllāh' (i.e. nothing has the right to be worshiped except Allāh), before there comes between you and its recitation that which prevents you from saying it. And instruct your dying ones to say it.'

al-Imām al-Albānee (Rahimahullāh) said: This indicates that it is legislated in the Sharee'ah to instruct the Muhtadar (person on the brink of death) to recite the Testimony of Tawheed (i.e. 'nothing has the right to be worshiped except Allāh'), hoping that they will say it, and as a result be successful (in dying upon Islam and being admitted into paradise).

What is intended by the words 'your dying ones' is: the one who is on the brink of death [but has not yet died], since he is still in the position of being held responsible (for actions), and hence it is possible that he will benefit from this instruction, and therefore be reminded of the Shabādah (Testimony of 'Lā Ilāha IllAllāh') and recite it. And as a result, he will be from Ablul-Jannah (the People of Paradise).

As for instructing him after death, in addition to this being an innovation, which has not been reported in the Sunnah, it has no benefit, since he has exited from the place of being held responsible (for actions), and gone on to the place of reward/recompense; and because he is not able to be reminded (in death).

Allāh says: 'This is only a Reminder and a plain Qur'ān. That he or it (Muḥammiad or the Qur'ān) may give warning to him who is living...' [Qur'ān, 36:69, 70]

The manner of instructing (the dying person) is that he be commanded to recite the Testimony of Tawheed (i.e. 'nothing has the right to be worshiped except Allāh'). And as for what has been mentioned in some of the books

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77 Mawsū'ah al-Albānee fee al-'Aqeedah, 9/15-21
78 Siṣīlāb al-ʿAḥādīth al-Ṣaḥīḥah, 1/836, no. 467
that it (i.e. the Testimony of *Tawheed*) be mentioned in his presence, and that he not be commanded to recite it - this is in opposition to the *Sunnah* of the Prophet (سَلَّمَوْاْنَهُ عَلَيْهِ الْمَيْظَةُ وَسَلَّمَ) ٧٩

**Chapter: Should Anything Be Added - In The *Talqeen Of The Dying Person* - Beyond The Testimony of 'Lā Ilāha Illāllāh'?**

Question: The dying person is to be instructed to recite the Testimony of 'Lā Ilāha Illāllāh' (i.e. 'nothing has the right to be worshiped except Allāh'). Should anything be added beyond (the words of *Tawheed*) to include: 'Muḥammad Rasūlullāh' [Muḥammad (ṣallAllāhu Alaihi wa Sallam) is the Messenger of Allāh]? And has there come to us an authentic *Hadeeth* with this meaning?

Inām al-Albānee (Rahimahullāh) said: No! [you must not add anything to this, and there is no authentic *Hadeeth* to support doing it]. That which has come to us (in the *Sunnah*) is that which you already know: 'Instruct your dying ones to recite: 'Lā Ilāha Illāllāh' (i.e. nothing has the right to be worshiped except Allāh), ٨٠ - meaning: In this situation, the instruction is (to recite) the foundation of *al-Islām*, which contains within it having faith in Muḥammad is the Messenger of Allāh', as well as in all of the pillars of faith...etc.

So, this is not the occasion - at this moment - for teaching. Rather, it is exclusively the occasion for instructing and reminding of the foundation of *al-Islām*, which is none other than *at-Tawheed*.

It is sufficient - and there is no need for what we might call philosophy ٨١ and 'just a lot of talk' - that we say: This is how the Messenger (ṣallAllāhu Alaihi wa Sallam) said it: 'Instruct your dying ones to recite, 'Lā Ilāha Illāllāh' (i.e. nothing has the right to be worshiped except Allāh)' [in this kind of situation].

While, in the likes of the *Hadeeth*: 'I have been commanded to fight until they bear witness *that nothing has the right to be worshiped except Allāh*, he (ṣallAllāhu Alaihi wa Sallam) said (additionally): *and that Muḥammad is the Messenger of Allāh*.'

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٧٩ *Silsilah al-Ahdeeth as-Sahheehah*, 1/836.
٨٠ *Saheeh Muslim*, no. 916, 917.
٨١ i.e. people adding things from their intellect that has no basis in revelation, thinking that they are smart.
For this reason, we stop at what the Messenger (ṢallAllāhu Alaihi wa Sallam) taught us, and do not make any increase whatsoever beyond the Testimony of 'Lā Ilāha IllAllāh'.

**Chapter: The Importance Of Instructing The Dying Person To Recite The Shahādah, And The Innovation Of Reciting Yā-Seen**

In Their Presence, And The Permissibility Of A Muslim Attending At The Time Of A Non-Muslim Dying For The Purpose Of Inviting Him To Islām.

al-Imām al-Albānee (Rahimahullāh) said: When death come to the sick person, the following matters are obligatory upon those present with him:

**One: To instruct him to recite the Shahādah** (Testimony of 'Lā Ilāha IllAllāh'), based upon the sayings of the Prophet (ṢallAllāhu Alaihi wa Sallam): 'Instruct your dying ones to recite: 'Lā Ilāha IllAllāh' (i.e. nothing has the right to be worshiped except Allāh); 'Whoever's final speech is 'Lā Ilāha IllAllāh' - at the time of death - will enter the paradise at some point in time, even if what befalls him (of punishment) before that befalls him.'

And in another *Hadeeth: 'Whoever dies without committing Shirk (association of partners) with Allāh will enter the paradise.'* Reported by Muslim in his *Saheeh* (authentic collection).

**Two & Three: To supplicate for him (i.e. the dying person), and to not say anything in his presence except that which is good.**

This is based upon the *Hadeeth* of Umm Salamah (RadīyAllāhu ‘an-hā), in which she said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'If you are in the presence of a sick person or a dying person, then you must say that which is good, for indeed the angels say 'Āmeen' to whatever you say (i.e. they ask Allāh to accept what you say).'*

The *Talqeen* (instructing the dying person) is not (merely) mentioning the Shahādah (Testimony of 'Lā Ilāha IllAllāh'), in the presence of the dying person and causing him to hear it. Rather, it is commanding him to say it - unlike what some people think.

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82 al-Hudaa wan-Noor, no. 299, Recording Time: 00:43:20
83 The thirty-six (36) chapter of the Qur'ān.
85 Reported by Muslim and al-Bayhaqee (3/384) and others besides them.
The evidence for this is the *Hadeeth* of Anas (RadīyAllāhu ‘an-hu): That the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) visited a man from the Anṣār and said to him: 'O *Khāl* (maternal uncle)! Say: 'Lā *iţāha illAllāh* (there is nothing worthy of worship except Allāh). The man said: Am I a *Khāl* (maternal uncle) or *Amm* (paternal uncle)? So, the Prophet (ṢallAllāhu Alaihi wa Sallam) responded, saying: Rather, you are a *Khāl* (maternal uncle). The man then said: So, it will be good for me that I say: 'Lā *iţāha illAllāh* (there is nothing worthy of worship except Allāh)? Thereupon, the Prophet (ṢallAllāhu Alaihi wa Sallam) said: Yes!

As for reciting Soorah *Yā-Seeër* in the presence of the dying person, and turning him in the direction of the *Qiblah* (i.e. towards Makkah), there is no authentic *Hadeeth* supporting this. Rather, Sa’eed ibn al-Musayyib (Rahimahullah) disliked being turned towards the *Qiblah*. He said: Isn’t the dying person a Muslim? [i.e. when he actually dies, as a Muslim he will be placed in his grave towards the *Qiblah*].

On the authority of Zur’ah ibn ‘Abdur-Rahmān that he was present with Sa’eed ibn al-Musayyib (Rahimahullah) during his sickness, while Abu Salamah ibn ‘Abdur-Rahmān was with him, and Sa’eed became unconscious. Abu Salamah ordered that the bed of Sa’eed be turned towards the *Ka’bah*, and then Sa’eed regained consciousness. He said: You (people) have turned my bed around!? They said: Yes. So, Sa’eed looked towards Abu Salamah and said: I believe it was done with your knowledge, [is that so]? Abu Salamah said: I have (in fact) ordered them to do so. So, Sa’eed (Rahimahullah) ordered that his bed be turned back as it was before.87

And there is no harm in a Muslim attending at the time that a disbeliever is approaching death, for the purpose of inviting him to *Islām*, with hope that he will submit (to Allāh).

This is based upon the *Hadeeth* of Anas (RadīyAllāhu ‘an-hu), who said: There was a young Jewish boy who used to serve the Prophet (ṢallAllāhu Alaihi wa Sallam) and who then became ill. The Prophet (ṢallAllāhu Alaihi

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86 The thirty-six (36) chapter of the Qur‘ān.
87 Reported by Ibn Abi Shaybah in al-Muṣannaf, 4/76, with an authentic chain from Zur’ah.
wa Sallam) came to visit him in his sickness, sat at his head and said to him: 'Enter Islâm'. The boy looked to his father who was there with him [i.e. asking his permission]? So, the father said to him: Obey Abu-l-Qāsim (i.e. the Prophet) (SallAllâhu Alaihi wa Sallam). So, he entered Islâm. The Prophet (SallAllâhu Alaihi wa Sallam) went out, saying: 'Praise belongs to Allâh Who saved him (i.e. the boy) from the Hell-Fire'.

When the boy died, the Prophet (SallAllâhu Alaihi wa Sallam) said (to the Muslims): Perform prayer (i.e. the funeral prayer) over your companion [i.e. who became one of your companions by entering Islâm].

Chapter: The Ruling Concerning Instructing The Deceased To Recite The Shahâdah After His Death

[After some discussion, the Imâm mentions the Hadîth]: "Whoever dies while his final words were: Lâ Îlîha Ill-Allâh (i.e. nothing has the right to be worshiped except Allâh)..., or as the Prophet (SallAllâhu Alaihi wa Sallam) actually said it.

On this occasion [it is appropriate to mention] that there are some scholars who are saying - and according to me, this view of theirs resembles the 'philosophical speech' which has no basis in the Share'ab. Rather, it does not (even) have any rational basis.

They are saying: It is not proper for the one attending the person at the point of death to say to him, Say: Lâ Îlîha Ill-Allâh. Rather, he must merely mention Allâh and (himself) say: Lâ Îlîha Ill-Allâh... Lâ Îlîha Ill-Allâh, reciting this audibly (for the dying person to hear it), with hope that the dying person will become attentive - after being unmindful - at this dangerous moment [of the approach of death], and then he (the dying person) might say: Lâ Îlîha Ill-Allâh.

Why is it that some (of the scholars) say this, i.e. that it is not proper to command the dying person to say, Lâ Îlîha Ill-Allâh? It is out of fear that he might refuse this command, resulting in the end of his affair being that he...

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88 Reported by al-Bukhâre, al-Hâkim, al-Bayhaqee and Ahmad (3/175, 227, 260, 280) and the additional words are in a narration of Ahmad.
89 Ri'latun-Noor, recording 8A, 00:44:03
dies upon disbelief, and we seek refuge in Allāh (from that). This is what they claim.

However, I say: There has come to us in the authentic Sunnah that which makes clear (for us) that the saying of the Prophet (SallAllāhu Alaihi wa Sallam): 'Instruct your dying ones to recite: 'La Ilāha IllAllāh' (i.e. nothing has the right to be worshiped except Allāh),' - means nothing more than, command the one who is at the approach of death to say, 'La Ilāha IllAllāh'.

This is reported in Saheeh al-Bukhāreec, at the time when a young Jewish boy who used to serve the Prophet (SallAllāhu Alaihi wa Sallam) became ill. The Prophet (SallAllāhu Alaihi wa Sallam) visited him and found that he was at the brink of death. So, the Prophet (SallAllāhu Alaihi wa Sallam) said to him: Say: 'La Ilāha IllAllāh' (i.e. nothing has the right to be worshiped except Allāh). This (then) is the Talqeen (i.e. the correct way to instruct the person who is at the approach of death).

From this, it is befitting that we take a benefit, which is: That the sayings of the Prophet (SallAllāhu Alaihi wa Sallam) must be explained by his actions (SallAllāhu Alaihi wa Sallam). Hence, as-Sunnah al-Qawleehah (i.e. Sunnah derived from his speech) is made clear by as-Sunnah al-Fiileeyah (i.e. Sunnah derived from his actions).

For this reason, the saying of Prophet (SallAllāhu Alaihi wa Sallam): 'Instruct your dying ones to recite: 'La Ilāha IllAllāh' (i.e. nothing has the right to be worshiped except Allāh),' - it has been said, as you have just heard, that one should merely recite in the presence of the dying person, 'La Ilāha IllAllāh', and not address him, by saying: Say: 'La Ilāha IllAllāh'.

However, as-Sunnah al-Fiileeyah (i.e. Sunnah derived from the actions of the Prophet) has come clarifying the intended meaning of: Instruct your dying ones to recite: 'La Ilāha IllAllāh' - and it is that the dying person be commanded to say, 'La Ilāha IllAllāh'.

This is what the Messenger (SallAllāhu Alaihi wa Sallam) did at the time when he visited the young Jewish boy who used to serve the Prophet (SallAllāhu Alaihi wa Sallam). And he was a Jew, son of a Jew. Yet, the Messenger (SallAllāhu Alaihi wa Sallam) is the most noble of the people in character. And even though the young boy was Jewish, he still visited him.
However, the Prophet (ṢallAllāhu Alaihi wa Sallam) availed himself of this opportunity to convey to the people the knowledge and the Deen (of Islām). So, he took advantage of the occasion and said to the boy: O young man! Say: 'Lā Ilāha IllAllāh'. While, at the head of the boy was his Jewish father. So, the boy looked to his father, as though to say to him: What do you think (I should do)?...

Here you hear Muḥammad (ṢallAllāhu Alaihi wa Sallam) saying to me, Say: 'Lā Ilāha IllAllāh'. So, this filthy (father) - and this is how it is with the disbelievers, as Allāh, the Most High said: 'Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad) as they recognize their sons...' 90 And he (the father) knows that the invitation of the Messenger (ṢallAllāhu Alaihi wa Sallam) is Truth. However, as Allāh, the Most High, also said, in the other verse: 'And they belied them (i.e. those verses) wrongfully and arrantly, though their own selves were convinced thereof [i.e. that those verses are from Allāh]...[Qurʾān, 27:14].

When this Jewish man saw that his son is on the road to death, and that there will be no life for him after that, he said to him: Obey Abu-l-Qāsim, Obey Abu-l-Qāsim (i.e. the Prophet). He was saying to his Jewish son: Say: 'Lā Ilāha IllAllāh' (i.e. nothing has the right to be worshiped except Allāh). At the same time, this Jewish father is disobedieving in 'Lā Ilāha IllAllāh'. However, since he knows that his son is on the road to death, and there is no (future) life for him if he dies as a Jew, he said to him: Obey Abu-l-Qāsim (i.e. the Prophet). As for himself (i.e. the father), he remained upon disobedience to Abu-l-Qāsim - due to (his) stubbornness, disbelief and misguidance.

The point here is that the young man said: 'Asb-badu an Lā Ilāha IllAllāh': I bear witness that nothing has the right to be worshiped except Allāh, and then his soul exited (from his body). The Prophet (ṢallAllāhu Alaihi wa Sallam) said: Ali of the praise belongs to Allāh, Who has saved him - through me - from the Hell-Fire.

90 Qurʾān, 2:146.
So, this is *at-Talqeen al-Mashroo'* (the legislated manner of instructing the person at the point of death), i.e. that it be said to the dying person: Say: *'La Ilaha IllAllah'.*

As for instructing him *while he is in his grave*, this will not benefit him at all - whether at the time of burying him or after the burial is complete - since he is *dead*, has no *movement* and does not *bear* what he is being instructed to say. And even if he heard (what is being said), he will not (be able to) respond - since he has exited (this world) with whatever he has earned in this world of *Emân* (faith) and righteous deeds or *Kufr* (disbelief) and evil deeds.

I ask Allāh, the Blessed and Most High, to grant us success in understanding *Islam* with a correct understanding, and that He grant us righteous deeds. Indeed, He is the One Who Hears and Responds. And all of the praise belongs to Allāh, the *Rabb* (Creator, Owner and Controller) of all of the worlds.