

The huge rewards for attending a funeral

As we get closer to Qiyamah, death becomes more widespread. At present, we receive the sad news of the death of near and dear ones with more frequency than before. To attend a funeral is the right of our fellow Muslims and indeed very rewarding. The Tab'i, Imam Mujahid رحمه الله said: 'Attending a funeral is the best of voluntary (nafl) acts.' (Fathul Bari, Hadith: 1323). Hereunder are ten reliable Hadiths on the benefits of attending to the Janazah.

Washing and enshrouding the deceased

There is great reward for giving ghusl to the deceased, on condition that a person conceals all the defects/faults of the deceased.

1. Sayyiduna Abu Rafi' رحمه الله reports, Rasulullah ﷺ said: **Whomsoever gives ghusl to a deceased and conceals his defects, will be forgiven forty times. Whomsoever enshrouds a deceased person, Allah will clothe him with the fine silk of Jannah...** (Mustadrak Hakim, vol. 1 pg. 354/362)

Accompanying the Janazah

The ideal is for one to accompany the Janazah from the home, to the salah as well as the burial. However, even if just one of these are possible, one will be rewarded accordingly.

2. Sayyiduna Abu Hurayrah رحمه الله reports that Rasulullah ﷺ said: "Whoever attends the funeral procession and offers the Janazah Salah, will get a reward equal to one 'qirat', and whoever accompanies it till burial, will get a reward equal to two 'qirats'. It was asked, "What are two qirats?" He answered, "Like two huge mountains." (Sahih Bukhari, Hadith: 1325 and Sahih Muslim, Hadith: 945)

Carrying the four sides of the bier

3. Sayyiduna 'Abdullah ibn Mas'ud رحمه الله says: "Whomsoever follows a Janazah, then he should certainly carry all sides of the bier, for verily this is from the Sunnah. [After carrying all four sides], he may continue to carry the bier or he may leave it" (Kitabul Athar, Hadith: 236 & Sunan Ibn Majah)

Sayyiduna Abud Darda رحمه الله says: "To receive the full reward of attending a Janazah, one should leave with the Janazah from its home, carry all four sides of the bier and scoop sand into the grave." (Musannaf Ibn Abi Shaybah, Hadith: 11399)

The burial

4. Nabi ﷺ said: ...Whoever digs a grave for a deceased person and buries him, will receive the reward of giving him a place to reside in till the Day of Qiyamah. (Hakim 1/354 & 362)

Speaking good of the deceased

Nabi ﷺ has discouraged the Ummah in several Hadiths against speaking ill of the deceased. One should rather speak good of our fellow Muslims who are deceased.

5. Sayyidatuna 'Aishah رضي الله عنها reports that Rasulullah ﷺ said: **'Don't curse the dead...'** (Sahih Bukhari, 1393)

6. Sayyidatuna Ummu Salamah رضي الله عنها reports that Rasulullah ﷺ said: 'When you attend a funeral (or visit a sick person), then speak good [about the deceased/the sick], for the Angels say amin to your du'a.' (Sahih Muslim, Hadith: 2126)

7. Sayyiduna 'Umar رحمه الله narrates that Nabi ﷺ

said, "Allah will admit into Jannah a person for whom four people attest to his good ways/habits" We asked, 'And if three people do so?' He replied, 'Three as well.' We asked, 'And two?' He said, 'Two also.' Then we did not ask him about one." (Sahih Bukhari, Hadith: 1368)

Take Lesson

8. Sayyiduna Al Bara ibn 'Azib رحمه الله says, "We were once attending a janazah with Rasulullah ﷺ when he sat on the edge of the grave and cried so profusely that the sand became wet. Nabi ﷺ then said, 'O my brothers, prepare for this! [by carrying out good deeds]' (Sunan ibn Majah, 4195)

Consoling the Bereaved Family

9. Nabi ﷺ said: "Any believer who consoles his brother at the time of a calamity, will be rewarded by Allah Ta'ala with noble garments on the Day of Qiyamah" (Sunan Ibn Majah, Hadith: 1601 / Zawaid Ibn Majah, 545)

Four deeds for Jannah

10. Sayyiduna Abu Hurayrah رحمه الله reports that Rasulullah ﷺ asked the Sahabah the following: "Who among you is fasting today? Who followed a Janazah today? Who has fed a needy person today? Who visited a sick person today?" Sayyiduna Abu Bakr replied in the affirmative for each question. Upon this, Rasulullah ﷺ said: 'Whoever carries out all these [good deeds] will certainly enter Jannah.' (Sahih Muslim, Hadith: 1028)

Lets take maximum reward by acting on as much of the above as possible.

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Q. Who is classed as a Shahid? What are the different categories?

A. The 'Ulama have cited three types of Shahids:

1. **One who is considered a Shahid in this world as well as in the Hereafter.** This is one who dies in combat against the enemies of Islam. A Shahid in this world is one on whom the rules of a Shahid apply, like not being given ghusl (a bath) after his demise. A Shahid in the Hereafter is one who will enjoy the lofty status and rewards of a Shahid in the Hereafter.

2. **A Shahid in this world only.** In the Hereafter he is not considered a Shahid. This is a person who dies in combat (like the one above) but he had committed a sin in the process, like stealing from the booty, fighting for fame etc. Such a person is considered a Shahid of this world, so he will not receive ghusl, but in the Hereafter, Allah Ta'ala will take such a person to task for his wrong of stealing from the booty etc. Therefore he will not automatically enjoy the privileges of a Shahid in the Hereafter. May Allah protect us.

3. **A Shahid in the Hereafter only.** This refers to those labelled as Shahids in the Hadith for reasons other than dying in combat against the non Believers. **Such a person will insha Allah enjoy the privileges of a Shahid in the Hereafter**, but the rules of a Shahid in this world will not apply. For example, a Shahid in this world will not receive ghusl (a bath) but this third type will indeed receive ghusl after his/her death.

Hereunder is a list of a few such Shahids that are mentioned in **authentic** Hadiths:

1. One who dies in a plague
2. One who dies of a stomach ailment.
3. One who drowns.
4. A (woman) who dies in child birth
5. One who burns to death.
6. One who dies defending his religion.
7. One who dies defending his own life.
8. One who dies defending his family.
9. One dies of a snake bite.
10. One who continuously and sincerely asks Allah for

Martyrdom but never got the opportunity for it.

Note: there are more than twenty such Shahids that are mentioned in the authentic Hadiths and another twenty in weak Hadiths.

References for the above: [Fathul Bari, Hadith: 2829](#), [Irshadus Sari, Hadith: 2829](#) and [Min Sihahil Ahadithil Qudsiyyah, pg. 295-297](#).

Q. The number of hurs (seventy or more) in Jannah for a Shahid is fixed by which Hadith and in which book?

A. The mention of seventy or more hurs by Rasulullah ﷺ for the Shahid is reported by many Sahabah ؓ. The following are two authentic narrations:

1. Sayyiduna Miqdad ibn Ma'dikarib ؓ reported that Rasulullah ﷺ said: "The Shahid receives six favors from Allah Ta'ala... (the fifth being) he will be granted seventy two wives from the Hurul 'In." ([Sunan Tirmidhi, Hadith: 1663](#))

2. Sayyiduna 'Ubadah ibn Samit ؓ has reported a similar narration recorded by Imam Ahmad in his Musnad ([Hadith 17117](#)), Imam al-Bazzar in his Musnad and Imam Tabrani in Al-Mu'jam al-Kabir. ([Majma'uz-Zawa'id, vol.5 pg.293](#))

Q. Is this Hadith authentic?

Rasulullah ﷺ said: "The intelligent person is the one who subjugates his soul/takes account of himself, and works for what is after death and the incapable is the one who follows his desires and thereafter entertains hopes in [the mercy] of Allah"

A. Imams Tirmidhi ؒ and Ibn Majah ؒ have recorded this Hadith on the authority of Sayyiduna Shaddad ibn Aws ؓ. ([Sunan Tirmidhi, Hadith: 2459](#), [Sunan Ibn Majah, Hadith: 4260](#))

Imam Tirmidhi ؒ has declared the Hadith sound (*hasan*).

And Allah Ta'ala Knows best

You may ask your Hadith Question on HadithAnswers.com.

● Refer Fiqh queries to a reliable Mufti or Darul Ifta.

From the pen of Shaykh Binnory ؒ: The three stages of Hypocrisy

In the terminology of Islam, atheism and hypocrisy have the same meaning. The contradiction of speech and action is called hypocrisy and it has 3 stages:

1. The belief of the heart is correct but actions claim to be contrary. **This is hypocrisy in actions.**
2. There is no belief at all in the words of Allah Ta'ala and Rasulullah ﷺ but verbal claims of Iman and Islam are made for show. **This is called hypocrisy in belief** which is pure kufr and for it is warnings of the deepest part of Jahannam.

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Beneficial deeds for Isal Thawab

When faced with the tragedy of the death of any near or dear one, we are encouraged to engage in isal thawab; i.e. to dedicate the reward for nafl (optional) deeds to the deceased. Hereunder is a list of some suggested deeds for Isal thawab, that have been mentioned in the Hadith.

This is not an exhaustive list, but indeed a recommended one.

Reciting the Quran

Sayyiduna Ma'qil ibn Yasar ؓ reports that Rasulullah ﷺ said: 'Recite Surah Yasin upon your deceased.' (Sunan Abi Dawud, Sahih ibn Hibban, Hadith: 3002 and Musnad Ahmad, Hadith: 16906)

This could mean that Surah Yasin be recited near one who is in the throes of death and even upon those who are already deceased. (Sunan Ibn Majah, Hadith 3660, Musnad Ahmad Hadith 10559)

It was the habit of the Ansar of Madinah to recite Surah Baqarah when they carried any Janazah. (Al-Tazkirah pg.77)

One could even sponsor a student of the Quran and dedicate its reward for someone.

Istighfar and Du'a

Sayyiduna Abu Hurayrah ؓ reports that Rasulullah ﷺ said: 'Indeed when an individual's ranks are elevated in paradise, he enquires from Allah: 'O, my Rabb, how did I deserve this?' He is then told, 'This is due to your child seeking forgiveness on your behalf.' (Sunan ibn Majah, Hadith: 3660, Musnad Ahmad, Hadith: 10559)

One should make a habit of remembering the deceased in du'a.

Hajj or 'Umrah on behalf of the deceased

According to a narration in Sahih Muslim, Nabi ﷺ advised a woman to perform Hajj on behalf of her de-

ceased mother. (Sahih Muslim, Hadith: 2692)

Sayyiduna 'Abdullah ibn 'Umar ؓ is reported to have offered 'Umrah repeatedly on behalf of Rasulullah ﷺ. (Shami vol.2 pg.244)

One could even sponsor the nafl Hajj or 'Umrah of someone else with the intention of isal thawab.

Sponsoring wells and Boreholes

Sayyiduna Sa'd ibn 'Ubadah ؓ once asked Rasulullah ﷺ, 'Can I donate something on behalf of my deceased mother?' Rasulullah ﷺ replied, 'Yes'. 'Which form of charity is most virtuous?' enquired Sayyiduna Sa'd ؓ. Rasulullah ﷺ replied, 'Arrange water for people to drink.' (Musnad Ahmad, Sunan Nasai, Hadith: 3664)

General Donations

Sayyidatuna 'Aishah ؓ reports that a man once said to Rasulullah ﷺ, 'My mother died very suddenly. I'm sure that if she had the opportunity, she would have given charity. Can I do so on her behalf?' Nabi ﷺ replied, 'Yes, do give charity on her behalf.' (Sahih Bukhari, Hadith: 2760)

Rasulullah ﷺ said to the Sahabi ؓ who enquired about isal thawab for his deceased father: 'Had he been a Muslim and you had emancipated slaves on his behalf, or given sadaqah on his behalf, or performed the pilgrimage, that would have reached him.' (Sunan Abi Dawud, Hadith: 2875)

One may also feed the poor, support a needy student or donate kitabs etc. as a form of isal thawab.

In fact, the Fuqaha have advised that one should dedicate the reward for all good deeds to all the believers. This will not reduce one's reward in the least. (Shami vol.2 pg.243)

One should take inspiration from the above and make a habit of doing isal thawab for our family and friends.

What to do when hearing the news of a funeral

The Ameer of Darul Hadith, Moulana Haroon Abasoomar saheb (hafizahullah) usually offers the following advices for when we hear the sad news of the passing of a fellow Muslim. These are simple, but effective and do not take much time. **When hearing the news of the death of a fellow Muslim, do the following:**

1. Recite: inna lillahi wa inna ilayhi raji'un

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

2. Make du'a for forgiveness for the deceased.
3. Make du'a for the family to be blessed with patience.
4. Make du'a for a good death for ourselves.
5. Do isal thawab for the deceased.
6. Attend the funeral, if it is within reasonable distance.
7. Whenever you think of the deceased again, immediately make du'a for them.

Darul Hadith is an institute that is functioning under the leadership of Moulana Haroon Abasoomar Saheb (hafizahullah)

Shaykh 'Awwamah's value for time

Shaykh's son (Shaykh Muhyuddeen) hafizahumallah writes:

'My father is well known [to those close to him] for using time wisely and being introspective on time wasting. I take responsibility in the court of Allah for what I say below:

Indeed during the time that I spent with my honorable father, during his travel or at his residence, health or sickness, I do not remember a moment passing without him holding a book, pen and paper, or without discussing any sort of academic issue. If it wasn't any of these, then he had a tasbeeh in his hand, on which he recited istighfar and salutations upon Nabi ﷺ. This is a result of his association with his Mashayikh (teachers) who left a great influence on him and were instrumental in developing his (esteemed) personality. From among those who left an excellent impression on him with regards to the value of time was, 'Allamah Shaykh Ahmad Al-Qallash رحمه الله, who once said to my father: **'I have not regretted even a moment of my life.'** [Subhanallah!]

Shaykh Muhyuddeen continues:

'Many people love to visit my father, hoping to benefit from his knowledge, advices, morals and intellect. However, seeing that his tasks [of knowledge] surpass the time available and his [academic] responsibilities were more valuable than mere cordial meetings, he wrote on a piece of paper which he stuck on his library door, in order to excuse himself for not being able to host such visitors:

'Excuse us for indeed life is time.'

(Safahatun mudi-ah, pgs.30, 31 & 34)

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3. A person has kufr in his heart but outwardly does not reject Islam. Rather he apparently confesses to Islam and after interpreting and distorting the words of Quran and Hadith, applies it to his false beliefs. This is called atheism and heresy which stems from hypocrisy in interpretation and this is the most severe form of hypocrisy.

In these 3 stages of hypocrisy, the difference is that in the first stage (hypocrisy in actions), the Iman and belief remains and many branches of actions are present but there is hypocrisy in a specific branch of action. In the second stage (hypocrisy in belief), there is no Iman ('Aqaaid) and no Islam (actions). There is only a claim which is purely for show i.e. despite having pure disbelief, one claims to be a Muslim. And the third stage is worse than this – together with hypocrisy in belief, it is coupled with distortion of the Quran and Hadith.

Today, the apparent common sin is that there is a claim of Islam by the tongue, but the actions are such that even a kafir feels ashamed. Hypocrisy in actions is something almost everyone is afflicted with, where Iman is claimed by the tongue but the actions are contrary. However, many people are actually suffering from worse; **hypocrisy in belief** i.e. they are only called Muslims because they have a link with Muslims, otherwise there is no Islam in their hearts, nor respect for the din of Rasulallah ﷺ, nor belief in the sayings of Rasulallah ﷺ. In the present age, heresy has developed into fashion. The gist of it is that Muslims are currently caught up in hypocrisy in actions and hypocrisy in belief. Today the disgrace and misfortune that we are experiencing is, in reality, the punishment of this hypocritical conduct.

(Extracted from Basair wa 'ibar vol. 1 pg. 190)

Sublime Sunnats

Sayyiduna 'Abdullah ibn Hisham رحمه الله reports that the Sahabah رضي الله عنهم would learn the following du'a for when the new month or new year would begin:

اللَّهُمَّ أَدْخِلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَرِضْوَانٍ مِّنَ

الرَّحْمَنِ وَجِوَارٍ مِّنَ الشَّيْطَانِ

Allahumma adkhillhu 'alayna bil amni wal iman, was sala-mati wal islam, wa ridwanim minar Rahman, wa jiwarim-

-minash Shaytan

Translation: O Allah, bring this [month or year] upon us with security, Iman, safety, Islam, your pleasure and protection from Shaytan. (Al-Mu'jamul Awsat, Hadith: 6237).

'Allamah Haythami رحمه الله has ruled the chain as sound (hasan). (Majma'uz Zawaid, vol. 10 pg. 139-140). Hafiz Ibn Hajar رحمه الله has graded the chain of 'Allamah Baghawi for this narration as authentic (sahih). (Al-Isabah, no. 5007)

Lets learn this du'a and teach it to others for the coming new Lunar year. The Ummah is in dire need of every part of this du'a.

