



Permissibility Of Writing On The Kaffan (Summary)

PERMISSIBILITY OF WRITING ON THE KAFFAN (Summary)

الحرف الحسن فى الكتابة على الكفن

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Barakaati (radi Allahu anhu)

Translated Through the Blessings of Ghausul Waqt
Huzoor Mufti-e-Azam Hind (radi Allahu anhu)

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TRANSLATOR'S NOTE

All praise is due to Almighty Allah, Who blessed us with respect and honor by creating us in the Ummat of the Prophet (sallal laahu alaihi wasallam), and through His Grace, He bestowed upon us His rains of Mercy. Choicest Blessings and Salutations upon our Nabi (sallal laahu alaihi wasallam) who Almighty Allah sent as Mercy unto the worlds and through whose Mercy and intercession we will be pardoned on the Last Day. Peace and Salutations upon his exalted family, his honorable companions, the Awliyah Allah and every one of the servants of Allah who will follow them all until the last day.

This book is the simplified English translation of the book 'Al Harful Hassan' which is written by the Mujaddid of the fourteenth century, Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu). This book discusses the permissibility of writing on the Kaffan and placing the Shajrah Shareef etc. in the grave of Muslims. Every book of Aala Hazrat (radi Allahu anhu) is a masterpiece. Even in this book, the Great Imam Aala Hazrat (radi Allahu anhu) has strengthened a great practice and removed all doubts by presenting overwhelming evidence on the said issue.

I pray that this book serves as a means for those in the quest of knowledge. I thank all those that have assisted in any way possible in making this translation a success. Aameen

Sag-e-Mufti-e-Azam
Muhammad Afthab Cassim Razvi Noori

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THE QUERY:

What is the ruling of the Learned Ulama regarding the permissibility of using a cloth with verses of the Quran, Hadith or other blessed inscriptions on it as Kaffan (shroud for the deceased)? Is it permissible to keep the Shajrah Shareef in the grave? (This question was asked by Hazrat Saahibzaada Sayyid Muhammad Ibraahim of Marehrah Shareef on the 9th of Rajab 1308 Hijri)

THE ANSWER:

Bismillah hir Rahmaan nir Raheem

All Praise is due to Allah, Who concealed our sins in our lives and after our deaths through His Grace, and through His signs and clear indications He opened as a means for us the doors of His Blessings. Peace and Salutations upon him, through whom both the living and dead attained blessings and whose rains of mercy gives life and continues to give life to everything that is lifeless. Peace Salutations upon his noble Family, his companions, his congregation and all those with him, on every past one, equal to the number of those in the future.

Translator's Note: Aala Hazrat (radi Allahu anhu) presented the answer to the above mentioned questions in four sections. The four issues that are being addressed in this book of Aala Hazrat (radi Allahu anhu) are being listed below:

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1. Explanation and evidence of writing on the Kaffan according to the Hanafi Jurists substantiated by Hadith and rules of Fiqh.
2. Ahadith proving that relics were used in Kaffan and kept attached to the body of the deceased and this was not regarded as disrespectful.
3. The third issue discussed is relating the statements of certain latter Shafi'i Scholars who felt that there was a possibility of disrespect if it was written on the Kaffan.

{**Translator's Note:** This issue is very intricate for the general public. I have thus omitted the actual discussion and only presented a brief synopsis of it.}

4. The issue of keeping the Shajrah Shareef in the grave.

SECTION ONE

Our Ulama have stated that to write the Ahadnama (or other blessed inscriptions) on the Kaffan or on the forehead of the deceased is a means of him attaining forgiveness.

Listed below are Ahadith and the Fiqh statements of very learned and pious scholars of Islam, which support the above statement:

1. Imam Abul Qasim Safaar who is the student of Imam Naseer bin Yahya, who in turn is the student of Sheikhu Mazhab Sayyiduna Imam Abu Yusuf and Sayyiduna Imam Muhammad (Rahmuhumallahi ta aala) explained and narrated this (the above mentioned).

2. Imam Naseer supported and strengthened this (issue) through the action of Hazrat Umar-e-Farouk (radi Allahu anhu).
3. Imam Muhammad Bazaazi supported this from Wajeez Kardari.
4. Hazrat Imam Mudaqqaq Ulaa'i accepted this in Durr Mukhtar.
5. Imam Faqih Ibn Ajeel and other scholars have also agreed upon the same.
6. Imam Ajal Ta'oos Taabi'i student of Sayyiduna Abd ullah ibn Abbas (radi Allahu anhu) reports that he commanded that the Ahadnama must be written on his Kaffan and according to his request, the Ahadnama was written in his Kaffan (shroud).
7. Hazrat Katheer bin Abbas bin Abdul Muttalib (radi Allahu ta'aala Anhum) who was the son of Prophet's (sallal laahu alaihi wasallam) uncle wrote the Kalima-e-Shahaadat on his Kaffan.
8. Imam Tirmizi Hakeem Ilaahi Sayyidi Muhammad bin Ali who is a contemporary of Imam Bukhari (radi Allahu ta'aala anhum) narrated in Nawaadirul Usool that the Prophet (sallal laahu alaihi wasallam) himself said,

"If anyone writes this dua on a piece of paper and places it under the kaffan of the deceased, then the deceased shall be spared from the torment of the grave and nor will he see Munkar and Nakeer." (Ref. Fatawa Kubra with ref to Tirmizi Vol.2 pg 6)

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The Dua can be found in the Urdu script of the original book.

It is also in Tirmizi Shareef, that Hazrat Siddique-e-Akbar (radi Allahu anhu) reported that the beloved Rasool (sallal laahu alaihi wasallam) said, "The Angels will place a seal on this dua and raise it on the day of Qiyaamah for him who recites it after every Namaaz. When Almighty Allah raises this servant from his grave, the Angels will present this and it will be announced, 'Where is the One with the Ahad (Promise)?' 'The deed of Promise (Ahadnaama) will be presented to him.'" (Nawadirul Usool Pg 217)

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In accordance with the wasiyat of Imam Ta'oos (radi Allahu anhu), the Ahadnama was written in his Kaffan. (Durr Manthoor Vol.4 pg 286)

It is concerning the very same Ahadnaama, that Imam Faqih Ibn Ajeel stated, "When this (Ahadnaama) is written and kept with the mayyit (deceased) in the grave, then Almighty Allah spares him from the questioning of the Nakeerain and the torment of the grave." (Fatawa Kubra ref to Ibn Ajeel Vol.2 pg 6)

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The very same Imam Ibn Ajeel (radi Allahu anhu) says, "Allah will remove the punishment of the grave until Qiyaamah for the deceased if this dua is written and placed in his Kaffan" (Fatawa Kubra vol.2 pg 6)

The Dua can be found in the Urdu script of the original book.

Imam Ibn Hajar Makki (radi Allahu anhu) quoted a special Tasbeeh in his Fatawa which is well-known and has numerous merits. He reported from the great Ulama that,

"If this (tasbeeh) is written and placed between the kaffan and the chest of the mayyit (deceased), then the deceased will be spared from the punishment of the grave and Munkar and Nakeer will not come to him. The explanation of this dua is very virtuous and it is a dua of peace and comfort (Fatawa Kubra vol.2 pg 6)

The Dua can be found in the Urdu script of the original book.

Mu'jim Tibraani has taken a narration from Musanaf Abdur Razzaq which is reported in Hulia Abu Nuaaim on the authority of Tabrani, "Mu'ammarr bin Abdullah bin Muhammad bin Aqeel informed us that before her demise, Batool Zahra (Bibi Faatima) (radi Allahu anha) had asked Hazrat Ali (radi Allahu anhu) to keep her Ghusl water (close to her). She then bathed herself and asked for the kaffan (shroud) and put it on. She then used fragrance of Hunoot and advised Maula Ali (radi Allahu anhu).

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'After my demise, none should open me (unclothe me) and I should be buried in this Kaffan (which I am wearing).' I asked if anyone else had done this before and it was said, 'yes, Katheer bin Abbas (radi Allahu anhu) and he had also written (the following) on the sides of his Kaffan, 'Katheer bin Abdullah bears testimony that there is none worthy of worship but one Allah.'" (Huliyatul Awliyah vol.2 pg 43)

It is in the book Al Istihsaan as follows: "Imam Safaar has mentioned that if the Ahadnaama is written on the forehead, turban or Kaffan of the deceased, then we have faith that Almighty Allah will forgive the deceased and spare him from the punishment of the grave." (Fatawa Bazazia vol.6 pg 379)

Imam Naseer (radi Allahu anhu) states, "This is proof that we are allowed to keep Ahadnama with the deceased and there is no doubt in the narration that the words 'Waqf in the way of Allah' used to be written on the thighs of the animals in the stable of Hazrat Umar Farouk-e-Azam (radi Allahu anhu)."

{Translator's Note: This is evidence which disproves the argument of those who say that it is disrespectful to write the Name of Allah in the Kaffan as it may become soiled. There is no doubt that the animals on which the name of Allah was written would also be soiled. If this was improper, then the animals in Hazrat Umar's (radi Allahu anhu) stable would not have had the above mentioned words written on them.}

It is in Durr Mukhtar: "The writing of Ahadnama on the forehead, Turban and Kaffan of the deceased gives hope

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of forgiveness for him. A certain person advised that 'Bismillah hir Rahmaan nir Raheem' should be written on his forehead and chest. His request was fulfilled.

After his demise, he was seen in a dream (by another person) who asked about his condition (in the grave). The deceased said,

"When I was placed in my grave, then Angels of punishment came towards me. When they saw Bismillah hir Rahmaan nir Raheem written on my forehead, they said, Allah has spared you from punishment." (Durr Mukhtar vol.1 pg 126)

It is in Fatawa Kubra,

"Some of the Ulama have quoted the Hadith of Imam Tirmizi from Nawaadirul Usool, the essence of which is that, this dua has certain merits. These Ulama have recorded that Imam Faqih Ibn Ajeel used to command this dua to be written. He then also gave the Fatawa that to write this dua (on the kaffan and forehead etc.) as permissible on the basis of the law that the words (For Allah) used to be written on the animals which were given for Zakaat." (Fatawa Ibn Hajar Makki vol.2 pg 12)

SECTION TWO

In this section Aala Hazrat (radi Allahu anhu) has presented various Ahadith to support the permissibility of writing on the Kaffan.

I must say that it is in the Sahih Hadith that either Hazrat Abdur Rahman ibn Auf or Sayyiduna Sa'ad ibn Abi

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Waqqaas (radi Allahu ta'aala anhum) requested the Prophet (sallal laahu alaihi wasallam) to give them a Tahband (Waist Cloth) which a lady had sewn and prepared very beautifully for him (sallal laahu alaihi wasallam).

The Prophet (sallal laahu alaihi wasallam) immediately gave it to the said companion. The other Sahaba-e-Kiraam were not pleased in this as this was the only waist cloth that the Prophet (sallal laahu alaihi wasallam) had at that time. They also informed him that he was aware of the fact that the Prophet (sallal laahu alaihi wasallam) never turned away any person who asked for anything from him (sallal laahu alaihi wasallam). It was for this reason that the other Sahaba felt that the said companion should not have asked for the waist cloth. When the companion heard their feelings, he said, By Allah, I did not ask for it so that I may wear it (as clothing) but I asked for it so that it may be used as my Kaffan."

The Prophet (sallal laahu alaihi wasallam) did not object to his reason for asking and when he passed away, it was used as his Kaffan. It is in the Section of Sahih Bukhari which explains about those who prepared their Kaffan during the time of the Prophet (sallal laahu alaihi wasallam) and he (sallal laahu alaihi wasallam) did not object to this: "Hazrat Abdullah ibn Musallima reports with authority, a Hadith from Hazrat Sahl (radi Allahu anhu), that a woman brought a beautifully decorated cloth to the Holy Prophet (sallal laahu alaihi wasallam). Do you know what kind of cloth it was? He said, 'It was a waist cloth.' He said, 'Yes it was' the woman said, 'I personally decorated this piece of cloth and I am presenting it to you (sallal laahu alaihi wasallam) so that you may wear it.'

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The Prophet (sallal laahu alaihi wasallam) accepted it with much happiness. He wore it as a waist cloth and came outside. A certain companion praised (the beauty) of the cloth and said, 'Please may I have this cloth?' When he said this, those present told him that he was not right in asking for it as the Prophet (sallal laahu alaihi wasallam) preferred it for himself. They said, 'You are well aware that the Prophet (sallal laahu alaihi wasallam) never rejects the request of any person. Why then did you ask for it?' He answered, 'By Allah! I did not ask for it so that I may wear it, but so that I may use it as my Kaffan.' Hazrat Sahl (radi Allahu anhu) states that the said piece of cloth was used as the Kaffan of that Sahabi (radi Allahu anhu). (Sahih Bukhari Kitaabul Jana'iz Vol.1 pg170)

Actually, the Holy Prophet (sallal laahu alaihi wasallam) himself gave one of his waist cloths for one of his daughters (either Hazrat Zainab or Hazrat Umm-e-Kulthoom radi Allahu anhuma). He also requested those who were bathing her to keep the waist cloth close to her body.

It is in Bukhari and Muslim on the authority of Umm-e-Atiyya (radi Allahu anha) that, "The Prophet (sallal laahu alaihi wasallam) came to us when we were preparing to give ghusl to his daughter. He said, 'Bathe her with water and the leaves of 'Ber' three or five times and if you wish to, then even more than that and you should end by mixing some camphor. Call me once you have completed (bathing her).' After we had completed the ghusl, we called for the Prophet (sallal laahu alaihi wasallam). Sarkaar (sallal laahu alaihi wasallam) gave us his waist

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cloth and asked us to keep it close to her body.” (Sahih Bukhari Vol.1 pg 170)

The Ulama have stated that this is evidence that mureeds may be given the clothing of their Peer-o-Murshid to be used as part of their Kaffan. It is in Lam'aat: “This Hadith is the source (of evidence) in attaining blessings from the belongings and clothing of the Pious servants of Allah, just as some of the mureeds of certain Masha'ikh use the Qamees (kurta) of their Sheikhs as their Kaffan.” (Lam'aatul Tanqeeh vol.4 pg 318)

Hazrat Faatima bint Asad (radi Allahu anha), the mother of Hazrat Ali (radi Allahu anhu) was given kaffan in the Qamees of the Prophet (sallal laahu alaihi wasallam).

This has been recorded by Mu'jim Kabeer and Mu'jim Awsat by Tibraani. Ibn Habban and Haakim have recorded it as Sahih and Abu Nuaaim reported this in Huliya on the authority of Hazrat Anas (radi Allahu anhu).

Hazrat Abu Bakr bin Abi Shaiba also reported it in his Musannaf from Hazrat Jaabir (radi Allahu anhum). The same has also been recorded by Ibn Asaakir from Hazrat Ali (radi Allahu anhu).

Shiraazi and Ibn Abdul Birr etc. also narrated this from Hazrat Ibn Abbas (radi Allahu ta'aala anhum). (They have all narrated) that the Prophet (sallal laahu alaihi wasallam) said, “I shrouded her in my Qamees Mubaarak, because this is the garb of Jannat.”

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Abu Nuaaim stated in Ma'rifatus Sahaba and Dailmi stated in Masnadul Firdaus from Hazrat Abdullah ibn Abbas (radi Allahu anhu). He says,

“When Faatima bint Asad, the mother of Hazrat Ali (radi Allahu anhu) passed away, the beloved Rasool (sallal laahu alaihi wasallam) removed his Kurta Shareef and had her shrouded in it. He then lay down himself in her grave. After her burial, someone asked, 'Ya Rasoolallah (sallal laahu alaihi wasallam)! Today we have seen you do that which you have never done before.' He (sallal laahu alaihi wasallam) said, 'I shrouded her in my kurta, so that she may be dressed in the garb of Jannat and I laid down in her grave, so that the pressing of the grave is lessened and after Abu Taalib, she was the person who was most kind to me in Allah's creation.'” (Ma'rifatus Sahaba Hadith 288 vol.1 pg 278/279)

It is proven from Sihah Sitta that when the cursed hypocrite in the time of Rasoolullah (sallal laahu alaihi wasallam) Abdullah ibn Ubbay travelled towards hell (died), the Prophet (sallal laahu alaihi wasallam) even gave this Munafiq his Kurta Shareef on the request of the his son Hazrat Abdullah (radi Allahu anhu) who was a great Sahabi of the Prophet (sallal laahu alaihi wasallam).

The Prophet (sallal laahu alaihi wasallam) went to his grave and found that the people had already placed him in his grave. The Prophet (sallal laahu alaihi wasallam) had the evil man removed and placed his Lu'aab-e-Dahan (blessed saliva) over his body and shrouded him in his Kurta.

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This, the Prophet (sallal laahu alaihi wasallam) did because of the incident at the Battle of Badr. When Hazrat Sayyiduna Abbas (radi Allahu anhu) was captured and brought, he had no clothes on. Due to his height, no ones kurta could fit him, so this hypocrite (Ibn Ubbay) gave his kurta to Hazrat Abbas (radi Allahu anhu). The Prophet (sallal laahu alaihi wasallam) did not want the Ahle bait to be obligated to this hypocrite in any way for his favor to Hazrat Sayyiduna Abbas (radi Allahu anhu).

The other reason was because that he requested for the Kurta Shareef of the Prophet (sallal laahu alaihi wasallam) before his death and as we all know, that the Prophet (sallal laahu alaihi wasallam) does not turn away any one who asks from his blessed Court.

“O Prophet of Allah (sallal laahu alaihi wasallam), O Kareem! O Ra'oof! O Raheem! I ask of you your intercession in the Most Supreme Court of Allah, protection from the fire of Hell and protection from every fearful calamity. I ask this for myself and for all those who bring faith in you and the Holy Quran. (O Prophet of Allah sallal laahu alaihi wasallam), Excellent Durood and Exalted Salaams upon you and all those Who love you.”(This is Aala Hazrat's Dua)

Thousands of people from the tribe of Abdullah ibn Ubayy saw this Mercy of the Prophet (sallal laahu alaihi wasallam) and accepted Islam. For in reality, this grandeur, generosity and excellence can not be seen in any other than the Prophet (sallal laahu alaihi wasallam).

It is in the Sahihain (Bukhari & Muslim) and in the Sunan as follows:

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“Hazrat Ibn Umar (radi Allahu anhu) reports that when Abdullah ibn Ubayy died, his son came to the Prophet (sallal laahu alaihi wasallam) and said, 'Ya Rasoolallah (sallal laahu alaihi wasallam)! Please give me your Kurta Shareef as I wish to shroud him in it and bless him with your prayers.' So the Prophet (sallal laahu alaihi wasallam) gave his Kurta Shareef to him.” (Sahih Bukhari vol.1 pg 169)

It is also in Sahih Bukhari and other Kitaabs as follows: “Hazrat Jaabir (radi Allahu anhu) reported that after Abdullah ibn Ubayy died, the Prophet (sallal laahu alaihi wasallam) gave his kurta as his shroud and placed his blessed saliva in his mouth. (Bukhari vol.1 pg 169)

Imam Abu Umar Yusuf bin Abdul Birr states in Al Isti'aab fi Maarifatul Ashaab that before his demise, Hazrat Ameer Muawiyah (radi Allahu anhu) made the following request: “I have been blessed with the companionship of the Prophet (sallal laahu alaihi wasallam). The Prophet (sallal laahu alaihi wasallam) once went out to answer the call of nature, so I followed him with a (lota) jug. The Prophet (sallal laahu alaihi wasallam) removed his Kurta Shareef which was against his blessed body and gave it to me. This kurta, I had kept safely for this day. Once the Prophet (sallal laahu alaihi wasallam) was trimming his blessed hair and nails and I even kept these very safely for this very day. When I pass away, you should place the Kurta Shareef under my kaffan, against my body and the blessed hair and nails on my face, eyes and forehead (sajdah spots).” (Kitaabul Isti'aab vol.3. pg399)

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Haakim quoted in Mustadrak on the authority of Hameed bin Abdur Rahman Rawaasi: He says, "Hassan bin Saaleh narrated a very authentic Hadith from Haroon bin Saeed which he narrated from Abu Waa'il. He says, 'Hazrat Ali (radi Allahu anhu) had some Musk with him and he requested that when he passed away, it should be used in his Hunoot (mixture made for placing on body after demise). Hazrat Ali (radi Allahu anhu) said, 'This is the musk that was left from the Hunoot of Rasoolullah (sallal laahu alaihi wasallam).' (This has also been quoted by Ibn Abi Shaiba in his musannaf. He says that Hameed bin Abdur Rahman narrated this Hadith from him and further presented a verification (of the authenticity of the narration). Baihaqi quoted it in Sunan. Imam Nawawi says that this Hadith is a Hassan Hadith. (Al Mustadrak Alaa Sahihain vol.1 pg 321 Nasbur Raaya vol.2 pg 259)

Thaabit Banaani says, "Hazrat Anas bin Maalik (radi Allahu anhu) mentioned to me, 'this is the blessed hair of the Prophet (sallal laahu alaihi wasallam). Keep it under my tongue (when I pass away).' I did as he asked. He was buried with this blessed hair of the Prophet (sallal laahu alaihi wasallam) under his tongue." (Al Asaaba vol.1 pg 72)

It is Dalaailun Nabuiwat, Baihaqi and Ibn Asaakir on the authority of Imam Muhammad bin Sireen, "Hazrat Anas bin Maalik (radi Allahu anhu) had a stick belonging to the Prophet (sallal laahu alaihi wasallam) which was placed on his chest under his Qamees when he passed away and he was buried with it." (Taarikh Dimishq li ibn Asaakir vol.5 pg 75)

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With the exception of the above mentioned narrations, numerous other Ahadith which show the permissibility of being buried with Holy Relics can be found in many authentic works. It is very obvious that the Kurta Shareef, nail and hair clippings and all other relics belonging to the Holy Prophet (sallal laahu alaihi wasallam) should be respected like inscriptions of verses and Hadith are respected. The respect shown by the Sahaba-e-Kiraam to the relics and belongings of the Prophet (sallal laahu alaihi wasallam) is very distinguished. The fact that they requested these relics to be placed in their Kaffan attached to their bodies and the fact that the Prophet (sallal laahu alaihi wasallam) acknowledged this is proof that there is no disrespect in doing so. The issue of fear of disrespect that was addressed is clear, that if it is disrespect to keep verses of the Quran etc. then it would be disrespect to keep the belongings of Rasoolullah (sallal laahu alaihi wasallam) in the Kaffan, where the permissibility of keeping them (in the shroud) is proven and evident in the Hadith Shareef. As per the narrations from this authentic source (the Hadith), the evidence is overwhelmingly clear and thus sufficient to prove permissibility.

SECTION THREE

{As I explained in the beginning, this issue is very intricate and has thus been left out and only a brief synopsis has been presented for the sake of blessings} The only doubt that one could have had would be concerning the situation when the body disintegrates and released its fluids. This would cause soiling through the impure fluids the body releases. A nafees (most exquisite) explanation and revocation of this doubt has

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been presented by Imam Nafees. He presents the evidence concerning the animals in the stable of Hazrat Umar (radi Allahu anhu) and the fact that the words, 'Waqf in the way of Allah' were inscribed on their thighs. The same probability of impurity which is being discussed here is also a probability there (in the issue of the animals). It can thus be understood, that it is not proper to stop something which is presently evident and is with good intention and proper aim on the basis or a probability that is not yet existent.

Aala Hazrat (radi Allahu anhu) further presents his case proving that there is no disrespect or intention of disrespect in this issue. He presents in evidence, examples of the Water of Zam Zam Shareef and its excellence, where he quotes from Durr Mukhtar and Raddul Muhtar that it is Makrooh to use Zam Zam water to answer the call of nature and to remove any impurities of the body by using it has also been said to be haraam. He then explained that even though the rule is so strict on the issue of Zam Zam, but we drink it and there is no doubt that water is released from the body. He thus explains that this however does not make it improper to drink Zam Zam Shareef.

He then explained the merits of Zam Zam Shareef from the Hadith of the Prophet (sallal laahu alaihi wasallam) including the one where the Prophet (sallal laahu alaihi wasallam) said, "The difference between us and the Hypocrites is that they do not drink a full stomach of Zam Zam." (Al Mustadrik Alas Sahihain vol.1 pg 472)

Aala Hazrat (radi Allahu anhu) presented numerous arguments on this issue proving that the intention is not

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disrespect but to attain blessings. He also explains while discussing this issue, the situation of those personalities whose bodies do not disintegrate after death.

Those whose bodies do not disintegrate after demise are the Prophets, Saints, Aalims, Shaheed, one who guards the boundaries of a Muslim empire, one who dies of plague, one in quest of attaining reward, a Muazzin who gives azaan solely for attaining reward, one who makes Zikr in abundance, a Haafizul Quran and one who did not commit any sin.

Aala Hazrat (radi Allahu anhu) concludes this discussion by proving that it is totally permissible to write on the kaffan and there is no harm in doing so.

SECTION FOUR

{What is a Shajrah Shareef? A Shajrah Shareef is a dua which disciples read. It includes dua through the wasila of The Holy Prophet (sallal laahu alaihi wasallam), companions and the Awliyah Allah}

It has already been proven that to write duas etc on the Kaffan is permissible. The keeping of the Shajrah Shareef in the grave is from the same category. Firstly the names of the Awliyah are a means of attaining blessings and a wasila. It is in Tafseer Tibri and in Mawaahibul Laduniyah of Imam Zirkani (radi Allahu anhu) as follows: "When the names of the Ashaab-e-Kahf is written and thrown in a burning fire, the fire is extinguished." (Sharah Zirkani alal Mawahibul Laduniyah vol.7 pg 108)

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It is in the Tafseer Naishapuri of Allama Hassan bin Muhammad bin Hussain Nizaamud'deen: "It is reported from Abdullah ibn Abbas (radi Allahu anhu) that the names of the Ashaab-e-Kahf are for attaining blessings and warding off harm. If their names are written on a piece of paper and thrown into a fire it will be extinguished; if a child cries often, it should be written and placed in the cradle under the child's head; for protection of one's crop, it should be written on a piece of paper, attached to a stick and the stick should be buried in the middle of the field; It should be written to get rid of fever, headaches, and artery problems. It should be tied on the thigh to attain barkat in wealth and when going to a King or Leader (with intention of attaining some goal). For hardships during pregnancy, it should be tied on the left thigh of the woman. It can also be used for protection of wealth and when travelling by sea and for protection from being slain."

Imam Ibn Hajar Makki states in Muhariqa, "When Imam Ali Raza (radi Allahu anhu) arrived in Naishapur; he had a veil around him. Hazrat Imam Abu Zara'a Raazi, Imam Muhammad bin Aslam Toosi and various other great Imams of Hadith begged him to remove the veil so that they may see his blessed face. They also requested him to narrate one Hadith which he heard from his forefathers. The great Imam stopped and commanded his companions to remove the veil. Those present found great satisfaction in seeing this great personality. Their eyes were finally cooled through his beauty. His Zulf (hair) fell on both his shoulders. When the veil was removed, some people began to shriek with spiritual ecstasy whilst others cried; some fainted whilst others kissed the saddle of his animal. The Ulama then

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commanded the people to remain silent. When all were silent, both the great Imams requested Hazrat Ali Raza (radi Allahu anhu) to narrate a Hadith. He said, "Ali Raza narrates from Imam Moosa Kaazim, who narrated from Imam Jaafar Saadiq, who narrated from Imam Muhammad Baaqir, who narrated from Imam Zainul Aabideen, who narrated from Imam Hussain, who narrated from Hazrat Ali (ridwaanullahi ta aala alaihim ajmaaeen) who said, 'My beloved, The coolness of my eyes Rasool (sallal laahu alaih wasallam) narrated a Hadith to me that Jibraeel (alaihis salaam) mentioned to him, 'I heard Almighty Allah say, 'Laa Ilaaha il'lal laah is my Fort. Whosoever said this has entered my Fort and attained salvation from my punishment.'" After narrating this Hadith, the great Imam began to tear and then closed the veil again. More than twenty thousand people present had written this narration. (As Sawaa'iqul Muhariqa pg 205)

Imam Ahmed bin Hambal (radi Allahu anhu) stated, "If this blessed narration is read upon an insane person, then verily he will re-attain his sanity. (As Sawaa'iqul Muhariqa pg 205)

After presenting these (narrations) I must say that when there is such great blessings and benefits in the names of the Ashaab-e-Kahf, whereas they are the Awliyah of the Ummat of Hazrat Esa (alaihis salaam). What then can be said about the blessings and benefits in the names of the Awliyah of the Ummat of the Holy Prophet Muhammad (sallal laahu alaihi wasallam)? - To complete this book and end his discussion, Aala Hazrat (radi Allahu anhu) explains that a name is not merely a name, but it is a means of attaining the blessing within the name. He then

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explains that the Shajrah Shareef is a great wasila and that it should be either placed in the Kaffan or in the grave. He says that when placing it in the grave, it should be either placed in a holding place at the head side as the Angels come from the leg side of the deceased, thus allowing the Shajrah to be in their sight. It can also be placed in the grave facing the Qibla as it will then be in front of the deceased's sight and will thus be a means of blessing, peace and comfort for him. Aala Hazrat (radi Allahu anhu) finally ends his discussion by quoting Shah Abdul Aziz Saahib from his book 'Faiz-e-Aam': "Shah Abdul Aziz says that it is permissible to keep the Shajrah at the head side of the deceased in his grave. "

Translator's Note: All the evidence presented in this book by Aala Hazrat (radi Allahu anhu) is sufficient for any person to understand that it is totally permissible to write blessed inscriptions on the Kaffan and to keep Ahadnaama in the Kaffan and to place the Shajrah Shareef in the grave. May Almighty Allah bless us with understanding of the Deen. Aameen.