

APPENDIX: III

AHKAMUL JANAZA

(Janaza Regulations)

39:42 – It is Allah that takes the souls (of men) at **death**: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect. 4306 3407 4308 4309.

4306 The mystery of life and death, sleep and dreams, is a fascinating enigma, of which the solution is Perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctrine is laid down here in a few words. In death we surrender our physical life, but our soul does not die; it goes back to a plane of existence in which it is more conscious of the realities of the spiritual world: “Allah takes the soul”. (39.42).

4:97 – When angels take the souls of those who **die** in sin against their souls they **say**: “In **what (plight) were ye?** They **reply**: “**Weak** and oppressed were we in the earth.” They say: **Was not the earth of Allah** spacious enough for you to move yourselves **away** (from evil)?” Such men will find their abode in Hell what an evil refuge! 615.

22:66 – It is He Who gave you life will cause you to die and will again give you life: **truly man is a most ungrateful creature!**

2:174 – Those who conceal Allah’s revelations in the Book and purchase for them a miserable profit they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection nor purify them; grievous will be their penalty. 175

2:176 – (Their doom is) because Allah sent down the Book in truth but those **who seek causes of dispute in the Book are in a schism far (from the purpose).** 176

30:30 – **So set thou thy face steadily and truly to the Faith:** (Establish) Allah’s handiwork according to the pattern on which He has made mankind: **no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.** 3540 3541 3542

3541. As turned out from the creative hand of Allah, **man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about his own position in the Universe and about Allah’s goodness, wisdom, and power.** That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desire, **and false teaching.** This may make him **pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow - men and the pure worship of the One True God.** The problem before the Prophets is to cure this crookedness, and to restore human nature to what it should be under the Will of Allah. (30.30).

30:32 **Those who split up their Religion and become (mere) Sects each party rejoicing in that which is with itself!** 3544

3544.A good description of self - satisfied sectarianism as against real Religion. See n. 3542 above. (30.32)

It has been narrated by Abu Huraira in the Hadith Books (At Tirmidhi, Ibn Majah and Abu Da’ud), that the Prophet (Sal) said: ”The Jews and the Christians divided into seventy one or seventy two religious sects, and this nation will be divided into **seventy three religious sects**, - all in Hell **except one**, and that one is on which I and my companions are today, i.e. following the **Qur’an and the Prophet’s Sunnah (legal way, orders, acts of worship, statements etc.)** (Noble Quran-V 30:32)

Sunan of Abu-Dawood
Hadith 4579 Narrated by
Abu Hurayrah

The Prophet (peace be upon him) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.

Al-Tirmidhi Hadith
Hadith 171 Narrated by
Abdullah ibn Amr.

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) evils which befell the people of Isra'il, so much so that if there was one amongst them who openly committed **fornication with his mother there will be among my Ummah one who will do that**, and if the people of Isra'il were fragmented into seventy-two sects **my Ummah will be fragmented into seventy - three sects. All of them will be in Hell Fire** except one sect. They (the companions) said: Allah's Messenger, which is that? Whereupon he said: It is one to which I and my companions belong.

Transmitted by Tirmidhi.

74:41—And (ask) of the Sinners:

74:42—"What led you into Hell-Fire?"

74:43—They will say: "We were not of those who prayed;"

74:45—"But we used **to talk vanities with vain talkers.**"

74:49— Then what is the matter with them that they turn away from admonition? 5805

74:50— As if they were affrighted asses

74:51—**Fleeing** from a lion!

75:32—But on the contrary He **rejected Truth and turned away!**.

5826. His indictment in this and the succeeding verse consists of four counts: (1) he neglected prayer; (2) he neglected charity; (3) he **rejected** Truth; and (4) he turned away. In lxxiv. 43 - 46, the four counts are (1) neglecting prayer; (2) neglecting charity; (3) **talking vanities**; (4) denying the Day of Judgement; see n.5803, Nos. (1) and (2) are identical in both places, and Nos. (3) and (4) **are analogous. Rejecting the truth is equivalent to talking vanities and making an alliance with falsehoods.** Denying the Day of Judgment means behaving as if no account was to be given of our actions, i.e. turning always from right conduct. An additional touch is found here in verse 33. See next note. (75.31)

75:34— Woe to thee (O man!) yea woe!

75:35—Again woe to thee (O man!) yea woe!

28:41—And We made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.

3374 **Power and patronage** may be lauded by sycophants and selfish place-hunters; but when they are misused, and when their exposure causes their fall, they suffer ignominy even in this life. If they manage to escape exposure while alive, it often happens that they are found out after their death, **and the curses of many generations follow those whose oppressions and wrong-doing spoiled the fair face of Allah's earth.** But even this is nothing to the true Punishment that will come in the Hereafter. There, true values will be restored, and some of the highest and mightiest will be in the lowest depths of degradation. (28.42)

30:29 Nay the wrong - doers (merely) follow their **own lusts** being devoid of knowledge. **But who will guide those whom Allah leaves astray? To them there will be no helpers. 3539**

3539 The wrong-doers those who deliberately reject Allah's guidance and break Allah's Law-have put themselves out of the region of Allah's mercy. **In this they have put themselves outside the pale of the knowledge of what is for their own good.** In such a case they must suffer the consequences of the personal responsibility which flows from the grant of a limited free - will. **Who can then guide them or help them? (30.29)**

(THEIR OWN LUSTS:)

Some of the present day practices – (with Firdouse in mind) are :-

- 1). By publication in the newspapers by “Appreciations” and ending by saying” “May Allah grant Jennathul Firdhouse”
- 2). By the publications of “In Memoriam” notices, seeking Allah to grant Jennathul Firdhouse.
- 3). By the publication of “Death Anniversaries, “Death Remembrance of 1st year 2nd year and so on” (**with photographs**)
- 4). By photographing and video filming the Janaza, (funeral procession, burial etc) probably to exhibit and gain blessings,
- 5). By placing the telephone receiver (for the Janaza to hear!) of the blessings of children or friends abroad,
- 6). By vowing that one's funeral arrangements should not be carried out by a certain Alim due to minor religious practices – (wrongly disputed by the deceased and thereby carry this rivalry – to the grave!)
- 7). By reciting **Asmahul Husman, Surah Ihlal, Ghousul Waraya, Burudha, Halara – (by groups transported from place to place, Long Duwas, Dhikr etc.**
- 8). By inviting the public to view the body even in the mosque – by opening the shroud and calling upon the people lined up for prayer saying, “Now those who have not seen, come and view the body” – before or after the Janaza prayer – probably with the idea of getting their blessings! Etc. Etc.
- 9). Recital of Talkeen – after burial - squatting by the head side of the grave (this is Mustahab – a weak hadith (Laef) amounts to an innovation according to Imam izziban Abdusalamai (Rah). They should supplicate for the forgiveness of the deceased.
- 10). By the recital of Kaththams – after 3 days, 7th day, 15th day, 20th day, 40th day, 60th day, 100th day, annually etc.
- 11). By giving wide publicity over the T.V., Radio, Newspapers, Notices, Telephone Messages, through special Messengers etc., to ensure a large gathering at the Funerals by incurring heavy expenses (See 17:26 & 17.27 & Notes below) – probably to put up a show of popularity of the deceased and his family, whereas some of them don't even attend the Janaza Prayers and stay outside the mosque chatting worldly affairs! (See Fiqh us Sunnah 4.20) invitation to mourning – below etc.

(PRINCIPLES OR PROPHET'S TRADITIONS ?)

Sahih Al-Bukhari Hadith
Hadith 4.803 Narrated by
Hudhaifa bin Al Yaman

The people used to ask Allah's Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, “O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good? He said, “Yes.” I asked, “Will there be good after that evil?” He said, “Yes, but it would be tainted with Dakhan (i.e. Little evil).” I asked, “What will its Dakhan be?” He said, “**There will be some people who will lead (people) according to principles other than my tradition.** You will see their actions and disapprove of them” I said, “Will there be any evil after that good? He said, “Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them).” I said, “O Allah's Apostle! Describe those people to us.” He said, “They will belong to us and speak our language.” I asked, “**What do you order me to do if such a thing should take place in my life?**” He said, “Adhere to the group of Muslims and their Chief.” I asked, “**If there is neither a group (of Muslims) nor a chief (what shall I do)?** He said “ **Keep away from all those different sects, even if you had to**

bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.”

WHAT IS BID’AH OR INNOVATION?

“All novel acts are an innovation and every innovation is error.”
Introducing something new to religion – is EVIL.

Fiqh-us-Sunnah

Fiqh 4.82

Sitting for Condolences

The sunnah concerning this is that one should not offer condolences to the bereaved family and leave .Neither the consoler nor the consoled should sit down . This is the lesson we learn from the example of our righteous predecessors. Ash —Shafii in his A l Umm said, “ I dislike gathering in groups together to give condolences even if those gathered do not cry. Such a **gathering revives sorrow and adds to the grief and burden of the bereaved family.** An-Nawawi said, “Ash-Shafi’i and his companions **disliked sitting for condolences, whereby members of the family stay in their homes to receive anyone coming to give their condolences.** Instead, they should go about their usual tasks and needs. This applies both to men and women. Al-Muhamili states this explicitly and transmits it in reference to a text from **Ash-Shafi’i.** This is makruh tanzih (Makruh tanzih signifies something which is undesirable yet is closer to the lawful) unless it is coupled with some other innovation. If it is accompanied with another forbidden innovation (bid’ah), as is generally the case, then it is regarded as one of the strongly forbidden acts. All such acts are an innovation, and as a sound hadith says, **“All novel acts are an innovation and every innovation is error.”**

Ahmad and many other Hanafi scholars also hold this opinion. Early Hanafi scholars, however, held the view that there is nothing wrong in holding a gathering at places other than mosques for three days of condolence, so long as one does nothing prohibited. The practices of some people nowadays, such as **gathering for condolences, setting up tents, spreading carpets, and incurring a lot of expenses** out of arrogance and **show off** are all **despicable innovations** that are forbidden and must be avoided, especially when most of these acts are contradictory to the teachings of the Qur’an and sunnah and are vestiges of **pre - Islamic customs of Jahiliyyah.** Some of these innovations are **reciting the Qur’an** in a melodic fashion and disregarding the rules of proper recitation, or not keeping silent when listening to the Qur’an or indulging in smoking or such other activities. And this is not all. **Some of these slaves of their desires indulge in extreme innovation. They are not satisfied with the days originally prescribed by Islam, but designate Wednesday as the day to renew these abominations** and to indulge in these innovations. They **celebrate the anniversary of death on the first day and observe remembrance on the second day, and do other such other things without any justification by either text or reason.**

Sunan of Abu-Dawood

Hadith 4515 Narrated by
Ali ibn Abu Talib

.....If anyone introduces an innovation or gives shelter to a man who introduces an innovation (in religion), he is cursed by Allah, by His angels, and by all the people. Musaddad said: Ibn AbuUruban’s version has: He took out a document.

Sunan of Abu-Dawood

Hadith 4590 Narrated by
Irbad ibn Sariyah

.....One day the Apostle of Allah (peace is upon him) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Apostle of Allah! It seems as if it was a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who

live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

Sunan of Abu-Dawood

Hadith 538 Narrated by
Abdullah ibn Umar

Mujahid reported: I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer (after the adhan had been called).He said: Go out with us (from this mosque) because this is an innovation (in religion).

Al-Trimidhi Hadith

Hadith 188 Narrated by
Hassan ibn Atiyyah

No one ever made an innovation in their religion but Allah withdrew the equal portion from their Sunnah and He would not restore it to them till the Day of Resurrection.

Transmitted by Darimi.

Al-Tirmidhi Hadith

Hadith 168 Narrated by
Bilal ibn Harith al-Muzani

Allah's Messenger (peace is upon him) said: He who revived a Sunnah out of my Sunan, which has died after me, for him is the reward like the reward of those who acted upon it, without any decrease in that reward. He who introduced some evil innovation which Allah and His Messenger did not approve has (a burden of sin upon him) like the sins of one who acted according to it, without their sins being mitigated thereby in the least.

Sahih Al-Bukhari Hadith

Hadith 9.391 Narrated by
Abu Huraira

The Prophet said, 'leave me as I leave you for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.'

After washing, should anything be recited, by surrounding the deceased?

The most important function after washing the janaza – is the shrouding and carrying the janaza for burial. Reciting anything or lamenting around the dead is not permissible in **Islam** as it is an innovation (**Bidaat**) in **Islam**.

Even though this is an innovation (Bidaat), there are some group leaders, few heads of Institutions and Associations, some Moulavis, Muazzins of certain mosques, etc., through arrogance, selfishness, or through ignorance, are trying possibly to assert themselves, by contravening these simple rules by organizing themselves into groups, encircling the janaza and reciting Asmahul Husna, Surah Ihlas, Ghousul Waraya, Burudha, Halara, long Supplications (Duwas) Dhikr etc., etc., and thereby **delay** the burial of the janaza! **At** the same time, there is another group outside the house of the deceased, helplessly grumbling over these innovations. They are of course adhering to – **Q - 6:68 – “When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme.....”** (Note: 891 - Cf.iv. 140 **If in any gathering truth is ridiculed, we must not sit in**

such company. If we find ourselves in it, as soon as we realize it, we must show our disapproval by leaving. (6.68)

Here, we see clearly, disunity, discord, dispute, dissensions and divisions in our society.! Probably those who participate and organize such rituals, feel that they are on the Right Path, but certainly they are not!

WHAT SHOULD BE DONE:

Fiqh-us-Sunnah

Fiqh 4.16

What should be Done When Someone Dies

It is sunnah to do the following when a person dies;

1. Advise the dying person to say: “La ilaha illa-Allah” (there is no god but Allah). It is narrated on the authority of Abu Sa’id al-Khudri that the Prophet, peace be upon him, said: “Prompt your dying people to say: ‘La ilaha illa-Allah’ “. (Muslim, Abu Daw’ud, Tirmidhi) Another report on the authority of Mu’adh ibn Jabal states that the Messenger of Allah, peace be upon him, said: “He whose last words are “La ilaha illa-Allah’ shall enter Paradise.” (Narrated by Abu Daw’ud; Al-Hakim considers it a sound hadith).

This prompting (talqin) is necessary only when the dying person is unable to utter the shahadah (La ilaha illa-Allah..). If such a person is able to utter these words then there is no need for prompting, but he should rather be advised to do so. Such advice is useful in cases of persons who are in possession of their faculties of reason and speech. If one is already mentally impaired such advice cannot be of benefit. But one who is unable to speak might say these words in his heart. The scholars are of the opinion that no pressure should be put on the dying person. So one should not say to him “ Say, ‘La ilaha ill-lallah’, “lest he should become annoyed and utter something improper. One may say the shahadah, however, in such a way that the dying person might be able to hear it and repeat it. If he utters it once, he should not be asked to repeat it unless he says some words after it. In such a case he should be asked to repeat shahadah at ensure that it be his last utterance.

Most scholars are of the opinion that one attending a dying person may repeat only the words: “La ilaha ill-lallah,” according to the apparent meaning of the hadith. Others are of the opinion that the dying person should be prompted to utter the two testimonies (that is, “I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger”). The purpose is to remind him of the Oneness of Allah, which includes both of the two testimonies.

2. Lay the dying person so that the qibla is on his right side. To this effect it is recorded that Abu Qatadah said: Upon arrival in Madinah, the Prophet, peace be upon him, enquired about a person called al-Bara ibn Ma’rur. The people told the Prophet, peace is upon him that he had died, and had willed one-third of his property to the Prophet, peace be upon him, and that his face be turned toward the Ka’bah at the time of his death. Hearing this, the Prophet, peace is upon him, said: ‘He has been true to his innate nature. I return the one-third of his property to his children. ‘Then the Prophet, peace is upon him, left and offered a prayer for him and prayed, saying: ‘O Allah! Forgive him, have mercy on him, and cause him to enter Your Paradise. Indeed, You have accepted this prayer’.” (Narrated by Al-Baihaqi and Al-Hakim, who observes: “I know of no hadith, other than this one, with regard to turning the face of dying persons toward Ka’bah.”)

Ahmad reported that Fatimah, the daughter of the Prophet, peace be upon him, at the time of her death, turned toward the Ka’bah and placed her right hand under her head. This is the sleeping position recommended by the Prophet, peace is upon him, and in a grave, and a dead body should also be placed in the same position. A report recorded from Ash-Shafi’i: The body of the deceased should be laid flat on his back with his feet toward the Ka’bah, and his face raised a little, facing it. The majority of scholars, however favors the first position and holds it to be preferable.

3. Recite Surah YaSin from the Qur'an, **(Surah 36 of the Qur'an)** This is reported by Ahmad, Abu Daw'ud, Nasa'i, Al-Hakima, and Ibn Hibban, and the last two of them grade it as a sound hadith. They report also on the authority of M'aqil ibn Yasar that the Prophet, peace be upon him, said: "Ya Sin is the heart of the Qur'an. Whoever recites it seeking the pleasure of Allah and the hereafter will receive Allah's forgiveness. So recite it to your deal." **(Ibn al-Qattan considers this hadith weak and manifests some confusion, doubt, and even ignorance about some of its narrators Ad-Daral-Qutni is reported to have said: "In the chain of narrators of this hadith there is confusion. Its text is obscure and is not correct.")**

Ibn Hibban observes: This hadith refers to the **recitation of Ya Sin for those on the eve of death and not for those already dead**. This interpretation is supported by Ahmad, who recorded in his *Al-Musnad* that Safwan states: **"The most eminent scholars say: 'The recitation of Surah Ya Sin at the time of a person's death makes death easy for him'.** "The compiler of *Musnad al-Firdaus* attributes this hadith to Abu ad-Darda and Abu Dharr. They both narrated: "The Prophet, peace is upon him, said: 'If any person is on his deathbed and Ya Sin is recited to him, **Allah makes his suffering easier**

4. Close the eyes of the deceased. It is narrated by Muslim that the Prophet, peace be upon him, went to visit Abu Salmaha. He saw that his eyes were wide open and blank with the stare of death. So the Prophet, peace be upon him, closed his eyes and said: **"Verily, when a soul is seized, the eyesight follows it."**
5. Cover the deceased: 'Aishah said: "When the Messenger of Allah died, he was covered with a piece of cloth that had some designs on it." This is reported by Bukhari and Muslim. The objective here is clearly to safeguard the respect and dignity of the deceased in death against prying eyes and against the exposure of his or her body to the idle curiosity of those looking for changes in its physical condition and features.

There is a consensus among scholars regarding the permissibility of **kissing** a dead person. The Prophet, peace is upon him, kissed "Uthman ibn Maz'un after his death. Similarly, when the Prophet died, Abu Bakr leaned over him and kissed him between his eyes saying: "O my Prophet! O my best friend!"

5. Prepare the body for burial without delay, as soon as death is confirmed (by specialists i.e., a qualified physician or the like).

The guardian of the deceased should wash, wrap, and arrange for the burial of the body soon after the funeral prayer for the deceased, because the body might deteriorate if burial is delayed. This is based on a report, recorded by Abu Daw'ud from Al-Husayn ibn Wujuh that when Taalhah ibn aal-Bara fell ill, the Prophet, peace upon him, said: "I see that Talhah is on the verge of death. Inform me about him (when he passes away) and **make immediate preparations for his burial, for a Muslim's remains should not be left long with his family after his death.**"

The burial may be delayed only for the guardian, provided no physical deterioration in the condition of the body is feared from such delay. Ahmad and Tirmidhi report on the authority of Ali ibn Abu Talib that the Prophet, peace be upon him, said: "O Ali, never delay three things: prayer when its time approaches, the funeral when death is confirmed, and marrying a widow or a divorcee when a suitable match is found for her".

7. Settle the debt of the deceased. Ahmad, Ibn Majah, and Tirmidhi have recorded a hadith on the authority of Abu Hurairah that the Messenger of Allah said: "A believer's soul remains in suspense until all his debts are paid off." Tirmidhi considers this a sound hadith.

This means that the judgement regarding a soul's salvation or perdition or its entry into Paradise is held in abeyance until its debts are fully paid off and settled. This applies to a person who leaves some property upon his death. His debt should be paid out of the property that he leaves behind. In the case of a person who dies in debt which he sincerely intended to pay, but has no property (nor leaves any behind to pay his debt), according to a confirmed report, his debt will be settled by Allah, the Exalted. Concerning a person who dies in debt with sufficient means to pay it and was willing to do so, but his heirs do not pay it, Bukhari records on the authority of Abu Hurayrah that the Prophet, peace be upon him, said: "If anyone takes other people's money with the intention to repay it and then he or she should die without settling the debt, Allah will pay the debt on his behalf. And if anyone takes money or property (of others) with the intention of destroying it, Allah will destroy him".

A hadith recorded by Ahmad, Abu Nu'aym, Al-Bazzar, and At-Tabarani from the Prophet, peace be upon him, says: "The debtor will be summoned before Allah on the Day of Judgement. Then Allah will ask him: 'O Son of Adam! **Why** did you incur debt and infringe on others' rights?' The man would reply: 'My Lord! You know I took it, but I neither abused nor lost it. It **was** stolen or burnt in a fire or lost its value.' Allah, the Almighty and Exalted, will say: "**My** slave has told the truth, and I am more entitled (than anyone else) to settle his debt. Then Allah will issue a command and something will be placed on his scales causing his good deeds to outweigh his bad ones. And so, by Allah's Grace, he will enter Paradise'."

The Prophet, peace be upon him, did not perform funeral prayers for those who had died in debt. **When, however**, Allah the Almighty, granted him certain lands as a result of conquests, and the community's wealth increased, he offered funeral prayer for them and settled their debts.

Bukhari reports that the Messenger of Allah, peace be upon him, said: "I am nearer to the believers than their own selves. So if someone dies leaving behind debt, but no wherewithal to settle it, we shall pay his debt, and if someone dies and leaves some estate behind him, it is for his heirs (to pay his debt)."

This hadith shows that the debt of a deceased Muslim may be paid from the public exchequer out of the zakah funds specified as the portion for the people in debt. This is one of the prescribed categories of zakah recipients. Death by itself does not annul one's debt or other responsibilities to the living.

Al-Muwatta Hadith

Hadith 16.58

Burial in General

Yahya related to me from Malik from Nafi that Abu Hurayra said, "**Make** your funerals speedy, **for** it is only good that you are advancing him towards, or evil that you are taking off your necks."

Fiqh-us-Sunnah

Fiqh 4.29

Washing a Dead Body

The entire body must be washed with water, at least once, regardless of whether the deceased is a male and needed a ritual bath, or a female was menstruating at the time (of her death). It is recommended that the body be placed on an elevated surface i.e., a table or a board. It then should be stripped of clothes, but his '**awra** (private parts) should be covered. (Ash-Shafi'i says that it is better to wash the body of the deceased wearing a shirt, if it is thin enough to let water reach the body. The Prophet, peace be upon him, was washed this way, but it was done only in his case. The common practice has been to cover the '**awra** and was the body) At the washing, only people whose presence is needed may stay.

The washer, male or female, must be a trustworthy and pious person who will not broadcast what he or she might see except what is good

Ibn Majah reports that the Prophet, peace be upon him, said: "Trustworthy persons should wash your dead." A washer must utter his or her intention to wash the body of a specific person. **Then he should begin by lightly pressing the stomach of the deceased so as to expel, if possible, any remnants from it, and then wash the body of all impurities.** The washer should use a wash cloth or wrap his or her hand with it, because touching the private parts of the dead is haram (forbidden). **Then he or she should wash the deceased as in wudu (ablution) for the salah (obligatory prayers).** The Prophet, peace is upon him, is reported to have said: "**Begin** washing the dead by washing organs on the right, **and those parts that are washed in ablution.**" This is in order to crystallize the mark of the believer's parts of the body always washed during wudu **that will shine forth brightly** on the Day of Judgement. Then beginning from its right side, the body should **be washed with soap and water, three times. If soap is not available, then washing with ordinary water will suffice.** If the washer feels that three washes are not enough to cleanse the body properly, then he may wash it five or seven times. According to a sahih hadith, the Prophet, peace is upon him, said: "Wash the dead body and odd number of times that is, three, five, or seven, or more if you feel it is necessary." (Ibn Abd al-Barr observes: "I know

about no one who recommended more than seven washes.” Ahmad and Ibn al-Mundhir disliked to exceed beyond seven).

Ibn al-Mundhir said: “The Prophet instructed the female washers to wash the dead body more than seven times in case they felt it was necessary to do so, but it must be an odd number of times. If the deceased is a female, then her hair should be loosened, washed, redone, and placed behind her back. According to a hadith narrated by Umm ‘Atiyyah the hair of the Prophet’s daughter was done in three plaits. I asked: ‘Did they loosen her hair and then redo them in three braids?’ She said: “Yes’.” Muslim reports this in these words: “We braided her hair in three braids, on both sides and in front (of her).” In his Sahih, Ibn Hibban says: “They did so in compliance with the order of the Prophet: ‘Do her hair in three plaits’.”

After having washed the body, it should be dried with a clean cloth lest the shroud should get wet. Then some perfume should be applied to it. The Prophet, peace is upon him, said: “When you apply perfume (to the dead), apply it an odd number of times after washing it.” This is reported by AlBaihaqi, Al-Hakim and Ibn Hibban, of whom the last two consider it a sound hadith.

Abu Wa’il said: “Ali had some musk, and he requested that it be applied to his body upon his death. This was of what was left from the perfume used on the body of the Prophet upon his death.”

The majority of scholars are of the opinion that clipping a deceased’s fingernails, trimming his mustache, shaving the hair under his arms or from his private parts is makruh (disliked). Ibn Hazm, however, considers it permissible.

The scholars are agreed that the body of the deceased be rewashed if the stomach excrete something (i.e. urine or stool) after it had been washed and prior to being shrouded. They differ, however, whether in such a case the entire body should be rewashed. Some hold that the body must be washed again in such a case. Others are of the opinion that there is no need to wash the whole body again, while still others hold that at least wudu (ablution) must be repeated in such a case. Some others hold that in such a case the entire washing must be repeated.

The opinions of most scholars concerning washing of the dead are based on the hadith transmitted by the group on the authority of Umm ‘Atiyyah who said: “The Prophet came to our house when his daughter died, and said: ‘Wash her three times, five times, or more than that if you consider it necessary, with water and sidr (lotus tree leaves), and after the last wash apply some camphor to the body, and inform me after you have done so.’ So when we finished washing we informed him. He gave us a cloth that he wore around his waist, and told us to wrap her in it as a first sheet of shroud.”

The reason for using camphor, as mentioned by some scholars, is its pleasant smell, since burial is a time when angels are present. Besides, it is cool and has a soothing effect, especially when the body stiffens, and helps keep various insects away from the body, thus preventing its early decomposition. In case camphor is not available, any other substance that has these or some of these properties may be used instead.

Sahih Al-Bukhari Hadith
Hadith 2.462 Narrated by
Abu Said Al Khudri

Allah’s Apostle said, “When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is **a righteous person he says, ‘Take me ahead,**’ and if he is not a righteous one then he says, ‘Woe to it (me)! Where are you taking it (me)?’ And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious.”

SahihAl-Bukhari Hadith
Hadith 2.402 Narrated by

Abu Said Al Khudri

The Prophet said, “When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was **pious then it will say, ‘Present me quickly’**, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is heard by everything except mankind and if he heard it he would fall unconscious.”

79:1 – By the (angels) who **tear out** (the souls or the wicked) with violence ; 5916 5917

79:2 – By those who **gently draw out** (the souls of the blessed); 5918

5917 The first point, referred to in this verse, is that the souls of the wicked are loath to part with their material body at death, but their will not count: their souls will be release from the grosser incidents of bodily sense. To them the approach of Judgment will be welcome. (79.1).

Hadith Qudsi

Hadith Qudsi 26

Truly of those devoted to Me the one I most favor is a believer who is of meager means and much given to prayer, who has been particular in the worship of his Lord and has obeyed Him inwardly, who was obscure among people and not pointed out, and whose sustenance was just sufficient to provide for him yet he bore this patiently. Then the Prophet (pbuh) rapped his hand and said: **Death will have come early to Him, his mourners will have been few, his estate scant.**

Fiqh-us-Sunnah

Fiqh 4.86

The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

1

There is consensus that a deceased person **benefits from all good deeds for which he or she in his or her life might have been a cause**. Abu Hurairah reported, “The Prophet, peace is upon him, said, ‘When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him’.” (Muslim, and the Sunan) Also Abu Hurairah reported, “The Prophet, peace be upon him, said, ‘The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur’an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.’ (Ibn Majah).

Fiqh-us-Sunnah

Fiqh 4.88a

The best Present for the Deceased

Ibn al-Qayyim said, “The best present for the deceased is an act that is most beneficial to people, for example, freeing a slave. Thus a sadaqah giving in charity is better than fasting on behalf of the deceased. The best charity is to give people a drink of water.” This applies to a place where water is scarce. Otherwise, giving someone a drink of water from a river or a canal would not be better than feeding hungry that need food. **Likewise, supplication and asking forgiveness for the deceased is beneficial to the deceased, especially when the supplicant is sincere, earnest, and humble in his**

supplication. Such a supplication is better than charity, just as regular prayer (salah) is better than the funeral prayer and than supplicating for the deceased by his grave.

In general, the best gift to send the deceased is freeing a slave, giving in charity, asking forgiveness for him or her, and making the Hajj (pilgrimage) on his behalf.

Fiqh-us-Sunnah

Fiqh 4.40a

Supplication for the Deceased

This is a basic element of funeral prayer according to the consensus of juristic opinion. The Prophet, peace is upon him, said: “When you offer for a deceased person, pray sincerely for him to Allah.” This is reported by Abu Daw’ud, Al-Baihaqi and Ibn Hibban, who said it is a sound hadith.

For this purpose any supplication, even a brief one, may be used. It is recommended, however, to use one of the following supplications reported from the Prophet, peace be upon him:

1. Abu Hurairah said: The Prophet, peace be upon him, prayed in one of the funeral prayers: Allahumma anta Rubbuha wa anta khalaqtaha wa anta razaqtaha wa anat hadayataha lil Islam wa anta qabadata ruha-ha wa anta alamu bisirriha wa ‘alaniyathiha. Ji’nashufala – hafaghfir laha zanbaha “O Allah! You are her Sustainer, You are her Creator, You provided her with sustenance, guided her to Islam, caused her to die, and You best know her secret and public life. We plead to You on her behalf to forgive her sins.”
2. Wa’ilah ibn al-Asqa reported: “The Prophet, peace be upon him, led us in a funeral prayer for a man from among the Muslims. I heard him saying: Allalhumma inna fulana ibna fulan fi dhimatika wa habla jawaraka, fa-qihu min fitnatal qabri wa adhabin nar wa anta ahlal wafa’ wal haq, allhumma faghfirlahu war-ramhu fa innaka antal ghaforur Raheem. ‘O Allah! So-and-so, son of so-and so, is under Your protection and mercy, so protect him from the trial of the grave and the torture of Hell Fire. You are the Most Merciful, Most Forgiving’.” Narrated by Ahmad and abu daw’ud
3. ‘Awf ibn Malik reported: “I heard the Prophet, peace be upon him, while offering a funeral prayer, say:Allahumma-ghfir lahu war-rhamhu wa’fu anhu wa’afahu wa akrim nuzulahu wa wassi’ mudkhalahu waghshihu bima’ind wa thalj wa barad wa naji minal khataya kama yunagi athaubudanas minad danas wa abdilhu daran khairan min darihi wa ahlal khairan min ahlihi wa zaujan khairan min zaujihi wa qih fitnatal qabr wa adhabannar. ‘O Allah ! Forgive him, have mercy on him, heal him, be generous to him, cause his entrance to be wide and comfortable, wash him with the most pure and clean water, and purify him from sins as a white garment is washed clean of dirt, Give him in exchange a home better than his home (on earth) and a family better than his family, and protect him from the trial of the grave and the torture of Hell Fire.’ “This is narrated by Muslim.
4. It is reported from Abu Hurairah that the Prophet, peace be upon him, offered a funeral and said: Allahummaghfir lihayatina wa mayatina wa saghirina wa kahirina wa dhakirina wa unthana. Allahumma man ahyatahu minna fa-ahyahu ‘alal Islam wa man tawafthu minna fa-tawafthu ‘ala iman. Allahumma la tahrimna ajrahu wa la tudalana ba’dahu. “O Allah! Forgive our living, our young, our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whosoever among us You keep to live, make him to live in Islam, and whomsoever you cause to die, let him die in faith . O Allah !Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him. “This is narrated by Ahmad and the other Sunan books. (Authentic canonical collections of hadith)

If the deceased is a child, then it is desirable to pray: Allahumma ‘ij’alhu lana salafan wa dhukhran.’O Allah! Make him our forerunner and make him (a means of) reward for us and a treasure. “Bukhari and Al-Baihaqi report it from al-Hasan. Nawawi said: “If the deceased is a child, a boy or a girl, one should say what is reported in the hadith, namely, “O Allah ! Forgive our living, our dead,.....” and add the words: Allahumma ‘ij’alhu faratan li-abwaihi wasalafan wadhukhran wa izatan wa i’tibaran wa shafi an wa thaqi bihi mawazinahumma wa afrighas sabra’ala qulubihima wa lataftin角度mma ba’dahu wa la tuharim-humma ajrahu. “O Allah, make him (or her) for his parents a forerunner, a treasure and an admonition, an honor, an intercessor, and cause him (or her) to make their scales of good deeds heavier (on the day of judgement). O Allah ! Grant them patience, and O Allah! Do not put them to trial after him (or her) nor deprive them of his (or –her) reward.”

Fiqh- us- Sunnah

Fiqh 4.20

Informing the Deceased’s Family and Friends

The scholars consider it desirable that the deceased’s family, friends, and other good people be informed about his death, so that they may share in the reward of participating in his funeral. It is reported in Sihah Sittah on the authority of Abu Hurairah that the

Prophet, peace be upon him, informed his companions about the death of Negus (Najashi), the King of Abyssinia, the day that he passed away. And then the Prophet, peace be upon him, led them to the prayer ground where he lined them up and offered funeral prayer (for him) with four takbirs.

Ahmad and Bukhari narrate from Anas that the Prophet, peace be upon him, informed the people about the death of his companions, Zaid, J'afar, and Ibn Rawahah, commanders of the Muslim army in the Battle of Mu'tah, before they received any news from the battlefield. Tirmidhi observes that there is no harm in informing the family and close relations of the deceased person about his death. Al-Baihaqi says he was told that Malik ibn Anas's **disliked announcing someone's death at the gates of the mosque**, but found nothing wrong with going around inside the mosque to the various group of students there and informing them of someone's death,

A report, recorded by Ahmed and Tirmidhi on the authority of Hudhaifah, says that Hudhaifah said: **"when I pass away, let no one vex me, for I am afraid (my death will be announced) and it may be regarded (as an invitation to) mourning. And I heard that Prophet, peace be upon him. Forbade announcing the death of a person as an invitation to mourning.** This refers to a practice of the pre-Islamic period, in those days when a noble died they would send a horseman to various tribes to inform them about his death saying: The people are devastated on account of the death of so and so. 'Such an announcement was (always) accompanied by crying and weeping.'

Sahih Al-Bukhari Hadith

Hadith 2.398

Narrated by

Jabir bin Abdullah A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, "O Allah's Apostle! This is the funeral procession of a Jew." He said. Whenever you see a funeral procession, you should stand up."

Hadith Sahih Al-Bukhari

Hadith 2.332

Narrated by

Abu Huraira

I heard Allah's Apostle saying, 'The right of a Muslim on the Muslims are to follow the funeral processions, to accept invitation and to reply the sneezer (see Hadith No 331).

Fiqh 4.54a

Certain etiquette is recommended while walking in a funeral procession or carrying or carrying a coffin:

1. Carrying a coffin and accompanying it to the graveyard is recommended. According to the sunnah it is preferable to go all around the coffin while carrying it Ibn Majah, Al-Baihaq, and Abu Daw'ud At-Tayalisi report that Ibn Mas'ud said: "If one walks in a funeral procession and carries the coffin, one should do so from all the sides of the coffin, for this is a sunnah of Prophet, peace be upon him. "But this is an optional. Abu Sa'id reported that the Prophet, peace be upon him, said: "Visit the sick, and follow the funeral procession, for it will (help) remind you of the Hereafter. "This was narrated by Ahmad with a sound chain of narrators.
2. A funeral procession must proceed at a fast pace. The group reported on the authority of Abu Hurairah that the Prophet, peace be upon him, said: "Walk briskly while carrying a coffin, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks. "Ahmad Nasai'i and others reported that Abu Bakrah said: "If you had seen us following a funeral procession along with the Prophet peace be upon him, you would have thought that we were jogging. "Bukhari reported in his book on History that, when Sa'd ibn Mua'dh died, the Prophet, peace be upon him, walked at such a fast pace behind his funeral that our shoes came apart."The author said: "In short, it is preferable to walk fast in a funeral, but this should not harm or affect the coffin or put to hardship those carrying the coffin or following it, because that would defeat the Islamic goal of promoting hygiene and avoiding placing undue hardship on other Muslims. " This hadith means that people should not delay the burial, because such a delay is often the result of arrogance and vanity.
3. One may walk in front of the funeral, behind it, to its right side, or left side, or close to it. There is a difference of opinion among the scholars on this point. The majority of the scholars hold that walking in front of the funeral is preferable, for the Prophet, peace be upon him, Abu Bakr, and 'Umar used to walk in front of it, as narrated by Ahmad, and compilers of Sunan.

The Hanafi school holds that walking behind a funeral is preferable, as is indicated from the words of the Prophet, peace be upon him, concerning following a funeral.

Anas ibn Malik is of the opinion that one may walk anywhere in a funeral procession, as mentioned above in the hadith of the Prophet, peace be upon him: "A rider should ride behind the funeral, whereas one on foot may walk behind it, or in front of it, or to its right side or left side, or close to it. "Apparently there is no hard or fast rule in this regard, and the difference of opinion in this regard is quite legitimate.

Abdur Rahman ibn Abza reported that Abu Bakr and 'Umar used to walk in front of a funeral, wholesale walked behind it. When told that Abu Bakr and 'Umar were walking in front of the funeral,

‘Ali remarked: “They both Know that walking behind a funeral is better than walking in front of it, just as the prayer of a person in congregation (jama’ah) is better than the prayer of one offering it alone. But Abu Bakr and ‘Umar did so in order to make it easy for other. “This was narrated by Al-Baihaqi and Ibn Abu Shaibah. Al-Hafiz said its chain of authorities is sound.

Riding behind the funeral, without a valid excuse, is disliked in the opinion of the majority of scholars. Doing so after the burial, is not disliked, however, and is quite acceptable, as indicated by a hadith narrated by Thawban, which says that the Prophet, peace be upon him was brought a mount to ride during a funeral, but he declined. But when he returned after the burial and was offered a mount, he rode on it. They asked him about this (why he declined to mount during the funeral procession) and he replied: “verily, the angels were walking with the funeral, so I did not like to ride while the angels were walking. But the angels left, I rode the mount. “This was narrated by Abu Daw’ud Al-Baihaqi, and Al-Hakim, who said this hadith is sound according to the criterion of Muslim and Bukhari. Tirmidhi narrated that the Prophet, peace be upon him, walked with the funeral of Ibn Ad-Dahdah, but on his way back he rode on horseback. According to Tirmidhi this is a sound hadith

This hadith does not contradict the other hadith in which the Prophet, Peace be upon him, is reported to have said: “A rider must stay behind a funeral, “since this may imply that such an act is disliked, though permissible. The Hanafi school holds that there is no harm in riding, although it is better to walk unless for some valid reason one is unable to do so and in light of the above hadith a rider should stay behind the funeral procession.al-Khattabi said: “I know of no difference of opinion amongst scholars on the point that a rider should stay behind a funeral procession.”

Al – Muwatta Hadith

Hadith 16. 10

Walking in Front of the Bier

Yahya related to me from Malik that Hisham ibn Urwa said, “I only ever saw my father in front of a funeral procession.” He added. “Then he would come to al-Baqi and sit down until the procession passed him.”

Fiqh-us-Sunnah

Fiqh 4.56

Actions to be Discouraged in a Funeral Procession

While accompanying a funeral procession, it is disliked to:

1. Recite or raise one’s voice or any similar activity.
2. Carrying torches of fire in a funeral procession.
3. Sitting down, when one is following a funeral before those carrying the coffin is put down.
4. Remain seated when a funeral procession passes by.
5. Permit women to accompany a funeral procession.

Fiqh-us-Sunnah

Fiqh 4.56a

Recite or raise one’s voice or any similar activity. Ibn Al Mundhir related that Qais ibn `Abbad said: “The companions of the Prophet, peace be upon him, disliked raising one’s voice on three occasions, namely, funeral processions, when remembering Allah, and on the battlefield.”

Sa`id Ib Al-Musaib, Sa`id ibn Jubair, Al-Hasan, An- Nakh`i, Ahmead, and Ishaq did not like it when anyone from the rear of the funeral procession exhorted others to pray for forgiveness of the deceased. Al-Awza`i said: This is a bid`a (innovation in religion). Fudhail ibn `Amr said: “once, while Ibn `Umar was present at a funeral, he heard someone from behind saying: `Pray for Allah’s forgiveness for the deceased. May Allah forgive him.’ Ibn `Umar said: May Allah not forgive you’.”

An-Nawawi said:”You should know that right manner of accompanying a funeral procession is to remain quiet. As the pious among the previous generations of Muslims did. One should not raise one’s voice for recitation or for the remembrance of Allah, or for anything else. Keeping quiet is better and is helpful in concentrating one’s attention on the funeral rites, which is needed at that time. This is the correct position. And the fact that a large number of people do otherwise does not change it. There is a consensus among scholars that the way ignorant people recite in the funeral procession, artificially prolonging sounds of various words and mixing them up, is forbidden.

Mohammad `Abduh issued a verdict concerning raising one’s voice for the remembrance of Allah while following the funeral procession, in which he said: “In reference to the raising of one’s voice in a funeral procession for remembrance of Allah, we find in Al-Fath, under the chapter on “Funerals, “that it is disliked for a person walking in front of a funeral procession to make such remembrance loudly. If one wants to make any remembrance, one may do it in one’s heart loud remembrance is something quiet

new, and there is no precedent for it from the days of the Prophet, peace be upon him, and his Companions, or from the generation following them or their Successors. Such a practice must be discouraged and stopped.”

Fiqh-us-Sunnah

Fiqh 4.54

The most worthy Person to lead a Funeral Prayer

Jurists differ as to the most worthy person to lead a funeral prayer. Some said: “The most appropriate person is the legal guardian of the deceased, then the (Muslim) ruler, then the father of the deceased, grandfather, or great grandfather, then the son of the grandson, then the one closest in relationship. This is the opinion of the Maliki and Hanbali school. Others said: “The best person is the father, then the grandfather, then the son, then the grandson, then the brother, then the nephew, then the paternal uncle, and then his son in accordance with their blood ties with the deceased. This is the opinion of Ash Shafi’i and Hanifah and Muhammad ibn Al-Hasan, however, **are of the opinion that the preferred order is the (Muslim) ruler if present at the funeral, then the judge, then the imam of the locality, then the guardian of a deceased woman, then the nearest blood relatives, if both father and his son are present, the father should be given precedence.**

Fiqh 4.53b

Women are Permitted to offer funeral Prayers

A woman, like a man, may offer a funeral , singly or in a congregation . In fact, once when Umm’ Abdallah offered funeral prayer for ‘Utbah, Umar waited until she finished. ‘Aishah ordered the body of Sa’d ibn Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: “Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan al-Thawri, Ahmad and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

Fiqh- us-Sunnah

Fiqh 4.39

Raising of One’s Hands during the Takbirs

It is sunnah to raise one’s hands while uttering the first takbir. There is nothing related from the Prophet, peace be upon him, to show that he raised his hands in funeral prayer except for the first takbir. Ash-Shawkani mentions various opinions about takbirs and the arguments for them and says: “In short nothing except the first takbir is reported from the Prophet, peace be upon him. The acts and sayings of the Companions of the Prophet (may Allah bless them) by themselves do not constitute a conclusive argument. Therefore one should raise one’s hands only on saying the first takbir. **For the rest of the (three) takbirs no such instruction is available**, except when one changes from one posture to another as in the regular prayer. There is no such change of posture required in the funeral prayer, **so there is no need for raising hands in other than the first “takbir”**.”

Fiqh-us-Sunnah

Fiqh 4.43a

Supplications after the fourth takbir

It is preferred to supplicate for the deceased after the fourth takbir, even though the supplicant may have done so after the third takbir. This is based on a narration by Ahmad on the authority of ‘Abdullah ibn Abi Awfa who said that when his daughter died, at his funeral prayer for her he made four takbirs. After the fourth takbir, he stood supplicating for as much as he did in between the other takbirs. Then he said: “The Prophet, peace be upon him, used to do the same in a funeral prayer.

us-Sunnah Fiqh-

Fiqh 4.64

Throwing three Handfuls of Soil over the Grave

It is desirable to encourage those attending the burial to throw three handfuls of soil - over the grave from the head of the body.

This is based on a hadith by Ibn Majah, which says: “The Prophet, peace be upon him, once offered a funeral prayer and then went to the deceased’s grave and threw three from near the deceased’s head. “Abu Hanifah, Ash-Shafi’i, and Ahmad hold that when throwing the first handful one should say, “Of this (i.e. the earth) We created you,” and on the second one should say, “And

to it shall We cause you to return , “ and on the third handful one should say, “And of it We shall cause you to be resurrected a second time.” This is based on a hadith that the Prophet peace be upon him, said this when his daughter Umma al-Kulthum was laid in her grave. Ahmad said : Nothing is required to be said while throwing handfuls of soil over the grave because this is a weak hadith.

Fiqh 5.96b

Etiquette of Standing and Making Supplications

One must maintain a complete state of purity. Face the direction of Ka’bah, seek forgiveness of Allah as much as possible. Glorify Allah, and supplicate for one’s well being and well: are in this life and in the Hereafter, and for others, with fervor, attention, and with hands raised in supplication.

Osamah bin Zaid reported: “I was riding behind the Prophet (peace be upon him)in Arafah,while he raised his hands in supplications to Allah. “(Reported by Nasa’i)

‘Amr bin Shu’aib reported from his father and his grandfather, who said that on the Day of Arafah the Prophet (peace be upon him) mostly supplicated in these words: ‘La ilaha illallahu wahdahu lasharika lahu, lahul mulku walahulhamd, biyadihil khair wahuwa ‘ala kullisha’in qadeer (There is no deity worthy of worship but Allah Alone. He has no partners. To Him alone belongs the Kingdom, and all praise. In his hand is all the good, and He has power over all things).’

It is reported by Ahmed and Tirmidhi (and this is the wording of Tirmidhi) that the Prophet (peace be upon him) said, “The best supplication is that of the day of Arafah, and the best thing that I and the other Prophet before me said is: ‘Lailaha illallahu wahdahu la sharikalahu lahull mulk walahul hamd wa huwa ‘ala kulli sha’in qadeer.”

Al-Hussain bin Al-hasanAl-Maruzi reported: “I asked Sufyan bin ‘Oyainah, ‘What is the best supplication for the day of Arafah? He said, ‘Lailaha illallahu wahdahu lasharikalahu. ‘I said, ‘But this is glorification of Allah and his praise, and it is not supplication. ‘Thereupon Sufyan said, ‘Don’t you know the hadith of Malik bin Al-Harith which explains it. ‘I said to him, ‘Tell me about it. ‘He said, ‘Mansur narrated from Malik bin Al-Harith that he said “Allah, the Almighty, and the exalted One, says: ‘If a servant of mine occupies himself in extolling and praising Me instead of asking Me for his needs I give him better than what I give to those who ask for their needs. “ Then he added, ‘This explains the saying of the Prophet (peace be upon him). ‘He continued and said, ‘Haven’t you heard what Ummaiya bin Abi Al-Salt said to Abdulla bin jad’ and when he sought the hand of Na’ilah in marriage? I said ‘said, “No.” At this he said, “Ummaiya recited (these lines of poetry) to Abdullah bin Jad’an: Do I have to tell you my need, or your modesty is enough (to plead my respectable. When someone praises you once he need not repeat it again!

Then Sufyan added, ‘O Hussain, you see how the humans are pleased with praise and are ready to grant request without even asking. What about their Creator then ?’

Al-baihaqi reported from Ali (With a weak chain of narrators) that the Prophet (peace be upon him) said, “the supplication most frequently used by the Prophets before me and by me on the day of Arafah is this: ‘La ilaha illallahu wahdahu la sharikalahu,lahul mulku walahul hamdu wahuwa ‘ala kullisha’in qadeer.Allahumma ij’al fi basari nuran wafi sam’i nuran wafi qalbi nuran. Allahumma ashrahi sadri wayassirly amri. Allahumma ‘audhubika min waswasis sadri washatatil amr wa sharri fitnatil qabr washarri ma yaliju fin naharwa sharri ma tahubu bihi riyahwa ahri bawa’iqid dahr (there is no deity worthy of worship but Allah alone. He has no partners. To him belongs the kingdom and allpraise, and he has power over all things. O Allah! place light (guidance) in my sight,in my ears,and in my heart.O Allah!Open my chest and ease my work .O Allah! I seek refuge with you from evil whispers, from confusion, from the trial of the grave. From the evil that takes place during the day of night, from the evil carried by the winds, and from the afflictions of the world. “

Tirmidhi also reported from Ali that the supplication used most of the time by the Prophet (peace be upon him) during his stay in Arafath was: ‘ Allahumma lakal hamdu kalladhi naqulu wa khairam mimma naqulu, Allahumma laka salati wanusuki wa mahyaya wa mamati wailaika ma’abi wa laka rabbi turathi allahumma inni a’udhubika min ‘adhabil qabri wa waswasatis sadri wa shatatil amri allahumma inni sharri ma tahubbu bihi riyhu (All praise belongs to You, O Allah! as we say, and better than what we can say, O Allah! My prayers,my worship, my life and my death are all for You. O Allah! To you is my return, to you belong what I own. O Allah! I seek refuge with you from the torment of the grave, the evil whispers, confusion, and from whatever the wind may bring.)

Ulla ibn Abi Awfa who said that when his daughter died, at his funeral prayer for her he made four takbirs. After the fourth takbir, he stood supplicating for as much as he did in between the other takbirs. Then he said: ‘The Prophet, peace be upon him, used to do the same in a funeral prayer. ’

Ash-Shafi’i said: “ After the fourth takbir one may say, Allahumma la tharimna ajrahu wala thafthinna ba’dahu.‘O Allah! Do not deprive us of reward for (supplicating for) him/her, nor put us to trial after him (or her).’ ”

Lbn Abu Hurairah said: After the fourth takbir the elders used to say: Allahumma Rabbana atina fi ad-Dunya hassnatan wafi al-Akhirati hassnatan wa qina `adhab an-Nar.`O Allah! Grant us good in this life and good in the life to come, and save us from the torment of Hell Fire."

Fiqh –us-Sunnah

Fiqh 4.20

A report, recorded by Ahmad and Tirmidhi on the authority of Hudhaifah, says that Hudhaifah said: **“When I Pass away, let no one vex me, for I am afraid (my death will be announced) and it may be regarded (as an invitation to) mourning. And I heard that the Prophet, peace be upon him, forbade announcing the death of a person as an invitation to mourning.** This refers to a practice of the pre-Islamic period. In those days when a noble died they would send a horseman to various tribes to inform them about his death saying: The people are devastated on account of the death of so and so. ‘Such an announcement was (always) accompanied by crying and weeping.”

Fiqh-us-Sunnah

Fiqh 4.80a

Their Legality, Condolences

Condolences are desirable, even if the deceased was a non-Muslim. Ibn Majah and Al-Baihaqi reported from `Amr ibn Hazm that the Prophet, peace be upon him, said: “Every believer who **consoles** his brother in distress, will be dressed by Allah in an apparel of honor on the Day of Resurrection. “It is recommended, however, that the **Condolences be offered only once.**

The condolences should be offered to the entire family of the deceased. That is, to all the relatives, old and young, men and women. (The scholars exclude from this list beautiful young women. Only their mahram relatives may offer condolences to them) One may offer condolences either before or after the burial **up to three days after death.** If the person either offering or receiving condolences was not present at the time of death, condolences may be offered even at a later period.

Fiqh-us-Sunnah

Fiqh 4.80 b

The Wording of condolence

Condolences may be offered in any words so long as they lighten the distress, induce patience, and bring solace to the bereaved. It is preferable, however, to use the wording as transmitted in hadith.

Usamah ibn Zaid reported, “A daughter of the Prophet, peace be upon him, sent him a message to come to her house, because a son of hers had died. In response he sent her a message with his regards saying: ‘verily to Allah belongs what he has taken, and to Him belongs what he has given. For everything he has set a term. So be patient and be content’.(Bukhari. In Comment An-Nawawi said; “ This is a very comprehensive hadith. It contains a number of essential principles of Islam. It encourages one to be patient in the face of catastrophe and hard times. The meaning of ‘What Allah takes ‘is that everything belongs to Allah. Therefore what he takes also belongs to him and not to others. He takes What He owns. Whatever we have is on trust. Thus, we should be patient and content with whatever befalls us.”)

At- Tabarani, Al-Hakim, and ibn Mardawayh reported-with a chain that has unreliable narrator- from Mu’adh ibn jaba that when a son of his died, Mu’adh received a letter from the Prophet, peace be upon him, offering him condolences. The Prophet wrote to him: “ In the name of Allah, the most the beneficent, the Most Merciful .From Muhammed,the Messenger of Allah, to Mu’adh bin jabal. Peace be upon you. I praise

Allah, there is no god but He. May Allah increase your reward, grant you patience, and give us and you the power to offer our thanks, for verily, our lives, our wealth, and our families are gifts of Allah entrusted to us only for awhile. May Allah grant you joy and bless you with a large reward, mercy, and guidance. If you are content with him, you should be patient. Do not let your grief destroy your reward, so that you may regret it later on. Remember grieving over the deceased will not restore him to life, nor remove grief. Whatever is destined to happen, it is as if it has already occurred. Peace be on you.’ “(This hadith is weak. Mu’adh’s son reportedly died two years after the death of the Prophet, peace be upon him)

Ash-Shafi’i has reported the following in his Musnan from Ja’far ibn Muhammad, who reported from his father and from his grandfather, both of whom said: “when the Prophet, peace be upon him, died and condolences were offered, they heard someone saying, ‘In Allah is the best consolation against every catastrophe, a substitute for every loss, and a replacement for anything that is missed. Trust Allah, seek His aid, and be hopeful of His mercy. The one really afflicted is the one who is deprived of the reward for his misfortune. “The chain of narrators of his hadith is weak. Muslim scholars say that if a Muslim offers condolences to another Muslim he should say: “May Allah increase your reward, give you the best consolation, and forgive your deceased beloved.’ And if one gives condolences to a Muslim for a disbelieving relative, one should say: “May Allah increase your reward, and grant you the best of consolation. ‘

If one gives condolences to a disbeliever for a Muslim relative, one should say: “May Allah give you the best of condolences and grant forgiveness to your deceased beloved.”

If both the deceased and the one to whom condolences are given are disbelievers, then one should say: “May Allah grant you a substitute.” As for the response to condolences, the receiver should respond, “Amin” and “may Allah reward You.”

According to Ahmad, one may or may not shake hands with the bereaved when offering condolences. If one sees a person who has torn his or her clothes because of a misfortune, one should comfort the person, and should not refuse to do what is good because of his or her vain act, but it is good if one bids such a person to refrain from doing so.

Fiqh- us- Sinnah

Fiqh 4.80

Condolences

Offering one’s condolences to someone means sharing in his grief and encouraging him to be patient. It means enjoining patience to comfort the distressed person and to lighten his or her grief and misfortune.

17:26- And render to the kindred their due right as (also) to those in want and to the wayfarer: but **squander not (your wealth) in the manner of a spendthrift.** 2208
2209

2209 All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by **extravagant expenses at weddings, funerals, etc.**, or (as they may call it) to “oblige friends or relatives”, or to give to able-bodied beggars? To no one was this command more necessary than it is to Muslims of the present day. (17.26)

17:27 - Verily **spendthrifts are brothers of the Evil Ones**; and the Evil One is to his Lord (Himself) ungrateful. 2210

2210 - Spendthrifts are not merely fools. They are of the same family as the Satans. And the Satan himself – fell by his ingratitude to Allah. So those who misuse or squander Allah’s gifts are also ungrateful to Allah. (17.27)

32:22– AND WHO DOES MORE WRONG THAN ONE TO WHOM ARE RECITED THE SIGNS OF HIS LORD AND WHO THEN **TURNS AWAY** THEREFROM? VERILY FROM THOSE WHO TRANSGRESS WE SHALL EXACT (DUE) RETRIBUTION.

NOTE: 3655 – The worst and most hardened sinner is the man to whom Allah’s Signs are actually brought home and who yet prefers Evil and turns away from the Light of Allah. The Signs may be in the words and guidance of a great Teacher or in some minor sorrow or warning, which he disregards with contumely. Or it may be a catastrophic blow to his conscience, which should open his eyes, but from which he deliberately refuses to profit. **The penalty – the Nemesis – must necessarily come eventually.**

6:69 – On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah. 892

892 “Evil to him who evil thinks,” or evil does. Every man is responsible for his own conduct. But the righteous have two duties: (1) to protect themselves from infection, and (2) to **proclaim God’s truth, for even in the most unlikely circumstances, it is possible that it may have some effect.** (6.69)

Shahih Bukhari Hadith Subjects
Funerals

1. Last words: None has the right to be worshipped but Allah
B2.329, B 2.330
2. Order of following funeral processions
B 2.331, B 2.332
3. Visiting deceased after his shrouding
B 2.333, B 2.334, B 2.334, B 2.336
4. Informing relatives of death
B 2.337, B 2.338
5. Conveying news about the funeral procession
B 2.339
6. The superiority of parents of deceased
B 2.340, B 2.341, B 2.342
7. Saying “Be Patient” at the grave
B 2.343
8. Bathing the dead and the ablution
B 2.344

9. Washing an odd number of times
B 2.345
10. Starting from the right side when bathing dead
B 2..346
11. Starting with ablution parts
B 2.347
12. Shrouding a woman in waist-sheet of a man
B 2.348
13. Sprinkling camphor on dead body
B 2.349
14. Undoing the hair of dead female
B 2.350
15. Shrouding a dead body
B 2.351
16. Entwining hair of female in three braids
B 2.352
17. Hair falling at the back
B 2.353
18. White cloth for the shroud
B 2.354
19. Shrouding in two pieces of cloth
B 2.355
20. Perfuming the dead body
B 2.356
21. Shrouding a Muhrim
B 2.357, B 2.358
22. Shrouding in a shirt stitched or unstitched
B 2.359, B 2.360
23. Shrouding without using a shirt.
B 2.361, B 2.362
24. Not using turban in shrouding
B 2. 363
25. Shrouding with the price of all his property
B 2.364
26. If there is nothing except one piece of cloth
B 2.365
27. If sufficient cloth for shroud is not available
B 2.366
28. Preparing shroud before one's death
B 2.367
29. Women accompanying funeral procession
B 2.368
30. Women mourning for dead other than her husband
B 2.369, B 2.370, B 2.371
31. Visiting graves
B 2.372

32. "The deceased is punished because of the weeping of some of his relatives"
B 2.373, B 2.374, B 2.375, B 2.376, B 2.377
33. Wailing
B 2.378, B 2.379, B 2.380, B 2.381
34. "He who tears his clothes is not from us"
B 2.382
35. Sorrow of the Prophet or Sad bin Khaula
B 2.383
36. Shaving the head on the falling of a calamity
37. "He who slaps his cheeks is not from us"
B 2.384
38. Prohibiting of wailing
B 2.385
39. Looking sad when afflicted with a calamity
B 2.386, B 2.387
40. Showing no signs of sorrow on calamity
B 2.388
41. Patience on first stroke of calamity
B 2.389
42. "Indeed, we are grieved by your separation"
B 2.390
43. Weeping near a patient
B 2.391
44. Scolding those who cry aloud
B 2.392, B 2.393
45. Standing for the funeral procession
B 2.394
46. Sitting after standing for funeral procession
B 2.395, B 2.396
47. Accompanying funeral procession and sitting
B 2.397
48. Standing for funeral procession of a Jew
B 2.398, B 2.399
- 49.. Men, not women, are to carry the coffin
B 2.400
50. Hurrying with the coffin
B 2.401
51. Saying by the dead: "Take me quickly"
B 2.402
52. Aligning behind the Imam for funeral prayers
B 2.403
53. The rows for funeral prayer
B 2.404, B 2.405, B 2.406
54. Boys in rows with men for funeral prayer
B 2.407

55. The tradition of the funeral prayer
B 2.408
56. Superiority of following the funeral procession
B 2.409
57. Wailing till deceased is buried
B 2.410
58. Boys offering funeral prayers.
B 2.411
59. Offering funeral prayer at Musalla or in Mosque
B 2.412, B 2.413
60. Establishing mosques over graves
B 2.414
61. Funeral prayer for woman who died in childbirth
B 2.415
62. Position of Iman when offering funeral prayer
B 2.416
63. Four Takbirs in funeral prayer
B 2.417, B 2.418
64. Recitation of Sura-ul-Fatiha in funeral prayer
B 2.419
65. Offering funeral prayer on the grave after burial
B 2.420, B 2.421
66. Deceased hears the footsteps of the living
B 2.422
67. Desiring to be buried in Sacred Land e.g. Medina
B 2.423
68. Burial at night
B 2.424
69. Building of mosques on graves
B 2.425
70. Getting down into the grave of a woman
B 2.426
71. The funeral prayer of martyr
B 2.427, B 2.428
72. Burying two or three men in one grave
B 2.429,
73. Bathing of the martyrs
B 2.430
74. Who should be put in the Lahd first
B 2.431
75. Putting Idhkar and grass in the grave
B 2.432
76. Taking out the dead body from the grave
B 2.433, B 2.434, B 2.435
77. The Lahd and straight cut in the grave
B 2.436
78. Funeral prayer for a boy who became Muslim
B 2.437, B 2.438, B 2.439, B 2.440, B 2.441

79. If a pagan says: "None has the right to be worshipped but Allah" at the time of his death
B 2.442
80. Placing a leaf of a date-palm over the grave
B 2.443
81. Preacher delivering lecture at grave
B 2.44
82. Committing suicide
B 2.445, B 2.446
83. Funeral prayers for hypocrites
B 2.447
84. Praising the deceased
B 2.448, B 2.449
85. Punishment in the grave
B 2.450, B 2.451, B 2.452, B 2.453, B 2.454, B 2.455, B 2.456
86. To seek refuge with Allah from the punishment in the grave
B 2.457, B2.458, B 2.459
87. Punishment in the grave because of backbiting and soiling one's clothes with urine
B 2.460
88. The deceased is shown his actual place in Hell or in Paradise
B 2.461
89. The speech of the deceased after it is lifted on the bier
B 2.462
90. Dead children of Muslims
B 2.463, B 2.464
91. Dead children of pagans polytheists
B 2.465, B 2.466, B 2.467, B 2.468
92. Dying on Monday
B 2.469
93. Sudden unexpected death
B 2.470
94. The graves of the Prophet Abu Bakr, Umar
B 2.471, B 2.472, B 2.473, B 2.474, B 2.475
95. Abusing the dead
B 2.476
96. Talking about the wicked among the dead
B 2.477

Fiqh-us-Sunnah

Fiqh 4.49

Funeral Prayer for a Person Sentenced to Death for a Crime

Anyone sentenced to death by an Islamic court is to be washed and a funeral prayer should be offered for him.....

Fiqh-us-Sunnah

Death, Dying

1. Contemplation of Death and Preparation for it by Good Deeds
Fiqh us-Sunnah Vol.4 Page 13

2. It is Not Proper for a Person to Wish for Death
Fiqh us-Sunnah Vol.4 Page 13
4. Good Deeds Prior to Death: An Indication of a Good End
Fiqh us-Sunnah Vol.4 Page 15
8. On Invoking Allah Upon Witnessing Death, and Saying “Inna lillahi wa inna ilayhi raja’un”
Fiqh us-Sunnah Vol.4 Page 19
14. Preparing the Kafan (Shroud) and Grave Before Death
Fiqh us-Sunnah Vol.4 Page 24
16. Sudden Death
Fiqh us-Sunnah Vol.4 Page 25
19. Death: A Form of Rest
Fiqh us-Sunnah Vol.4. Page 26

Sahih Al-Bukhari Hadith

Hadith 2.330 Narrated by
Abdullah

Allah’s Apostle said, “Anyone who dies worshipping others along with Allah will definitely enter the Fire.” I said, “Anyone who dies worshipping none along with Allah will definitely enter Paradise.”

Sahih Al-Bukhari Hadith

Hadith 2.329 Narrated by
Abu Dhar

Allah’s Apostle said, “Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft?” He replied, “Even if he committed illegal sexual intercourse (adultery) and theft.”

Fiqh-us-Sunnah Subjects

Death, Burial

1. Collective Obligation
Fiqh us-Sunnah Vol.4 Page 61
2. Burial at Sunrise, at Midday, or at Sunset
Fiqh us-Sunnah Vol.4 Page 62
3. Digging a Deep Grave is Desirable
Fiqh us-Sunnah Vol.4 Page 62
4. Laid is Better Than an Ordinary Grave
Fiqh us-Sunnah Vol.4 Page 62
5. Placing a Body in the Grave
Fiqh us-Sunnah Vol.4 Page 63
6. Placing the Body Facing the Qiblah, Praying for the Deceased, And Loosening the Shroud
Fiqh us-Sunnah Vol.4 Page 63
7. Placing Clothes in the Grave is Disliked
Fiqh us-Sunnah Vol.4 Page 63
8. Throwing Three Handfuls of Soil over the Grave

Fiqh us-Sunnah Vol.4 Page 64

9. Praying for the Deceased After its Burial
Fiqh us-Sunnah Vol.4 Page 64
10. Prompting the Deceased After the Burial
Fiqh us-Sunnah Vol.4 Page 65
11. Sunnah Concerning Graveyards
Fiqh us-Sunnah Vol.4 Page 65
12. Making Humps Over Graves and Flattening Them
Fiqh us-Sunnah Vol.4 Page 68
13. Placing a Distinguishing Mark on a Grave
Fiqh us-Sunnah Vol.4 Page 68
14. Taking Off Shoes in Cemeteries
Fiqh us-Sunnah Vol.4 Page 68
15. Prohibition Against Covering Graves
Fiqh us-Sunnah Vol.4 Page 69
16. Building Mosques or Placing Lights on Graves
Fiqh us-Sunnah Vol.4 Page 69
17. Slaughtering Animals on the Graves
Fiqh us-Sunnah Vol.4 Page 70
18. Prohibition of Sitting, Leaning, and Walking on Graves
Fiqh us-Sunnah Vol.4 Page 71
19. Prohibition of Whitewashing or Writing on a Grave
Fiqh us-Sunnah Vol. 4 Page 72
20. Burying More than One Body in One Grave
Fiqh us-Sunnah Vol.4 Page 73
21. Burial at Sea
Fiqh us-Sunnah Vol.4 Page 74
22. Placing Branches of Palm on a Grave
Fiqh us-Sunnah Vol.4 Page 74
23. Woman Who Dies While Pregnant with a Living Fetus
Fiqh us-Sunnah Vol.4 Page 75
24. Non-Muslim Woman Who Dies While Carrying a Child by a Muslim is to be Buried in a Separate Grave
Fiqh us-Sunnah Vol.4 Page 75
25. Preference of Being Buried in Cemeteries
Fiqh us-Sunnah Vol.4 Page 75
26. Prohibition Against Talking Ill of the Dead
Fiqh us-Sunnah Vol.4 Page 76
27. Reciting the Qur'an by the Graveside
Fiqh us-Sunnah Vol.4 Page 76
28. Building New Graves over Old Graves
Fiqh us-Sunnah Vol.4 Page 77

29. Transferring the Body from One Place to Another
Fiqh us-Sunnah Vol. 4 Page 78
30. Visiting Graves
Fiqh us-Sunnah Vol.4 Page 83
31. Etiquette of Visiting Graves
Fiqh us-Sunnah Vol.4 Page 83
32. Can the Woman Visit the Graves
Fiqh us-Sunnah Vol.4 Page 85
33. Deeds that Benefit the Deceased Persons and Proffering Reward for Good Deeds to the Messenger of Allah
(peace be upon him)
Fiqh us-Sunnah Vol.4 Page 86
34. Intention as a Prerequisite
Fiqh us-Sunnah Vol.4 Page 88
35. Best Present for the Deceased
Fiqh us-Sunnah Vol.4 Page 88
36. Presenting the Reward to Allah's Messenger (pbuh)
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37. Children of Muslims and Non-Muslims
Fiqh us-Sunnah Vol.4 Page 89
38. Questioning in the Grave
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39. Abode of Souls
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Fiqh-us-Sunnah

Fiqh 4.51A

Funeral Prayer on a Grave

It is permissible to offer funeral prayer for a deceased anytime after his burial, even if a prayer was offered prior to the burial. As mentioned above, the Prophet, peace be upon him, offered funeral prayer for the martyrs of Uhud after eight years. Zaid ibn Thabit reported: "Once we went out with the Prophet, peace be upon him. When we reached al-Baqi' (famous cemetery in Madinah, where a large number of the Prophet's companions are buried) we noticed a newly dug grave. The Prophet, peace be upon him, asked about it and was told that was the grave of such and such a woman. At this he said: 'Why did you not inform me of her death?' They replied, 'O Prophet of Allah! You were fasting and were resting at the time and we did not want to bother you.' He said: 'Do not do that again. So long as I am with you, make sure you inform me when any one among you dies, for my prayers for the deceased is a mercy for them.' Then the Prophet, peace be upon him, went to the grave. We stood in rows behind him and he offered a funeral prayer for her with four takbirs." This hadith has been reported by Ahmad, Nasa'i, Al-Baihaqi, Al-Hakim and Ibn Hibban. The last two reporters regard it as sound hadith.

Tirmidhi said: This has been the practice of most of the scholars, the Companions of the Prophet (may Allah be pleased with them), as well as others. Ash-Shafi'i, Ahmad, and Ishaq hold the same view. This hadith also shows that the Prophet, peace be upon him, offered funeral prayer at a grave when a funeral prayer had already been offered by his Companions for the deceased before her burial, for they could not bury her without a funeral prayer. From this hadith it is also obvious that praying for the dead (before the burial) was a common practice of the Companions, and was not limited only to the Prophet, peace be upon him.

Ibn Al-Qayyim said: "These proven traditions of the Prophet, peace be upon him, do not contradict the sound hadith that reports the statement of the Prophet, peace be upon him: 'Do not sit by the graves, or offer prayer facing them.' This is a sound hadith that bids us not to sit or pray at the graves. What is forbidden is to offer formal prayer (salah) facing a grave. Offering a funeral prayer at the grave is not forbidden, for funeral prayer does not have to be offered at any specific place. It is rather better offered outside a mosque than inside it. The funeral prayer at the grave is similar to offering it beside the coffin. In either case the prayer is offered for the deceased, and his body, whether it is in the coffin or in the grave, remains in the same position. Offering prayers

other than funeral prayers are forbidden at graves, for there is a risk that this may turn these graveyards into mosques, against which the Prophet, peace be upon him, warned us. He cursed those who turn graves into places of worship, saying: ‘Some evil people will be overtaken by the Day of Judgment, including those (evil people) who turn graves into mosques.’ This warning has no bearing on an act that the Prophet, peace be upon, repeatedly performed.”

Fiqh-us-Sunnah
Fiqh 4.64a

Praying for the Deceased After its Burial

After the burial, it is desirable to pray for forgiveness of the deceased and acceptance (of his conduct by Allah), because at this time he is being questioned about his life. It is reported by ‘Uthman: “After burial the Prophet, peace be upon him, would stand by the grave of the deceased and say: “Seek forgiveness for your brother and pray for his acceptance, because he is now being questioned about it.” (This hadith is reported by Abu Daw’ud and al-Hakim, who considers it a sound hadith. Al-Bazzar says: “This is the only report from the Prophet (peace be upon him) on this subject.) Ruzain reported: “After the deceased was buried ‘Ali used to pray: ‘O Allah! This is Your servant, who is now a guest of Yours, and You are the best host. Forgive him, and expand the entrance into heaven for him.” Ibn ‘Umar liked to recite the first and the last few verses of Surah Al-Baqarah by the grave after the burial was over. (Reported by Al-Baihaqi with a sound chain of narrators.)

Fiqh-us-Sunnah
Fiqh 4.62

Burial at Sunrise, at Midday, or at Sunset

There is a consensus that a body may be buried during any of these three times whenever there is danger of it decomposing otherwise. If there is no such danger, its burial during these times is still permissible, according to the majority of scholars, provided that it is not done so on purpose, as reported by Ahmad, Muslim, and the compilers of Sunan on the authority of ‘Uqbah who said: “The Prophet, peace be upon him, forbade us from offering prayer or burying our dead at three times: at sunrise, until the sun rises high in the sky; at noon, when the sun is above one’s head until it declines a little; and when the sun begins to go down until it sets.” The Hanbali school holds that in light of the above hadith burial during these times is undesirable without exception.

Fiqh-us-Sunnah
Fiqh 4.65

Prompting the Deceased After the Burial

Ash-Shafi’i and some other scholars prefer that a deceased (A deceased if he or she is an adult, but not in the case of a child) be “prompted” after the burial. This is based on a report by Sa’id ibn Mansur from Rashid ibn Sa’d and Damarah ibn Habib and Haim ibn ‘Umair. They said: “After the grave is leveled and the people leave, one should stand by the grave and say three times to the deceased: ‘O so-and-so, say: “There is no god but Allah, I bear witness that there is no god but Allah”,’ ‘O so-and-so, say, “Allah is my Lord, Islam is my din, and Muhammad is my prophet.” ‘ And then one should leave the site.” This is reported, without any comment, by Al-Hafiz in his book Al-Talkhis. At-Tabarani reported that Abu Amamah said: When one of your brethren passes away and you have leveled the ground over his grave, you should stand by the grave’s head and say: ‘O so-and-so, son of so-and-so ;’For the deceased will hear him, but he cannot respond. Then he should say :‘O so-and-so, son of so-and-so, at which the deceased says: “Guide me, may Allah be merciful to you,’ but you cannot hear him. Then he should say to the deceased: ‘Remember the faith with which you left this world, and remember to bear witness that there is no god but Allah and Muhammad is His servant and Messenger, and remember that you have accepted Allah as your Lord, Islam as your religion, Muhammad as your Prophet and the Qur’an as your guide. ‘At this Munkar and Nakir (the two angels appointed to question the people in the graves) will hold each other’s hand and say: ‘Let us go! Why should we sit for a person who has been taught this.’” A man asked: “O Allah’s Messenger! What if one did not know the name of the deceased’s mother? The Prophet, peace be upon him, replied: “In such a case, one should call him by his first mother, Eve and say: ‘O so and so, O son of Eve).” (Al-Hafiz in his book Al Talkhis said that the chain of narrators of this hadith is sound. Ad-Diaya’ in his Al-Ahkam has also described it as a sound hadith. **There is in its chain of narrators one called ‘Asim ibn Abdullah who is a weak narrator.) Haithami refers to this hadith and says there are some narrators in its chain whom he did not know as trustworthy.**

An-Nawawi said: “The above hadith, even if it is a weak one, would be considered a source of reference. The scholars of hadith and others agree that in matters such as virtue, exhortation to good, and warning against evil, even the weak hadith are admissible. The above hadith is, however, supported by other evidence including the hadith in which the Prophet, peace be upon him, is reported to have asked his Companions, ‘pray that he be supported.’ Another is the hadith about the will made by ‘Amr ibn Al-‘As. Both of these hadith are sound. The people of Syria still act on this, when the occasion arises, until this very day.”

Both the **Maliki** school, according to general report, and the **Hanbali** school consider **prompting the deceased reprehensible**. Al-Athram said: “I asked (Imam) Ahmad ibn Hanbal: ‘This is what they do when the deceased is buried. A man stands by the graveside and says: “O so and so and son of so and so (his mother’s name).’” Ahmad said: ‘**I have never seen anyone doing this except the Syrians when Abu Al-Mughirah died.**” He transmitted something about the subject from Abu Bakr ibn Abi

Maryam according to which their elders said that they used to do it. Isma'il ibn 'Ayyash related the hadith reported by Abu Amamah.

Fiqh-us-Sunnah

Fiqh 4.62a

Digging a Deep Grave is Desirable

The purpose of burial is to hide the body in a pit in order to prevent its stench from fouling the atmosphere, and to save it from being eaten by various beasts and birds. If these conditions are met and this purpose is served, then one has carried out one's responsibility. It is encouraged, however, to make the depth of the grave equal to the height of an average man. This is based on a hadith reported by Nasa'i and Tirmidhi (who considers it a sound hadith) from Hisham ibn 'Amer who said: "We complained to the Prophet, peace be upon him, on the day of the battle of Uhud, saying: 'O Allah's Messenger! Digging a separate grave for everybody is a very hard job.' The Prophet, peace be upon him, said: 'Dig, dig deeper, dig well, and bury two or three bodies in each grave.' The Companions asked him: 'Who should be put in the graves first?' The Prophet, peace be upon him, said: 'Put those most learned in the Qur'an first.' My father, the narrator added, was the third of the three who were put in one grave."

Ibn Abi Shaibah and Ibn Al-Mundhir reported that 'Umar said: "Dig a grave deep enough for a man's height and make it broader." According to Abu Hanifah and Ahmad the grave should be deep enough for half of the average height of a man, but if dug deeper, it is better.

Fiqh-su-Sunnah

Fiqh 4.72

Prohibition of Whitewashing or Writing on a Grave

grave, sitting on it, or erecting any structure on it." (Reported by Ahmad, Muslim, Nasa'i, Abu Daw'ud and Tirmidhi who said that it is a sound hadith). Tirmidhi reported this hadith with this wording: "The Prophet, peace be upon him, forbade the whitewashing of graves, writing on them, building on them, or stepping on the." Nasa'i, reported it in these words: "The Prophet, peace be upon, forbade building over a grave, adding anything to it, white washing it, or writing on it."

The majority of scholars interpret this prohibition as an expression of disapproval, while Ibn Hazm takes it to mean that the act is unlawful. The wisdom behind it is that a grave is not made to last forever, but is sure to disintegrate with the passage of time. Whitewashing graves is decorating them with the beauty of this world for which the dead have no need. Others think that its wisdom lies in the fact that whitewashing is done by burning gypsum (brimstone): This view is supported by a narration of Zad bin Arqam who said to a person who wanted to build something over his son's grave and whitewash it: "You are wrong and have done a useless thing. Nothing touched by fire should be brought near the grave." There is nothing wrong, however, in daubing it with clay. Tirmidhi said: "Some scholars, including Al-Hasan al-Basri, holds it permissible to coat the graves with clay." Ash-Shafi'i is also of the same view and sees no harm in giving the graves a coating of clay.

Ja'far bin Muhammad reported from his father: "The grave of the Prophet, peace be upon him, was raised one hand from the ground and was coated with red clay and some gravel." This was narrated by Abu Bakr An-Najjad, but Al-Hafiz did not comment on this in his al-Talkhis.

The scholars also disapprove of building graves with bricks or wood or burying the dead with a coffin unless the burial ground was wet or soft. It is wet or soft, then it is permissible to use bricks and the like and to place the body in a coffin. It is reported from Mughirah that Ibrahim said: "The scholars preferred bricks of clay and straw, but disliked clay bricks; they preferred bamboo and disliked wood."

Concerning the hadith prohibiting writing on graves, it apparently includes writing the name of the deceased or any other thing on the grave. Al-Hakim commented on this hadith and said: "Though its chain of narrators is sound, in practice, however, it was not followed." Many Muslims from the East and the West do write on the graves. This is a practice that was passed on from one generation to the next. Adh-Dhahabi said: "This hadith is an innovated one, and no prohibition is genuinely reported."

The Hanbali school holds that inscription on graves is prohibited, whether it is a portion of the Qur'an or the name of the deceased." The Shafi'i school agrees with this ruling, but they also hold: "If the grave is of a scholar or a righteous man, it is preferable to write his name on it to make it known."

The Maliki school holds that writing any portion of the Qur'an is not permissible, but writing the name and date of death of the deceased is disliked (makruh).

The Hanafi school disapproves of writing anything on the grave and considers it unlawful, except when it is feared that any trace of the grave might disappear. Ibn Hazm said: "It is not disapproved if the name of the deceased was engraved on a rock."

It is forbidden in a hadith "to add more soil than what was taken out when digging the grave." Al-Baihaqi has dealt with this under a separate chapter entitled, "No adding of soil to the grave in excess of what is taken therefrom."

Ash-Sahwkani said that: "Adding apparently here means adding more soil than what was taken out while digging the grave." Some interpreted the addition to a grave as making a grave over another one. Ash-Shafi'i preferred, however the first interpretation, saying that it was preferable not to add more soil than what was taken out while digging the grave which is

preferred lest the grave be raised high. So long as the additional soil does not raise the grave higher than the ground, there is nothing wrong with it.

Fiqh-u-Sunnah

Fiqh 4.57

Sitting down, when one is following a funeral, before those carrying the coffin put it down

Bukhari said: "A person accompanying a funeral procession should not sit down until the coffin is placed on the ground, and if he sits he should be asked to stand up." He reports from Abu Sa'id Al'Khudri that the Prophet, peace be upon him, said: "Stand up when you see a funeral procession, and he who accompanies it should not sit down until the coffin is placed on the ground." Bukhari also reports from Sa'id Al-Maqabari who narrated that his father said: "We were attending a funeral, and Abu Hurairah was holding Marwan's hand, and they both sat down before the coffin was placed on the ground. At this Abu Sa'id approached them, and taking Marwan by his hand said to him: 'Stand up! By Allah, this man (i.e., Abu Hurairah) knows that the Prophet, peace be upon him, has forbidden us (to sit).' Upon hearing this Abu Hurairah said: 'He is right.'" This has also been reported by Al-Hakim, with the following addition: "When Abu Sa'id told Marwan to stand up, he stood up and then asked him: 'Why have you made me stand up?' At this Abu Sa'id related this hadith to him. Then Marwan asked Abu Hurairah why he had not informed him about that hadith. Abu Hurairah replied: 'You were walking ahead of me, so when you sat down I too sat down.'" Most of the Companions, their successors, the Hanafi and Hanbali school, Al-Awza'i and Ishaq hold this view.

The followers of Ash-Shafi'i, however, hold that a person walking in front of a funeral procession may sit down before the coffin is placed on the ground. There is agreement among scholars that for those walking ahead of the funeral procession there is no harm if they arrive early at the place of burial and sit down before its arrival.

Tirmidhi said: "It is related from some knowledgeable Companions of the Prophet, peace be upon him, and others that they would walk ahead of a funeral procession, and would sit down if they reached the place of burial before the coffin. This is the opinion of Ash-Shafi'i, who holds that, if a funeral arrives while one is seated, one need not stand upon its arrival. Ahmad said: "There is no harm whether one stands up or remains seated upon its arrival."

Al-Muwatta Hadith

Hadith 16.33

Stopping for Funerals and Sitting in Graveyards

Yahya related to me from Malaik from Yahya ibn Said from Wafid ibn Amr ibn Said ibn Muadh from Nafi ibn Jubayr ibn Mutim from Masud ibn al-Hakam from Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace, used to stand up when a funeral procession passed by, and then sit down again afterwards.

Al-Tirmidhi Hadith

Hadith 1561 Narrated by

Jabir ibn Atik

Allah's Messenger (peace be upon him) said, "There are seven types of martyrdom apart from being killed in Allah's path. Those who die of plague, Those who are drowned, those who die of pleurisy, those who die of an internal complaint, those who are burnt to death, those who are killed by a building falling on them, and women who die while pregnant, are martyrs."

Malik, AbuDawud and Nasa'i transmitted it.

Sahih Al-Bukhari Hadith

Hadith 2.336 Narrated by

Jabir bin Abdullah

When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fathima began weeping and the Prophet said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)."

Sahih Al-Bukhari Hadith

Hadith 7.575 Narrated by

Anas bin Malik

The Prophet said, “None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: “O Allah! Keep me alive as long as life is better for me, and let me die if death is better for

Fiqh us-Sunnah

Fiqh 4.25

The Desire to Die in the Haramain (Sacred precincts around the Ka’aba in Makkah and the Mosque of the Prophet in Madinah)

The desire to die in either of the sanctuaries in Makkah and Madinah is commendable. Bukhari has reported on the authority of Hafsa that ‘Umar said: “O Allah! Grant me martyrdom in Your cause, and cause me to die in the city of Your Prophet, peace be upon him.” Thereupon Hafsa asked him: “Why do you pray for such a thing?” He said: “Allah willing, I shall get what I have prayed for.”

At-Tabarani reported on the authority of Jabir that the Prophet, peace be upon him, said: “He who dies in one of the two sanctuaries will be raised in peace on the Day of Resurrection.” Among the narrators of this hadith are Musa ibn Abdul Rahman, who is mentioned as trustworthy by Ibn Hibban and Abdullah ibn al-Mu’amil. Ahmad regards the hadith as weak, while Ibn Hibban considers it sound.

Sahih Al-Bukhari Hadith

Hadith 5.733 Narrated by

Aisha

Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon ‘Aisha and went straight to Allah’s Apostle who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet’s face and bowed over him and kissed him and wept saying, “Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you.”

Narrated Ibn ‘Abbas: Abu Bakr went out while Umar bin Al-Khattab was talking to the people. Abu Bakr said, “Sit down, O ‘Umar!” But ‘Umar refused to sit down. So the people came to Abu Bakr and left Umar. Abu Bakr said, “To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said: ‘Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him...(till the end of the Verse).....Allah will reward to those who are thankful.’ “(3:144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

Narrated Az-Zuhri: Said bin Al-Musaiyab told me that ‘Umar said,”By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet had died.”

Fiqh-us-Sunnah

Fiqh 4.13a

It is makruh or “disliked” to wish for one’s death, or pray to Allah for it, due to poverty, distress, illness, or the like. The six canonical compilers of hadith narrate on the authority of Anas that the Prophet, peace be upon him, said: “Let no one among you wish for death due to any hardship that may befall him. But if one has no other choice, but to do so, one should say: “O Allah! Grant me life as long as life is good for me, and cause me to die when death is better for me.”

The wisdom in the prohibition against wishing for death becomes obvious from a hadith narrated by Umm al-Fadl: “The Prophet, peace be upon him, went to see Al-‘Abbas. He found him wishing for death. Thereupon the Prophet said: ‘O Abbas! O Uncle of Allah’s Messenger! Do not wish for death. If you do good and live long, your good deeds will multiply. Then that is better for you. If you are not good and your death is delayed, you may seek Allah’s forgiveness. That is better for you. So do not wish for death.’” (Narrated by Ahmad and Al-Hakim, who says it is sound according to Muslim’s criteria).

Fiqh us-Sunnah Subjects

Death,Shroud

1. Legal Status
Fiqh-us-Sunnah Vol.4 Page 33

2. Preferable Practices in Shrouding
Fiqh-us-Sunnah Vol.4 Page 33
3. Shrouding of Pilgrim
Fiqh-us-Sunnah Vol.4 Page 34
4. Extravagance in Shrouding is Disliked
Fiqh-us-Sunnah Vol.4 Page 35
5. Using Silk Cloth in the Shroud
Fiqh-us-Sunnah Vol.4 Page 35
6. Shroud Should be Purchased with the Deceased's Money
Fiqh-us-Sunnah Vol.4 Page 35

Al-Muwatta Hadith
Hadith 16.34

Stopping for Funerals and Sitting in Graveyards

Yahya related to me from Malik that he had heard that Ali ibn Abi Talib used to rest his head on graves and lie on them.

Malik said, "As far as we can see, it is only forbidden to sit on graves to relieve oneself."

Al-Muwatta Hadith
Hadith 16. 35

Stopping for Funerals and Sitting in Graveyards

Yahya related to me from Malik from Abu Bakr ibn Uthman ibn Sahi ibn Hunayf that he had heard Abu Umama ibn Sahl ibn Hunayf say, "We used to attend funeral processions, and the last of the people would not sit until they had been given permission."

Sunan of Abu-Dawood
Hadith 4674 Narrated by
Abdullah ibn Umar

The Prophet (peace be upon him) said: The Qadariyyah are the Magians of this community. If they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals.

Biographies of Companions
Fatimah bint Muhammad

Not long afterwards the noble Prophet passed away. Fatimah was grief-stricken and she would often be seen weeping profusely. One of the companions noted that he did not see Fatimah, may God be pleased with her, laugh after the death of her father.

One morning, early in the month of Ramadan, just less than five months after her noble father had passed away, Fatimah woke up looking unusually happy and full of mirth. In the afternoon of that day, it is said that she called Salma bin Umays who was looking after her. She asked for some water and had a bath. She then put on new clothes and perfumed herself. She then asked Salma to put her bed in the courtyard of the house. With her face looking to the heavens above, she asked for her husband Ali.

He was taken aback when he saw her lying in the middle of the courtyard and asked her what was wrong. She smiled and said: "I have an appointment today with the Messenger of God."

All cried and she tried to console him. She told him to look after their son's al-Hassan and al-Husayn and advised that she should be buried without ceremony. She gazed upwards again, then closed her eyes and surrendered her soul to the Mighty Creator.

She, Fatimah the Resplendent One, was just twenty-nine years old.

Sahih Al-Bukhari Hadith
Hadith 8.514 Narrated by

Ubada bin As Samit

The Prophet said, "Whoever loves to meet Allah, Allah (too) loves to meet him and whoever hates to meet Allah, Allah (too) hates to meet him." "Aisha or some of the wives of the Prophet said, "But we dislike death." He said: "It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and his blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. but when the time of the death of disbelief ever approaches, he receives the evil news of Allah's Torment and his requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah ,and Allah too, hates the meeting with him."

Fiqh-us-Sunnah

Fiqh 4.89b

The Questioning in the Grave

Allahl al-Sunnah wa Al-Jama'ah agree that each person will be questioned after his death, whether he is buried or not. Even if a person were eaten by carnivorous animals or burnt to ashes and thrown in to the air or drowned in the sea, he or she would be questioned about his or her deeds, and rewarded with good or evil depending on his or her deeds in life. Both the body and the soul together experience punishment or reward.

Ibn al-Qayyim said, "The early Muslim community and its prominent scholars held that after death, a person is in bliss or torment both physically and spiritually. After its separation from the body, the soul endures a state of happiness or punishment. At times, when the soul rejoins the body, both of them received torture or joy. On the Day of Resurrection, the souls will be returned to the bodies and they will rise from their graves and stand before the Lord of the worlds. The Muslims, Christians, and Jews, all believe in the resurrection of the body.

Al-Maruzi related that Imam Ahmad said, "The punishment in the grave is a reality, an only he who is misguided or wants to misguide others denies it."

Hanbal said, "I asked Abu Abdallah about the punishment in the grave. He said, 'These are the sound hadith and we believe in them and affirm them. We affirm everything that comes from the Prophet, peace be upon him, with a sound chain of narrators. If we were to confirm a report as being from the Prophet, peace be upon him, and then reject it or oppose it, we would be denying the Word of Allah, 'Whatever the Messenger gives you, take it'.' I asked him, 'Is the punishment of the grave a reality?'" He said, 'Yes, it is a reality. The people are punished in their graves.' I heard Abu Abdallah saying, 'We believe in the punishment of the grave, in Munkar and Nakir (the two questioning angels), and that the deceased will be questioned in their graves.' The Qur'an states that 'Allah will establish in strength those who believe in the Word, that stand firm in this world and in the Hereafter,' Qur'an 14.27 that is, in the grave."

Ahmad ibn al-Qasim said, I asked, 'O Abu Abdallah! Do you believe in Munkar and Nakir and what is related concerning the punishment of the grave?' He said, 'Glory to Allah. Yes, we do confirm that and we declare so.' I said, 'This expression that you use, is it Munkar and Nakir? Or do you call them, "The two angels?'" He answered: 'Munkar and Nakir.' I said, 'They say, "There is no mention of Munkar and Nakir in the hadith".' He replied, 'Of course there is. There is Munkar and Nakir'."

Al-Hafiz said in Al-Fath, "Ahmad ibn Hazm and Ibn Hubairah are of the opinion that the questioning is addressed to the soul only, without its returning to the body. The majority of Muslim scholars, however, disagree with them. They say, 'The soul is returned to the body or some of it, as is confirmed by the hadith. Had the punishment been directed at the soul only, there would not be concern for the body. The scattered parts of a body should pose no problem, for Allah is able to give life to any part of a body, and then address the questioning to that particular part. Likewise, He is able to gather all its parts easily'."

Those who hold that the questioning will be addressed only to the soul say that if one were to examine the body in the grave at the time of the questioning, one will notice no trace of its sitting or any other movement. One will also notice that the grave is neither more narrow nor spacious. Similar is the case of those who are not buried in any grave, e.g., the people who are crucified. To counter this objection, it is maintained that it is not impossible. Rather, in physical life we find a similar example, namely, sleeping. A sleeping person experiences both pleasure and pain, but his companion cannot notice any of its effects on him. In fact, even a person who is wide awake also feels pain and pleasure when he hears or thinks of his painful or pleasant experiences, but its effects cannot be noticed. Considering the unseen in the light of what is seen or guessing about life after death in terms of the present life is the mistake of this fallacious thinking.

Obviously Allah has screened the sights and sounds of the other world from man, and with our limited physical faculties, we are incapable of perceiving the vast kingdom of heavens, unless Allah wills it.

The opinion of the majority in this respect is supported by various hadith. The Prophet, peace be upon him, for example, told us, “the deceased hears the sound of their footsteps”. “ his ribs are altered because of the embrace of the grave”; “the sound of his voice resounds when the angel strikes him with a hammer”; “he is struck between his ears,” or “they (the two angels) will cause him to sit up.” All these hadith refer to various bodily conditions. We will mention here some of the sound hadith concerning this subject.

Zaid ibn Thabit reported, “The Prophet, peace be upon him, was going with us toward the dwellings of Banu an-Najjar. He was riding a pony, which spooked and he nearly fell off. He found four, five, or six graves there, and asked, ‘Which of you knows about those lying these graves?’ Someone said, ‘I do.’ Thereupon the Prophet, peace be upon him, asked, ‘In what state did they die?’ He replied, ‘They died as polytheists.’ He said, “These people are passing through an ordeal in the graves. You would stop burying your dead in the graves if you heard the torment in the grave that I hear. If it were not for this fact, I should have certainly made you listen to it.’ Then turning his face toward us, he admonished, ‘Seek refuge with Allah from the torment of the Hell.’ They replied, ‘We seek refuge with Allah from the torment of Hell.’ He said, ‘ Seek refuge with Allah from the torment of the grave.’ They said, ‘We seek refuge with Allah from the torment of the grave.’ He warned, ‘Seek refuge with Allah from temptations both visible and invisible.’ They replied, ‘We seek refuge with Allah from temptation (fitnah) in every visible and invisible form.’ Then he added, ‘Seek refuge with Allah from the temptation of the Dajjal.’ They said, ‘We seek refuge with Allah from the temptation of the Dajjal.’” (Muslim)

Qatadah reported that Anas ibn Malik said, “The Prophet, peace be upon him, said, ‘When a human is laid in his grave and his companions return and he hears their footsteps, two angels will come to him and make him sit and ask him, “What did you say about this man, Muhammad, may peace be upon him?” He will say, “I testify that he is Allah’s servant and His Messenger.” Then it will be said to Him, “Look at your place in Hell-Fire. Allah has exchanged for you a place in Paradise instead of it”.’ The Prophet, peace be upon him, added, ‘The dead person will see both his places. As for a non-believer or a hypocrite, he will respond to the angels, “I do not know, but I used to say what the people used to say !” It will be said to him, “Neither did you know nor did you seek guidance from those who had knowledge.” Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by all except human beings and jinns’.” (Bukhari and Muslim)

Al-Bara ibn ‘Azib reported: The Prophet, peace be upon him, said, “When a Muslim is questioned in his grave, he bears witness that there is no god but Allah, and that Muhammad is the Messenger of Allah.’ According to one report, the verse, ‘Allah will establish in strength those who believe with the Word, that stands firm in this world and in the Hereafter’ ([Qur’an 14.27](#)) was revealed concerning the punishment of the grave. The deceased will be asked, “Who is your Lord?” He will say, ‘Allah is my Lord and Muhammad is my Prophet.’ That is what is meant by the statement of Allah, ‘Allah will make firm those who believe with a firm statement in this life and in the hereafter’.” (Al-Bukhari, Muslim, and Sunan)

Ahmad and Abu Hatim reported that the Prophet, peace be upon him, said, “When a deceased person is laid in his grave, he hears the sound of the footsteps of people as they go away. If he is a believer, the prayer will stand by his head, the fasting will be to his right, alms to his left, and all other good deeds of charity, kindness to relations, and good behavior will be by his feet. The deceased will be questioned by the angels at his head. The prayer will say, ‘There is no entrance through me.’ Then he will be questioned by his right side where fasting will say, ‘There is no entrance through me.’ Then he will be questioned by his left side where charity will say, ‘There is no entrance through me.’ Then he will be questioned by his feet where the good acts of voluntary charity, kindness to relations, and good behavior will say, ‘There is no entrance through me.’ Then they will say to him, ‘Get up.’ And he will get up. The sun will appear to him and it will begin to set. Then they will ask, ‘This man who was among you, what do you say about him? What is your testimony about him?’ The man will say, ‘Let me pray.’ The angels will say, ‘You will pray. Answer our question. What do you think about this man who was among you? What do you say concerning him? What do you testify concerning him?’ The deceased will say, ‘I bear witness that Muhammad was the Messenger of Allah who brought the truth from Allah.’ The deceased will be told, ‘According to this you lived, died, and according to this you will be resurrected, if Allah wills.’

‘Then a door to Paradise will be opened for him. He will be told, ‘This is your place in Paradise and what Allah has prepared for you.’ At this the desire and happiness of the deceased will increase. His grave will be enlarged 70 arms-lengths and his grave will be lit up. His body will change to his original form and his spirit will be placed in a bird dangling by the trees of Paradise in a nice breeze.’” The Prophet, peace be upon him, added, “That is what is meant by the statement of Allah, ‘Allah will establish in strength those who believe with the Word that stands firm, in this world and in the Hereafter.’” He also mentioned the unbeliever and said, “His grave will be compressed, so that his ribs will be crushed together. About this the Qur’an says, ‘Verily, for him is a narrow life and We will resurrect him blind on the Day of Resurrection.’” Qur’an 20.124.

Samura bin Jundub reported, “The Prophet, peace be upon him, after the prayers would turn toward us and ask us, ‘Did any one of you have a dream?’ If someone had, he would relate it. Upon hearing it the Prophet, peace be upon him would say, ‘Whatever Allah wills (is done).’ One day he questioned us saying, ‘Did anyone of you have a dream?’ They answered, ‘No.’ Then the Prophet, peace be upon him, said, ‘But I saw tonight two men. They came to me. They held my hand and took me to the holy land. We came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man’s head, crushing it. The rock rolled away and the thrower followed it and brought it back. By the time he reached the man, his head was restored to its normal state. The thrower then did the same as he had done before. I asked my two companions, “Who are these two people?” They said, “Proceed! So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook. Behold, he would put the hook in one side of the man’s mouth and tear off that side of his face to the back of the neck and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man’s face and did just as he had done with the other side. As soon as he tore one side, the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, “Who are these two people?” They said to me, “Proceed! So we proceeded and saw a hole like an oven, narrow at the top and wide at the bottom, and fire burning in it. In that oven there were naked men and women, and behold, flames of fire were reaching them from underneath, and when it reached them, they would be raised high until they were close to the mouth of the oven. Then the fire subsided and they went back inside it again. I asked, “Who are these?” They said to me, “Proceed!” And so we proceeded and came to a river of blood. And behold, in the middle of the river was a man standing, and on the bank there was one who had many stones. The man who was in the river would try to leave but the other man would throw rocks into his mouth so that he would return to where he was. I asked, “Who are these people?” They replied, “Proceed! Proceed!” We proceeded until we came to a man with a repulsive appearance, the most repulsive appearance you ever saw in a man!. Beside him there was a fire and he was kindling it and running around it. I asked my companions, “Who is this (man)?” The said to me, “Proceed! Proceed!” So we proceeded until we reached a garden of deep green dense vegetation, bedecked with all sorts of spring colors. In the middle of the garden there was a very tall man. I could hardly see his head because of his great height. And around him there were more

children than I had ever seen before. I said to my companions, “Who is this?” They replied, “Proceed! Proceed!” So we proceeded until we came to a huge majestic garden, greater and better than I have ever seen! My two companions said to me, “Go up,” and I went up.’

“The Prophet, peace be upon him, added, ‘So we ascended until we reached a city built of gold and silver bricks. We went to its gate and asked the gatekeeper to open the gate. It was opened and we entered the city. There we found men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing through the city, and its water was as white as milk. Those men went and threw themselves in it and then returned to us after the ugliness of their bodies had disappeared and they turned in the best shape.’ I said to them, “I have seen many wonders tonight. What is the meaning of all that I have seen?”

They replied, “We will inform you. As for the first man you came upon whose head was being crushed with the rock, he is the symbol of the one who studies the Qur’an and then neither recites it nor acts on it, and sleeps, neglects the enjoined prayers. As for the man you came upon whose mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in the oven, they are the adulterers and the adulteresses, and the man whom you saw in the river of blood is the usurer. As for the man by the base of the tree, he was Abraham. As for the children around him, they are the children of the people. (The narrator added, “Some Muslims asked the Prophet, peace be upon him, ‘O Messenger of Allah! What about the children of pagans?’ The Prophet, peace be upon him, replied, ‘And also the children of pagans’.) And the man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell.”

“The Prophet, peace be upon him, added, ‘My two companions explained, “The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.” The first house is the common believer’s house. As for this house, it is the house of martyrs. I am Gabriel and this is Michael. Now, raise your head.”

When I raised my head, I saw a palace that looked like a cloud. They said, “This is your home.” I said, “Let me enter my house.” They said, “You still have some life to complete on earth. Upon completing it, you may come to your home”.’ (Al-Bukhari)

Ibn al-Qayyim explained, “This is a text that pertains to the punishment of barzakh, for a vision by the Prophets is like revelation demonstrating the reality.”

Al-Tahawi reported from Ibn Mas’ud that the Prophet, peace be upon him, said, “A person was ordered to be lashed a hundred times in his grave. He continuously asked Allah to decrease his punishment until only one lash remained. His grave was totally filled by fire. When the fire was removed, he regained consciousness and asked, “Why was I lashed?” He was told, ‘You offered a prayer once without proper purification, and you passed by an oppressed person but you did not help him’.”

Anas reported, “The Prophet, peace be upon him, once heard a voice from a grave. He asked, ‘When did this one die?’ They said, ‘He died during the pre-Islamic era.’ He was pleased to hear that and remarked, ‘Had I not feared that you would stop burying your dead. I would have asked Allah to let you hear the punishment of the grave’.” (Reported by Nasa’i and Muslim)

‘Abdallah ibn ‘Umar reported, “The Prophet, peace be upon him, said, ‘This is (Sa’d ibn Mua’dh), for whom the Throne (of Allah) moved. The doors of Heaven were opened for him and seventy thousand angels participated (in his funeral prayer). (His grave) was compressed and later on was expanded for him’.” (Nasa’i)

Sahih Al-Bukhari Hadith

Hadith 8.516 Narrated by

Aisha

(the wife of the Prophet) When Allah's Apostle was in good health, he used to say, "No prophet's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allah (with) the highest companions." See Qur'an (4.69). I said, "Hence he is not going to choose us." And I came to know that it was the application of the narration which he (the Prophet) used to narrate to us. And that was the last statement of the Prophet (before his death) i.e., "O Allah! With the highest companions." (See Qur'an 4.69)

Sahih Al-Bukhari Hadith

Hadith 2.153 Narrated by
Al Mughira bin Shuba

"The sun eclipsed in the lifetime of Allah's Apostle on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah."

Ah woe that Day to the Rejecters of Truth!

Al-Muwatta Subjects

Burials

1. Washing the Dead
16.1, 16.2, 16.3, 16.4
2. Shrouding the Dead
16.5, 16.6, 16.7
3. Walking in Front of the Bier
16.8, 16.9, 16.10, 16.11
4. Prohibition against Following the Bier with a Burning Torch
16.12, 16.13
5. The Takbir Over a Dead Man
16.14, 16.15, 16.16
6. What to Say in the Prayer for the Dead
16.17, 16.18, 16.19
7. Permission to Pray for the Dead After Subh until the Dawn is very Clear and After Asr until the Sun Becomes Yellow
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8. Doing the Prayer for the Dead in Mosques
16.22, 16.23
9. The Prayer over the Dead in General
16.24, 16.25, 16.26
10. Burying the Dead
16.27, 16.28, 16.29, 16.30, 16.31, 16.32
11. Stopping for Funerals and Sitting in Graveyards
16.33, 16.34, 16.35
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13. Contentment in the Face of Misfortune
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16.41, 16.42, 16.43

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16. Burial in General
16.46, 16.47, 16.48, 16.49, 16.50, 16.51, 16.52, 116.53, 161.54, 16.55, 16.56, 16.57,
16.58

Sahih Al-Bukhari Hadith

Hadith 6.54 Narrated by **Hisham's father**

Aisha said, "I went to Abu Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet shrouded?' She replied, 'In three Suhuliya pieces of white clothes of cotton, and there was neither a shirt nor a turban among them.' Abu Bakr further asked her, 'On which day did the Prophet die?' She replied, 'He died on Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the Shroud is only for the body's pus.' He did not die till it was the right of Tuesday and was buried before the morning."

Sahih Al-Bukhari Hadith

Hadith 6.54 Narrated by **Mujahi**

(regarding the Verse): "Those of you who die and leave wives behind. They (their wives) shall wait (as regards their marriage) for four months and ten days." (2.234)

The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave wives (i.e. widows) should bequeath for their wives, a year's maintenance and residences without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is honorable (i.e. lawful marriage)." (2.240)

So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says:

".....without turning them out, but if they leave (the residence), there is no blame on you." So the 'Idda (i.e. four months and ten days as it) is obligatory for her.

'Ata said: Ibn 'Abbas said, "This Verse, i.e. the Statement of Allah: '.....without turning them out.....' cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes." 'Ata said: "If she wished, she could complete her 'Idda by staying in her dead husband's residence according to the will or leave it according to Allah's Statement:

"There is no blame on you for what they do with themselves." 'Ata added: "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the 'Idda wherever she likes. And it was no longer necessary to provide her with a residence." Ibn 'Abbas said, "This Verse abrogated her (i.e. widows) dwelling in her dead husband's house and she could complete the 'idda (i.e. four months and ten days) wherever she liked, as Allah's Statement says: '.....without turning them out.....'."

Fiqh-us-Sunnah

Fiqh 5.136

Excellence of Death in Madinah

At-Tabarani has reported with a sound chain of narration from a woman of Thief that the Prophet (peace be upon him) said, "He amongst you who is able to stay until death in Madinah must do so, as I shall be a witness or an intercessor for him on the Day of Judgment."

Sahih Al-Bukhari

Hadith 1.101 Narrated by

Abu Said Al Khudri

Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell Fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

Fiqh-us-Sunnah

Fiqh 4.51

Funeral Prayer for a Non-believer

A Muslim may not pray for a non-believer, for Allah s says: "Nor do you ever pray for any of them that dies, nor stand at his grave, for they rejected Allah and His Messenger." [Qur'an 9.84](#) "It is not fitting for the Prophet and those who believe to pray for forgiveness for pagans, even though they be of kin, after it is clear to them that they are companions of the Fire. And Ibrahim prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he (his father) was an enemy to Allah, he dissociated himself from him." [Qur'an 9.113-114](#)

Likewise no prayer may be offered for their children, for what applies to their parents applies to them as well, except for children who accept Islam, because one of their parents was a Muslim or they die or are taken prisoner separately from either or both of their parents, then a funeral prayer may be offered for the children.

Fiqh-us-Sunah

Fiqh 4.49a

Funeral Prayer for those Guilty of Embezzlement, Suicide, or Some Other Sins

The majority of Muslim scholars are of the opinion that a funeral prayer may be offered for a person who is convicted of embezzlement of public funds, or commits suicide or some similarly sinful act.

An-Nawawi said: "Al-Qadi said: 'All Muslim scholars hold that a funeral prayer be offered for all Muslims – those sentenced to death under Islamic law, or stoned to death, or those who committed suicide, or were born out of wedlock. The reports about the Prophet, peace be upon him, not praying for embezzlers and those guilty of suicide may be explained perhaps by considering such refusal to be a form of reprimand to these people. This is similar to his practice of refusing to pray for those who died in debt, though he asked other Muslims to offer the funeral prayer for them.'"

Ibn Hazm said: "Funeral prayer should be offered for all Muslims, whether good or bad, including those sentenced to death and those that die fighting or in revolt. The imam, or any other than him, may lead the funeral prayers. Likewise funeral prayers should be said for an innovator, provided his innovation does not become blasphemy, and prayer may also be said for one who commits suicide or kills someone else. A funeral prayer may be offered in all such cases even though the deceased might have been the most evil person on the face of the earth, provided he dies as a Muslim. This is based on a hadith from the Prophet, peace be upon him, that has a general bearing. "Offer a funeral prayer for your friend (a fellow Muslim)," he is reported to have said on the death of a Muslim. All Muslims are friends to one another. The Qur'an says: "Verily! The believers are but a single brotherhood" [Qur'an 49.10](#) and "The believers, men and women, are protectors, one of another." [Qur'an 9.71](#)

To prevent others from offering funeral prayers over a Muslim is a most serious thing, for surely a sinful Muslim is more in need of prayers from his Muslim brothers than a pious and saintly person!

An authentic hadith records that a man died in Khayber, and the Prophet, peace be upon him, said: "Offer a funeral prayer for your friend. He has stolen something of the war booty." The Muslims searched the deceased's personal effects and found less than two dirham worth of beads in them.

In another sahih hadith 'Ata reported that a funeral prayer may be offered for an illegitimate child, and his mother, and for those who curse each other, (In cases of Lu'an, for instance, when in the absence of any evidence of a spouse's adultery both the man and wife are required to swear an oath that he/she is telling the truth or face being cursed by Allah if they were lying) as well as the person who is killed in requital, and the person stoned to death, and the person who flees from the battlefield and is put to death for it. 'Ata said: "I will never abstain from offering a funeral prayer for a person who says: 'I bear witness that there is no deity except Allah.' Allah says: 'It is not fitting for the Prophet and those who believe to pray for forgiveness for pagans, even though they be of kin, after it is clear that they are companions of the Fire'." [Qur'an 9.113](#)

Another authentic hadith says that Ibrahim An-Nakh'i said: "Our predecessors never eschewed attending a funeral prayer for any Muslim. They offered the funeral prayer for those who had committed suicide, and it is a sunnah to offer funeral prayer for those who are stoned to death." In another sound hadith Qatadah reported: "I do not know of any scholar who refused to offer a funeral

prayer for anyone witnessing that ‘there is no god but Allah’.” Ibn Sirin, according to a sahih hadith, said: “I do not know of any Muslim who considers it a sin to offer a funeral prayer for another Muslim.”

Abu Gahlib reported: “I asked Abu Amamah Al-Bahili: ‘What if a man is known to drink liquor. Should a funeral prayer be offered for him?’ He said: “Yes, for he might (at least) once in his life, while lying down for rest, have said: “There is no deity but Allah,” and he might have been forgiven by Allah’. In a sahih hadith Al-Hassan is reported to have said: “Funeral prayer will be offered for all those who declare ‘There is no deity but Allah.’ It will be offered for all Muslims; for it is an act of intercession on behalf of the deceased.”

Fiqh-us-Sunnah

Fiqh 4.31

One Spouse Washing the Other

The jurists are agreed on the permissibility of a wife washing the body of her dead husband. ‘Aishah said: “Had I known then what I know now, I would not have allowed anyone, except his wives, to wash the body of the Prophet.” This has been transmitted by Ahmad and Abu Daw’ud, and by Al-Hakim, who considers it a sound hadith.

There is a difference of opinion, however, on the permissibility of the husband washing the body of his dead wife. The majority of scholars, nonetheless, consider it permissible, as is shown by a report, narrated by ad-Daraqutni and Al-Baihaqi, that Ali washed the body of Fathimah on her death. This is also supported by a hadith that the Prophet, peace be upon him, said to ‘Aishah: “If you die before me, I will myself wash you and enshroud you.” Ibn Majah records this hadith.

The Hanaafi school holds that it is not permissible for a husband to wash his wife’s dead body, and if there is no other woman available then he should give her tayammum. However, the above hadith prove the contrary of this view.

Fiqh-us-Sunnah

Fiqh 4.21

Weeping Over the Dead

Muslim scholars are agreed that weeping for the dead is permissible, whereas crying and wailing are not. It is reported in a sound hadith that the Prophet, peace be upon him, said: “Allah does not punish a person for shedding tears or feeling pain in his heart. But He does punish, though he may show mercy, because of (what he utters with) this,” and then he pointed to his tongue.

The Prophet, peace be upon him, wept on the death of his son, Ibrahim, and said: “The eyes shed tears and the heart feels pain, but we utter only what pleases our Lord. O Ibrahim! We are aggrieved at your demise.” He also wept when his granddaughter, Umaymah, daughter of Zainab, died. At this Sa’ad ibn ‘Ubadah said: “O Messenger of Allah! Are you weeping? Did you not forbid Zainab from weeping?” The Prophet, peace be upon him, replied: This (weeping) is the mercy that Allah has placed in the hearts of His servants. And surely Allah bestows mercy upon those who are merciful among His servants.” A report is transmitted by At-Tabarani on the authority of Aabdullah ibn Zaid to the effect that weeping without wailing is permitted.

Weeping aloud and wailing cause pain and suffering to the dead person. It is reported from Ibn ‘Umar that when ‘Umar was stabbed and he became unconscious the people around him began crying loudly. When he regained consciousness he said to them: “Don’t you know that the Messenger of Allah said: ‘A dead person is tormented by the wailing of the living’.”

Abu Musa reports that when ‘Umar was wounded Suhaib cried: “O my dear brother!” At this ‘Umar said: “O Suhaib! Don’t you know that the Messenger of Allah said: ‘A dead person is tormented by the wailing of the living people’.”

Al-Mughirah ibn Sh’ubah reports that he heard the Prophet, peace be upon him, saying: ‘The one who is wailed for is tortured on account of it.’ The above hadith are reported by Bukhari and Muslim.

These hadith mean that a dead person feels pain and displeasure when his family wails over him, for he hears their wailing and their deeds are shown to him. This does not mean that the dead are actually punished and tormented because of the wailing of their families for them, because the Qur’an says that a person is not accountable for the actions of others.

Ibn Jabir reported from Abu Hurairah that he said: “Your deeds are shown to your dead relatives. So if these are good, they are pleased, and if these are bad, they despise them.”

Ahmad and Tirmidhi reported on the authority of Anas that the Prophet, peace be upon him, said: “Your deeds are shown to your dead relatives and kinsfolk. So if these are good they are pleased and if these are bad they say: ‘O Allah! Let them not die until You have guided them to the right path as You guided us before’.”

An-N'uman ibn Bashir reports: "Abdullah ibn Rawahah fainted and his sister, 'Amrah, started wailing: 'O my monumental loss! 'O, my and that!' When he regained conscious

Fiqh-us-Sunnah

Fiqh 4.95

The abode of Souls

Ibn al-Qayyim dealt with this subject under a separate chapter in which he mentions opinions of various scholars concerning the abode of souls. Mentioning the most correct position he explained, "It is said that the abodes of the souls in barzakh vary considerably. Some of them are in the highest reaches of the heavens, such as the souls of the Prophets, peace be upon them all. Their status also varies as observed by the Prophet, peace be upon him, during the night of Isra."

Some souls are in the form of green birds who roam around freely in Paradise. These are the souls of some of the martyrs, but not all of them. The souls of some martyrs are prevented from entering Paradise on account of their debts or some other similar thing. This is supported by a report by Ibn Hanbal in his Musnad from Muhammad ibn Abdallah ibn Jahsh that "A man came to the Prophet, peace be upon him, and asked, 'O Allah's Prophet! What would I have if I am killed in the cause of Allah?' The Prophet, peace be upon him, replied, 'Paradise.' But, when the man got up to go, the Prophet added, 'Unless you have some debts to pay. Gabriel has informed me about it just now'".

Some souls will be locked out at the gate of Paradise, in accordance with this hadith: "I have seen your companion locked out at the gate of Paradise." "Other souls are restricted to their graves as is evident from the hadith about the martyr who had stolen a cloak (He had stolen it out of the spoils of war before their proper distribution) when he was killed, the people asked, "Will he have bliss in Paradise?" The Prophet, peace be upon him, said, "By Him in whose hand is my soul, the cloak which he stole causes a fire to flare over him in his grave."

The abode of others is at the gate of Paradise, as described in a hadith by Ibn 'Abbas that, "The abode of martyrs is in a green dome, on a bright river, near the gate of Paradise. Their provision comes from Paradise in the morning and in the evening." (Ahmad) This does not apply to Ja'far ibn Abi Talib, whose hands were transformed into wings, and with these he flies wherever he wishes in Paradise.

Others remain confined to earth, for these souls cannot rise to heaven. Indeed, these are base, earthly souls which do not mix with heavenly souls, just as they do not mix with them during their sojourn on earth. A soul that is oblivious to its Lord, blind to His love, negligent of His remembrance, and remiss in seeking His pleasure is a despicable earthly soul. After separation from its body, it cannot go anywhere, but remains here. On the other hand, the heavenly soul in this life clings to the love of Allah and to His remembrance, and seeks His pleasure and nearness. After separation from its body, it will join other kindred heavenly souls. In the barzakh (Literally an interval, a separation or a partition, Al-barzakh may be defined as the intervening state between death and the Last Day) and on the Day of Resurrection a person will be with those he loved. Allah will join some souls with others in the abode of barzakh and on the Day of Resurrection, placing the believer's soul with other pure souls, that is, other pure soul's kindred to his soul. A soul, after separation from the body, joins other kindred souls who in their nature and deeds are similar to it and stays with them.

Some souls would be thrown in an oven or a pit along with other fornicators and harlots. Other souls would be in a river of blood, floating therein and swallowing rocks. The two categories of souls – the blessed and the damned – do not share a similar abode, for there are souls that reside in the highest reaches of heavens, while the others, low and mean earthly souls, cannot rise above the earth.

When one ponders the hadith and traditions on this subject carefully, one can easily find the reason for this. There is no contradiction in the sound traditions on this subject. In fact, they are all true and each supports the other. It is important however, to understand the soul and to appreciate its essence and the laws that govern its functions. Indeed, the soul is something completely different from the body. It is in Paradise, but at the same time is attached to the grave and the body in it. It is the swiftest thing in moving, relocating ,ascending , or descending from one place to another. These souls are divided into various categories: the ones that are free to move about, those that are confined, the ones that are celestial, and the others that are earthly and of a low order. After separation from their bodies, souls do experience health and sickness, and they feel far more pleasure and pain than they experienced when they were joined together. They are subject to confinement, pain, punishment, sickness, and grief as they are to various states of joy, rest, bliss, and freedom. How similar is its condition in the body to when it was in the womb of its mother! And likewise how analogous is its situation after separation from the body to when it came out of the womb into this world! There are four abodes of the soul, and each abode is bigger and greater than the previous one.

The soul's first abode is the womb of the mother, however there is confinement, compression, seclusion, and three layers of darkness. The second abode is its earthly habitat where it grows, does good and evil, and accumulates blessings for its ultimate success or failure. Its third abode is the abode of barzakh, which is more spacious and immense than the abode of this world. This abode, compared to the fourth one, is like this [third] abode compared to the first abode.

The fourth abode is the abode of eternity, either Paradise or Hell. There is no other abode after these. Allah causes the soul to pass through these abodes in stages, until it reaches the abode most suitable for it, an abode that only it deserves and for which it

is (uniquely) suitable, because this abode was created for it, and the soul was given the ability to perform the deeds that lead precisely to this abode.

In each abode the soul enjoys a peculiar status and position altogether different from what it has in other abodes. Blessed indeed is soul's Originator and Creator, Who gives it life, causes it to die, makes it happy or subjects it grief and sorrow. Blessed is He Who appointed for it various levels of success and failure, and distinguished them by various grades in accordance with their knowledge, performance, faculties, and morality. Whoever truly understands and appreciates this cannot, but bear witness to the fact that there is no deity except Allah, Who has no partners. With Him alone rests all authority, praise, and all that is good, and to Him alone all affairs return for decision. His is the absolute authority, and all dominion, might, honor, wisdom, and perfection free of any defects or imperfections. He is known through the testimony of His truthful Prophets and Messengers. They did indeed come with Truth. Reason testifies to its truthfulness, and nature supports and confirms it. And anything that contradicts this testimony is untrue.

Al-Tirmidhi Hadith

Hadith 5648 Narrated by
Abu Sa'id

Allah's Messenger (peace be upon him) said, "The lowliest of the inhabitants of Paradise will be who has eighty thousand servants, seventy-two wives, and for whom a round pavilion of pearls, chrysolite and rubies as large as the distance between al-Jabiyah and San'a will be set up." By the same isnad he said, "Those who are to go to Paradise, who die whether young or old, will come into Paradise, who die whether young or old, will come into Paradise aged thirty and never grow older. The same applies to those who will go to Hell." By the same isnad he said, "They will wear crowns, the smallest pearl of which will illuminate the space between the east and the west." By the same isnad he said, "When a believer in Paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes." Ishaq ibn Ibrahim said regarding this tradition that when a believer in Paradise wish for a child it would come in a moment, "But he will not wish for one."

Tirmidhi transmitted it, saying this is a gharib tradition. Ibn Majah transmitted the fourth part, and Darimi the last statement.

Fiqh-us-Sunnah

Fiqh 4.27

A Martyr does not need to be Washed

The body of martyr, that is, a Muslim killed in a battle at the hands of disbelievers, may not be washed even though it is in a state of major ritual impurity. His body should be enshrouded in the clothes he wore when he died if they are good enough for the purpose. Otherwise some additional cloth may be used to enshroud his body according to the sunnah. The body of such a person should be buried in its bloodstained state. None of his blood should be washed off.

Ahmad reported: "The Prophet, peace be upon him, said: "Do not wash those who die as martyrs, for their every wound or drop of blood will exude a fragrance like musk on the Day of Judgment." The Prophet, peace be upon him, ordered the martyrs of the Battle of Uhud to be buried in their bloodstained clothes. They were not washed, nor any funeral prayer offered for them.

Ash-Shaafi'i said: Burying the martyrs without washing or offering funeral prayer on them may be explained by the fact that they shall meet Allah with their wounds exuding fragrance like musk. The honor bestowed on them by Allah frees them from the need for funeral prayers by others. Moreover it makes things easier for the surviving Muslims, who may have received injuries in battle and fear the enemy's attack, and may be that since prayer is a kind of intercession, the martyrs do not need it. In fact they will intercede for others.

Fiqh-us-Sunnah

Fiqh 4.34

Shrouding a Pilgrim

If a pilgrim dies, he is to be washed the same way any non-pilgrim is washed. He should be shrouded in his ihram (two pieces of seamless cloth which the pilgrims don during umbra or hajj). His head should not be covered, nor should any perfume be applied to his body, because the restrictions of ihram still apply to him. This is based on what the group reported from Ibn 'Abbas, who said: "During the last hajj, a man, mounted on a horse, was close to Allah's Prophet, peace be upon him, and was trying to learn more from him, when he suddenly fell off his mount. The horse kicked him and killed him. When the Prophet, peace be upon him, was told about him, he said: 'Wash him with water and lotus (leaves), then wrap him in his two sheets, and do not perfume his body nor cover his head, for Allah, the Exalted, will raise him on the Day of Resurrection with talbiyah (The prayer uttered during hajj by the pilgrims) on his lips.'"

The Hanafi and Maliki schools hold that when a pilgrim dies, then his state of ihram is terminated, so that thereafter he may be shrouded like any nonpilgrim. His shroud may be sewn, his head may be covered, and he may be perfumed. In their opinion the case of the man who died while with the Prophet, peace be upon him, during the Hajj season is of a special case and does not set a precedent for other cases. Nevertheless the reason given (for not covering his head or perfuming his body..) applies generally. The statement that he will be raised on the Day of Judgment with talbiyah on his tongue clearly applies to all who die in the state of ihram, because it is a well established juristic principle that a ruling true for one case is also true and applicable to other similar cases, unless there is something indicating that the case is specific in nature and limited in scope.

Al-Muwatta Hadith
Hadith 16.12

The Prohibition Against Following the Bier with a Burning Torch

Yahya related to me from Malik from Hisham ibn Urwa that Asma bint Abi Bakr said to her family, “Perfume my clothes with incense when I die and then embalm me. Do not put any of the embalming substance on my shroud, and do not follow me with a burning torch.”

Fiqh-us-Sunnah
Fiqh 4.58

Remain Seated When a Funeral Procession Passes by

Ahmad has reported that Waqid ibn ‘Amr ibn Sa’d ibn Mu’ah said: -I attended a funeral procession in the tribe of Banu Salimah. I stood up on seeing the funeral procession. Thereupon Naf’i ibn Jubair said to me: ‘Sit down. I will give you the reason for this. Mas’ud ibn Al-Hakim Az-Zurri told me that he heard ‘Ali ibn Abi Talib saying: -The Prophet, peace be upon him, commanded us to stand up upon seeing a funeral procession, but later on he would remain seated, and bade us to do the same.’ –Muslim has reported it in these words: “We saw the Prophet, peace be upon him, standing, so we stood. Then he sat down, and we too sat. Tirmidhi said: ‘This hadith from ‘Ali is sound, and it includes four of the successors of the Companions who related it successively. According to some people of knowledge this is the common practice.”

Ash-Shafi’i said: -This is the most authentic report on the subject. This hadith abrogates the one cited previously which says: ‘Stand up when you see a funeral procession.’ – Ahmad said: -One may or may not stand up for a funeral procession, depending on one’s preference. He argues that the Prophet, peace be upon him, used to stand up for a funeral, but later on he would remain seated.’ This is also the opinion of Ishaq ibn Ibrahim. Ahmad, Ishaq ibn Hubaib, and Ibn Al-Majishun of the Maliki school.

An-Nawawi said: “Considering all these opinions, standing up upon seeing a funeral procession is desirable.” Al-Mutawalli and Ahmad also hold this view.

Ibn Hazm said: “Standing up upon seeing a funeral procession is recommended, even if it is a funeral of a disbeliever or a pagan, until the coffin is placed on the ground or disappears from sight. But if someone remains seated there is no harm. Those who hold it as a desirable act cite what is related by the group on the authority of Ibn ‘Umar who reported from ‘Amir ibn Rabi’ah that the Prophet, peace be upon him, said: “When you see a funeral procession stand up for it, and remain standing until it disappears from sight or (the coffin) is placed down on the ground.” Ahmad said: “Whenever Ibn ‘Umar saw a funeral procession he would stand up for it and would remain standing until it passed by.”

Sahl ibn Hanif and Qais ibn Sa’d reported that they were sitting in Qadisiyyah (A town in Syria) and a funeral procession passed by them. On seeing it both of them stood up for it. They were told it was the funeral of a non-Muslim. They said: -Once when a funeral procession was passing by, the Prophet, peace be upon him, stood up for it. And when told that it was funeral procession of a Jew, he exclaimed: ‘Does he (a Jew) not possess a soul?’ (Bukhari and Muslim) Ibn Mas’ud and Qais used to stand for a funeral procession.

The wisdom behind standing, according to Ahmad, Ibn Hibban and Al-Hakim, as stated in a hadith related from the Prophet, peace be upon him, is “to show respect to Him Who seizes the souls” or in the words of Ibn Hibban “as a mark of respect to Allah Who seizes the souls.”

In short, there is disagreement on this issue among the scholars. Some disapprove of standing for a funeral procession, while others prefer it. Some leave it to the individual’s discretion. Each of these scholars supports his stand with specific arguments, and none may follow any of these opinions.

Fiqh-us-Sunnah
Fiqh 4.59

Permit Women to Accompany a Funeral Procession

Umm 'Atiyah reported: "We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us." (Reported by Ahmad, Bukhari, Muslim & Ibn Majah) Aabdullah ibn 'Amr reported: "Once while we were with the Prophet, peace be upon him, he saw a woman – whom we thought he did not recognize – so he waited until she reached him. It was Fatimah, his daughter. He asked her: 'What caused you to leave your house?' She said: 'I came to visit the family living in this house in order to offer my condolences and to comfort them in their grief.' He said: 'Did you accompany them to the graveyard?' She said: 'God forbid! How could I do that, when I know what you have said in this respect.' The Prophet, peace be upon him, said: 'Had you accompanied the funeral procession to the graveyard, you would never have seen Paradise, not until your grandfather's father had seen it! (Reported by Ahmad, Al-Hakim, Nasa'i, and Baihaqi. The scholars, however, question the validity of this hadith, claiming it is not a sound hadith, because among its narrators is Rabi'ah ibn Saif, who is not trustworthy)

Muhammad ibn Al-Hanafiyah reported that 'Ali said: "The Prophet, peace be upon him, went out and saw a group of women sitting outside. When he asked them why they were sitting there, they told him that they were waiting for the funeral procession. He asked them: 'Are you going to wash the body?' They said: 'No.' The Prophet, peace be upon him asked them: Are you going to carry the coffin?' They said: 'No'. He asked them: 'Will you place the body in the grave?' They said: 'No.' At this he said to them: 'Then go back to your homes with your sins and without gaining any reward.'" (Reported by Ibn Majah and Al-Hakim. But one of its narrators is Dinar ibn 'Omar, who is not reliable. Abu Hatim says he is not well known, Azdi describes him as matruk (unacceptable), and Al-Khalili in his Al-Irshad calls him "a liar.") Ibn Mas'ud, Ibn 'Umar, Abu Amamah, 'Aishah, Masruq, Al-Hasan, An-Nakhi'i, Awza'i, Ishaq, and the Hanafi, Shafi'i and Hanbali schools hold this view. They all disapprove the participation of women in funeral processions.

According to Malik, it is not disliked for an old woman to leave her home to attend a funeral. In his opinion, a young woman afflicted by the death of a dear one may also accompany a funeral procession without any disapproval, provided she is well covered and her presence does not cause any temptation.

Ibn Hazan contends that the argument put forth by the majority of scholars is not sound, and that it is permissible for women to accompany funeral processions. He said: "we do not disapprove of women attending a funeral procession, nor do we prevent them from doing so. Among the traditions reported on this subject there is no authentic hadith. There are either mursal (Mursal: Report of a successor (tab'i) directly from the Prophet without mentioning the Companion who might have heard it directly) or majhul (unknown) or such as cannot be presented as an argument. "Then he mentions the hadith by Umm' Atiyah and says: "Even if it were a sound hadith it does not prove prohibition, but merely shows that it is disliked. In fact the reverse is true if we take into account the hadith narrated by Shu'bah on the authority of waki', who in turn narrated it from Hisham ibn 'Urwah, who heard it from Wahab ibn Kaysan, who heard it from Muhammad ibn 'Amr ibn 'Ata who reported it from Abu Hurairah that once when the Prophet, peace be upon him, attended a funeral, 'Umar saw a woman there and yelled at her. The Prophet, peace be upon him, said: "leave her, O 'Umar Verily her eyes shed tears, the should feels the pangs, and the promised hour is near. "(The chain of authorities of this hadith is sound). In a sound hadith it is reported from Ibn'Abbas that he did not regard it as a disliked act.

Sahih Al-Bukhari Hadith

Hadith 3.810 Narrated by

Anas

A funeral procession passed in front of the Prophet and the people praised the deceased. The prophet said, 'It has been affirmed (Paradise). 'Then another funeral procession passed by and the people talked badly of the deceased. The Prophet said, "It has been affirmed (Hell). "Allah's Apostle was asked, "O Allah's Apostle! You said it has been affirmed for both? "The Prophet said, "The testimony of the people (is accepted), (for) the believers are Allah's witnesses on the earth. "

Fiqh-us-Sunnah

Fiqh 4.56b

Carrying torches or fire in funeral procession

These are forbidden as they are vestiges of the Days of Ignorance. Ibn Al-Mundhir said : "This practice is disliked by all men of Knowledge and scholars on record. Al-Baihaqi said: 'Aishah, "Ubadah ibn Al-samit, Abu Hurairah, Abu Sa'id Al-Khudri, and Asma, the daughter of Abu bakr, all stated in their respective wills that their funeral procession should not include anyone carrying fire (or torches). According to ibn Majah, Abu Musa Al-Ash'ari, on his deathbed, directed his heirs, saying: "Do not follow my funeral procession carrying any censers (**With fires in them to burn frankincense for its aromatic smoke and fragrance**). "The people asked him: "did you hear anything from the Prophet concerning this? "He said: "yes I heard the Prophet, peace be upon him, saying so. (Among the narrators of this hadith is a man called Abu Huraiz, the freed slave of Mu'awiya ,who is "unknown" amongst the narrators of hadith)

If the burial takes place at night, however fire or torches may be used for light . Tirmidhi has reported on the authority of ibn Abbas that once at night the Prophet, peace be upon him., entered a grave to bury a dead person, and a lantern was given to him and he took it. "Tirmidhi said: This hadith from ibn Abbas is sound.

Sahih Al-Bukhari Hadith

Hadith 2.394 Narrated by

Amir bin Rabia

The Prophet said, “Whenever you see a funeral procession, stand up till the procession goes ahead of you.” Al-Humaidi added, “Till the coffin leaves you behind or is put down.”

Fiqh-us-Sunnah

Fiqh 4.76

The Prohibition Against Talking Ill of the Dead

It is not permissible to talk ill of the deceased Muslims or to mention their evil deeds. This is based on Buhari’s report from ‘Aishah that the Prophet, peace be upon him, said: “Do not speak ill of the dead; they have seen the result of (the deeds) that they forwarded before them” Abu Daw’ud and Tirmidhi have transmitted, but with a weak chain of narrators, from Ibn ‘Umar a similar hadith that the Prophet, peace be upon him, said, “Mention the good deeds of your dead and cover their evil deeds.” As for those Muslims who openly do evil or indulge in illicit innovation, it is permissible to mention their evil deeds if some public good so requires and as a warning to others in order to discourage anyone who might otherwise follow their bad example. If no such benefit is to be gained, then it is not permissible to mention anything evil about the deceased. Bukhari and Muslim reported that Anas said: “A funeral procession passed by and the people said some bad things about the deceased. The Prophet, peace be upon him, remarked, ‘It is decided.’ ‘Umar asked: ‘What is decided?’ The Prophet, peace be upon him, answered. ‘The one whom you praised is entitled to Paradise, and the one whom you described as bad is entitled to the Hell Fire. You are Allah’s witnesses on earth.’”

Cursing the dead disbelievers is permissible, because Allah, the Exalted, says: “Curses by the tongue of David and of Jesus, the son of Mary, were pronounced on those among the Children of Israel who rejected faith.” [Qur’an 5.78](#). Similarly we read in the Qur’an: “Perish the hands of the Father of Flame!” [Qur’an 111.1](#) Pharaoh and others like him have also been cursed in the Qur’an, besides the great curse of Allah about which we read: “Behold! the curse of Allah is on those who do wrong. [Qur’an 11.18](#)

Fiqh-us-Sunnah

Fiqh 4.37a

Reward for Offering Funeral Prayer

Abu Hurairah narrates that the Prophet, peace be upon him, said: “Whoever follows a funeral procession and offers the prayer for the deceased, will get one kerat 68 of reward. And whoever follows it and remains with it until the body is buried, will get two kerats of reward, the least of which is equal in weight to ‘Mount Uhud or he said ‘one of them is like Uhud.’ The narrator is not certain as to the exact words used by the Prophet, peace be upon him. This is reported by the group.

Khabbab reported that he asked “O ‘Abdullah Ibn ‘Umar! Did you hear what Abu Hurairah says? He says that he heard Allah’s Messenger, saying, ‘Whoever leaves his house to attend a funeral prayer, offers funeral prayer, and then follows the funeral procession until the body is buried will receive two kerats of reward, each of which is like the mountain of Uhud. And whoever offers the funeral prayer and then leaves for home (This proves that a person does not need permission of the family of the deceased to leave after attending the funeral) will get a reward like the mountain of Uhud’”(Muslim). Ibn ‘Umar sent Khabbab to ‘Aishah asking her about the statement of Abu Hurairah. She said, Abu Hurairah has told the truth.” When Ibn ‘Umar was informed about this he said “We have indeed lost many a kerat.”

Sahih Al-Bukhari Hadith

Hadith 1.310

Narrated by

Um Atiya

We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put kohl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of ‘Asr (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

Sahih Al-Bukhari Hadith

Hadith 2.426

Narrated by

Anas

We were in the funeral procession of the daughter of Allah's Apostle and Allah's Apostle was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her.

Fiqh-us-Sunnah

Fiqh 4.60

Not Attending a Funeral due to Some Forbidden Acts

The author of Al-Mughni said: "If one sees or hears something that is forbidden while attending a funeral, and one is capable of countering and rectifying it, one should do so. If not, then one may do one of two things: voice his disapproval of it, and continue with the funeral which will free one from any responsibility of any such disapproved acts, without abandoning the good for the bad. The second course open to a person in such a case is to leave the funeral procession, especially when one is able to leave it, so that one's continued participation will not lead one to hear or see a forbidden thing."

Sahih Al-Bukhari Hadith

Hadith 7.688 Narrated by

Abdullah bin Umar

When Abdullah bin Ubdi (bin Salul) died, his son came to Allah's Apostle and said –O Allah's Apostle, give me your shirt so that I may shroud my father's body in it. And please offer a funeral prayer for him and invoke Allah for his forgiveness." The Prophet gave him his shirt and said to him, "Inform us when you finish (and the funeral procession is ready) call us." When he had finished he told the Prophet and the Prophet proceeded to order his funeral prayers but Umar stopped him and said, "Didn't Allah forbid you to offer the funeral prayer for the hypocrites when He said: 'Whether you (O Muhammad) ask forgiveness for them or ask not forgiveness for them: (and even) if you ask forgiveness for them seventy times. Allah will not forgive them.' (9.80) Then there was revealed: 'And never (O Muhammad) pray for any of them that dies, nor stand at his grave'." (9.34)

Sahih Al-Bukhari

Hadith 2.397 Narrated by

Abu Said Al Khudri

The Prophet said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

Fiqh-us-Sunnah

Fiqh 4.78

Transferring the Body from One Place to Another

The Ash-Shafi'i school considers it unlawful to transfer the body of a deceased from one country or town to another unless it is to Makkah, Madinah or Jerusalem. It is permissible to remove the body to one of these cities because of their special significance and position. If someone leaves instructions in his or her will that he or she be buried in a place other than these three cities, the will may not be executed, because it could delay the burial and cause the body to deteriorate. Likewise transferring the body from one grave to another is prohibited unless there is a valid reason for doing so, for example, if the deceased was buried without a proper wash, or was buried without turning the deceased's face toward the qiblah, or the grave was damaged by flood or dampness.

It is stated in Al-Minhaj that digging up a grave after burial either for removing the body or for any other reason is prohibited unless there is genuine reason for it. Such as when a deceased person is buried without a wash or is buried in a usurped cloth or land or something of value is left in the grave or the deceased was buried without facing the qiblah.

The Maliki school holds it permissible to remove the body from one place to another, before or after the burial, for a genuine reason, for example, when it is feared that the body of a deceased may be drowned in the sea or eaten up by wild animals, or when relatives want to bury the deceased nearby so that they may visit it more easily, or in order to seek the blessings of the place to which the body is removed. In all such cases, transferring of the body from one place to another is permissible provided its sanctity is not affected, e.g., it does not bloat, does not decompose or its bones do not break.

The Hanafi school considers the removal of a body from one place to another undesirable, and holds it preferable to bury a person at the place of death. The body may be taken for a mile or two for burial, for that is the usual distance to a cemetery. After the

burial removing the body without a genuine reason is not permissible as mentioned above. If a woman's son dies and he is buried in her absence in another town, and she was impatient and wanted to remove his body to her own town, her request may not be heeded.

The Hanbali school considers it desirable to bury a martyr at the place where he or she is killed. Ahmad said, "As to those who are slain, a hadith reported by Jabir from the Prophet, peace be upon him, says: 'Bury the martyrs wherever they are killed.'" Ibn Majah reported: "The Prophet, peace be upon him, ordered that the martyrs of the Battle of Uhud be returned and buried at the places where they had fallen." As for the others, they are not to be removed from one town to another without a valid cause. This is the opinion of Al-Awza'i and Ibn al-Mundhir. Abdallah ibn Malikah said: "Abd-ur Rahman ibn Abu Bakr died in Abyssinia and his body was carried to Makkah where he was buried. When 'Aishah visited his grave she said: 'By Allah! Had I been there when you died, I would not have allowed you to be buried anywhere except at the place where you had died. And had I seen you there, I would not have visited you.'" Burying the deceased at the place of death is easier and more secure against deterioration of the physical remains. It is permissible, however, to remove the body from one place to another in case there is a valid reason.

Ahmad said: "I do not know of any harm in transferring the deceased from one town to another." When Az-Zuhri was asked about that, he said, "The bodies of Sa'd ibn Abi Waqqas and sa'id ibn Zaid were removed from al-'Aqiq to Madinah."

Fiqh-us-Sunnah

Fiqh 4.61

Burial is a Collective Obligation

There is a consensus that burying a dead body and covering it is a collective obligation (fard Kifayah). If some Muslims bury the dead body, it would absolve the rest of them from this obligation. Allah, the Almighty, says: "Have We not caused the earth to hold within itself the living and the dead?" Qur'an 77, 25-26

The majority of scholars are of the opinion that it is permissible to bury the dead any time during the day or night. The Prophet, peace be upon him, buried at night a man, who used to remember Allah aloud during the night. Similarly 'Ali buried Fatimah at night. Abu Bakr, 'Uthman, 'Aishah, and Ibn Mas'ud were buried during the night as well. Ibn 'Abbas reported: "The Prophet, peace be upon him, went into a grave one night and was given a lamp. Then he lifted the body from the side toward the qiblah, saying: "May Allah be merciful to you. You used to cry a lot and often recited the Qur'an." After this the Prophet, peace be upon him, said four takbirs." (Reported by Tirmidhi, who considers it a sound hadith) Tirmidhi said: "Most scholars consider the burial of the dead at night permissible, provided the rights of the deceased are not neglected.

The same applies to offering a funeral prayer for the deceased. The Prophet, peace be upon him, commanded his followers not to bury the deceased at night if it is feared that any of his rights might be neglected. Night time burial in such a case is disliked.

One day the Prophet, peace be upon him, delivered a sermon and mentioned one of his companions who had died and had been wrapped in a short shroud and buried during the night. The Prophet, peace be upon him, expressed his disapproval of burying someone at night unless one is compelled to do so. (Muslim) Jabir reported that the Prophet, peace be upon him, said: "Do not bury your dead during the night unless you are compelled to do so." (Ibn Majah)

Fiqh-us-Sunnah

Fiqh 4.23a

Preparing Food for the Bereaved Family is Encouraged

Abdullah ibn Ja'far reported that the Messenger of Allah, peace be upon him, said: "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied." This is narrated by Abu Daw'ud, Ibn Majah and Tirmidhi, who grades it as a sound hadith.

The Prophet, peace be upon him, recommended this practice for it is an act of virtue and kindness and brings friend and neighbors closer to each other.

Ash-Shafi'i said: "It is recommended that the relatives of the deceased prepare enough food to feed all the deceased's family for one day and night, for it is the sunnah of the Prophet, peace be upon him, and a practice of good people."

The scholars hold it commendable to urge the deceased's family to eat so that their sorrow or excessive grief will not cause them to avoid food and thereby become weak. These scholars also hold that to offer food to the women while they are mourning loudly is not permissible, for it would be helping them in something sinful.

All the schools of Islamic law disapprove of the deceased's family preparing food for the people coming to pay their condolences, for it adds to their grief and further encumbers them unnecessarily. Such a practice would also resemble the custom of the Arabs before Islam. Referring to this practice, Jarir says: "(In those days) we considered it a part of mourning to assemble at the

deceased's house and prepare food after burial for those gathered there." Some scholars consider this to be absolutely forbidden (haram).

Ibn Qudamah observes: "It is permissible, however, when there is genuine need for it, since sometimes people attending the funeral may be from distant places, and they have to stay with the family of the deceased, in which case the family has to host such guests.

Fiqh-us-Sunnah

Fiqh 4.23

Mourning for a Deceased

It is permissible for a woman to mourn for a period of three days on the death of a near relative, provided that her husband does not object to her doing so. It is not permissible for her to mourn for more than three days, except in the case of her husband's death, when she is to mourn for four months and ten days, which is a legally prescribed period of waiting or "iddah.") This is reported by the group. (The compilers of the six most reliable hadith books generally known as Sihah Sitta) except Tirmidhi. They report from Umm 'Atiyyah, that the Messenger of Allah said: "A woman should not mourn for any deceased person for more than three days, except in the case of her husband's death, which she may mourn for a period of four months and ten days. **Such a woman (in mourning) is not to wear any (brightly) colored dress. She may wear only plain dress. During this period she should not use any adornment or eye makeup, nor wear any perfume, nor dye her hands and feet with henna, nor comb her hair,** except at the end of her menstruation period, when she may use some cleaning or refreshing agents (such as perfume, etc.) to get rid of any offensive smell left over from her period." Accordingly, when a widow mourns, **she must not use any adornment, such as jewelry, kohl, 58 silk, perfume, or henna dye on her hands and feet.** A widow must observe this waiting period in deference to her late husband's memory and to fulfill her obligations toward him.

Al-Muwatta Hadith

Hadith 29.107

Limit of Abstaining from Adornment in Mourning

Yahya related to me from Malik from Naafic that Saffiyya bint Abi Ubayd suffered from an eye-complaint while she was in mourning for her husband, Abdullah ibn Umar. She did not apply kohl until her eyes almost had rams (a dry white secretion in the corners of the eye).

Malik said, "A woman whose husband has died should anoint her eyes with olive oil and sesame oil and the like of that since there is no perfume in it."

Malik said, "A woman in mourning for her husband should not put on any jeweler – rings, anklets, or such-like, neither should she dress in any sort of colorful, striped garment unless it is coarse. She should not wear any cloth dyed with anything except black, and she should only dress her hair with things like lotus-tree leaves which do not dye the hair."

Al-Tirmidhi Hadith

Hadith 269 Narrated by

Ziyad ibn Hudayr

Umar said to me: Do you know what demolishes Islam? I said: No. Whereupon he said:

- 1). Whereupon he said: **It is the slip of a scholar**
- 2). And the **dispute of the hypocrite by the Book,**
- 3). And **the commands of the misguided rulers which demolish it.**

Transmitted by Darimi.

NOTE:

76:28 – It is We Who created them and We have made their joints strong; but when We will We

can substitute the like of them by a complete change. 5859 5860

76:29 - **This is an admonition: whosoever will let him take a (straight) Path to his Lord.**

76:30 - But ye will not except as Allah wills; for Allah is full of Knowledge and Wisdom. 5861

5860 If, in spite of Allah's loving care, **any particular men or group of men, misuse their powers or willfully Disobey Allah's Law, Allah will set them aside, and substitute others in their place, with like powers.** Allah's gifts are free, but let no one think that he can monopolies them or misuse them without being called To answer for the trust. And the man of Allah must not be discouraged by the whole world being at some moment completely against him. Allah can in a moment make a complete change. Either the same men that fought against him will be his zealous adherents, Or another generation will spring up, which will carry the flag of Righteousness to victory. Allah's Will and Plan work in their own good time. (76.28)

5861 **Man in himself is weak; he must seek Allah's Grace; without it he can do nothing; with it he can doll for Allah knows all things, and His wisdom comprehends the good of all** (76.30)

5862 That is according to His just and wise Plan. If the will is right, it obtains Allah's Grace and Mercy. If the will of man rejects Allah, man must suffer the Penalty. (76.31)

77:15 - Ah woe that Day to the Rejecters of Truth!

93:3 - The guardian-Lord Hath not forsaken thee Nor is He displeased. 6177 6178

6178 **To the man who prepares for spiritual work and spiritual growth** the chief thing is typified by the growing hours of the morning. He should not be discouraged, nor overcome with a sense of loneliness in his early struggles or difficulties. The end will crown his work. Allah's care is always around him. If unsympathetic or hostile critics laugh at him or taunt him with being, "mad" or "old fashioned" or "ploughing his lonely furrow", his steady faith will uphold him. He will never believe that his earnest and sincere devotion to Allah, whatever be its results in this world, can be anything but pleasing to Allah. (93.3).