Funerals
Regulations & Exhortations
2nd Edition

Muhammad Mustafa al-Jibaly

Al-Kitaab & as-Sunnah Publishing
«Every soul will taste death. And only on Resurrection Day will you be given your full compensation. Whoever is removed from the Fire and admitted to Jannah has surely attained success. And what is the life of this world except the enjoyment of delusion. »

[Āl ‘Imrān 3:185]
THE INEVITABLE JOURNEY - PART 3

FUNERALS
REGULATIONS & EXHORTATIONS

Second Edition

MUHAMMAD MUSTAFĀ AL-JIBĀLY

Incorporates Views By:

MUHAMMAD NĀSĪR UD-DĪN AL-ALBĀNI

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Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls’ evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

I bear witness that there is no (true) god except Allāh — alone without any partners. And I bear witness that Muḥammad (ﷺ) is His ‘abd (servant) and messenger.¹

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»²

¹ The above two paragraphs, together with the following three portions of Qur’ān, are called Khūṭbat ul-Ḥājah (the Sermon of Need). Allāh’s Messenger (ﷺ) often started his speeches with this sermon, and was keen on teaching it to his companions. The ḥadīths in this regard are recorded by Muslim, Abū Dāwūd, an-Nasā’ī, and others, and are narrated by Ibn Mas‘ūd, Ibn ʿAbbās, and others (信赖). A full discussion of the various reports of this sermon is provided by al-Albānī in his booklet, “Khūṭbat ul-Ḥājah”, published by al-Maktab ul-Islāmī, Beirut.

² ʿAl ʿImrān 3:102.
«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women. Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-watchful over you.»

«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»

Verily, the best speech is Allāh’s speech; the best guidance is Muḥammad’s guidance; and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a bidāh (prohibited innovation), and every bidāh is an act of misguidance leading (those who start it) into the Fire.

1 An-Nisā’ 4:1.
2 Al-Ahzāb 33:70-71.
3 Muslim and others have recorded from Jābir Bin ‘Abdillah (tssb) that Allāh’s Messenger used to start his speeches with this paragraph.
Defining Our Mission

Our goal in our works is propagating the true Da’wah that derives from Allāh’s (سبحانه و تعالى) Book and His Messenger’s (صلى الله عليه وسلم) Sunnah. This is a duty that every Muslim should cherish. Allāh (سبحانه و تعالى) says:

«Let there arise from you a group of people inviting to the good, enjoining the right and forbidding the wrong. Those will be the successful.» ¹

This Da’wah has two fundamental aspects:

(a) Tasfiyah: Cleansing and purifying the Islamic beliefs and practices.

(b) Tarbiyah: Guiding and educating the people according to the purified teachings.

Allāh (سبحانه و تعالى) indicates that this was the Prophet’s (صلى الله عليه وسلم) message:

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His āyāt, purifying them, and teaching them the Book and Wisdom — although they were before in clear deviation.» ²

¹ Āl ʿImrān 3:104.
² Al-Jumu’ah 62:2.
This is also an obligation on every Muslim according to his ability, as Allah (tsw) commands:

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»

Our mission is then to propagate the Islāmic teachings in various areas as follows:

1. **Correcting Our Beliefs and Practices**

We should revere, study, comprehend, and implement the noble Qurān and the Prophet’s authentic Sunnah in accordance with the understanding and practice of the righteous salaf: the sahābah and their true followers, who are described in the following:

«The first to embrace Islām among the Muhājirūn and the Anṣār, and also those who followed them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow: They will abide therein forever. This is the supreme success.»

Thus, the guidance of the salaf is the only true guidance. Furthermore, the beliefs of the sahābah are the only acceptable beliefs:

---

1 *Al-Mā'idah* 5:2.
2 *At-Tawbah* 9:100.
Funerals

Prelude

Allāh warns against following any guidance other than the Messenger’s (ﷺ) and his companions’ (ﷺ):

«Whoever opposes the Messenger, after guidance has become clear to him, and follows other than the way of the believers, We will give him what he has chosen and let him into Hell — What an evil destination!»

2. Inviting to the True Din

We should contribute to educating and guiding the Muslims to adopt the true Din, act according to its teachings, and adorn themselves with its virtues and ethics.

We should also contribute to inviting the non-Muslims to the unadulterated truth of Islām.

This is the only way for any person to attain Allāh's acceptance and achieve happiness and glory. Allāh (ﷻ) says:

«By time, the human being is surely in loss, except»

1 The address here is to the sahābah (ﷺ).
2 Al-Baqarah 2:137.
3 The description “believers” here applies first and foremost to the sahābah (ﷺ).
4 An-Nisa’ 4:115.
3. Warning Against Deviant Beliefs and Practices

We should caution the Muslims and exhort them against any beliefs or practices alien to the pure teachings of Islām, such as *shirk* and *bidʿahs*.

4. Purifying the Sunnah

We should contribute to cleansing the Sunnah of weak and fabricated narrations. Wrong beliefs and practices deriving from weak reports have marred the beauty of Islām and prevented the Muslims’ advancement.

The duty of purifying the Sunnah is so vital that the Messenger (ﷺ) praised those who perform it by saying:

«ٍيجمل هذا العلم من كل خلف عدوه، ينفون عنه
تحريف الغالين، وآنتحال المبطلين، وتأويل الجاهلین.»

«This knowledge will be carried by the trustworthy ones of every generation — they will expel from it the alterations made by those going beyond bounds, the false claims of the liars, and the false interpretations of the ignorant.»

5. Liberating the Islāmic Thought

Guided by the Islāmic principles, we should contribute to reviving the

---

1 *Al-Asr* 103:1-3.
2 Recorded by Ibn ʿAdiyy, al-Khaṭṭāb al-Baghdādī, Ibn ʿAsākir, and others. It is reported from a number of *sahābah* including Abū Hurayrah, Ibn Masʿūd, and Anas (mostat). All of its reports have various levels of weakness, but they add up collectively to make this *ḥadīth ḥasan*, as is indicated by al-Albānī in *Mishkāt ul-Maṣābīḥ* (no. 248), and as expressed by al-Ḥalabī in *al-Ḥiṣāh* (p. 70).
unobstructed Islamic thought and opposing stubborn adherence to *mathhabs* and prejudiced loyalty to parties. Neglecting this in the past has caused rust to dwell on the hearts and minds of Muslims, diverting them from the pure original sources of Islām, and causing them to deviate from the honest Islamic brotherhood called to by Allāh (ترحیب):

«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.» ¹

And by His Messenger (ترحیب):

«Be, worshipers of Allāh, brothers.» ²

6. **PRESENTING THE ISLĀMIC SOLUTION**

We should contribute to providing realistic Islamic solutions to contemporary problems, and strive toward resuming a true Islāmic way of life and establishing a true Islāmic society governed by Allāh's law. Allāh (ترحیب) says:

«Hence, judge between them in accordance with what Allāh has revealed, and do not follow their errant views.» ³

We call upon all the Muslims to support us in carrying out this noble trust. This will surely elevate and honor us and spread the eternal message of Islām all over the earth, as is Allāh's true promise:

1 *Al 'Imrān* 3:103.
2 Recorded by al-Bukhārī and Muslim.
3 *Al-Mā'idah* 5:49.
«It is He who has sent His Messenger with Guidance and the Religion of Truth, in order to make it prevail over all (false) religion, however hateful this may be to the pagans.»

CONCLUSION

This work is, therefore, a humble response to our realization of a great responsibility: the responsibility to help bring forth before the English-speaking public writings that refine Islam and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers — the salaf.

Technicalities

TRANSLITERATION

We make a serious attempt to limit the use of transliterated Arabic terms to the following two situations:

a) There is no English expression that can reflect the same meaning as the original term.

b) The Arabic term is of such importance that it is essential to familiarize the readers with it.

At the end of this book, we have included a glossary defining common Arabic terms that fulfill the above criteria. In addition, we have included an index of the Arabic terms that are more pertinent to this current work, indicating the page on which they have been defined.

Except for proper nouns, transliterated Arabic terms are italicized. In general, the rules of English pronunciation can be applied. The

1 As-Saff 61:9.
following table includes additional symbols employed in this book to help pronounce the Arabic terms.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Stands for</th>
<th>English Equivalent Sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā, Ā</td>
<td>(الأ) Alif (long vowel a)</td>
<td>Mostly: Man, sad. At times: Father, hard, god.</td>
</tr>
<tr>
<td>ü, Ü</td>
<td>(و) Wāw (long vowel u)</td>
<td>Root, soup, flute.</td>
</tr>
<tr>
<td>ī, Ī</td>
<td>(ي) Yā (long vowel i)</td>
<td>Seed, lean, piece, receive.</td>
</tr>
<tr>
<td>'</td>
<td>(ال) Hamzah</td>
<td>The first consonant vocal sound uttered when saying: at, it or oh.</td>
</tr>
<tr>
<td>Th, th</td>
<td>(ث) Thā</td>
<td>Three, moth.</td>
</tr>
<tr>
<td>ḧ, ḥ</td>
<td>(ح) Ḥā</td>
<td>No equivalent. Produced in the lower throat, below “h”. Resembles the sound produced after swallowing.</td>
</tr>
<tr>
<td>Kh, kh</td>
<td>(خ) Khā</td>
<td>No equivalent. Produced in the back of the mouth and top of the throat.</td>
</tr>
<tr>
<td>Th, th</td>
<td>(ذ) Thāl</td>
<td>There, mother.</td>
</tr>
<tr>
<td>Ş, Ş</td>
<td>(ش) Šād</td>
<td>A deeper “s” sound. Somewhat close to the “sc” in “muscle”.</td>
</tr>
<tr>
<td>D, d</td>
<td>(ض) Dād</td>
<td>Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof.</td>
</tr>
<tr>
<td>T, t</td>
<td>(ط) Tah</td>
<td>Similar but deeper than a “t”.</td>
</tr>
<tr>
<td>Z, z</td>
<td>(ظ) Zah</td>
<td>A deeper thāl, produced by touching the tip of the tongue to the back of the front teeth.</td>
</tr>
</tbody>
</table>
Translating and Referencing Qur`an and Hadith

The Qur`an contains Allah's exact words that cannot be precisely translated into other languages because of possible misinterpretations and limited human understanding. One can at best translate the meanings as understood by the Muslim scholars. This is what is attempted here. When citing Qur`anic `ayah(s), the Arabic text is presented, followed, between double angle quotation marks («»), by the English meaning in boldface. This is then followed by a footnote specifying the surah's name and number, and the number(s) of the `ayah(s) cited.

Similarly, when citing a hadith, the Arabic text for the Prophet's (ﷺ) words is presented, followed by its meaning, in boldface, between single angle quotation marks («`). If the hadith contains a supplication or exaltation, we generally also include a full transliteration of its text. This is then followed by a footnote specifying the hadith's location in the compilations of hadiths. A hadith recorded by al-Bukhari or Muslim is automatically considered authentic. Otherwise, the footnote would usually indicate its degree of authenticity as verified by al-Albani (ﷺ), and a reference to the works where he made such a verification.
Out of love, appreciation, gratitude and other noble feelings, a Muslim is encouraged to utter certain phrases at the mention of Allāh, His messengers, the angels, the šaḥābah, or other righteous Muslims. We present these phrases in condensed Arabic calligraphy as follows:

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Mentioned with</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>الله</td>
<td>Allāh’s Name</td>
<td>Subḥānahū wa ta’ālā.</td>
<td>He is exalted above weakness and indignity.</td>
</tr>
<tr>
<td>الله</td>
<td>Allāh’s Name</td>
<td>‘Azza wa-jall.</td>
<td>He is exalted and glorified.</td>
</tr>
<tr>
<td>الله</td>
<td>Allāh’s Name</td>
<td>Jalla jalāluh.</td>
<td>Exalted is His glory.</td>
</tr>
<tr>
<td>محمد و الأنبياء</td>
<td>Muhammad and other prophets</td>
<td>Šalla ‘Llāhu ‘alayhi wa sallam ¹.</td>
<td>May Allāh’s peace and praise be on him.</td>
</tr>
<tr>
<td>الأنبياء والملائكة</td>
<td>Prophets and angels</td>
<td>‘Alayh is-Salām.</td>
<td>Peace be on him.</td>
</tr>
<tr>
<td>مالك</td>
<td>A male companion</td>
<td>Raḍiya ‘Llāhu ‘anhu.</td>
<td>May Allāh be pleased with him.</td>
</tr>
<tr>
<td>مالكة</td>
<td>A female companion</td>
<td>Raḍiya ‘Llāhu ‘anhā.</td>
<td>May Allāh be pleased with her.</td>
</tr>
<tr>
<td>متWO</td>
<td>Two companion</td>
<td>Raḍiya ‘Llāhu ‘anhumā.</td>
<td>May Allāh be pleased with them.</td>
</tr>
<tr>
<td>أكثر من متWO</td>
<td>More than two companions</td>
<td>Raḍiya ‘Llāhu ‘anhum.</td>
<td>May Allāh be pleased with them.</td>
</tr>
</tbody>
</table>

¹ Uttering this is sometimes described as, “saying ṣalāh upon the Messenger”.
<table>
<thead>
<tr>
<th>Phrase</th>
<th>Mentioned with</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣalīḥ</td>
<td>A past scholar or righteous Muslim.</td>
<td>Rahimahu 'Llāh.</td>
<td>May Allāh have mercy on him.</td>
</tr>
</tbody>
</table>

When coming across any of these symbols, the reader is advised to utter the complete phrase in order to obtain the reward of saying the appropriate *thikr* or *du‘ā*.
PREFACE

The Inevitable Journey

We inevitably go through the journey starting in this life and extending into the grave, before our final abode in the hereafter. In the process, we pass through stages of sickness, death, and the intermediate life in the grave (al-Barzakh). These are the subjects that “The Inevitable Journey” discusses over a sequence of titles:

1. Sickness, Regulations & Exhortations
2. The Final Bequest, Islāmic Inheritance and Will
3. Funerals, Regulations & Exhortations
4. Life in al-Barzakh

We present the subject matter of this series from the authentic texts of the Qur'ān and Sunnah, guided in their explanation by the understanding of eminent 'ulamā’. We strive to eliminate all elements of superstition and falsehood that have traditionally crept into this side of the human life in various cultures.

All books in this series are meant to be useful handbooks in their subject matter. Thus, whenever possible, the material is presented in table format for easy reference, discussion, and study.

This Book

GENERAL DESCRIPTION

This book is the third in the series. It deals with death, which is an unavoidable occurrence that marks the end of every human’s worldly life.

There are many regulations established in the Sunnah regarding
death. They guide a Muslim in matters of mourning, preparing the body, walking with the funeral procession, digging the grave, burial, visiting the graves, and so on. In this book, we present a detailed coverage of those matters, and include summaries and diagrams to help with the practical procedures.

Thus, this book can be used as a fairly complete reference and handbook on this important subject. We believe that it is the most complete book on funerals, based on authentic texts, in the English language. All praise and thanks are due to Allāh (ﷻ).

**Sources and References**

The main source and backbone for this book is al-Albānī’s, “Ahkām ul-Janā'iz”. The work done on that book is as follows:

1. A nearly complete translation has been included, as is shown in the table below.

2. The material was reorganized in accordance with the logical flow of this book (see the table).

3. Analysis of the authenticity of narrations was summarized and moved from the main text to footnotes.

4. Some of the lengthy discussions (especially in Chapters 17 and 18 of that book) have been summarized for space limitations, and because they are not directly relevant to this book.

5. The innovations at the end of that book have been reduced to the ones most commonly known or practiced in our time, and were placed, together with some additional ones that were brought to our attention, at the end of the relevant chapters of this book.
In our attempt to make this a complete handbook, we gathered as many authentic reports as possible relating to every stage of the discussion. Thus, in addition to Ahkām ul-Janā'īz, other references and sources have been used, many of which are included in the “References” list at the end of this book.

The second edition of this book only contains minor corrections and changes to the first edition.
PRACTICAL CONSIDERATIONS

In many places of this book, we have included sections, tables, or paragraphs, providing practical guidelines. The purpose of this is to enable the reader to apply the texts to real-life situations and, in some cases, to deal with certain laws or restrictions applicable in some countries. Our reference for the latter is mostly our observations of funeral practices in various parts of the United States, as well as summary sheets published by some funeral-home associations.

ADDITIONAL MATERIAL

During the process of making this book and lecturing over its content, the author had the chance of preparing stand-alone summaries and handouts. These can be useful as study aids or overhead transparencies for discussion groups. Although no full package of these handouts has been prepared to accompany this book, we will be happy to accommodate specific requests in their regard.

Understanding Issues of Ghayb

Many situations and concepts discussed in this series (The Inevitable Journey) relate to ghayb. In dealing with such issues, we should apply the following important rules:

a) Any matter of ghayb that is mentioned in the Qur’an or authentic hadiths should be accepted and believed in without any doubt.

b) The texts concerning ghayb have real meanings that are within the human reason, and at least competent Muslim ‘ulamā’ understand them. Otherwise, Allāh would not have addressed the people with them.

c) Unless there is authentic evidence to the contrary, ghayb

1 Matters that are beyond our human perception.
incidents should be understood and interpreted in accordance with the literal apparent meaning of the texts.

d) The physical laws of this life cannot always be applied to matters of ghayb. So, instead of hastily concluding that a particular incident does not make sense, we should realize that it is governed by different laws and should be accepted without kayf — without imposing our limited knowledge attempting to interpret or misinterpret it.

Acknowledgements

All praise and thanks are due to our Lord (HITE) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (HITE) reward my shaykh and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited today’s Muslims beyond description, Ziyād Yamūt and Muṣṭafā Rajab for their continual encouragement, ‘Alī al-Ḥalabī for clarifying some questions, ‘Abdullāh al-Jibālī for helping in designing the cover, Sundus al-As‘ad and Ālā’ al-Jibālī for proofreading the manuscript, Mu‘īn ud-Dīn ‘Alī Khān for collecting information about the American funeral standards and regulation, and the attendees of my Friday-night study circle at Arlington, Texas, for providing useful questions and input.

We ask Allāh (HITE) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (HITE).

Muḥammad al-Jibālī
15 Rabī‘ ath-Thānī 1424
15 June 2003
CHAPTER 1
INTRODUCTION

A Lively Lesson from Death

A TASTE THAT NO HUMAN-BEING IS SPARED

Death is a definite occurrence that every human will face and taste its bitterness. Every moment brings us closer to it, as Allâh (مَعْلُوْم) says:

كل نفس ذائقة الموت، وإنما تؤتون أجوركم يوم القيامة.

زُحْزَح عن النار وأدخل الجنَّة ف فقد فاز، وما الحياة الدنيا إلا

مَتَّعُ الْغِرْرُورَ ۖ} آل عمران 185

«Every soul will taste death. And only on the Day of Resurrection will you be given your full compensation. Whoever is removed from the Fire and admitted to Jannah has surely attained success. And what is the life of this world except the enjoyment of delusion.»

No human being is spared the agonies of death — not even the prophets and messengers. Allâh (مَعْلُوْم) says to his Messenger (مَعْلُوْم):

وما جعلنا ليبشر من قبلك الحُلّد، أفبَنْي مَتْ فهم الحُلّدون

كل نفس ذائقة الموت، وتبَلُوكم بالشر وأَلْخَيْر فَمَنَة، وإليّنا

تُرَجِّعونّ ۖ} الأنبياء 3-35

«We have not granted immortality to any human

1 Al ’Imrân 3:185.
Funerals

before you. So if you die, would they be eternal?
Every soul will taste death, and We try you (people)
with both evil and good, and to Us you will be
returned.» ¹

‘Ā’ishah (绨) reported that in his final illness, Allāh’s
Messenger (ﷺ) had near him a can of water. He would dip his hand
into the water, wiped his face with it, and say:

«لا إلَه إلَّا أَللَّهُ. إِنَّ الْقُوُرَسَاتَ»

<There is no (true) god except Allāh. Verily, death
has states of drunkenness.»

After repeating this a number of times, he stretched his hand and said:

«اللَّهُمَّ أُغْفِرْ لِي وَآمِنِي، وَأَلْهَقِني بِالرَّفِيقِ الْأَعْلَى.»

<O Allāh! Forgive me, have mercy on me, and let me
join the highest company.»

The Prophet (ﷺ) then passed away, and his hand fell limp. ²

The taste of the death agonies takes a long time to recede, even for
righteous people. Jābir (missible) reported that Allāh’s Messenger (ﷺ) said:

«حَدَّثَنَا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَّجَ، فَإِنَّهُ فِيهِمَّ الأَعْجَابُ.»

<Take liberty in relating things from the Children of
Isrā‘îl, because amazing incidents happened among
them.»

Then he (ﷺ) related:

خَرَجَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ حَتَّى أَتَى مَقَبْرَةً لَهُمْ مِنْ مَقَابِرِهِمْ;

¹ Al-Anbiyā’ 21: 34,35.
² Recorded by al-Bukhārī.
Funerals

Introduction

A (righteous) group of the Children of Isrā‘īl went out to one of their graveyards. They said (to each other), “Let us pray two rak‘ahs and then implore Allāh (ﷻ) to raise for us a man from among the dead to ask him about death.” They did that, and after a little while, a man raised his head from one of the graves. He was brown in color, with the trace of sujūd between his eyes. He said, “O people! What do you want from me? I have died one hundred years ago, and the heat of death did not subside from me until just now. Supplicate to Allāh (ﷻ) for me to restore me (dead) as I was.”

No Hiding from Death

At our appointed time, death will reach us regardless of where we are. Allāh (ﷻ) says:

«Wherever you may be, death will overtake you, even if you were in strongly elevated fortresses.»

Even if we try to run away from death, it will meet us head-on.

1 Recorded by Ahmad (in az-Zuhd), 'Abd ul-Hamīd (in al-Muntakhab), and Ibn Abī Dāwūd (in al-Ba‘th). Verified to be authentic by al-Albānī (as-Sahīhah no. 2926).
2 An-Nisā’ 4:78.
Allāh (ﷻ) says:

«说出来，必会与你一同降临到你身上，那么，你们就会回到掌握知识和见证的主那里。他还要告诉你们自己所做的事。»  

At the appointed time that Allāh (ﷻ) had set for our death, no one can stop our soul from leaving our body:

«那么，当它达到喉咙，你们见而我们在你们之后。」

Then why, when it (the soul) reaches the throat, and you at that moment are looking on, and We (Our angels) are nearer to him than you, but you do not see, then why do you not — if you are exempt from the recompense — bring it back (to the body) if you were truthful?»  

Preparing for the End

DISTRACTIONS OF THE WORLDLY LIFE

Are we prepared for that certain day? Are we busy getting ready for it as we would for an inescapable travel or an impinging test, or are we too engrossed in our worldly pleasures? Allāh (ﷻ) says:

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1 Al-Jumu'ah 62:8.
2 Al-Wāqî'ah 56:83-87.
Funerals

Introduction

«O you who believe! Let not your properties or your children divert you from the remembrance of Allāh; whoever does that, they are the losers. And spend of that with which We have provided you, before death comes to one of you and he says, “My Lord! If only You would defer me for a little while, then I should give sadaqah and be among the righteous.” But Allāh defers no soul when its appointed term arrives. Allāh is well acquainted with all that you do.» ¹

REST IN DEATH?

When death overtakes us, will we find rest in it, or will others find rest in our departure? Abū Qatadah Bin Rātān (41) reported that a funeral passed by Allāh’s Messenger (ﷺ), and he said, (He) rested, or others rested from him. He was asked, “What do you mean by, ‘resting or rested from him’?” He replied:

«A believing servant rests from the worries of this life. But as for a corrupt person, the people, land, trees, and animals rest from him.» ²

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¹ Al-Munāfiqūn 63:9-11.
² Recorded by al-Bukhārī and Muslim.
Chapter 1

Funerals

Ready for Death?

Some people claim that they wish for death and are ready for it. But is this a true claim, and can they maintain their claim when death approaches them? Allāh (ﷺ) blames some people of the past who made such claims by saying:

وَلَقَدْ كُنْتُمْ تَنْتَظُرُونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَتَلَقَّوهُ، فَقَدْ رَأَيْتُمُوهُ

وَأَنْتُمْ تَنْتَظُرُونَ ۚ آلِ عمران ۱۴۳

«You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.»

This surely indicates a lack of īmān in Allāh and His promises. A true believer is ready for any kind of test that may afflict him for the cause of Allāh — unlike those whom Allāh (ﷺ) describes as:

وَمِنَ الْأَلْبَاسِ مِنْ يَقُولُ عَامِنًا بِاللَّهِ، فَإِذَا أُوْدِيَ فِي الدُّمَاءِ فَيْنَتَّهِيَ الْأَلْبَاسَ

كَعْذَابَ اللَّهِ، وَلَيْسَ جَاءَ تَصِيرُ مِنْ رَبِّكَ لِيَقُولُنَّ إِنَّا مَعَكُمُ. أُوْلَٰٰئِكَ اللَّهُ يَبْعَلْ مِمَّا فِي صُدُورِ الْأَلْبَاسِ ۚ العَنْكِبُوتَ ۱۰

«There are among the people those who say, “We believe in Allāh.” But if they are harmed for the sake of Allāh, they consider the people’s harm similar to Allāh’s punishment; and if victory comes from your Lord, they would say, “Verily we were on your side!” Is not Allāh best aware of what is within the breasts of the peoples?»

Important Provisions from This Life

Let us then be sincere and truthful with ourselves. This life is but a test, so let us live it with this knowledge, and take from it what we

1 Āl ‘Imrān 3:143.
2 Al-‘Ankabūt 29:10.
need for our next life. Allāh (ﷻ) says:

«The One who created death and life, that He may test you as to which of you is best in deed. And He is the Almighty, the Forgiving.» ¹

**Frequent Remembrance of Death**

Death should thus be a constant reminder for us, and a means of controlling our desires and restraining our greed. Anas and Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«Frequently remember the destroyer of pleasures, death. None would remember it while in a tightness of living but it would expand it for him, and none would remember it while in an ease of living but it would tighten it for him.» ²

Remembering death maintains for a person a balanced view of life. He would not go to the extreme of despair in the face of afflictions, nor would he go to the extreme of arrogance and carelessness when favored by an easy life.

Furthermore, when a person remembers death while performing an act of worship, he would be more likely to perfect that act. Anas (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

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¹ Al-Mulk 67:2.
² Recorded by Ibn Hibbān, al-Bayhaqī, and others. Verified to be authentic by al-Albānī in *Irwā’ul-Ghālīl* no. 682.
Remember death in your prayer. Verily, when a man remembers death in his prayer, he is apt to perfect his prayer. Pray the prayer of a man who does not expect to pray another prayer. And avoid every matter that would require an apology.  

Beware of Their Ways

Since death is a common factor to all humans, funeral practices and procedures are present in all cultures. Many of those practices are devised by people who do not fear Allāh, have no concern about what pleases or angers Him, or derive their practices from false and deviant religions.

As foretold by Allāh’s Messenger (ﷺ), many Muslims have the inclination to follow the footsteps of other nations, even if that leads to a certain destruction! This is very apparent in many of the funeral rites and practices. We sadly find that, instead of adhering to the texts of the Qur’ān and Sunnah, many Muslims import practices from the Christian, Jewish, or even pagan cultures!

In the folds of this book, we sometimes warn about practices that involve imitation of the disbelievers. However, every Muslim should work on developing a sense of identity, uniqueness, and honor in regard to Islām. He should be ever-alert in regard to any action departing from the Sunnah and straying into the prohibited territory of imitating the kuffār.

The differences in funeral procedures between the Muslims and non-Muslims, practical though they may be, are surely based on deep conceptual and faith-based differences. What is the purpose of a funeral service? In contrast to what we mentioned earlier in this

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1 Recorded by ad-Daylami (in Musnad ul-Firdaws). Verified to be hasan by al-Albānī (aṣ-Ṣaḥīḥah no. 2839).
Funerals

chapter, and what will be reemphasized throughout this book, look at how a non-Muslim answers this question:

“For those who are left behind, a funeral provides a place for family and friends to gather and to reminisce; an opportunity to celebrate the life and accomplishments of a loved one; a chance to say goodbye; and the focal point from which the healing process can begin. The funeral identifies that a person’s life has been lived, not that a death has occurred. It is also important to notify the community that this person has died. There are people beyond the immediate family who have the right to grieve a death. For instance, what would have happened in the United States if there had not been a funeral for President John F. Kennedy?”

Do you see in this any mention of Allāh or the hereafter? Do you see any hint of lessons to be learnt by the survivors to take heed and improve the way they conduct their lives? How then could the disbelievers’ practices be of any good? We indeed praise our Lord Allāh (ﷻ) for being so merciful to us as to guide us to His Straight Path.

Sincerity in Performing Acts of Worship

There are many acts of worship relating to death that will be discussed in this book. We find it important to emphasize a very vital point applicable to all of them: sincerity. To many people, most of the funeral rituals are mere formalities that have to be done to please a friend or exchange favors with a relative. This attitude is very dangerous and may result in Allāh’s anger and punishment.

All acts of worship, including janāzah rituals, must be performed with a sincere and pure intention, directing them solely to Allāh and seeking His pleasure through them. In the following, we present a brief

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1 From a question/answer sheet published by the “International Cemetery and Funeral Association, Reston, Virginia”.
summary of Islamic injunctions in this regard.

Allāh (ﷻ) says:

«Say: I am only a human being like you. It is revealed to me that your god is one God. So whoever wishes to meet his Lord, let him do righteous deeds, and associate none in the worship of his Lord.» \(^1\)

Allāh (ﷻ) says:

«And they were not commanded except to worship Allāh with sincerity.» \(^2\)

‘Umar (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«(Good) Deeds are only by (correct) intentions, and a person only receives (a reward) for what he intended. Thus he whose migration was (intended to be) for Allāh and His Messenger, his migration is (accepted as being) for Allāh and His Messenger. And he whose migration was for the sake of a worldly benefit, or a woman to marry, his migration

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1. Al-Kahf 18:110.
is (recorded as being) for that which he intended."  

Ubayy Bin Ka‘b (ﷺ) reported that the Prophet (ﷺ) said:

«بشر هذه الأمة بالسناء، والتمكين في البلاد، والنصر، والرفعة في الدين، ومن عمل منهم عمل الآخرة للدنيا، فليس له في الآخرة نصيب.»

<Give to this ummah the tidings of glory, dominance over the lands, victory, and supremacy in religion; any of them who does the deeds of the hereafter for the sake of the worldly life, will have no share in the hereafter.»

Abū Umamah ( vulner) reported that a man came to the Prophet (ﷺ) and asked him, “If a man goes to fight (for Allāh’s cause) seeking the reward as well as praise (from the people), what does he get?” He (ﷺ) replied, «لا شيء.» <He gets nothing.> He repeated his question three times, and each time Allāh’s Messenger (ﷺ) replied, «لا شيء.» <He gets nothing.> Then he said:

«إن الله لا يقبل من العمل إلا ما كان له خالصاً، وأبتغى به وجهه.»

<Verily, Allāh only accepts the deeds that are done purely for Him, and are done for the sake of His Face.»

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

قَالَ أَلَّهُ عَزِ وجَلَّ: أَنَا أَغْنِي أَنَا أَغْنِي الشَّرْكاء عَنَ الشَّرْك، فَمَنْ عَمَل لِي عَمَلَا أَشْرَكَ فِيهِ غَيْرِي فَأَنَا مَنْهِ بَرَي، وَهُوَ لِلذِّي أَشْرَكَ.

<Allāh (ﷺ) says, “Among the partners (that the people join with Allāh), I am in least need of shirk

1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by Aḥmad, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz 66).
3 Recorded by an-Nasā‘ī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz 66).
(deeds not done purely for Allāh); thus whoever performs for Me a deed but joins others with Me, I (totally) disown it, and it is only for the one whom he joined as partner.”  

A Word Concerning *Bid’ahs*

The general masses of Muslims in our time are far from the true and sound understanding of Islām deriving from Allāh’s Book and His Messenger’s Sunnah. This paramount ignorance has resulted in numerous wrong beliefs and practices (or *bid’ahs*), which are usually based on weak *hadiths*, misinterpretations, imitation of disbelievers, non-Islāmic cultural values, etc.

The *bid’ahs* are most apparent in situations of death and funerals, where the people often take more liberty in doing things that they presume are justified by their situation of grief and mourning. By this, they miss great chances of increasing their record of good deeds, settling instead for additional acts of disobedience!

Because of this, we have included at the end of almost every chapter a section warning of some of the common *bid’ahs* related to that chapter. Realizing that there are many more *bid’ahs* practiced by people of various cultures — to an extent that makes it impossible for us to encompass them, the list that we provide should be merely taken as a limited number of mind-opening examples.

In addition, we find it necessary to provide here a brief overview of the meaning and definition of *bid’ahs*.

Several *hadiths* of the Prophet (ﷺ) indicate that every *bid’ah* is an act of misguidance. From detailed studies of the subject of *bid’ahs*, and based on a large amount of evidence, we summarize in what follows the basic criteria that, if a certain action fulfills, it would be classified among the abhorred *bid’ahs*:

a) Any statement, action, or belief that conflicts with the Sunnah.

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1 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*Aḥkām ul-Jānā’īz* 66).
b) Any act that had been prohibited by Allāh’s Messenger (ﷺ) — even if it is done with the intention of pleasing Allāh.

c) Any act that requires proof with a clear text or command, but has none. There is an exception to this in acts that were done continuously by a šaḥābī without objection from other šaḥābah.

d) Any practice of the disbelievers that has became associated with an Islamic act of worship.

e) Any act that some scholars — especially those of later generations — state, without an evidence, that it is recommended.

f) Any act of worship that is only described in a weak or fabricated ḥadīth.

g) Excessiveness in worship.

h) Any act of worship that is unrestricted by Allāh, but people restrict it to a specific place, time, description, or number.

We ask Allāh, the Almighty, to guide all the Muslims to His Book and the Sunnah of His Messenger in all the affairs of their life — He is All-Hearing, and He answers the supplications.
CHAPTER 2
ARRIVAL OF DEATH

What a Dying Person Should Do

As much as his senses allow, a dying person should try to conclude his life with good deeds that will guarantee for him Jannah and save him from all forms of punishment. As it becomes harder for him to maintain a balanced mode of action and speech, those attending him should help him in that.

GOOD THOUGHTS ABOUT THE LORD

A dying person should have good thoughts and hopes toward his Lord (ﷺ), remembering His great generosity, and looking forward to His blessings and forgiveness. Jabir Bin 'Abdillāh (ﷺ) reported that the Messenger (ﷺ) said:

«لا يمتنّ أحدكم إلا وهو يحسن الظن بالله تعالى.»

<None of you should die without having good expectations in Allah (ﷺ).> 1

BETWEEN FEAR AND HOPE

A dying believer should be in a state of combined fear and hope: fearing Allāh's punishment for his sins, and hoping for His mercy. Anas (ﷺ) reported that the Messenger (ﷺ) visited a young man who was dying. He asked him, «كيف تعددك؟» <How do you feel?> He replied, "By Allāh, O Messenger of Allāh, I have hope in Allāh, and I fear my sins." The Messenger (ﷺ) said:

1 Recorded by Muslim and others.
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**Funerals**

*The two qualities do not dwell together in a person’s heart in this situation (of death) but Allāh (ﷻ) will grant him what he hopes, and save him from what he fears.*

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**LOVING TO MEET ALLĀH**

As death approaches, a true believer will have a strong desire to meet his Lord (ﷻ). This desire will overcome any other attachment to life or fear of death.

Shurayh Bin Hāni’ reported that Abū Hurayrah (ﷺ) said that Allāh’s Messenger (ﷺ) said:

*‘Whoever loves meeting Allāh, Allāh loves meeting him. And whoever hates meeting Allāh, Allāh hates meeting him.’*  

So Shurayh went to ‘Ā’ishah (∕ﷺ) and told her, “O Mother of the Believers! Abū Hurayrah is relating a *hadīth* from Allāh’s Messenger (ﷺ) that, if true, means that we are lost!” She said, “A loser is only one who has been declared so by Allāh’s Messenger (ﷺ). What is he relating?” He related to her the *hadīth*, adding, “None of us does not hate death!” She explained:

“Allāh’s Messenger (ﷺ) has indeed said this, but did not mean what you think. He It meant that, when the gaze becomes fixed, the chest rattles (as the soul departs), the skin tightens, and the fingers tremble — at that point, *whoever loves meeting Allāh, Allāh loves meeting him. And whoever hates meeting Allāh,*

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1 Recorded by at-Tirmithī and Ibn Mājah; Verified to be ḥasan by al-Albānī (Ahkām ul-Janā’īz p. 11).
Allāh hates meeting him.” ¹

Previously, ‘Ā’ishah (t^>) had a similar misunderstanding that was clarified for her by Allāh’s Messenger (勘查). ‘Ubadah Bin as-Samit (■ >?£>) reported this same hadith, adding that on hearing this from Allāh’s Messenger (勘查), ‘Ā’ishah (t^>) exclaimed, “Do you mean hating death? We all hate death!” The Prophet (勘查) responded:

«ليسم كذلك! ولكن المؤمن إذا حضره الموت، يُبشر برحمة الله
ورضوانه وكرامته. فليس شيء أحب إليه ما أمامه. فأخبَر
لقاء الله، وأحب الله لقاءه. وإن الكافر إذا حضر بشر بعداب
الله وسجاته وعذابه. فليس شيء أكره إليه ما أمامه.
فكره لقاء الله، وكره الله لقاءه.»

>This is not what it means! When death comes to a believer, he is given the tidings of Allāh’s mercy, acceptance and Jannah. Nothing is then dearer to him than what lies ahead of him: he loves meeting Allāh, and Allāh loves meeting him. But when death comes to a disbeliever, he is given the tidings of Allāh’s anger, torture and punishment. Nothing is then more hateful to him than what lies ahead of him: he hates meeting Allāh, and Allāh hates meeting him.» ²

RETURNING THE PEOPLE’S RIGHTS

A dying person should fulfill his obligations toward other people before death overtakes him. If he cannot fulfill that by himself, he should make arrangements and give instructions for doing so. Abū Hurayrah (勘查) reported that the Prophet (勘查) said:

¹ Recorded by al-Bukhārī and Muslim.
² Recorded by al-Bukhārī and Muslim.
Whoever had oppressed his brother in his reputation or wealth, let him remedy that before Judgment Day comes. Because no dirham or dinār will be accepted then: if he has good deeds, they will be taken from him and given to his brother; and if he does not have good deeds, he will be burdened with his brother’s sins. ¹

Also, Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) asked, «Do you know who is truly ruined?» To which the sahābah (ﷺ) replied, “A ruined man among us is one who does not possess money or property.” He (ﷺ) then informed:

Indeed, a ruined person of my ummah is one who comes on the Day of Resurrection with prayers, fasting, and zakāh. However, he had abused so and so, defamed so and so, unlawfully consumed the wealth of so and so, shed the blood of so and so, and beaten so and so. Thus, this and that will be given from his good deeds. If his good deeds finish before

¹ Recorded by al-Bukhārī and others.
Fulfilling what he owes, he will be burdened with their sins, then hurled into the Fire.  

**Final Instructions and Will**

A dying person should make sure that his will is current and to his liking. In addition, he should give final instructions to his family and friends and other people around him, reminding them of Allah, and directing them to take care of fulfilling his obligations after his death.

Jābir Bin 'Abdillāh (r) reported that on the eve of the battle of Uhud, his father summoned him and instructed him:

"I expect to be among the first of the Prophet’s (ﷺ) companions to be killed tomorrow. I am not leaving after me any soul more dear to me than you — except for Allah’s Messenger (ﷺ). I owe some debts, so pay them off. And take good care of your brothers and sisters."  

A detailed discussion in this regard is included in Part 2 of “The Inevitable Journey”.

**What to Do for a Dying Person**

When death approaches a person, those in his presence are required to do certain things, as described in the following paragraphs.

**Prompting with the Shahādah**

He should be gently but firmly prompted to utter the Shahādah (La ilāha illa 'Llāh — there is no true god except Allāh). This is called talqīn. Abū Sa‘īd al-Khudrī, Abū Hurayrah, and others (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

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1 Recorded by Muslim.
2 Recorded by al-Bukhārī.
Chapter 2 20 Funerals

.prompt your dying ones to say “La ilaha illa ‘Llah.” Anyone who concludes his speech at the time of death with “La ilaha illa ‘Llah” will enter Jannah one day, regardless of what happens to him prior to that.> 1

Ibn Mas‘ūd (ﷺ) reported that Allah’s Messenger (ﷺ) said:

فلقوا موتاكم “لا إله إلا الله” من كان آخر كلامه “لا إله إلا الله”

prompt your dying ones to say “La ilaha illa ‘Llah.” Indeed, a believer’s soul’s departure is (easy) like sweating (because of this statement), whereas a disbeliever’s soul departs from the side of his mouth (filthy and noisy) like a donkey’s soul.> 2

‘Uthmān (ﷺ) reported that Allah’s Messenger (ﷺ) said:

من مات وهو يعلم أنه “لا إله إلا الله” دخل الجنة.

Anyone who dies knowing that, “La ilaha illa ‘Llah” enters Jannah.> 3

Jābir Bin ‘Abdillāh (ﷺ) reported that Allah’s Messenger (ﷺ) said:

من مات لا يشرك بالله شيئاً دخل الجنة.

Anyone who dies joining none with Allah enters

1 Recorded by Muslim, Abū Dāwūd, Ibn Hibbān, and others.
2 Recorded by at-Ṭabarānī in al-Kabīr. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 2151).
3 Recorded by Muslim and Aḥmad.
The prompting is not done by merely uttering the Shahādah in the presence of the dying person so that he would hear it. Rather, he should be commanded and helped to utter it himself. Anas (r) reported that Allah’s Messenger (ﷺ) visited a dying man of the Anṣār and said to him:

«يَا خالِي، قَلْ لَا إِلَهَ إِلَّا اللَّهُ»

<<O my maternal uncle! Say, “Lā ilāha illa ’Llāh.”>>

The man asked, “Am I your maternal or paternal uncle?” The Prophet (ﷺ) replied, «خَالِي» <<Maternal>> He asked, “Is it good for me to say, ‘Lā ilāha illa ’Llāh’?” He (ﷺ) replied, «نَعِمْ» <<Yes!>>

It is apparent from this hadīth that the man was slightly at loss of reason, as he was more interested in knowing his relationship to the Prophet (ﷺ) than saying the Shahādah. Yet, the Prophet (ﷺ) was keen to make him say it, and in the process answered his other question.

**Supplicating and Saying Good Things**

When visiting a dying person, one should supplicate sincerely for him and say good things that give him glad tidings. This is covered in our discussion of sickness. Umm Salamah ( dương) reported that Allah’s Messenger (ﷺ) said:

إِذَا حُضُرَتُ الْمَرْيَمَ أو الْمَيْتَ فَقُولُوا خَيْرًا، فَإِنَّ اللَّهُ يَؤْمِنُ عَلَى مَا تَقُولُونَ

<<When you are present with a sick or dying person, say good things, because the angels endorse what you say (by saying āmīn).>>

Umm Salamah ( وغيره) added that when Abū Salamah ( وغيره) died, she went

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1 Recorded by Muslim and Ahmad.
2 Recorded by Ahmad; verified to be authentic by al-Albānī (Ahkām ul-Janaiz p. 20).
3 Part 1 of "The Inevitable Journey" series (Sickness: Regulations & Exhortations).
to the Prophet (ﷺ) and told him, “O Allah’s Messenger (ﷺ)! Abū Salamah has passed away.” He instructed her to say:

اللَّهُمَّ أُعْفِّفُ لَي وَلَهُ، وَأُعْفِنِّي مِنْهُ عُقْبَي حَسَنَةٍ

«O Allah, forgive me and him, and succeed him for me with that which is good.»

She concluded, “Allah then succeeded him for me with one who is better for me than him: Muḥammad (ﷺ)!”

**AVOIDING SINNING AND INNOVATIONS**

People present with a dying person should avoid acts of disobedience and practices that are not substantiated by the authentic Sunnah.

Examples of such innovations are recitation of sūrat Yā-Sīn (36), and turning the dying person to face the direction of Qiblah. Even though there are no authentic hadīths supporting them, these acts are frequently done by the relatives and friends of dying people.

Zur’ah Bin ‘Abd ir-Rahmān reported that he was visiting Sa‘īd Bin al-Musayyib (ﷺ) during his fatal illness. Also present was Abū Salamah Bin ‘Abd ir-Rahmān. Sa‘īd fainted at some point, and Abū Salamah ordered that his mattress be moved to face al-Ka‘bah. When he regained consciousness, Sa‘īd said, “Did you move my mattress?” He was told, “Yes!” He looked at Abū Salamah and said, “Was this done with your knowledge?” He replied, “I instructed them to do it.” Sa‘īd then ordered that his mattress be moved back to its original position.

**PRESENTING ISLĀM TO NON-MUSLIMS**

It is permissible for a Muslim to visit a dying non-Muslim. This permission is conditioned by the absence of any signs of shirk or acts of disobedience to Allah (ﷻ). With these conditions, the visit is recommended if it is expected to present a real chance of da‘wah for the dying person or those in his presence. Anas (ﷺ) reported that a

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1 Recorded by Muslim, al-Bayhaqī, and others.
Jewish youth used to serve the Prophet (ﷺ). He (ﷺ) visited him in his fatal illness, sat by his head, and said to him, "Embrace Islam; embrace Islam!" The boy looked at his father (as if to take his permission), and he told him, "Obey Abū al-Qāsim!" So he did, and then died. The Prophet (ﷺ) departed saying:

«الحمد لله الذي أنقذه من النار.»

"All praise be to Allāh who has saved him from the Fire."

He then commanded his companions:

«صلوا على صاحبكم.»

"Pray janāzah for your companion." ¹

What to Do When a Person Dies

After a person’s soul leaves his body and his death becomes certain, those who are present should do a number of things as explained below.

Closing the Eyes

Umm Salamah (ﷺ) reported that Allāh’s Messenger (ﷺ) visited Abū Salamah after his gaze became fixed (because of death). He closed his eyes and said:

«إن الروح إذا فَيَضَ تَبِعَ البصر.»

"When the soul is taken, the eyesight follows it."

On hearing this, some of his relatives (realizing that he was truly dead) started weeping. So the Messenger (ﷺ) said:

¹ Recorded by al-Bukhārī, Āḥmad, and others.
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«Do not say but good things, because the angels say “āmīn” to what you say.»

And he added:

اللَّهُمَّ أَغْفِرْ لَأَبِي سَلَّمَةَ، وَأَرْفَعْ دُرْجَتُهُ فِي الْمُهْدِيِّينَ، وَأَخْلُفْهُ فِي عَقِبَتِهِ فِي الْغَابِرِينَ، وَأَغْفِرْ لَنَا وَلَهُ يَا رَبُّ الْعَالَمِينَ، وَأَفْسَحْ لِهُ فِي قُبَرِهِ، وَنُوِّرْ لَهُ فِيهِ.»

<Allāhum m aghfir lahu, warfā’ darajatahu fil-mahdiyyīn, wa-khlufhu fī ‘aqibihī fil-ghābirīn, wa-ghfīr lanā’ wa-lahū yā rabb al-‘ālamīn, wafsah lahū fī qabrih, wa-nawwir lahū fīh —
O Allāh! Forgive Abū Salamah, elevate his position among the guided ones, and raise good successors for him from among his progeny. Forgive us and him, O Lord of the Peoples! Expand his grave; and illuminate it for him.>¹

SUPPLICATION

As is expressed in the previous hadīth, the angels say āmīn to whatever is said at the time of death. This is a time of acceptance of the supplications, and is an important opportunity to make sincere du‘ā’ for the deceased, asking Allāh (ﷻ) to forgive him, have mercy on him, and let him into His Jannah, as the Prophet (ﷺ) did for Abū Salamah.

Furthermore, it is not necessary to restrict the supplication to the deceased. Rather, it is also recommended to supplicate for other Muslims, as did Allāh’s Messenger (ﷺ) in his above du‘ā’.

¹ Recorded by Muslim, Ahmād, al-Bayhaqī, and others.
Covering the Entire Body

The entire body should be covered with a sheet of cloth or a garment. ‘Aishah (رضي الله عنها) reported:

“When Allâh’s Messenger (صلى الله عليه وسلم) passed, he was completely covered with a soft embroidered sheet.” ¹

However, if one dies in the state of iḥrām ², his head and face should not be covered. Ibn ‘Abbās (رضي الله عنه) reported that a man was riding his animal on ‘Arafah (during hajj) when it threw him off, resulting in his death. The Prophet (صلى الله عليه وسلم) said:

«أغسلوه بماء وسدر، وكفنوه في ثوبين، ولا تحتبطوه (ولا تطيبوه)، ولا تحمروه رأسه ولا وجهه، فإنه يبعث يوم القيامة ملبساً.»

<Wash him with water and lotus; and shroud him in (his) two garments. Do not embalm or perfume him; and do not cover his head or face. He will be resurrected on Judgment Day giving talbiyah ³.> ⁴

Hurrying with the Funeral

The Muslims should hasten to prepare the body for burial, and then bury it as quickly as possible. Abû Hurayrah (رضي الله عنه) reported that Allâh’s Messenger (صلى الله عليه وسلم) said:

«أسرعوا بالجنازة، فإن تلك صاحبة فخير تقدمهن إليها، وإن تلك غير ذلك فبشر تضعونه عن رقابكم.»

<Hurry with a funeral. If it is for a good person, you bring it forward to its good destination; and if it is

¹ Recorded by al-Bukhârî, Muslim, and others.
² Sacred state that one is required to maintain during hajj or ‘umrah.
³ Uttering the words that the Muslims say during hajj, “Labbayk Allâhumma labbayk, ...” which mean, “I am responding to Your command O my Lord ...”
⁴ Recorded by al-Bukhârî, Muslim, and others.
other than that, you drop the evil (quickly) off your necks.> ¹

This command to hurry with the funeral should not be restricted to walking fast with the procession, but should be applied to everything that can be done to hasten the burial process.

Concerning this, there are other hadīths that are more explicit; but we do not adopt them because of their weakness.

The first one is, “When one of you dies, do not delay him, and hasten to bury him. Read at his head the beginning of al-Baqarah, and at his feet its end.” ²

The second is, “I see that Ṭālḥah is close to death. So inform me (when he dies) so that I would witness his funeral and pray janāzah for him. Hurry to bury him; a Muslim’s corpse may not be delayed among his people.” ³

And the third is very popular among the common people, “Honoring the dead is in burying him.” ⁴

**Burrual in the Place of Death**

In compliance with the Prophet’s (ﷺ) command to hurry with the funeral, all efforts should be made to bury a deceased in the land where he died. The body should not be transferred to another country because that would delay the burial. Jābir Bin 'Abdillāh (ﷺ) reported:

“On the day of Uḥud, the dead Muslims were carried to be buried in al-Baqi’ ⁵. But then it was announced that, ‘Allāh’s Messenger (ﷺ) commands you to bury the dead ones in the place where they were killed.’ That

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¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by at-Tabarānī in al-Kabīr and al-Khallāl. It is verified by al-Albānī to be extremely weak (Aḥkām ul-Janaiz p. 23-24).
³ Recorded by Abū Dāwūd and al-Bayhaqī. Verified by al-Albānī to be weak due to the presence of two unknown men in its isnād (Aḥkām ul-Janaiz p. 24).
⁴ This hadīth does not even have an isnād, as was indicated by as-Sakhawī (Aḥkām ul-Janaiz p. 24).
⁵ The main cemetery at al-Madīnah where the Muslims were buried at the time of the Prophet (ﷺ).
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was after my mother had loaded my father and uncle (her brother), leveling their weights on the two sides of a camel. So they were all taken back and buried where they were killed." ¹

'Abd ur-Rahmān Bin Abū Bakr died in al-Ḥabashī ², and was transferred to Makkah for burial. When 'Ā'ishah’s ((DWORD) went to Makkah, she visited her brother’s grave and said:

“It disturbs me that he was not buried where he died.” ³

In this regard, an-Nawawī says:

“If a dead person had requested in his will to be transferred to a different land for burial, this should not be executed for him, because it is prohibited to transfer the dead. This is the correct and chosen opinion, which is held by most of the elite 'ulamā'.” ⁴

Paying off the Debts

As soon as possible, the deceased’s debts should be paid off from whatever wealth he left behind, even if that would exhaust all of it. If the deceased was known to strive in paying his debts, and yet they could not all be covered by the wealth that he left behind, it is the Islamic state’s obligation to pay off his outstanding debts. If this is not possible, his closest relatives and other Muslims are encouraged to pay on his behalf.

Sa'd Bin al-Atwal (4& ) reported that his brother died, leaving only three hundred dirhams for his children. Sa’d wanted to spend the money on his the children, but the Prophet ( ) told him:

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¹ Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Ahkām ul-Jana'īz p. 25).
² A place twelve miles from Makkah.
³ Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (Ahkām ul-Jana'īz p. 25).
⁴ Al-Atkhār.
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Your brother is restrained by his debt. So go pay it off for him.

Sa‘d went and did as he was commanded, then came back and said, “O Allāh’s Messenger! I have paid off all of his debts, except for two dinārs claimed by a woman without any evidence.” He (ﷺ) told him, “Give her, because she is truthful.”

Samurah Bin Jundub (r) reported that the Prophet (ﷺ) once prayed the morning prayer and then prayed janāzah for a dead man. After he finished he asked, “Is any of the family of so-and-so (the deceased) present?” When he heard no answer, the Prophet (ﷺ) repeated his question three times, and a man from the back rows said, “Here I am,” and then, dragging his garments, proceeded toward the Prophet (ﷺ). The Prophet (ﷺ) said:

What prevented you from responding to me the first two times? I did not call out your name except for something good. Your man is restrained by his debt from entering Jannah. So If you wish, ransom him; otherwise, surrender him to Allāh’s punishment!

Samurah concluded, “You should have seen his family and other relatives hurrying to pay off his debts, until no one was left asking for anything from him.”

Jābir Bin ‘Abdillāh (r) reported that after a man once died, he was washed, shrouded, embalmed, and placed where the funerals are

1 Recorded by Ibn Mājah, Ahmad, and al-Bayhaqī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 26).
2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 26).
Funerals

usually placed (for *janāzah* prayer), at the stand of Jibrīl. The Prophet (ﷺ) was then invited to pray *janāzah* for him. He came in, took a few steps, then stopped and asked, «Perhaps your friend owes some debt?» He was told, “Yes: two *dīnārs*.” So he moved back and said, «You pray for your friend!» Abū Qatādah (ではありません) said, “O Allāh’s Messenger! I will take care of the two *dīnārs*.” Allāh’s Messenger (ﷺ) inquired, «Do you pledge them from your own wealth and clear the deceased from them?» He replied, “Yes.” So the Prophet (ﷺ) prayed *janāzah* for him. On the following day, the Prophet (ﷺ) met Abū Qatādah and asked him, «What happened with the two *dīnārs*?» He replied, “O Allāh’s Messenger! He only died yesterday!” On the next day, he asked him the same, and he replied, “I have paid them off, O Allāh’s Messenger.” He told him:

\[\text{الآن حين برِّدت علىٍهِ جَلَدُه}.\]

\[\text{<Only now has his skin cooled down (from punishment)!>}\]

This *hadīth* indicates that paying the deceased’s debts benefits him after death, even if it is done by other than his immediate descendants. This is an exception to the general rule that only the charity from the deceased’s children benefits him. Ibn ‘Umar (ではありません) reported that Allāh’s Messenger (ﷺ) said:

\[\text{من مات وعليه دين، فليس ثم دينار ولا درهم، ولكنها الحسنات والسيئات}.\]

\[\text{<Whoever dies owing a debt, there is no *dīnār* or *dirham* then (on Judgment Day): it is only the good and bad deeds (that are used to pay).>}\]

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1. A location near the Prophet’s (ﷺ) Masjid.
2. Recorded by Āḥmad, al-Ḥākim, and others. Verified to be *ḥasan* by al-Haythamī and al-Albānī (*Aḥkām ul-Janāiz* p. 27).
3. More details concerning this subject are included in Chapter 11 of Part 4 of this series, *Life in al-Barzakh*.
Jābir Bin ‘Abdillāh (r.a) reported that his father was martyred on the day of Uhud, leaving behind six daughters. He owed debts amounting to thirty *wasq* (of dates). The creditors were persistent on collecting their debts. So when it was time for harvesting the dates, he went to Allāh’s Messenger (ﷺ) and told him, “O Allāh’s Messenger! As you know, my father was martyred on the day of Uhud while owing large debts. So I would like that the creditors see you (as we harvest the dates).” He told him, «جَسَّدِي فَكُلُّ كَمْرٍ عَلَى جَدَةٍ.»

He did that, and called the Prophet (ﷺ), who went to him in the morning. The creditors eyed the date piles greedily (hoping to get their payments). When the Prophet (ﷺ) saw that, he walked around the largest pile three times, invoked Allāh’s blessings, sat on top of it, and told Jābir, «إِذَا أَحْقَانُ أَصْحَابِكُ.» Jābir continues:

“He then started measuring for them their shares, until Allāh ( Сообщает), my father’s trust. And I am, by Allāh, happy that Allāh fulfilled my father’s trust, even if I did not go back to my sisters with anything. By Allāh, I gave up all of the date-piles, but was noticing that the pile under Allāh’s Messenger (ﷺ) did not seem to decrease by even one date! I stayed with Allāh’s Messenger (ﷺ) until sunset, and mentioned my observation to him. He laughed and said, «اِتَّدِ أَبي بَكْرِ وَأَعْمَرَ فَأَخْبَرُوهُمَا.»

<Go to Abū Bakr and ‘Umar and tell them about this,> which I did, and they responded, ‘After what the Prophet (ﷺ) did (of invoking blessings), we surely expected that result.”

Toward the end of his message, however, the Prophet (ﷺ) committed to pay off debts of those who try their best but fail to pay them. ‘Ā’ishah (r.a) reported that the Prophet (ﷺ) said:

(Ahkām ul-Janaiz p. 13).

1 *Wasq*: A camel’s load of grain or dates. It consists of sixty *sā’s*; and each *sā* amounts to four scoops with the hands of an average man cupped together.

2 Jābir was probably hoping that the creditors would be shy in front of the Prophet (ﷺ) and would give up some of their debts.

3 Recorded by al-Bukhārī, Abū Dāwūd, and others.
Funerals

Arrival of Death

«Whoever of my ummah burdens himself with a debt, and tries hard to pay it off, but dies before fulfilling that, I am then his sponsor.»

Jābir (ﷺ) reported that the Prophet (ﷺ) used to say in his khutbah:

«من ترك مالاً فلورثته، ومن ترك ضياعاً أو دينناً فعلي وآلي، وأنا أولى بكل مؤمن من نفسه.»

«Whoever leaves a wealth, it is for his inheritors. And whoever leaves children or debts, they are my obligation and responsibility. And I have more right to each believer than his own self.»

In another narration of this hadith from Ibn ‘Umar, Allah’s Messenger (ﷺ) said:

الدين دينان، فمن مات وهو ينوي قضائه، فآنا وليه.

ومن مات وهو لا ينوي قضائه، فذلك الذي يؤخذ من حسناته، ليس يومئذ دينان ولا درهم.

«There are two types of debts: As for a person who dies while intending to pay it off, I am his sponsor. But as for a person who dies while not intending to pay it off, this is the one whose good deeds will be taken away on the Day (of Judgment) when there is no dinār or dirham to give.»

1 Recorded by Ahmad. Verified to be authentic by al-Albānī (Aḥkām al-Janā‘īz p. 30).
2 Recorded by Muslim, an-Nasā‘ī, and others. A similar hadith from Abū Hurayrah is recorded by al-Bukhārī, Muslim, and others.
Miscellaneous Innovations

The following are some innovations that are commonly practiced as death approaches a person.

1. Reciting *Yā-Sīn* (36) over the dying person.

2. Turning him to face the *Qiblah*.

3. Putting a copy of the Qur'ān near his head.

4. Believing that the devils come to him in the form of his parents and invite him to disbelief.
CHAPTER 3
GRIEVING & MOURNING OVER THE DEAD

When death strikes, it is natural for the family, relatives, and friends of the dead person to grieve for his departure. This grief is a result of the emotional ties that they held toward him, feelings of dependability and need toward him, feelings of kindness and concern about what will happen to him, and so on.

Islam does not prohibit grieving, but prohibits wrong beliefs and practices that people often associate with it. Therefore, this chapter explains the obligatory, permissible, and prohibited practices associated with grieving, mourning, and offering condolences.

Submission to Allâh’s Decree

When struck by an affliction, a believer is required to be patient, trust that Allâh (الله) will reward him for his affliction, and proclaim that he belongs to Allâh and unto Him he will return. These are various aspects of one obligation: full submission to Allâh’s decree. Some details of these aspects are discussed in what follows.

Patience

When a person is struck by an affliction, he should display patience and acceptance of the calamity that struck him. Allâh (الله) says:

«And We will surely try you with danger, hunger, and a loss of wealth, lives, and fruits — so, give glad

33
Patience should be manifest from the beginning, not marred or damaged by the magnitude of the loss.

Anas (ﷺ) reported that Allāh’s Messenger (ﷺ) passed by a woman crying next to a grave. He told her, «Have taqwā of Allāh, and be patient.» Not recognizing him, she responded, “Leave me alone, you have not been struck by an affliction like mine!” She was then told that he was Allāh’s Messenger (ﷺ). Extremely distressed and agitated at her blunder, she hastened to him and said, “O Allāh’s Messenger, I did not recognize you.” The Messenger (ﷺ) replied:

«إن الصبر عند أول الصدمة.»

<Indeed, patience should be displayed at the beginning of the affliction.>  

*IHTISĀB*

In addition to patience, a person who is struck by an disaster should look forward to Allāh’s rewards and forgiveness for that disaster — even if it is minute. This is called *ihtisāb*. Allāh (ﷻ) says:

«مَا أُصَابَ مِن مُصِيبَةٍ إِلَّا بِإِذْنِ اللّهِ وَمَن يُؤُوْمَ بِنِيَهْدِ قُلُبِهِ وَلَا نَذْرٌ يُبْكَلُ شَيْءٌ عَلَيْهِمْ (1) التَّغَابُن ۱۱ 

«No disaster strikes except by Allāh’s permission, and whosoever believes in Allāh, He guides his heart. Allāh is the Knower of all things.»  

Since death is usually a great disaster, one should anticipate more reward for it from Allāh (ﷻ). And Allāh will surely reward those who display sincere *ihtisāb*.

'Abdullāh Bin 'Amr (ﷺ) reported that the Prophet (ﷺ) said:

2. Recorded by al-Bukhārī, Muslim, and others.
3. *At-Taghābun* 64:11.
Patience and ihtisāb for Losing a Child

Patience and ihtisāb are most highly rewarded when exercised in the case of losing a child. Abū Hurayrah (radiy Allāhu anhu) reported that Allāh’s Messenger (sal Allāhu ‘alayhi wa sallam) said:

«لا يموت أحد من المسلمين ثلاثة من ولد فتلمسه النار، إلا تجلي القسم.»

When three of a Muslim’s children die, the fire will not touch him — except in fulfillment of the oath.»

In this hadīth, the Prophet (sal Allāhu ‘alayhi wa sallam) refers to Allāh’s promise in the following āyah:

.wav mënkm ēlā wârduhâ, kân ‘alâ ‘rūqâa’ ḥâthma muqaffiya’ta

71 Tmn nṯqij allḏîn âṯqawawâ and zодерж allḏîmīn fîhā jisṭa’ta Marym

«None of you but will pass over it (Hell). This is upon your Lord an inevitable decree. Then We will save those who have taqwâ and leave the wrongdoers in it, on their knees.»

And “passing over it” refers to the people’s walking over the bridge that will be erected over Hell.

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1 Recorded by an-Nasā’ī. Verified to be hasan by al-Albānī (Aḥkâm ul-Janâ’iz p. 34).
2 Recorded by al-Bukhārī, Muslim, and others.
3 Maryam 19:71-72.
Abū Hurayrah (ﷺ) also reported that Allāh’s Messenger (ﷺ):

ما من مسلمين يموت لهما ثلاثة من الولد لم يبلغوا الجنة إلا
أدخلهم الله وأبوهم الجنة بفضل رحمته. ويكونون على باب من
أبواب الجنة. فيقال لهم: أدخلوا الجنة. فيقولون: حتي يجيء أبوانا.
فيقال لهم: أدخلوا الجنة أنتم وأبواكما بفضل رحمة الله.

<When three of a Muslim couple’s children die before reaching puberty, Allāh will let the parents into Jannah by virtue of His mercy. They (the children) will be standing by one of the gates of Jannah, and will be told, “Enter Jannah.” They will say, “Not until our parents come.” They will then be told, “Enter Jannah, together with your parents, by virtue of Allāh’s mercy!”> ¹

Abū Sa‘īd al-Khudrī (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أيما آمراً مات لها ثلاثة من الولد كانوا جحاياً من النار.»

<Whenever three of a woman’s children die, they will be a shield for her from the Fire.>

A woman asked him, “How about two (children)?” He (ﷺ) replied, «وأثنان.» <Two also.> ²

*Istirjā’*

A Muslim should express the belief in Allāh’s sovereignty over everything, and the submission to His decree, by actual words. He should frequently, thoughtfully, and truthfully proclaim Istirjā’, which is saying, “Inna lillahi wa innā ilayhi rāji‘ūn” ³. Allāh (ﷻ) says:

1 Recorded by an-Nasā’ī, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 34).
2 Recorded by al-Bukhārī, Muslim, and others.
3 This means, “Indeed, to Allāh we belong, and unto Him we will return”.

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Chapter 3  36  Funerals
«But give glad tidings to the patient — those who, when afflicted with a calamity, say, “Truly, to Allāh we belong; and truly, to Him will we return.” It is those who will be awarded blessings and mercy from their Lord; and it is those who are guided.»

Umm Salamah (may Allāh be pleased with her) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

«Whenever an affliction strikes a Muslim and he says, as Allāh commanded him, “Innā li-’Lāhi, wā- innā ilaḥiyi rājī’ūn. Allāhumma ājirnī fī muṣībatī, wa- akhlif lī khayran minhā — «To Allāh we belong, and to Him will we return,» O Allāh, reward me for my affliction and replace it for me with that which is better,” Allāh will then surely replace it for him with that which is better.»

Umm Salamah added, “When Abū Salamah died, I thought, ‘Who among the Muslims is better than Abū Salamah? He is from the first family that migrated to Allāh’s Messenger (صلى الله عليه وسلم)!’ Yet, I said it, and Allāh replaced him for me with Allāh’s Messenger (صلى الله عليه وسلم). Allāh’s Messenger (صلى الله عليه وسلم) sent Ḥāṭib Bin Abī Balṭa’ah seeking my hand in marriage. I told him, ‘I have a daughter (to take care of), and I am a jealous woman.’ So Allāh’s Messenger (صلى الله عليه وسلم) said:

Permissible Acts of Grieving

UNCOVERING AND KISSING THE DEAD PERSON

Those who were permitted to kiss the deceased during his life are allowed to kiss him after death.

Jābir Bin ‘Abdillāh (ﷺ) reported that his father’s body was covered after he was killed and mutilated. He uncovered his face and wept. Those around him tried to prevent him from that, but the Prophet (ﷺ) did not. When the Prophet (ﷺ) commanded that he be raised (in preparation for burial), his sister Fāṭimah (Jābir’s aunt) started weeping. The Prophet (ﷺ) then assured her of her brother’s great status with Allāh (ﷻ):

«لا تبكي، ما زالت الملائكة تُظِله بأجنحتها حتى رفعتموه.»

<Do not weep, because the angels continued shading him with their wings until he was raised.> ²

‘Ā’ishah (ﷺ) reported:

“The Prophet (ﷺ) entered to where the body of ʿUthmān Bin Maẓʿūn was, uncovered his face, leaned over him, kissed him, and cried until I saw the tears running down his cheeks.” ³

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1 Recorded by Muslim, al-Bayhaqī, and Aḥmad.
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by at-Tirmīthī, al-Bayhaqī, and others. Verified to be ḥasan by al-Albānī (Aḥkām ul-Janāʿiz p. 32).
Funerals

Weeping

It is permissible to weep quietly over the dead, provided that it does not reach the level of wailing, and does not exceed three days. This is expressed in the above hadith where the Prophet (ﷺ) permitted Jābir and his aunt to weep. This is further supported by other actions of the Prophet (ﷺ) and his companions (ṣ) on the occasion of death, as in the above hadith of ‘Ā’ishah (ṣ), as well as the forthcoming reports.

Anas (ṣ) reported that he went once with Allāh’s Messenger (ﷺ) to the house of Abū Sayf, the husband of his son Ibrāhīm’s foster mother. Allāh’s Messenger (ﷺ) took his son Ibrāhīm, hugged him, and kissed him. At a later date, Anas also accompanied Allāh’s Messenger (ﷺ) to Abū Sayf’s house when Ibrāhīm’s soul was departing from his body. Allāh’s Messenger’s (ﷺ) eyes started shedding tears, and ‘Abd ur-Rahmān Bin ‘Awf exclaimed, “Even you (cry), O Allāh’s Messenger?” As his tears continued to fall, Allāh’s Messenger (ﷺ) said:


"يا ابن عوف! إنها رحمة. إن العين تدمع، والقلب يحزن، ولا نقول إلا ما يرضي ربنا، وإننا بفراقك يا إبراهيم لمحزونون.

"O Ibn ‘Awf, it is a mercy! The eyes shed tears, the heart feels sad, but we only say things pleasing to our Lord. We are indeed saddened by your departure, O Ibrāhīm." ¹

‘Abdullāh Bin ‘Umar (ṣ) reported that Sa’d Bin ‘Ubādah once fell sick. Allāh’s Messenger (ﷺ) went to visit him with ‘Abd ur-Rahmān Bin ‘Awf, Sa’d Bin Abī Waqqāṣ, and ‘Abdullāh Bin Mas‘ūd (ṣ). When they went in, they found him unconscious. He asked, «أأَفْ قَتِنَ؟» Is he dead?» He was told, “No, O Allāh’s Messenger (ﷺ)!” So he cried; and when the other people saw that, they cried as well. He then said:


¹ Recorded by al-Bukhārī, Muslim, and others.
Mourning

DEFINITION

Mourning is called *hidād* in Arabic, which carries the meaning of abstinence, because it usually applies to a widowed woman whose husband’s death forces her to abstain from many things that were previously permissible for her.

In *Shar*, *hidād* is a widowed woman’s abstinence from all things that would invite others to desire her and seek marrying her, such as wearing perfume, using incense, putting eye lining (*kuhl*) or other forms of makeup, wearing jewelry and attractive clothes, and leaving her house without need.

1 Recorded by al-Bukhārī and Muslim.
2 Recorded by al-Bukhārī, an-Nāsā’ī, and others.
Therefore, mourning or ḥidād is a woman’s physical display of sadness and grief for the death of a beloved one.

**MOURNING UP TO THREE DAYS**

Except for her husband, it is not permissible for a woman to mourn more than three days over the death of a beloved one, such as her father, mother, brother, son, and so on.

Zaynab Bint Abī Salamah reported that she heard Umm Ḥabībah (tā') say that she heard Allah’s Messenger (ﷺ) say:

لا يجل لأمرة تؤمن بالله واليوم الآخر أن تجد على ميت فوق ثلاث، إلا على زوج أربعة أشهر وعشراً.

"It is not permissible for a woman who believes in Allah and the Last Day to mourn over a dead person more than three days — except for her husband, where she mourns for four months and ten days."

Zaynab added that she visited Zaynab Bint Jaḥsh (tā’) when her brother died. The latter requested perfume, wore some of it, and said, “I have no desire for perfume, but I heard Allah’s Messenger (ﷺ) say ‘...’” And she quoted the above hadith. ¹

‘Abdullāh Bin Ja’far (r) reported that the Prophet (ﷺ) allowed the family of Ja’far three days (for mourning), then came to them and said:

لا تبكروا على أخي بعد اليوم.

"Do not weep over my brother after this day."

¹ Recorded by al-Bukhārī.

² Recorded by Abū Dāwūd, an-Nasa’ī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Jana’īz p. 32).
Chapter 3

A WIDOW'S MOURNING

The above hadith of Umm Ḥabībah indicates that a widow should mourn over her husband the full term of her 'iddah, which is four months and ten days. This is confirmed in the Qurʾān (2:234) and is, therefore, a unanimous opinion of the 'ulama. Mourning, however, need not be associated with continual grieving over the deceased.

Some of the wisdom behind hidād is: allowing the woman some time to express her sadness over the loss of her mate and companion, showing regard toward the deceased’s parents and relatives, and ascertaining the absence of pregnancy.

MOURNING FOR LESS THAN THREE DAYS

It is recommended for a married woman to refrain from mourning if that is required for pleasing her husband. A great good may result from this, as in the case of Umm Sulaym with her husband Abū Ṭalḥah al-Anṣārī.

Anas reported that his father Mālik Bin an-Naḍr complained to his wife Umm Sulaym (Anas’s mother), “This man (the Prophet) is forbidding khamr.” So he departed to Shām (seeking freedom) and died there.

Abū Ṭalḥah then approached Umm Sulaym for marriage. She was a small woman with beautiful eyes. She responded, “O Abū Ṭalḥah! A man like you should not be refused. However, you are a disbeliever and I am Muslim. Thus I may not marry you!” He said, “This is not what previously used to attract your.” She asked, “And what used to attract me?” He replied, “The yellow and the white (i.e., gold and silver).” She said, “I do not want any yellow or white. All I want from you is Islām. If you embrace Islām, this will be my mahr (dowry), and I will ask you for nothing else.” He asked, “Who will help me with that?” She replied, “Allāh’s Messenger (ﷺ) will help you.”

Abū Ṭalḥah went to Allāh’s Messenger (ﷺ) while he was sitting among his companions. When the Prophet (ﷺ) saw him, he said,

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1 The waiting period before she may remarry.
2 Her name is ar-Rumaysa Bint Milḥān.
3 His name is Zayd Bin Sahl Bin al-Aswad.
“Here comes Abū Ṭalḥah to you, with the sign of Islām between his eyes.” He told Allāh’s Messenger (ﷺ) about what Umm Sulaym said, and he (ﷺ) married them for that specified mahr.

Thābit (ﷺ) said, “We never heard of any greater mahr than the one she requested, which is Islām!”

So Abū Ṭalḥah married her, and she bore him a son to whom he became strongly attached. The child then became severely ill, and Abū Ṭalḥah was strongly overwhelmed by that. Abū Ṭalḥah’s habit was to get up for the morning prayer, perform wudū‘, go pray with the Prophet (ﷺ), stay with him close to midday, then come home to eat and rest. He would then pray zuhr, prepare himself, and leave again until the night prayer. One evening, Abū Ṭalḥah was in the Masjid with the Prophet (ﷺ) when the child passed away.

Umm Sulaym said to those with her, “Let no one announce to Abū Ṭalḥah the death of his son, until I be the first to announce it to him.” She then prepared the body (for burial), put it in a far side of the house, and covered it with a piece of cloth.

Abū Ṭalḥah came back from the Prophet’s (ﷺ) Masjid with a group of his companions. He asked her, “How is my son doing?” She replied, “O Abū Ṭalḥah! Since he fell sick, he was never more quiet than he is now, and I hope that he is now resting!” She then brought the dinner and put it in front of them. They ate, and the men departed.

Abū Ṭalḥah went to bed. Umm Sulaym beautified herself, wore perfume, and followed him to bed. As soon as he smelled the perfume, he did what a man would toward his wife.

Toward the end of the night, she said, “O Abū Ṭalḥah! If someone lends something to another and then requests it back, would he have any right to refuse returning it?” He replied, “No!” She said, “Allāh (ﷻ) has then lent you your son for an appointed term, and then took him back. So seek His reward and be patient!” He became angry and said, “You waited until I disgraced myself with what I have done, and then you announced to me my son’s death!” He then said the istirjā‘ and praised Allāh.

In the morning, he performed ghusl, went to Allāh’s Messenger (ﷺ), prayed with him, and told him what happened. Allāh’s Messenger (ﷺ) said:
«May Allāh bless for you what you have done last night.»

Umm Sulaym became pregnant (from that night), and (when he was informed of it) the Prophet (ﷺ) said, «إِذَا وَلَدَتْ فَأَتْنِي بِالصِّبْيَانِ.» When she delivers, bring me the baby.»

Umm Sulaym used to travel with the Prophet (ﷺ), leaving when he left, and returning when he returned. The Prophet (ﷺ) was preparing for a trip when Umm Sulaym was in advanced pregnancy and was feeling some pain of labor. Abū Talhah found himself restrained by that, and he said, “O my Lord! You know that I like to go with Your Messenger when he goes, and return with him when He returns, but I have been restrained as You see.” Umm Sulaym told him, “O Abū Talhah! I do not feel the pain anymore, so let us go.” Thus they went on that trip with Allāh’s Messenger (ﷺ).

As they approached al-Madīnah on their way back, she went into full labor and delivered a boy. She told her son Anas, “O Anas, take these dates, and do not let the baby eat anything until you give him first to Allāh’s Messenger (ﷺ) in the morning.”

The Prophet’s (ﷺ) practice was not to enter suddenly into al-Madīnah, but to camp on its outskirts before entering it. Anas took care of his baby brother all night, leaning over him, trying to soothe him.

In the morning, he took him to Allāh’s Messenger (ﷺ). He found him wearing a striped cloak and marking some cattle that he had received. When he saw the baby he asked Anas, «أَوْلَدَتْ بَنتُ مَلِحَانُ؟» Did Milhān’s daughter deliver? He replied, “Yes!” He said, «وَرُبِّيذَكَ أَفْرِعُكَ لَكَ.» Wait until I finish what I am doing.

He then put away what he had in his hand, held the baby, and asked, «أَمَعِدَ شَيْ؟» Did you bring anything with him? He replied, “Yes, some dates.”

The Prophet (ﷺ) took some dates, chewed on them, mixing them with his saliva, opened the baby’s mouth, and rubbed the chewed dates inside his mouth. The baby started hungrily sucking the sweetness of the dates as well as Allāh’s Messenger’s (ﷺ) saliva. Thus the first
thing to enter the baby’s stomach was the saliva of Allāh’s Messenger (ﷺ). He then said:

«انظروا إلى حب الأنصار التمر.»

〈Watch how the Anṣār love dates!〉

Anas then said, “O Allāh’s Messenger, give him a name.” The Messenger (ﷺ) rubbed the baby’s face and named him ‘Abdullāh.

Anas said that no youth among al-Anṣār was better than ‘Abdullāh. Many men descended from him, and he was martyred in Persia. ¹

**MEN’S MOURNING?**

The reports in the Sunnah point to that mourning is not a man’s practice. This is clear from the Prophet’s (ﷺ) words in the above hadith of Umm Ḥabībah (ﷺ).

During the Prophet’s (ﷺ) life, his wife Khadijah, his son Ibrāhīm, his three daughters (Ruqayyah, Umm Kulthūm, and Zaynab), his uncle Ḥamzah, his cousin Ja’far, and many of his companions (ﷺ) died or were killed. Yet, we have no reports of him performing ḥidād for any of them. Similarly, when he (ﷺ) passed away, his companions did not perform ḥidād for him.

Therefore, mourning, except for women as explained above, is a sinful innovation that should be avoided. It becomes worse if it is associated with other sins or acts of imitation of the disbelievers, such as playing sad music, lowering the flags, declaring silence for a few minutes, wearing black ties or coats, and so on.

**Woes of Wailing**

Even though it is permissible to grieve for the departure of a beloved one, if the grief exceeds the limits and becomes a form of objection to Allāh’s decree, it becomes totally prohibited, and may cause suffering

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¹ This is a combined report from al-Bukhārī, Muslim, Aḥmad, and others (Aḥkām ul-Janā’iz p. 35-38).
for the deceased in his grave or in the hereafter. This applies to wailing, hitting the face, tearing the clothes, and so on.

Wailing is weeping or crying that exceeds moderateness to the level of screaming, and is often associated with words of excessive praise for the deceased or objection against Allah’s decree.

**WAILING IS AN ACT OF JĀHILIYYAH**

Wailing is a practice of Jāhiliyyah that incurs a severe punishment on Judgment Day. Abū Mālik al-Ashʿarī (٧٤٩) reported that Allāh’s Messenger (ﷺ) said:

أربع في أمتي من أمر الجاهلية لا يتركونهن ألفخر في الأحساب، والطعن في الأنساب، والاستسقاء بالنجوم، والنياحة. والنايئة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قتران ودرع من جرب.»

‘There are four of the practices of Jāhiliyyah that my ummah will never drop: boasting about social status, defaming the kinship relations (for some tribes, races, etc.), seeking rain by means of stars (astrology), and wailing. As for the wailing woman, if she does not repent before death, she will be raised on Resurrection Day wearing a garment of liquid pitch and a shirt of scabies.’”

**THE PROPHET’S COVENANT AGAINST WAILING**

Wailing is such a serious sin that the Prophet (ﷺ) required the women’s covenant against it. Umm ‘Aṭīyyah (٧٩٠) reported:

“At the time of bay‘ah ٢, Allāh’s Messenger (ﷺ) took our covenant that we will not wail. None of the women

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1 Recorded by Muslim and al-Bayhaqī.
2 Promise of allegiance. This Bay‘ah was taken for the women of Anṣār.
who were present fulfilled their covenant except five: Umm Sulaym, Umm al-'Ala', Abū Sabrah’s daughter, and Mu‘āth’s wife. 1° 2

WAILING IS AN ACT OF DISBELIEF

Abū Hurayrah (ﷺ) reported that Allah’s Messenger (ﷺ) said:

ءاثنان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت.

Two of the people’s practices are acts of disbelief: dishonoring kinship ties and wailing over the dead.> 3

NO EXCEPTION

Allah’s Messenger (ﷺ) did not allow wailing, even over his own son. Abū Hurayrah reported that when Ibrāhīm died, Usāmah Bin Zayd screamed. Allah’s Messenger (ﷺ) intervened saying:

ليس هذا مني، وليس لصالح حق. القلب يحزن، والعين تدمع،
ولا يُغضِبُ الرب.

This is not of my teachings! A screamer has no right (to do that). The heart gets sad, the eye sheds tears, but the Lord may never be angered.>

PUNISHMENT IN THE GRAVE AND THE HEREAFTER

Anas Bin Mālik (ﷺ) reported that when 'Umar (ﷺ) was stabbed, Ḥafṣah (ﷺ) wailed, and he told her, “O Ḥafṣah, haven’t you heard Allah’s Messenger (ﷺ) say:

المعْوَل على يُعَذَّب.»

1 The fifth must be Umm Ṭāhiyyah herself.
2 Recorded by al-Bukhārī, Muslim and others.
3 Recorded by Muslim, al-Bayhaqī, and others.
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"The one over whom people wail will be punished?"

Also, Ṣuhayb (الсыّاب) wailed over 'Umar saying, "Oh my brother! Oh my companion!" 'Umar (عمر) told him:

"O Ṣuhayb, don’t you know that a deceased is punished in his grave for the crying of his family over him?" 1

'Abdullāh Bin 'Umar and ʿImrān Bin Ḥuṣayn (الإِبْنُ عَبْدُ اللَّهِ بْنُ عُمَرَ وَالإِبْنُ ʿيْمَرَانُ بْنُ ʿوْمَرٍ) reported that the Prophet (صلى الله عليه وسلم) said:

«إن الميت ليُعذَّب في قبره بِكَآء أَهْلِه عليه.»

"A dead person is punished in his grave because of his family’s crying over him." 2

The crying in this hadīth refers specifically to wailing, as is indicated in 'Umar’s above words, “some of his family’s crying,” and as is expressed in the following report by al-Mughīrah Bin Shu‘bah (الإِبْنُ مُغْحِرَةِ بْنُ شُعْبَة) that Allah’s Messenger (صلى الله عليه وسلم) said:

«مَن يُنَّحُ عَلَيْهِ يُعذَّبُ يوْمَ الْقِيَامَةِ بِمَا يَنَّحُ عَلَيْهِ.»

"The one who is wailed over will be punished on the day of Resurrection because of that wailing." 3

An-Nu‘mān Bin Bashīr (الأنَّمَانُ بْنُ بَشْر) reported that once ‘Abdullāh Bin Rawāḥah (الإِبْنُ عَبْدُ اللَّهِ بْنُ رَوْحَة) fainted, and his sister 'Amrah (thinking him dead) started wailing and praising him, “O my mountain (in generosity), O my such and such, etc.” When he regained consciousness he told her, “Whatever you mentioned, I was asked (in a dream), ‘Are you truly like that?’ ” So when he was killed, she did not cry over him. 4

1 Recorded by al-Bukhārī, Muslim and others.
2 Recorded by al-Bukhārī, Muslim and others.
3 Recorded by al-Bukhārī, Muslim and others.
4 Recorded by al-Bukhārī and al-Bayhaqī.
REASON FOR THE PUNISHMENT

The hadīths in the previous section may appear to conflict with an established rule in the Sharī'ah: that a person is only responsible for his own doings, and cannot be punished for someone else's sins. This is expressed in various texts, such as Allāh’s (ﷻ) saying:

«No bearer of burdens will bear the burden of another.» ¹

The 'ulamā' have taken different positions for resolving this apparent conflict. The most correct view is that the punishment is applicable to that who requested his family to wail over him after he dies, or who knew that wailing is a common practice among his people but did not warn them against doing it, as if he approved it — contrary to what 'Umar (ﺮ) did in the above reports. ²

In confirmation of this understanding, 'Abdullāh Bin al-Mubārak ( شكرا) said:

“If he prevented them from doing it during his life, yet they did it after his death, there is no sin upon him.” ³

Announcing Death

DEFINING NA'Y

Na'īy means “announcing a person’s death”. Na'īy is usually necessary in order to invite the people to pray janāzah for the deceased, supplicate for him, and look after his and his family’s affairs.

1 Al-An'ām 6:164.
2 To be on the safe side, one should assume that the people will surely wail unless forbidden. This assumption is supported by the earlier report of Umm 'Atīyyah that even for the Ansār women who gave the covenant, only five refrained from wailing.
3 Umdat ul-Qārī 4:79.
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However, if the announcement is done in a blunt manner reflecting dissatisfaction with Allāh’s decree, excessive praise of the deceased, or an invitation (even implicit or subtle) to the people to wail over him, it then becomes prohibited and counts as a form of na’y of Jāhiliyyah.

**Prohibition of Na’y**

Na’y that leads to any of the above concerns has been prohibited by the Prophet (ﷺ). When someone died, Ḥuthayfah Bin al-Yamān (ﷺ) used to say:

“Do not announce his death to anyone. I am afraid that it would count as na’y, and I heard Allāh’s Messenger (ﷺ) prohibit na’y.”

Ibn Ḥajar al-‘Asqalānī said:

“The prohibited form of Na’y is that of the people of Jāhiliyyah: they used to send someone to announce the death at house-doors and in the marketplaces.”

Similar to this would be announcing the death with loudspeakers in the streets, over the minarets of masjids, and in magazines and newspapers (obituaries).

Among the other prohibited actions associated with na’y are: taking pay for performing it, and praising the deceased excessively.

**Permissible forms of Na’y**

It is allowed to announce the death in a manner that does not resemble that of Jāhiliyyah, especially if there is a need for some people to perform the necessary rites for the deceased, such as washing, shrouding, and praying janāzah. Furthermore, when informing about

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1 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janā’iz p. 44).
2 *Fāṭh ul- Bàrī*.
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a Muslim’s death, it is recommended to ask the Muslims to seek Allah’s forgiveness for him.

Abū Hurayrah (ﷺ) reported that on the day when an-Najāshī ḫ died, Allah’s Messenger (ﷺ) announced his death, went out to the prayer place, formed the saḥābah into rows, and performed the janāzah prayer with four takbīrs, and told them:

«أَسْتَغْفِرْلَآ إِخْبِيِّكُمْ.»

Seek forgiveness for your brother.»²

Anas (ﷺ) reported that Allah’s Messenger (ﷺ) announced the successive death of his commanders in the battle of Mu’tah ³, and ordered the believers to seek Allah’s forgiveness for them:

أَخِذَ الْرَّأْيَةَ زِيَدًا فَأَصْبِبَ، ثُمّ أَخْذَهَا جُعُفَرٌ فَأَصْبِبَ، ثُمّ أَخْذَهَا عَبْدُ اللَّهِ

بن رَوْعَةَةَ فَأَصْبِبَ، ثُمّ أَخْذَهَا خَالِدُ بْنِ الْوَلِيدِ مِنْ غَيْرِ إِمَرَةٍ فَفَتَحَ لَهُ.»

Zayd took the flag and was hit, then Ja’far took it and was hit, then ‘Abdullāh Bin Rawāḥah took it and was hit, then Khalid Bin al-Walīd took it without being appointed, and he was triumphant.»⁴

And Abū Qatādah (ﷺ) reported that when Allah’s Messenger (ﷺ) sent the Army of the Commanders ⁵, he said:

عَلَيْكُمْ زِيَدُ بْنِ صَارِحَةِ، فَإِنَّ أَصْبِبَ زِيَدًا فَجَعَفَرُ بْنُ أَبِي طَالِبِ

فَإِنَّ أَصْبِبَ جَعَفَرُ فَعَبْدُ اللَّهِ بْنُ رَوْعَةِ.»

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¹ He was the king of Abyssinia, and embraced Islam secretly from his people.
² Recorded by al-Bukhārī, Muslim, and others.
³ This battle took place between the Muslims and the Romans in the year 8 H. Mu’tah is a town in northern Arabia (South-East of the Dead Sea in Jordan).
⁴ Recorded by al-Bukhārī.
⁵ It is thus named because he appointed three commanders to succeed one another.
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Zayd will be in command. If he is hit, Ja'far Bin Abī Ṭalib will be. If he is hit, 'Abdullāh Bin Rawāḥah will be.

On hearing this, Ja'far said, “I sacrifice both my father and mother for your sake, O Allāh’s Messenger! But I would have hated that you make Zayd my commander.” And Allāh’s Messenger (ﷺ) replied, "Let it be, because you do not know which of that (i.e., matters of command) is better."

Abū Qatādah reported that the army left after that, and was gone for as long as Allāh willed. Then one day Allāh’s Messenger (ﷺ) mounted the minbar, commanded that the call be made to gather for the prayer, and addressed the people by saying:

«Something good (in Allāh’s sight) has occurred. Shouldn’t I tell you about your assaulting army? They went out until they met the enemy, and Zayd fell as a shahīd — seek forgiveness for him. Ja'far Bin Abī Ṭalib then took the flag and attacked the enemy until he was killed as a shahīd — I testify for him that he attained shahādah — seek forgiveness for him. ‘Abdullāh Bin Rawāḥah then took the flag and kept his feet firm until he was killed as a shahīd — seek forgiveness for him. Then Khalid Bin al-Walīd took the flag, without being one of the appointed commanders, he just took charge.»
Allāh’s Messenger (ﷺ) then raised both his fingers and said:

«اللَّهَمَّ هُوَ سِيفٌ مِنْ سِيوفِكَ، فَانصِرْهُ.»

«O Allāh! He is one of your swords. Give him victory!»

From that day, Khālid was named, “Sayf Ullāh — Allāh’s sword”. Allāh’s Messenger (ﷺ) then commanded:

«انفروا فَأَمَّدُوا إِخوَانَكُمْ، وَلَا يَتَخَلَّقَنَّ أَحَدٌ.»

<Hasten to the support of your brothers, and let none of you stay behind.>

So the people marched out in critically hot weather, walking and riding. ¹

Other Prohibited Acts of Grieving and Mourning

Hitting the Body and Tearing the Clothes

Some people excessively express their grief through incurring a material harm to themselves, such as hitting their faces and bodies, or tearing their clothes. This is publicly practiced in our time by some deviant sects who compete in displaying various forms of self-torture, to the amazement of many spectators around the world.

Ibn Mas‘ūd (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لَيْسَ مِنْ نَاسٍ مِنْ لَيْسِهِمْ النَّفَسُ وَشَقَّ الْجِبَّوْبَ بَعْدَ يَدْعِيَ بِنَاوِيِّ الْجَاهِلِيَّةِ.»

«He is not one of us who hits the face, tears the clothes, and makes the calls of Jāhiliyyah.» ²

¹ Recorded by Aḥmad. Verified to be ḥasan by al-Albānī (Aḥkām ul-Janaiz p. 46-47).
² Recorded by al-Bukhārī, Muslim and others.
**SHAVING THE HAIR**

One of the old mourning practices that Islam prohibited is shaving the head. Abū Buradah (ahkan) reported that his father Abū Mūsā ‘Abdullāh Bin Qays al-Asḥārī (ahkan) became seriously ill and fainted into his wife’s lap. His wife screamed, but he was not able to say anything to her. When he regained consciousness he said:

“I disown those whom Allāh’s Messenger (ahkan) disowned. Indeed, Allāh’s Messenger (ahkan) disowned the woman who (when a calamity strikes) wails, shaves her hair, or tears her clothes.” 1

**DISHEVELING THE HAIR AND SCRATCHING THE BODY**

Among the prohibited old practices of mourning are spreading the hair in a messy manner and scratching the face and body. Usayd Bin Abī Usayd reported that one of the women who gave bay’ah to the Prophet (ahkan) told him that the Prophet (ahkan) required from them:

لا تعصيني في معروف، ولا تخسشن وجهها، ولا تدعون وبلاء،
ولا تتشققن جببا، ولا تنشرن شعرا.

“You will not disobey me in any matter of righteousness, nor scratch your faces, nor wail, nor tear your clothes, nor dishevel your hair.” 2

**GROWING THE BEARD AS A SIGN OF MOURNING**

Growing the beard is an obligation for all men 3. However, many men use their beards in a controlled manner, shaving it as a sign of joy, and letting it grow for a few days as a sign of grief. This practice is an

1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (Ahkām al-Janā’īz p. 43).
3 A good discussion of this is available in the Author’s: The Beard Between the Salf and Khalaf.
obvious deviation from the Prophet’s (ﷺ) Sunnah. Furthermore, if it is done as a form of mourning, this would be classified under disheveling the hair, which is prohibited in the above *hadîth*.

**Condolence**

**VIRTUE OF CONSOLING THE MUSLIMS**

It is recommended to console the family and close ones of the deceased to reduce their sorrow, raise their hope, and help them be patient and submissive to Allâh. This is best done by saying things from the Sunnah, but may also be accomplished with any good words that serve this purpose without conflicting with the *Sharî‘ah*.

Anas Bin Mâlik (ﷺ) reported that Allâh’s Messenger (ﷺ) said:

من عَرَى أَخاه الْمُؤَمِّنَ فِي مَصِيبَةٍ كَسَاهُ اللَّهُ خَلَّةً خَضْرًا

יִحْبֶרُ بָּهَا يُومَ الْقِيَامَةِ.

*Whoever consoles his brother in an affliction (that befell him), Allâh will clothe him with a green suit with which he will be delighted on the Day of Resurrection.*

**A SHOW OF KINDNESS AND CONCERN**

Offering condolences to the afflicted Muslims is an important expression of kindness and concern among the Muslim. This was best displayed by our Prophet (ﷺ).

Qurrah al-Muzañî (ﷺ) reported that when Allâh’s Prophet (ﷺ) sat (in the *Masjid* for teaching) a group of his companions would sit with him. Among them was a man who had a little son that would come from behind him and sit in front of him. The Prophet (ﷺ) asked him, «Do you love him?» The father replied, “O Allâh’s Messenger! May Allâh love you like I love him!” Later on, the boy passed away.

1 Recorded by al-Khaṭîb al-Baghdâdî and others. Verified to be *hasan* by al-Albâni (*Akhârul-Insâq* p. 206).
The father, grieved by his loss, stopped coming to the *halqah*. Allāh’s Messenger (ﷺ) missed him and asked, «Why don’t I see so-and-so?» He was told, “O Allāh’s Messenger! His son that you saw has died.” So the Prophet (ﷺ) summoned him, consoled him, and asked him:

> يا فلان، أيُّما كان أحبَّا إليك؟ أن تَعْمَّرَ به عمَّرك، أو لا تأتي غداً
>
> إلى باب من أبواب الجنة إلا وجدته قد سبقك إليه يفتحه لك؟

> O so-and-so! What would you like better — enjoying your child during this life, or that tomorrow (i.e., the hereafter) you would not reach a gate of *Jannah* but find that he has preceded you to open it for you?

He replied, “Rather, his preceding me to the *Jannah*’s gate to open it is dearer to me.” He told him, «This will be yours!» A man of al-Anṣār asked, “O Allāh’s Messenger — may Allāh make me a ransom for you, is that specifically for him, or is it for all of us (who lose children)?” He replied, «Rather, it is for all of you.»

**What to Say?**

When consoling a Muslim, it is important to remind him of the triviality of this life, that everything belongs to Allāh, and that one should submit patiently to His decree (review the beginning of this chapter). It is also beneficent to make him hopeful of Allāh’s mercy toward the beloved one that he lost, and that (in shā’Allāh) he will be united with him on a Day after which there is no parting.

Usāmah Bin Zayd (ﷺ) reported that one of the Messenger’s (ﷺ) daughters sent someone to summon him because a child of hers was dying. He (ﷺ) told the envoy to say *salām* to her and tell her:

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1 Recorded by an-Nasā’i, Ahmad, and others. Verified to be authentic by al-Albānī (*Alkām ul-Janaiz* p. 205).
2 Some authentic reports indicate that this daughter was Zaynab (ﷺ), and that the child was her daughter Umaymah (or Umāmah). Umaymah recovered from that illness and reached adulthood, and ‘Alī (ﷺ) married her after her aunt
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«إن لله ما أخذ، وله ما أعطى، وكل شيء عنده لأجل مسمى، فلتصبر ولتحتسب.»

<Inna lillahi mā akhatha, wa lillahi mā aʿtā, wa kullu shayʿin īndahū li ājalin musammā —
To Allah belongs what He took, and to Him belongs what He gave. Everything is (recorded) with Him for an appointed term. So let her be patient and seek Allah’s reward (for her affliction).»

On hearing this, she sent again to her father (ﷺ) insisting that he must come. The Prophet (ﷺ) went to her with some of his companions, including Sa‘d Bin ‘Ubādah, Mu‘āth Bin Jabal, Ubayy Bin Ka‘b, Zayd Bin Thābit, and others. The child was put in the Messenger’s (ﷺ) lap, its breathing echoing as if in an empty waterskin. His eyes shed some tears, and Sa‘d exclaimed, “How is it that you are weeping, O Allah’s Messenger, when you had prohibited it for us?” He (ﷺ) replied:

«إنى أبكى رحمة لها. إنما هذه رحمة يضعها الله في قلوب من يشاء من عباده، وإنما يرحم الله من عباده الرحماء.»

“I cry out of mercy for her (and not to wail). Allah only instills this mercy in the heart of whomever He wills of His servants. Indeed, Allah does not grant mercy except to the merciful among His servants.”

Commenting on this, an-Nawawī (ﷺ) said:

“The Prophet’s (ﷺ) consoling statement here is the best to be said for consolation.”

Buraydah Bin al-Hasīb (ﷺ) reported that Allah’s Messenger (ﷺ) used to look after the Anṣār, visit them, and inquire about them. One

Fāṭimah (ﷺ) passed away (Aḥkām ul-Janaiz p. 206).
1 Al-Bukhārī, Muslim, and others.
2 Al-Athkār.
day he was told that an Anṣārī woman was extremely grievous over the death of her only child. So Allah’s Messenger (ﷺ) went with some of his companions to visit and console her, and he said to her:

«أَما إِنِّي بَلَغْتَ أَنْتِ جَرَّعَتِ عَلَى أَبِيكَ، فَأَنتَقِي اللَّهَ وَأَصْبِرِي.»

«I have been informed that you are sorrowful for your son. Have taqwā of Allah, and be patient.»

She replied, “How can I not be sorrowful when I am now childless, having no other children?” He said:

الرَّقَوبُ الَّذِي يَبْقَى وَلَدُهَا. مَا مِنْ أَمْرِيْ أَوْ أَمْرَةٌ مَسْلُومَةٌ

يُمْتُ لهُمَا ثلَاثَةٌ أُوْلَادٌ يَحْسِبُونَهُمْ إِلَّا أَدْخِلْهُمَا اللَّهُ بِهِمَّ الْجَنَّةَ.

«A truly childless women is that whose children remain alive (not offering them for Allah’s cause)! Whenever three children of a Muslim man or woman die and they seek Allah’s reward for this, Allah will admit them into Jannah because of it.»

‘Umar (نشأه), who was sitting on the Messenger’s (ﷺ) right, asked, “May my father and mother be a ransom for you! How about two children dying?” He replied, «وَأَنْتَانَ...» Also two.¹

We have also cited earlier what Allah’s Messenger (ﷺ) said to console Umm Salamah (شعلة) when Abū Salamah (مهند) died (p. 24); and we present in the next section some of what he said in consolation to the family of his cousin Ja’far (حبس).

**Duration of the Consolation**

Contrary to mourning, offering condolences is not limited to three days, but should extend for as long as there is a need for it — until the calamity’s effect fades away.² Allah’s Messenger (ﷺ) consoled

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¹ Recorded by al-Bazzār and al-Ḥākim. Verified to be authentic by al-Albānī (Aḥkām ul-Janāʾīz p. 208).

² From: Sab‘īna Su‘ālan fi Aḥkām il-Janāʾīz by Shaykh Muḥammad Bin Ṣāliḥ al-
Jaʿfar’s family after three days had passed, even though he told them to stop weeping over him. The *hadīth* in this regard was cited earlier in this chapter (under “announcing the death”), and we cite here another report of it that emphasizes the current discussion.

ʿAbdullāh Bin Jaʿfar (ﷺ) reported that the Prophet (ﷺ) sent an army (to Muʿtah) over which he appointed Zayd Bin Ḥārithah and told the army:

ٍعليكم زيد بن حارثة، فإن قُتلَ زيدُ أو أُصُبَتُهُ فَأَمِيرُكم

جعفرُ، فإن قُتلَ أو أُصُبَتُهُ فَأَمِيرُكم عبد الله بن رواحة.

Your commander will be Zayd Bin Ḥārithah. If Zayd is killed or martyred, your commander will be Jaʿfar. If Jaʿfar is killed or martyred, your commander will be ʿAbdullāh Bin Rawāḥah.»

When they met the enemy, Zayd held the flag and fought until he was killed, then Jaʿfar held the flag and fought until he was killed, then ʿAbdullāh held the flag and fought until he was killed, then Khalīd Bin al-Walīd held the flag and Allāh gave him victory. When the news about this reached the Prophet (ﷺ), he went into the Masjīd and addressed the people. After praising and glorifying Allāh (ﷻ), he said:

إن إخواتكم لقوا العدو، وإن زيادة أخذ الراية فقاتل حتى قُتل و أصبتُهُ فَأُمِيرُكم.

و أصبتُهُ فَأُمِيرُكم، ثم أخذ الراية جعفر فقاتل حتى قُتل و أُصُبَتُهُ.

ثم أخذ الراية عبد الله بن رواحة، فقاتل حتى قُتل و أُصُبَتُهُ.

وفيما أخذ الراية سيف من سيفي الله خالد بن الوليد، ففتح الله عليه، فأمهِل.

Verily, your brothers have met the enemies. And verily, Zayd took the flag and fought until he was killed and martyred. Then Jaʿfar took the flag and fought until he was killed and martyred. Then ʿAbdullāh took the flag and fought until he was killed and martyred. Then a sword of Allāh’s took
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Funerals

the flag: Khālid Bin al-Walīd. Allāh gave him victory, and he was spared (from death).»

The Prophet (ﷺ) left Ja‘far’s family to themselves, and did not visit them, for three days. Then he visited them and said:

«لا تبكون على أخي بعد اليوم. أدعوا لي أبيتي أخي.»

<Do not weep over my brother past this day. Bring my brother’s two sons before me.>

‘Abdullāh says, “We were brought before him (with messy hair) like chicks.” So he (ﷺ) ordered, «أدعوا لي الخلق.» <Invite the barber here.>

The barber came and shaved the heads of the two boys, and Allāh’s Messenger (ﷺ) said:

«أما محمد فنشبه عمه أبي طالب، وأما عبد الله فنشبه خليفة وخلقه.»

<As for Muḥammad, he resembles our uncle Abū Ṭālib. And as for ‘Abdullāh, he resembles me both in looks and character.>

Then he held ‘Abdullāh’s hand, raised it, and said (three times):

«اللهم أخلف جعفرا في أهله، وبارك لعبد الله في صفقة مينه.»

<O Allāh! Take care of Ja‘far’s family after him, and bless for ‘Abdullāh the dealings that he makes with his right hand.>

Their mother then came and started describing her children’s orphanage and poverty, trying to move his heart. He said to her:

«العقلة تخافين عليهم وأنا وليهم في الدنيا والآخرة؟»

<Do you fear the poverty for them when I am their ally in this life and the hereafter?>

1 Recorded by Ahmad. Parts of it were recorded by al-Ḥākim, Abū Dāwūd, and an-
MAKING FOOD FOR THE DECEASED'S FAMILY

It is recommended for the relatives and neighbors to make for the deceased's family enough food to suffice them during the peak of their distress. When Allah's Messenger (ﷺ) learnt about the demise of Ja'far, he commanded:

«أَصِنِّعُوا لَنَا جَعْفَرَ طَعَامًا، فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُم.»

<Make food for Ja'far's family, because a matter has occurred diverting them (from normal life).> ¹

In particular, 'A'ishah (May Allah be pleased with her) used to order giving talbīnah ² to the sick and those who are distressed for the loss of a beloved one, and she reported that Allah's Messenger (ﷺ) said:

«إِنَّ الْتَلْبِينَةَ تَجْمُّعُ فَوَآذَ الْمَرْيَمَ وَتُنْهِبُ بَعْضَ الْحُزْنِ.»

<Indeed, talbīnah brings comfort to a a sick person’s heart and alleviates some of his distress.> ³

Ash-Shafī‘ī (may Allah have mercy upon him) said:

“I urge the deceased’s neighbors or relatives to make enough food for the deceased’s family as to suffice them during the day and night of death. That is part of the Sunnah and a thoughtful good act, and is a practice of the generous people before and after us.” ⁴

This shows the error of many people who have reversed the Sunnah by requiring from the deceased’s family to make food for other people during their mourning.

¹ Nasā‘ī. Verified to be authentic by al-Albānī (Aḥkām ul-Jana'iz p. 209).
² Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be ḥasan by al-Albānī (Aḥkām ul-Jana'iz p. 211).
³ A broth made with flour or bran; and some honey may be added to it.
⁴ Al-Umm 1:247.
RUBBING OVER AN ORPHAN’S HEAD

A good act of consolation toward a deceased’s orphans is to supplicate for them and rub over their heads. ‘Abdu’llāh Bin Ja’far (r) reported that when he was a little boy playing with the other boys, Allāh’s Messenger (ṣ.a) passed riding an animal. He pointed to him and commanded, "أَرْنِي أَنْعَى هَذَا إِلَيْهِ." (Raise this boy to me.) He set him in front of him, then he pointed to Qathm 1 and commanded, «أَرْنِي أَنْعَى هَذَا إِلَيْهِ» (Raise this boy to me.) He set him behind him. He knew that his uncle (al-‘Abbās) loved his other son, ’Ubayd Ullāh, more than Qathm, but that did not prevent him from holding Qathm instead. Then he stroked ‘Abdu’llāh’s head three times, every time saying:

«اللَّهُمَّ أَخْلَفْ جَعِفراً فِي وَلَدِهِ.»

<O Allāh! Take care of Ja’far’s children after him.> 2

DESIGNATING A PLACE FOR RECEIVING CONDOLENCES?

A common practice is that the deceased’s family and relatives would gather to receive condolences in the graveyard, house, or masjid. This is a bi’dah that becomes worse when the visitors expect from the deceased’s family to offer them food, coffee, and other services. Jarīr Bin ʿAbdillāh al-Bajalī (ṣ.a) said:

“We (the sahābah) considered gathering for visiting the deceased’s family, and making food after burying him, both acts of wailing.” 3

An-Nawwār (ṣ.a) said:

“Ash-Shāfī‘, ash-Shīrāzī, and our other scholars have all expressed that it is disliked for the deceased’s family

1 A son of al-‘Abbās who later died for Allāh’s cause.
2 Recorded by Ahmad and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā‘īz p. 212).
to sit for receiving condolences ... Rather, they should conduct their normal life, and whoever happens to meet them would console them. And this ruling applying equally to men and women.”

Ash-Shafī’ī (قرأ) said:

“I dislike condolence gatherings, even if the people did not raise their voice with crying. That surely renews the distress, burdens the people with unnecessary expenses, and conflicts with the report (of Jarīr).”

Question/Answer Summary

The main elements relating to death-arrival are outlined in the following “question/answer” table.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What acts are required from an afflicted Muslim?</td>
<td>Patience, ihtisāb, and istirjā’.</td>
</tr>
<tr>
<td>Is it permissible to be sad and cry for the death of a beloved one?</td>
<td>Sorrow and weeping are permissible, but should never reach the level of dissatisfaction with Allāh’s decree.</td>
</tr>
<tr>
<td>Is wailing allowed?</td>
<td>No, wailing is a physical display of rejection of Allāh’s decree.</td>
</tr>
<tr>
<td>Is it permissible to announce death?</td>
<td>Yes, but in a low-profile manner, in order to encourage the people to attend the Janāzah and supplicate for the deceased.</td>
</tr>
<tr>
<td>What forms of mourning are acceptable?</td>
<td>Abstinence from loud display of pleasure or joy.</td>
</tr>
</tbody>
</table>

1  Al-Majmū’ 5:306.  
2  Al-Umm 1:248.
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What forms of mourning are prohibited?</td>
<td>Any display of dissatisfaction, such as wailing, striking the face, tearing the clothes, pulling or shaving the hair, etc</td>
</tr>
<tr>
<td>What is the duration of mourning?</td>
<td>Four months and ten days for a widow; no more than three days for others.</td>
</tr>
<tr>
<td>Is offering condolences permissible?</td>
<td>It is a recommended act of kindness and concern among the Muslims.</td>
</tr>
<tr>
<td>What to say?</td>
<td>Things that remind of Allāh, His decree, His rewards to the patient, etc.</td>
</tr>
<tr>
<td>What is the duration of offering condolences?</td>
<td>As long as it is needed.</td>
</tr>
<tr>
<td>Is it permissible to designate a place or times for receiving condolences?</td>
<td>No, that is an innovation.</td>
</tr>
</tbody>
</table>

**Miscellaneous Innovations**

The following are common innovations practiced at the time of death.

**DEALING WITH THE BODY**

1. Believing that the deceased’s soul roams about the place of death.
2. Lighting a candle all night close to the deceased.
3. Tying the deceased’s jaws to the head.
4. Putting weights on the deceased’s belly to prevent its swelling.
5. Tying the deceased’s thighs together to prevent any excrements from exiting.
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6. Putting a green branch in the room with the deceased’s body.

7. Reading Qur’ān continuously over the body until it is washed.

8. Putting dust in the deceased’s eyes and saying, “Nothing fills the son of Ādam’s eyes except dust.”


ANNOUNCEMENT OF DEATH

1. Announcing the death from the highest minarets.

2. Announcing the death in newspapers or by pasting a sheet of na‘y to the doors of houses and stores.

3. Describing a deceased as al-marhum (the one who has been granted mercy) or al-maghfur lah (the forgiven) instead of asking Allāh to grant him mercy and forgiveness. ¹

GRIEVING AND MOURNING

1. Abstention of any person who witnesses the occurrence of death from doing any work for seven full days.

2. Abstention from eating until the deceased is buried.

3. The family’s weeping with every lunch and dinner.

4. Mourning for a full year, during which the women avoid using hinna ² and wearing nice clothes or jewelry.

5. Turning carpets and rugs upside-down, and covering mirrors and chandeliers.

¹ This was indicated by Shaykh ‘Abd ul-‘Azīz Bin Bāz in al-Buḥāth Journal, Issue 15, p. 10.

² A reddish-orange cosmetic gained from leaves and stalks of the hinna plant. Botanic: lawsonia inermis.
6. Abstinence from eating certain lavish types of food during the mourning period, such as fish, grilled meat, liver, and so on.

7. Hanging the deceased’s picture, putting black ribbons around it, talking to it, and so on.

8. Hiring professional wailers to encourage the people to cry by reciting poetry and other things that raise their emotions.

9. Hiring reciters or running tape recorders with Qur’anic recitation.

10. Wearing specific clothes or colors (like black) for the mourning.

**CONDOLENCES**

1. Making it a regular consoling practice to shake the hands of the deceased’s family members, hug, or kiss them. ¹

2. The family members forming a line near the grave for receiving condolences.

3. Gathering in a specific place (the house or rented hall) to give or receive condolences.

4. Limiting the days of receiving condolences to three.

5. Commemoration of the deceased on the fortieth day and annually after his death.

6. The deceased’s family making and offering food to other people on the first few days.

7. Wearing black or dark-colored suits for offering condolences.

¹ *Sab‘īna Su‘ālan fī Ahkām il-Janā‘iz* by Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn, p. 28-29.
VARIOUS ACTS

1. Preventing menstruating women or those in post-natal bleeding from attending the dying person or the dead body.

2. The deceased’s close relatives giving alms or praying two *rakāt* on the first night.

3. Giving to the poor the same types of food that the deceased liked.

4. Reciting *al-Fātiḥah* and prompting others to recite it for the deceased’s soul immediately after death or whenever he is mentioned.

5. Giving alms for the souls of the dead on the months of *Rajab*, *Sha’bān*, and *Ramaḍān*. 
CHAPTER 4
SIGNS OF GOOD AND EVIL ENDS

Introduction

Allāh, the All-Wise, designates clear signs associated with a person’s death, revealing or indicating his status after death.

Some of these signs are clear indications of a good end. Dying with any of them constitutes a very glad tiding for a deceased — may Allāh (H) grant this to us out of His great benevolence and mercy.

There are also clear signs of an evil end. Dying with any of them constitutes a bad omen for a deceased — may Allāh (H) protect us from it.

This chapter includes many of the signs mentioned by Allāh (H) or His Messenger (H). One should closely ponder over them, taking from them a lesson and a reminder, thereby gathering a strong resolution to do more of what leads to a good conclusion to his life, and avoid all that could lead to an evil conclusion.

Signs of a Good End

The following table presents a list of the good signs, numbered from 1 to 22 (not necessarily in order of importance). The evidence for these signs is presented in the following sections.

<table>
<thead>
<tr>
<th>#</th>
<th>Signs of a Good End</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Declaring the <em>Shahādah</em> at the time of death.</td>
</tr>
<tr>
<td>2</td>
<td>Dying with a perspiring forehead.</td>
</tr>
<tr>
<td>3</td>
<td>Dying on the night or day of <em>Jumu‘ah</em> (Friday).</td>
</tr>
<tr>
<td>4</td>
<td>Martyrdom on the battlefield.</td>
</tr>
<tr>
<td>#</td>
<td>Signs of a Good End</td>
</tr>
<tr>
<td>----</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>5</td>
<td>Dying while away from home for fighting in Allāh’s way.</td>
</tr>
<tr>
<td>6</td>
<td>Dying from plague.</td>
</tr>
<tr>
<td>7</td>
<td>Dying from abdominal illness.</td>
</tr>
<tr>
<td>8</td>
<td>Dying by drowning.</td>
</tr>
<tr>
<td>9</td>
<td>Dying from a building collapse.</td>
</tr>
<tr>
<td>10</td>
<td>A woman’s death because of pregnancy or delivery.</td>
</tr>
<tr>
<td>11</td>
<td>Dying from burning.</td>
</tr>
<tr>
<td>12</td>
<td>Dying from pleurisy.</td>
</tr>
<tr>
<td>13</td>
<td>Dying from tuberculosis.</td>
</tr>
<tr>
<td>14</td>
<td>Dying while defending one’s property.</td>
</tr>
<tr>
<td>15</td>
<td>Dying while defending one’s family.</td>
</tr>
<tr>
<td>16</td>
<td>Dying while defending one’s din.</td>
</tr>
<tr>
<td>17</td>
<td>Dying during self-defense.</td>
</tr>
<tr>
<td>18</td>
<td>Dying while standing as guard in the way of Allāh.</td>
</tr>
<tr>
<td>19</td>
<td>Dying while doing a righteous deed.</td>
</tr>
<tr>
<td>20</td>
<td>Being killed by an oppressive ruler.</td>
</tr>
<tr>
<td>21</td>
<td>Being praised after death by the righteous Muslims.</td>
</tr>
</tbody>
</table>

**Evidences for Good Signs**

The following texts from the Qur’ān and authentic ḥadīths provide evidence for the various signs presented above. Some texts apply to more than one sign, as is indicated in the titles preceding them.
Funerals

Saying the Shahâdah

Mu‘āth (¶) reported that the Prophet (ﷺ) said:

«من كان آخر كلامه “لا إلَهِ إلاّ إلَهُ” دخل الجنة.»

He whose last words are “Lâ ilâha illa ’Llâh” will enter Jannah.» ¹

Mu‘āth (¶) similarly reported that Allah’s Messenger (ﷺ) said:

ما من نفس تموت وهي تشهد أن لا إلَهِ إلاّ إلَهُ وأنتِ رسول الله.»

«No soul dies while testifying that there is no (true) god except Allâh and that I am Allâh’s Messenger (ﷺ), with that issuing from a believing heart, but Allâh will forgive it.» ²

Jâbir (¶) reported that after the passing of Allah’s Messenger (ﷺ), ʿUmar (¶) observed signs of sadness on Ẓalḥah Bin ʿUbayd Illâh ³. He asked him, “What is wrong with you, O Abû Muhammad? You appear disheveled and covered with dust since the passing of Allah’s Messenger (ﷺ)! Is it because of the appointment of your cousin (Abû Bakr, as khalifah)?” He replied, “No! May Allah forbid!” And he praised Abû Bakr (¶). Then he explained, “It is just that I heard from Allah’s Messenger (ﷺ) a hadîth; and nothing stopped me from asking him about it except hesitation — until he passed away! This is the cause of my sadness. I heard him say:

ءنِي لأعلِمُ كلمةً لا يقولها عبدٌ عن د موته إلا أشرِق لها لونه،»

¹ Recorded by al-Ḥâkim and others.Verified to be ḥasan by al-Albâni (Aḥkām ul-Janâʾiz 48).
² Recorded by Ibn Mâjah, Aḥmad, and others. Verified to be ḥasan by al-Albâni (Aḥkām ul-Janâʾiz 48).
³ One of the ten sahâbah who were given tidings of Jannah. He fought most of the battles with the Prophet (ﷺ). He was assassinated in 36 H at the age of 62.
Verily, I know a statement that no person says at the time of his death but his complexion shines by it, Allāh removes his distress, it provides his soul with security as it departs from his body, and it will be a light in his record on the Day of Resurrection."

‘Umar (ﷺ) said, “I know what it is!” Ṭalḥah asked, “Praised be Allāh! What is it?” He replied, “Do you know a statement greater than that with which he (ﷺ) prompted his uncle at his death, ‘Lā ilāha illa ‘Llāh’?” Ṭalḥah said, “You spoke the truth! By Allāh, this is it!”

SWEAT ON THE FOREHEAD

On visiting a sick man in Khurāsān 2, Buraydah Bin al-Khaṣīb (ﷺ) found him at the verge of death and noticed his forehead covered with sweat. He said, “Allāhu akbar! I heard Allāh’s Messenger (ﷺ) say:

«موت المؤمن بعرق الجبين.»

«A believer dies with a perspiring forehead.»

DYING ON FRIDAY

‘Abdullāh Bin ‘Amr (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقاه الله فتنة القبر.»

---

1 Recorded by Āḥmad, Ibn Ḥibbān, and al-Ḥākim. Verified to be authentic by al-Ḥākim, ath-Thahābī, and al-Albānī (Aḥkām ul-Janaiz 49).
2 An region in central Asia bordered by Amu Dar’ya River north and east, Hindu Kush Mountains south, and Persia west. Nowadays, it is shared between northeastern Iran (Naysābūr), northern Afghanistan (Herāt and Balkh), and southern Turkmenistan (Marā). Recorded by Āḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Ḥākim, ath-Thahābī, and al-Albānī (Aḥkām ul-Janaiz 49).
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<Any Muslim who dies on the day or night of Jumu‘ah (Friday) is protected by Allāh from the tribulation of the grave.> ¹

MARTYRDOM ON THE BATTLEFIELD

Allāh (ﷻ) says:

«Do not think of those who are killed in Allāh’s way as dead. No! They are alive, with their Lord, and are sustained (by Him). They rejoice in what Allāh has granted them of His favors; and they rejoice for the sake of those who have not yet joined them, whom they left behind (not yet martyred), that on them no fear will come, nor will they grieve. They rejoice in Allāh’s blessings and favors, and that Allāh does not waste the rewards of the believers.» ²

Al-Miqdām Bin Ma‘d Yakrib, ʿUbādah Bin aṣ-Ṣāmiʿ, and Qays al-Juthāmī (ﷺ), all narrated that Allāh’s Messenger (ﷺ) said:

للشهيد عند الله سبع خصال: يُغفر له في أول دفعة من دمه، ويرى مقعده من الجنة، ويُجار من عذاب القبر، ويأمن الفزع الأكبر.

¹ Recorded by Ahmad and at-Tirmithi; verified to be authentic by al-Albānī (Ahkām ul-Janā’iz 50).
A shahīd is awarded seven favors by Allāh: he is forgiven with the first gush of blood, shown his position in Jannah, protected from the torment of the grave, saved from the Great Fear (on Judgment Day), adorned with the adornments of Īmān, married to al-Ḥūr ul-ʿĪn (fair women of Jannah), and allowed to intercede for seventy of his relatives. ¹

One of the Prophet’s (ﷺ) companions reported that a man asked, “O Messenger of Allāh, why is it that all of the believers are tried in their graves, except a martyr?” He (ﷺ) replied:

«The flashing of swords over his head was a sufficient trial for him.» ²

It is to be noted that any Muslim who sincerely wishes for martyrdom will be granted it, even if he does not die in the battlefield. Abū Hurayrah and ʿUmar (rosis.) reported that Allāh’s Messenger (ﷺ) said:

«He who sincerely asks Allāh for shahādah, Allāh will grant him the levels of martyrs, even if he dies in bed.» ³

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¹ Recorded by at-Tirmithī, Ibn Mājah, and Aḥmad; verified to be authentic by al-Albānī (Aḥkām ul-Janaīz 50).
² Recorded by an-Nasāʾī; verified to be authentic by al-Albānī (Aḥkām ul-Janaīz 50).
³ Recorded by Muslim and others (Aḥkām ul-Janaīz 51).
Hafṣah Bint Sīrīn reported that Mālik Bin Anas (ﷺ) asked her, “How did Yahyā Bin ‘Umrah die?” She replied, “From plague.” He said, “Allāh’s Messenger (ﷺ) said:

«الطاعون شهادة لكل مسلم»

«(Dying from) plague is a shahadah for every Muslim.» ¹

‘Ā’ishah (ﷺ) reported that she asked Allāh’s Messenger (ﷺ) about plague, and he told her:

إنه كان عذاباً بيعبه اللهم على من يشاء، فجعله الله رحمته للمؤمنين.

فليس من عبد يقع الطاعون فيمكت في بلده صابراً يعلم أنه لن يصيبه إلا ما كتب الله له، إلا كان له مثل أجر الشهيد.

«It is a form of punishment with which Allāh used to afflict whomever He willed. Then Allāh made it a mercy for the believers. Thus, whosoever is (in a land) where the plague strikes, and remains in his town patiently, knowing that nothing will happen to him except as Allāh has decreed, then he will be granted a reward similar to that of a shahīd.» ²

‘Utbah Bin ‘Abdillāh as-Sulamī and al-‘Irbaḍ Bin Sāriyah (ﷺ) reported that the Prophet (ﷺ) said:

«يأتي الشهاء والمتوفون بالطاعون، فيقول أصحاب الطاعون:

نحن شهداء.” فيقال: “انظروا فإن كانت جراحهم كجراح الشهداء

تسيل دماً ريح المساك فهم شهداء.” فيجدونهم كذلك.»

¹ Recorded by al-Bukhari and others.
² Recorded by al-Bukhari and others.
<(On Judgment Day) the martyrs and those who died from plague will come forth. The latter will say, “We are martyrs.” It is then said, “Look at their wounds: if they are similar to those of the martyrs, issuing blood that smells like musk, then they are martyrs.” And they are indeed found to be like that.> 1

**ABDOMINAL ILLNESS**

‘Abdullāh Bin Yasār reported that he was sitting with Sulaymān Bin Ṣād and Khalīd Bin ‘Arfāṭah when they mentioned a man who died from an abdominal illness. Both of them expressed a wish to attend his funeral; and one of them said to the other, “Did Allāh’s Messenger (ﷺ) not say:

«من يقتله بطنه فلن يعذب في قبره.»

<He who is killed by (disease in) his abdomen will not be tortured in his grave.?>”

The other man replied, “Yes indeed!” 2

**PLEURISY**

‘Uqbah Bin ‘Āmir (ṣ) reported that Allāh’s Messenger (ﷺ) said:

«الميت من ذات الجنب شهيد.»

<He who dies from pleurisy is a shahīd.> 4

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1 Recorded by Ahmad, an-Nasā‘ī, and others. Verified to be ḥasan by al-Ālāmī (Aḥkām ul-Jānā‘iz 52).
2 Recorded by Ahmad, an-Nasā‘ī, and others. Verified to be authentic by al-Ālāmī (Aḥkām ul-Jānā‘iz 53).
3 Inflammation of the pleura (the thin serous membrane that covers a lung and lines that half of the chest cavity), characterized by difficult, painful breathing, and often accompanied by the exudation of liquid into the chest cavity.
4 Recorded by Aḥmad. Verified to be authentic by al-Ālāmī (as-Ṣaḥīḥah no. 2372).
Defending One’s Property

‘Abdullāh Bin ‘Amr (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«من أريد ماله بغير حق قاتل فقه ني شهيد.»

<If one’s property is endangered without right, and one is killed while defending it, he is a shahīd.> ¹

Abū Hurayrah (ﷺ) reported that a man asked Allāh’s Messenger (ﷺ), “O Allāh’s Messenger! What should I do if a man came to snatch my money?” He replied, «فلا تعطه مالك.» <Do not give it to him.> He asked, “What if he fought me?” He replied, «قاتله.» <Fight him back.> He asked, “What if he killed me?” He replied, «فأت شهيد.»

<You will then be a shahīd.> He asked, “What if I killed him?” He (ﷺ) replied, «يد رحلك.»<He will be in the Fire.> ²

Mukhrāq (ﷺ) reported that a man asked the Prophet (ﷺ), “What should I do if a man came to take my money?” He replied, «ذرخه بالله.»

<Remind him of Allāh.> He asked, “What if he did not remember?” He replied, «فاستعن عليه من حولك من المسلمين.» <Seek help from the Muslims around you against him.> He asked, “What if there were no Muslims around me?” He replied, «فاستعن عليه السلطان.» <Seek help from the authority.> He asked, “What if the authority was not accessible and he was too close on me?” He (ﷺ) replied:

<قاتل دون مالك حتى تكون من شهداء الآخرة أو تنع مالك.>

<Fight then for your money; you will either be among the shahīds in the hereafter, or safeguard your money.> ³

¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by Muslim, Ahmad, and an-Nasā’ī. 
³ Recorded by Ḥāmid and an-Nasā’ī. Verified to be authentic by al-Albānī (Ahkām ul-Janā’iz 57).
**GUARDING IN ALLAH'S WAY**

Salmān (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«Standing guard (on the battle ground) for one day and night is better than fasting the days and praying the nights of an entire month. And if he (the guard) dies, his (good) deeds that he used to do continue to accumulate for him (until Judgment Day), he is provided with provisions (from Jannah), and he is saved from the interrogator (angels in the grave).»

Fuḍālah Bin ‘Ubayd (ﷺ) reported that the Messenger (ﷺ) said:

«Every person’s deeds are sealed when he dies, except for the one who dies while guarding in Allāh’s way: his (good) deeds continue to be augmented for him until Resurrection Day, and he is secured from the grave’s trial.»

**DYING WHILE DOING A GOOD DEED**

Jābir (ﷺ) reported that the Prophet (ﷺ) said:

«Yib‘ath kull ‘abd ‘alai ma‘mat ‘alayhi.»

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1 Recorded by Muslim and others.
2 Recorded by Abū Dāwūd and others. Verified to be authentic by al-Ḥākim (Ahkām ul-Janā‘īz 58).
<Every 'abd will be resurrected upon the same thing upon which he died.> ¹

Huthayfah (ﷺ) reported that he braced Allah’s Messenger (ﷺ) to his chest; and he (ﷺ) told him:

من قال “لا إله إلا الله” أبتغاء وجه الله كتم له بها دخل الجنة،
ومن صام يوماً أبتغاء وجه الله كتم له بها دخل الجنة، ومن
تصدق بصدقة أبتغاء وجه الله كتم له بها دخل الجنة.

“He who says, “Lā ilāha illa ’Llāh,” seeking by that Allah’s Face, and his deeds are sealed with it (as his last deed), enters Jannah; he who fasts one day, seeking by that Allah’s Face, and his deeds are sealed with it, enters Jannah; and he who gives charity, seeking by that Allah’s Face, and his deeds are sealed with it, enters Jannah.” ²

Anas, Abū Umāmah, Abū ‘Inabah, and ‘Amr Bin al-Hamq (ﷺ) all reported that Allah’s Messenger (ﷺ) said:

إذا أراد الله عبداً خيراً استعمله (أو ظهّر أو عسلّه)، فتح له
(أو وفقه أو ألبمه) عملاً صالحاً قبل موته، حتى يرضايا عليه من
حوله، ثم يقبض عليه.

“When Allah wills good for a servant of His, He purifies him: He directs him to doing a good deed before death, so that those around him are pleased with him. He (ﷺ) then takes away his life while he is doing it.” ³

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¹ Recorded by Muslim and others.
² Recorded by Aḥmad. Verified to be authentic by al-Albānī (Aḥkām ul-Jānā’īz 58-59).
³ Recorded by Aḥmad, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ ul-Jāmī’ no. 304-307).
Execution by an Oppressive Ruler

Jābir Bin ‘Abdillāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«سيد الشهداء عند الله حمزة بن عبد المطلب، ورجل قام إلى إمام جائر فأمره ونهاه، فقتله.»

“The chief of martyrs is Ḥamzah, as well as a man who stands before an unjust ruler, commanding and forbidding him, and he (the ruler) kills him.»

Praise by Righteous Muslims

When a minimum of two righteous, knowledgeable, and truthful Muslims praise a dead person with good things, based on their acquaintance with him, this guarantees Jannah for him.

Anas and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) passed by a funeral and praised the dead person for good things (that he did). Others followed and praised him saying, “As far as we know, he loved Allāh and His Messenger.” Allāh’s Prophet (ﷺ) said, «وَجَبَتْ، وَجَبَتْ، وَجَبَتْ.» (On another occasion,) he (ﷺ) passed by a funeral, and someone condemned the dead person for bad things (that he did). Others followed and condemned him saying, “What a bad person he was indeed in adhering to Allāh’s din.” Allāh’s Prophet (ﷺ) said, «وَجَبَتْ، وَجَبَتْ، وَجَبَتْ.» ‘Umar (かもしれませんが) then said:

“I would sacrifice my father and mother for you! When we passed by a funeral of a person who was praised for good deeds you said, «Granted, granted, granted;» and when we passed by a funeral of a person who was blamed for bad deeds you said, «Granted, granted, granted;»?”

Allāh’s Messenger (ﷺ) replied:

1 Recorded by al-Ḥākim and al-Khaṭīb. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 374).
Abū al-Aswad ad-Dīlī (родился около 626 - умер около 696) reported that he went to al-Madīnah (during the rule of 'Umar). At that time, there was an outbreak of disease in al-Madīnah, causing people to die in large numbers. He visited 'Umar (родился около 570 - умер около 644), and was sitting with him when a funeral procession passed by. The deceased was praised by some people; and 'Umar (родился около 570 - умер около 644) said, “Granted!” He asked him, “What do you mean by, ‘granted’, O Commander of the Believers?” He replied, “I just said what the Prophet (родился около 570 - умер около 632) said:

(A deceased) whom you praise will be granted Jannah. And he whom you condemn will be granted the Fire. The angels are Allāh’s witnesses in the heavens; and you (the believers) are Allāh’s witnesses on earth; you are Allāh’s witnesses on earth; you are Allāh’s witnesses on earth! Verily, Allāh has angels who speak upon the tongues of the human beings, telling of any good or evil that is in a person.”

Whenever four (Muslims) testify on behalf of a (dead) Muslim, Allāh will let him into Jannah.

We asked him, ‘How about three (Muslims)?’ He (родился около 570 - умер около 644) replied, «وثلاثة»

And three. We asked him, ‘How about two (Muslims)?’ He replied, «وأتثنى»

And two. But we did not ask him about one (Muslim’s testimony).”

1 A combined report recorded by al-Bukhārī, Muslim, Ahmad, and others.
2 Recorded by al-Bukhārī, an-Nasā'ī, and others.
Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«Any Muslim who dies and four of his closest neighbors testify that they only know good about him, Allāh (ﷺ) says, “I accept your testimony, and forgive that which you do not know (about him).”» ¹

It should be noted that:

a) The testimony indicated in the above hadīths is not limited to the sahābah, but applies as well to the believers who come after them, following their way in faith, knowledge, and truthfulness. ²

b) Even though the last hadīth requires four Muslim witnesses, the previous hadīth of ‘Umar (ﷺ) reduces this requirement to two.

c) Some people are prompted during funerals to testify about the good deeds of a deceased person, even though they do not have knowledge or acquaintance with him. They ignorantly think that this would benefit him! This is indeed an ugly innovation in the din, because the only useful testimony is that which is conducted based on a witness’s true knowledge of the situation, as is clearly indicated in the first hadīth (of Anas) above.

**Miscellaneous Signs**

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) asked, «Whom do you consider to be a shahīd among

¹ Recorded by Ahmad, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Jānā’īz 61-62).
² Al-Ḥāfiẓ has a good discussion of this in Fath ul-Bārī.
The sahābah (ﷺ) answered, “Whoever is killed (fighting) in the way of Allāh is a shahīd.” He said, «إِنْ شَهَادَةَ أُمَتِيْ إِذًا لْقُتْلِ إِنَّ شَهَادَةَ أُمَتِيْ إِذًا لْقُتْلِ!»  Scatter good and evil signs [Q. 10: 38]. «The shahīds of my ummah would then be few!» They said, “Who are they then, O Allāh’s Messenger?” He (ﷺ) said:

من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في البطن فهو شهيد، والغريق شهيد."

He who is killed in the way of Allāh is a shahīd, he who dies (naturally) in the way of Allāh is a shahīd, he who dies from plague is a shahīd, he who dies from abdominal illness is a shahīd, and he who dies by drowning is a shahīd.»

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

شَهَادَةُ خَمْسَة: المَطْعُونُ، والبطن، والغرق، وصاحب الهدم، والشهيد في سبيل الله."

Shahīds are five types: he who dies from plague, he who dies from an abdominal illness, he who dies by drowning, he who dies under a collapsed building, and he who is killed (fighting) in the way of Allāh.»

‘Ubadah Bin Aṣ-Ṣāmit (ﷺ) reported that Allāh’s Messenger (ﷺ) visited ‘Abdullāh Bin Rawāḥah while he was sick. He could not move (because of his illness) to make space for the Prophet (ﷺ) him to sit beside him on his mattress. The Prophet (ﷺ) asked him, «أَنْدِرُونَ الشَّهَادَةَ مِنْ أَمَّتِي؟»  Scatter good and evil signs [Q. 10: 38]. Do you know who are the shahīds of my ummah?» He replied, “The Muslims who are killed in battle.” The Prophet (ﷺ) said:

1 Recorded by Muslim and Ahmad. A similar hadīth is recorded by al-Ḥākim and al-Bayhaqī from ‘Umar (ﷺ).
2 Recorded by al-Bukhārī, Muslim, and others.
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«The shahīds of my ummah would then be few indeed! A Muslim being killed (in battle) is a shahādah, dying from plague is a shahādah, and a women’s death because of the baby in her womb is a shahādah — her baby will pull her with its umbilical cord to Jannah.»

Jābir Bin ‘Atīk (ﷺ) reported that the Prophet (ﷺ) said:

«The shahīds of my ummah would then be few indeed!»

«In addition to being killed in the way of Allāh, shahīds are seven types: he who dies from plague is a shahīd, he who dies from drowning is a shahīd, he who dies from pleurisy is a shahīd, he who dies from abdominal illness is a shahīd, he who dies from burning is a shahīd, he who dies under a collapsed building is a shahīd, and a woman who dies with a child in her womb is a shahīdah.»

Salmān (ﷺ) reported that Allāh’s Messenger (ﷺ) asked (the saḥābah), «Whom do you consider a shahīd among you?» They (ﷺ) answered, “Whoever is killed (fighting) in the way of Allāh.” He said, «The shahīds of my ummah would then be very few!» He added:

1 Recorded by Ahmad, ad-Dārimī, and others. It has other narrations from Śafwān Bin Umayyah, ‘Uqbah Bin ’Āmir, and Rāshid Bin Ḥubaysh (ﷺ), recorded by Ahmad, an-Nasa’ī, and others. It is verified to be authentic by al-Albānī (Aḥkām ul-Jana’īz 53-54).

2 Recorded by Mālik, Abū Dāwūd, and others. Verified to be authentic by al-Ḥākim, ath-Thahābl, and al-Albānī (Aḥkām ul-Jana’īz 55).
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Signs of Good & Evil Ends

«Being killed for Allāh’s cause is a shahādah, a woman’s death during delivery is a shahādah, death from burning is a shahādah, death from drowning is a shahādah, death from tuberculosis is a shahādah, and death from abdominal illness is a shahādah.»

Sa‘īd Bin Zayd (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«He who is killed while defending his property is a shahīd, he who is killed while defending his family is a shahīd, he who is killed while defending his dīn is a shahīd, and he who is killed while defending his blood (person) is a shahīd.»

Suwayd Bin Muqarrin and Ibn ‘Abbās (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«He who is killed while fending an oppression against him is a shahīd.»

1 Recorded by at-Tabarānī in al-Awsat. Verified to be hasan by al-Albānī (Aḥkām ul-Janaiz 55-56).

2 Recorded by Aḥmad, Abū Dāwūd, an-Nasā’ī, and at-Tirmīzhī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz 57).

3 Recorded by Aḥmad and an-Nasā’ī. Verified to be hasan (collectively, despite weakness in each of the two reports) by al-Albānī (Aḥkām ul-Janaiz 57).
Untrue Signs

Some people consider the occurrence of certain natural phenomena, such as eclipses, earthquakes, etc., when someone dies, an indication of the greatness and worth of that person before Allāh (ﷻ). This is a superstitious belief that Allāh’s Messenger (ﷺ) rejected when his son Ibrāhīm died and the sun was eclipsed on the same day. He (ﷺ) hastened to give a speech to the people in which he said:

«أَمَّا بعْدَّهُ، أَيُّها النَّاسُ، إِنّ أَهْلِ الْجَاهِلِيَّةِ كَانُوا يَقُولُونَ: “إِنَّ السَّمَّ»
والقَمْرُ لَا يَتَخَسْفَانِ إِلَّا مَوْتُ عَظِيمٍ.” «إِنَّهُمَا أَيُّهَا النَّاسُ مِنْ أَيَّاتِ اللَّهِ،
لا يَتَخَسْفَانِ مَوْتُ أَحَدٍ وَلَا حِيَاتَهُ، وَلَكِنْ يَخْرُجُ اللَّهُ بِهِ عِبَادَهُ، فَإِذَا
رَأَيْتُم شَيْئًا مِنْ ذَلِكَ فَأَفْرَزُوا إِلَيْهِ ذِكْرَهُ وَدَعَاهُ وَأَستَغْفَارَهُ، وَإِلَى
الصَّدَقَةِ وَالْعَتَاقَةِ وَالصَّلاةِ فِي الْمَسَاجِدِ حَتَّى تَنْكِشَفَ.

Indeed, the people of Jāhiliyyah used to think that the sun and moon would not eclipse except when a great person dies! Indeed, they (the sun and moon) are among Allāh’s signs. They do not eclipse for any person’s death or life. Allāh only frightens His servants with that; so when you observe it (an eclipse) hasten to remembering Him, supplicating to Him, seeking His forgiveness, giving charity, freeing slaves, and praying in the masjūds until it ends.» ¹

Signs of an Evil End

The following table presents a list of the evil signs, numbered from 1 to 8 (not necessarily in order of importance). The evidence for these signs is presented in the following sections.

¹ Recorded by al-Bukhārī, Muslim, and others.
Signs of an Evil End

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Evidences for Bad Signs

**Dying While in a State of Disbelief**

This is the major reason for punishment after death. There are numerous texts from the Qur'ān and Sunnah confirming it. It applies to any person who is invited to Islam and rejects it until his soul departs from his body. Such a person abides in Hell forever.

Jābir Bin ‘Abdillāh (r) reported that Allāh’s Messenger (ﷺ) said:

> من مات لا يشرك بالله شيئاً دخل الجنة.  
> ومن مات يشرك بالله شيئاً دخل النار.

*He who dies joining none with Allāh (in worship) enters Jannah. And he who dies joining anything with Allāh will enter the Fire.*

1 Recorded by al-Bukhārī, Muslim, and others.
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DYING WHILE PERFORMING AN ACT OF DISOBEDIENCE

Allāh (ﷻ) says:

"مَسْتَضْعَفِينَ فِي الْأَرْضِ، قَالُوا أَلَمْ تَنْكُنَّ أَرْضَ اللَّهِ وَاسْعَةً فَتَهَاجِرُوا فِيهَا؟ فَأُولَئِكَ مَا أَوْهَمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا" 1

"Verily! As for those whom the angels take (in death) while they are wronging themselves, they (the angels) ask them, “In what (condition) were you?” They reply, “We were weak and oppressed on earth.” They ask them, “Was not the earth of Allāh spacious enough for you to emigrate in it?” Such people will find their abode in Hell — What an evil destination!” 2

Jābir (ﷺ) reported that the Prophet (ﷺ) said:

"مَن مَاتَ عَلَى شَيْءٍ بَعْثَهُ اللَّهُ عَلَيْهِ" 3

"Whoever dies while doing something, Allāh resurrects him while he is still doing it." 2

COMMITTING SUICIDE

Sahl Bin Sa'd as-Sā'īdī (ﷺ) reported that in one of Allāh’s Messenger’s (ﷺ) battles against the pagans, a particular member of the Muslim army was fighting well, attacking and killing every foe that he could reach. When the fighting adjourned in the evening, some of the sahābah commented, “O Allāh’s Messenger! None of us has accomplished as much as did so-and-so today!” The Messenger (ﷺ)

1 An-Nisā’ 4:97.
2 Recorded by Ahmad and al-Ḥākim. Verified to be authentic by al-Albānī (as-Sahihah no. 283). Another report from Jābir, recorded by Muslim and others, has preceded under the heading, “Dying While Doing a Good Deed”.
responded, «Verily, he is one of the people of the Fire.» On hearing this, the sahābah became very disturbed and said, “Which one among us will go to Jannah if this man went to the Fire?” One of them decided to watch that man closely on the following day. The saḥābī followed the man and saw him get wounded, after which the man killed himself by putting the point of his sword between his breasts and dragging himself until he was on top of it, causing it to come out from between his shoulders. The saḥābah went back to the Prophet (ﷺ) and told him of what he saw. The saḥābah were amazed to hear that, and the Prophet (ﷺ) said:

«Verily! For a long time, a man would do the deeds of the people of Jannah—as it appear to the people—but he is from the people of the Fire. And for a long time, a man would do the deeds of the people of the Fire—as it appear to the people—but he is from the people of Jannah. Verily! The deeds are only by their conclusion.»

A similar incident was reported by Abū Hurayrah (ṣa). He said that during the battle of Khaybar, Allāh’s Messenger (ﷺ) said about a man who claimed to be a Muslim, «He is from the people of the Fire.» During the battle, that man fought so well that some of the Muslims almost doubted (the Prophet’s declaration). But when the man was subsequently wounded badly, he pulled an arrow from his quiver and stabbed his throat with it. Some men ran to Allāh’s Messenger (ﷺ) saying, “O Allāh’s Messenger! Allāh has confirmed your promise. That man has committed suicide and killed himself.” Upon hearing this, Allāh’s Messenger (ﷺ) said:

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1 Recorded by al-Bukhārī, Muslim, and others.
Funerals

Rise, O Bilāl, and announce to the people that no one will enter Jannah but a believer, and that Allah reinforces the religion even with a wicked man.> ¹

Based on these and other similar reports, one may not call a Muslim who dies fighting for the cause of Allah a shahīd. Shahādah is a judgment regarding a matter of ghayb only known to Allah. Although we hope that one who died like this is a shahīd, we cannot claim this for him with certitude. ²

Refusing to Say the Shahādah at the Time of Death

Sa‘īd Bin al-Musayyib (ṣ) reported from his father (ṣ) that when the Prophet’s (ﷺ) uncle Abū Tālib approached death, he said to him:

<My uncle! Say, “La ilāha illa ‘Llah,” a statement with which I will testify for you before Allah.>

But he would not say it, fearing to displease the disbelievers who were present. Thus the last thing he said before death was, “I am upon the faith of ‘Abd ul-Maṭṭalib.” ³

Thus, his benevolence and help to the Muslims did not avail him — except to reduce the amount of torture that he receives in the Fire. Ibn ‘Abbās (ṣ) reported that the Prophet (ﷺ) said:

«أهون اهل النار عذاباً أبو طالب. وهو مستعِلٌ بنعلين من نار يغلي منهما دماغه.»

¹ Recorded by al-Bukhārī.
² This was expressed by al-Bukhārī (ṣ) when he cited the above hadith, and was further supported by Ibn Hajar in fath ul-Bārī.
³ Recorded by al-Bukhārī and Muslim.
Funerals

91  Signs of Good & Evil Ends

‘The lightest in punishment among the people is Abū Tālib: He wears two shoes from fire which cause his brain to boil.’

Furthermore, there are numerous reports from the salaf about individuals who opposed the Sunnah and established bid‘ahs, and who, despite prompting, could not say the Shahādah at the time of death.

ACCUSATIONS FROM THE RIGHTEOUS MUSLIMS

Anas (ra) reported that Allah’s Messenger (صلى الله عليه وسلم) said:

«من أئنعم عليه شراً وجعل له النار... إن لله ملائكة تنطق على ألسنته بني آدم بما في المرء من الخير والشر.»

(A deceased) whom you condemn will be granted the Fire. Verily, Allah has angels who speak upon the tongues of the human beings, telling of any good or evil that is in a person.  

ADDITION TO ALCOHOL

Ibn ‘Abbās (ra) reported that the Prophet (صلى الله عليه وسلم) said:

«مدمن الخمر إن مات لقي الله كعابد وثن.»

‘He who dies addicted to khamr will meet Allah (on Judgment Day) as an idol worshiper.’

---

1 Recorded by al-Bukhārī and Muslim.

2 Recorded by al-Bukhārī, Muslim, and others. The full text of this hadith has been presented under “Praise by the Righteous Muslims” of the good signs.

3 Recorded by at-Tabarānī in al-Kābīr and Abū Nu‘aym in al-Hulyah. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 677).
ILL-TREATING THE PARENTS AND LACKING GHAYRAH

Ibn ‘Umar (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«ثلاثةً قد حرم الله عليهم الجنة: مدمن الخمر، والعاق، والذين يُقر في أهلِه الحب.»

‘Three persons are prohibited from entering Jannah: one who is addicted to khamr, one who ill-treats his parents, and one who has no ghayrah and permits filth in his family.’

SUDDEN DEATH

Death that strikes a person suddenly, giving him no chance to repent, do good, or even say the Shahadah, is a sign of Allah’s wrath. ‘Ubayd Ullah Bin Khālid (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«موت الفجأة أحدة عصبة.»

‘A sudden death is a wrathful take.’

DYING BEFORE REPENTING FROM A MAJOR SIN

There are many texts describing major sins and indicating that those who commit them will not enter Jannah — except after severe punishment in some cases. Three of those have been included in Ibnu ‘Umar’s hadith above. Examples of other such sins are:

* One who commits a murder.
* One who commits zinā, especially with one’s neighbor.

1 Ghayrah: Earnest concern and sense of honor. One who lacks ghayrah for his family is called dayyūth. He does not care if other men illegitimately approach his wife, mother, sister, or daughter. Rather, he sometimes encourages such actions.

2 Recorded by Ahmad and others. Verified to be authentic by al-Albānī (Ṣaḥīh ul-Jāmi’ no. 3052).

3 Recorded by Ahmad and Abū Dāwūd. Verified to be authentic by al-Albānī (Ṣaḥīh ul-Jāmi’ no. 6631).
* One who deliberately lies against the Prophet (ﷺ).
* An arrogant person, especially if he is poor.
* One who backbites a Muslim.
* A woman who imitates men.
* One who lies (sometimes with oaths) to make his business prosper.
* One who performs an act of worship for a worldly benefit.
* A stingy person who announces anything he gives (for Allāh) and expects to be paid back for it.
* A sinful old man.
* One who likes promoting sins among the Muslims, etc.

A person committing one of these sins, or others that have been indicated in the Book and Sunnah, should desist and repent immediately, lest death comes to him in a state of disobedience, and the threats for committing them apply to him.
CHAPTER 5
WASHING THE BODY

Ruling

Washing the dead body is a communal obligation (fard kifayah), because the Prophet (ﷺ) commanded the Muslims to perform it in various hadiths, such as that of his daughter’s death, and that of the death of the man in ihram — both cited below.

The washing process dates back to our father Ādam (عليه السلام). Ubayy Bin Ka‘b reported that Allāh’s Messenger (ﷺ) said:

\[
\text{لما توفى آدم غسلته الملائكة بالماء وترأ، وأخذوا له.}
\]

\[
\text{وقالوا: هذه ستة آدم في ولده.}
\]

“When Ādam died, the angels washed him with water an odd number of times, dug his laḥd \(^1\), and said, “This will be a guidance from Ādam to his descendants.”” \(^2\)

Therefore, a number of Muslims must hasten to wash the body of a dead Muslim and prepare it for burial.

Reports from the Sunnah

The most important reports in the Sunnah regarding washing the body are those of washing the Prophet’s (ﷺ) daughter Zaynab, and washing him (ﷺ).

---

\(^1\) See the description in the chapter on burial.

\(^2\) Recorded by al-Hākim and others. Verified to be authentic by al-Albānī (Ṣahīh ul-Jāmi‘ no. 5207).

95
Washing Zaynab, the Prophet’s Daughter

Umm ‘Aṭiyyah (اذٰ) reported that the Prophet (ﷺ) came in while they (she and other women) were washing his daughter Zaynab (اذٰ). He instructed them:

«أغسلنها ثلاثًا أو خمساً أو سبعًا، أو أكثر من ذلك إن رأيتن ذلك، 
بماء وسدر.»

<Wash her three, five, seven, or more times if you find it necessary — using water and (ground leaves of) lotus.>

He further instructed them:

«أبدان ببمامٍها ومواضع الوضوء منها.»

<Start with her right side and the places of wudu’ of her body.>

She asked him, “Odd number?” He replied:

نعم، واجعلن في الآخرة كافورة أو شيئًا من كافور. فإذا فرغُنَ فاذْتَنِ.»

<Yes; and include on the last time some camphor. When you finish, inform me.>

They washed her as he instructed, untied her hair, washed it, divided it into three plaits (the two sides and the center), and arranged it behind her head. When they finished, they informed him; he (ﷺ) gave them his izār١ and said, «أشرِنّها إياها.»<Wrap her with it.٢

This hadīth is very important in providing directions for washing the dead, among which are the following:

---

١ Izār: Lower garment, tied by men around the waist like a skirt.
٢ This is a collective report from al-Bukhārī, Muslim, and others.
a) The number of times to wash the body.
b) The material to be mixed with water for cleaning the body.
c) The sequence of washing.
d) The perfume or embalmment to use with the final wash.
e) How to arrange the hair after washing.
f) Shrouding the body.

There is no text in the Sunnah specifying the proportions of mixing water with lotus and camphor. Figure 5.1 provides approximate measures commonly used by Muslims.

**WASHING ALLĀH’S MESSENGER**

It is important to have a person of knowledge of the Sunnah direct the washing process, in order to guide the others and correctly interpret what is observed. Ash-Sha'bī reported that the Prophet (ﷺ) was washed by ‘Alī, al-Fadl Bin al-‘Abbās, and Usāmah Bin Zayd (ﷺ). ¹

‘Alī (ﷺ) reported:

“When I washed Allāh’s Messenger (ﷺ), I expected to observe on him what is normally observed in dead people, but saw none of that. He (ﷺ) was good (in looks and smell) alive and dead.” ²

‘Ā’ishah (ﷺ) reported that when the sahābah wanted to wash the Prophet (ﷺ), they said:

---

1 Recorded by Abū Dāwūd. Al-Albānī verified it to be mursal with an authentic isnād (Aḥkām ul-Janaīz 66).

2 Recorded by Ibn Mājah, al-Ḥākim, and al-Bayhaqī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaīz 68).
“By Allah, we do not know whether to undress Allah’s Messenger (ﷺ) like we do for our deceased, or wash him in his clothes.”

When they differed, Allah made them fall asleep, until each one’s chin hit his chest. A person whom they did not know then addressed them from a corner of the house saying:

“Wash the Prophet (ﷺ) in his clothes.”

So they washed him with his (long) shirt on, pouring the water over the shirt, and rubbing his body through the shirt. 'A'ishah (с) commented on this:

‘Had I known then what I knew later, none should have washed the Prophet (ﷺ) but his wives.” ²

**Covering the ‘Awrah**

As is indicated above, the Prophet’s (ﷺ) body was kept covered throughout the washing process. The purpose of that was to insure that his ‘awrah did not accidentally become exposed.

Covering the ‘awrah is an obligation that the Muslims must fulfill — not only for themselves, but also for the dead that they may happen to wash, shroud, etc.

Mu‘āwiyah Bin Hayadah (ﷺ) reported that the sahābah asked, “O Allah’s Messenger! In regard to our ‘awrah, when are we required to cover it, and when are we permitted to uncover?” He (ﷺ) replied:

«Guard your ‘awrah, except from your wife or female slave.»

1 She is probably referring to the accusations that were made later toward the companions, including her father, who did not participate in the washing.

2 Recorded by Ahmād, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Jānā’īz 66).
They asked him, “What if men are with other men?” He replied:

«إِنْ آتَتَكُمُ الْأَرْضُ أَحَدًا فَلاَ يَرَئُونَهَا.»

<If you can manage to let no one see it, then no one may see it.>

They asked him, “What if one is alone by oneself?” He replied:

«الله أحق أن يستحي منه من الناس.»

<Allāh deserves that you be shy of Him more than the people do.> ¹

For a man, the `awrah extends from the navel to the knee. ‘Alī (ionale) reported that Allāh’s Messenger ( صلى الله عليه وسلم ) said:

«لا تكَشَفْ فِخْذَكَ، ولا تنظَّرُ إلى فِخْذِيّ حي ولا ميت.»

<Do not expose your thigh, nor look at the thigh of a living or dead person.> ²

‘Abdullāh Bin Ja’far (صلاة الله عليه) reported that Allāh’s Messenger ( صلى الله عليه وسلم ) said:

«ما بين السرْة والركبة عورة.»

<The area between the navel and knee is a `awrah.> ³

‘Abdullāh Ibn ‘Abbās (صلاة الله عليه) reported that Allāh’s Messenger ( صلى الله عليه وسلم ) said:

«الفُخْذُ عورة.»

<The thigh is a `awrah.> ⁴

¹ Recorded by Aḥmad, Abū Dāwūd, Ibn Mājah, and others. Verified to be ḥasan by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 203).
² Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 7440).
³ Recorded by al-Ḥākim. Verified to be ḥasan by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 5583).
⁴ Recorded by at-Tirmīthī. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi‘
With non-\textit{mahram} males, the ‘\textit{awrah} for a woman is all of her body (except for the face and two hands). With Muslim women and \textit{mahrams}, her ‘\textit{awrah} extends from her lower neck to her mid-shin. This excludes the head, neck, arms, and feet, which are the locations of ornaments and jewelry referred to in the \textit{ayah}:

\[
\text{... And (let the believing women) not expose their adornment except that which is ordinarily apparent, and (let them) draw their head-covers over their chests, and not display their (locations of) adornment except to their husbands, fathers, husbands' fathers, sons, husbands' sons, brothers, brothers' sons, sisters' sons, Muslim women, ...}^{1}\]

The rule of covering the ‘\textit{awrah} should be applied to every Muslim during the washing (Figure 5.2). This is done by covering the ‘\textit{awrah} throughout the washing process with a towel or thick sheet that does not become transparent when wet. As much as possible, the body

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{Figure_5.2.png}
\caption{Figure 5.2}
\end{figure}

\footnote{\textit{An-Nür} 24:31.}
should be washed through the covering sheet, making sure not to expose or touch the ‘awrah.

**Special Cases**

**Washing a Spouse**

It is permissible for a woman to wash her dead husband, as expressed by ‘Ā’ishah ((ra) earlier (p. 98). Al-Bayhaqī commented on ‘Ā’ishah’s statement by saying:

“This shows that she was eager to do that; and one may not be eager for something unless it is permissible.”

Similarly, it is permissible for a husband to wash his dead wife. ‘Ā’ishah (ra) reported that Allāh’s Messenger (ﷺ) returned from a funeral at al-Baq‘ī to find her suffering from a headache and saying, “Oh my head!” He (ﷺ) said:

"Rather, it is my head that is aching! What would hurt you if you die before me, and I wash you, shroud you, and then prayer *janāzah* for you and bury you?"

**Washing a Man in a State of *Ihram***

In Ibn ‘Abbās’s (ra) earlier *ḥadīth* (p. 25) regarding the man who died in a state of *ihram*, the Prophet (ﷺ) said:

"أغسلوه بماء وسدر، ولا تَحْتَفوه (ولا تطيبوه)..."

---

1 *As-Sunan ul-Kubrā* 3:387.

2 Recorded by Aḥmad, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janāzah* 67).
<Wash him with water and (ground leaves of) lotus; and do not embalm or perfume him ...> ¹

**Washing Martyrs?**

The Muslims who are killed (by their enemies) on the battlefield are given the treatment of martyrs in terms of washing, shrouding, *janāzah* prayer, and burial. As explained earlier (p. 90), this does not impose that they truly died as martyrs, because martyrdom is known to no one except Allāh (ﷻ).

On the other hand, the Muslims who are promised the rewards of martyrs due to specific manners in which they died (see p. 82 and thereafter) are not given the treatment of martyrs in terms of washing, shrouding, *janāzah* prayer, and burial.

Those who die on the battlefield should not be washed, even if they were *junub* ². Jābir (ﷺ) reported that the Prophet (ﷺ) did not wash the martyrs on the day of Uhud and said:

```
أنا شهيد على هؤلاء، أدفنهم (أو لفُؤهم) في دمائِهم، فإنه
ليس جريح يُجرح في الله إلا جاء وجرحه يوم القيامة يدُمِي،
لئن لون الدم، وريحه ريح المسك.
```

“I am their witness: Wrap and bury them in their blood! No person is wounded for Allāh’s cause but will come on the Day of Resurrection with his wound fresh, having the color of blood and the smell of musk.” ³

In another report, Jābir (ﷺ) reported that the Prophet (ﷺ) did not pray *janāzah* for them and said:

1 Recorded by al-Bukhārī, Muslim, and others.
2 A person who is in a state of *janābah*, which is the state of impurity following a sexual intercourse or ejaculation. It is only removed through a ritual bath or *ghusl*.
3 This is a collective report recorded by al-Bukhārī, Abū Dāwūd, and others (*Aḥkām ul-Janā’iz* 72).
Funerals

Washing the Body

Do not wash them, because every wound will be smelling of musk on the Day of Resurrection.¹

Abū Barzah (สย) reported that the Prophet (ﷺ) was in a battle, and Allāh granted him victory. He said to his companions, "Do you miss anyone?" They replied, "Yes, such-and-such, and such-and-such, and such-and-such." He asked again, "Do you miss anyone else?" They replied, "No." He said, "But I miss Julaybīb, so look for him." They looked for him among the dead, and found him beside seven that he had killed of the enemy before they killed him. The Prophet (ﷺ) stood over him and said:

He killed seven before they killed him! He is from me, and I am from him. He is from me, and I am from him.

He said this twice or three times, then extended his arms and held him, so that his bed was none less than the arms of the Prophet (ﷺ). A grave was dug for him, and he was buried. In this ḥadīth, Abū Barzah did not mention that he was washed.²

In regard to the martyrdom of Hānẓalah Bin Abī ‘Āmir in the battle of Uhud, ‘Abdullāh Bin az-Zubayr (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

Your friend is being washed by the angels, so ask his wife (about the reason).

¹ Recorded by Aḥmad and al-Bayhaqī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz 73).
² Recorded by Muslim and others.
They asked her and she told them that he went to the battle while he was *junub*, as soon as he heard the call for war. The Prophet (ﷺ) then said, «*This is why the angels washed him.*»  

Ibn 'Abbās (ﷺ) reported,

> "Ḥāmzah Bin ʿAbd ul-Muttalib and Hānzalah Bin ar-Rāhib were both killed while they were *junub*, so Allāh’s Messenger said, «*I saw the angels washing them.*»"  

**Reward for Washing a Muslim**

Abū Rāfī’ (ﷺ) reported that the Prophet (ﷺ) said:

> «*He who washes a Muslim and conceals what he sees (bad smell, appearance, etc.), Allāh grants him forgiveness forty times (or for forty major sins). And he who digs for him (a grave) and buries him would be granted a reward similar to providing for him a dwelling until the Day of Resurrection. And he who shrouds him, Allāh will clothe him on the Day of Resurrection from the silk garments of Jannah.*»  

Abū Umāmah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

---

2 Recorded by at-Ṭabarānī in *al-Kabīr* and Ibn Sa’d. Verified to be authentic by al-Albānī (*Aḥkām ul-Jannāz* 75).
3 Recorded by al-Ḥākim, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Jannāz* 69).
Funerals

Washing the Body

«من غسل ميتاً فسترته الله من الذنوب. ومن كفته كساء الله من السنسد.»

‘Whoever washes a deceased (Muslim) and covers him, Allāh will cover his sins. And whoever shrouds him, Allāh will give him silk garments (in Jannah).» ¹

In washing a Muslim, one should only seek Allāh’s pleasure, and not thanks, pay, or any of the worldly rewards. ²

One should further conceal from other people anything loathsome that he observes while washing a deceased person.

Taking a Bath after Washing a Body

Abū Hurayrah (ṣ) reported that the Prophet (ﷺ) said:

«من غسل ميتاً فليغسل، ومن حله فليتوضاً.»

‘Let whoever washes a dead person take a bath; and let whoever carries him perform ṭuḍū’.’ ³

The command in this ḥadīth would normally mean that taking a bath after washing a dead body is wājib. However, the correct ruling is that it is only recommended, because Ibn ‘Abbās (ṣ) reported that the Prophet (ﷺ) said:

ليس عليكم في غسل ميتكم غسل إذا غسلتموه
فإن ميتكم ليس بنجس، فحسبكم أن تغسلوا أيديكم.

¹ Recorded by at-Ṭabarānī in al-Kabîr. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 2353).
² Review Chapter 1 for a discussion in this regard.
³ Recorded by Ahmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā’iz 71).
<You are not required to take a bath after washing your deceased, because he is not *najis* (filthy). It is sufficient that you wash your hands.> ¹

Also, Ibn 'Umar () said:

“After washing a deceased (at the time of the Prophet ()), some of us would take a bath and some would not.” ²

Taking a bath after washing the body is an important hygienic measure that was first introduced by Islam. With the spread of germs and viruses, one is encouraged to practice this and other suggested hygienic measures (Figure 5.3).

**Question/Answer Summary**

The process of washing the body should be performed according to the teachings and practice of the Prophet () and his companions (). The main elements of the washing process are outlined in the following “question/answer” table.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
</table>
| Who performs the washing? | Man: Muslim men, or his wives.  
Woman: Muslim women, or her husband. |

¹ Recorded by al-Ḥākim and al-Bayhaqī. Verified to be *ḥasan* by al-Albānī (*Aḥkām ul-Janāʿīz* 72).

² Recorded by ad-Dāraquṭnī and al-Khaṭīb in *at-Tārīkh*. Verified to be authentic by al-Ḥāfiẓ Ibn Ḥajar and al-Albānī (*Aḥkām ul-Janāʿīz* 72).
<table>
<thead>
<tr>
<th><strong>Question</strong></th>
<th><strong>Answer</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Who leads the washing process?</td>
<td>The washing should be supervised by a person of knowledge of the Sunnah.</td>
</tr>
<tr>
<td>Who may not be washed?</td>
<td>One who is killed on the battle-field, even if he was in a state of <em>janābah</em> prior to death.</td>
</tr>
<tr>
<td>What to wash?</td>
<td>The entire body.</td>
</tr>
<tr>
<td>What is the washing sequence?</td>
<td>One should start with the head, then the right side: hands then feet, then the left side: hands then feet, then the rest of the body.</td>
</tr>
<tr>
<td>Should the clothes be removed?</td>
<td>All clothing must be removed, but the body should remain covered with a sheet or towel.</td>
</tr>
<tr>
<td>Why is the body covered during washing?</td>
<td>So that the deceased’s <em>‘awrah</em> may not be exposed or touched.</td>
</tr>
<tr>
<td>What is the number of washes?</td>
<td>The entire body should be washed an odd number of times: three or more, as needed.</td>
</tr>
<tr>
<td>What cleansing materials should be used?</td>
<td>On one or more of the washes, lotus leaves or soap should be added to the water.</td>
</tr>
<tr>
<td>Should the body be scrubbed?</td>
<td>With the body under the cover, it should be scrubbed with a piece of cloth, a sponge, etc.</td>
</tr>
<tr>
<td>How is the hair washed?</td>
<td>All braids should be undone. The entire hair should then be washed well and combed.</td>
</tr>
<tr>
<td>How to arrange long hair after washing?</td>
<td>It should be divided into three plaits and arranged behind the head.</td>
</tr>
<tr>
<td>When to put perfume or embalmment?</td>
<td>On the final wash, a scented perfume, preferably camphor, should be added to the water.</td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Who may not be perfumed?</td>
<td>Those who die in a state of <em>ihram</em> may not be perfumed.</td>
</tr>
<tr>
<td>What is the reward for washing the body?</td>
<td>Forgiveness of forty sins and covering of sins.</td>
</tr>
<tr>
<td>What are the conditions for deserving the rewards?</td>
<td>Sincerity, and hiding what is observed on the dead person.</td>
</tr>
<tr>
<td>Should one take a bath after washing the body?</td>
<td>It is recommended to take a bath.</td>
</tr>
</tbody>
</table>

**Practical Procedure**

In this section, we present a practical procedure for washing a dead body. We base this on the proofs provided in the previous sections, as well as common practices of Muslims that do not conflict with the Sunnah. The procedure applies to a person (male or female) who dies normally, and whose body is preserved in a state permitting washing it. We also include some information relevant to the Muslims in the West.

**FUNERAL HOMES, LEGAL DOCUMENTS, AND FEES**

In many Western countries, the washing is performed in a funeral home, which places some restrictions on the range of available supplies and practices. The Muslim communities in those countries should strive to have the funeral procedures performed according to Islām. At the same time, they should make the best out of whatever options are available for them.

In particular, autopsy, embalmment (except externally with camphor), or any other postmortem procedures should be avoided (unless enforced by the law).
The funeral homes usually require execution of some legal papers before releasing the body for washing and burial. Thus, an authorized family member should sign the legal documents, which include the burial permit, and pay the necessary fees.

The legal forms require information about the decedent (places of birth and death, dates of birth and death, and social security or identification number), and the next-of-kin survivors.

Note that the funeral provider usually helps with securing death certificates, which are required for the transfer of the decedent’s possessions to the survivors.

The fees (approximately starting at $2000 for adults in the United States) are divided into two categories: services (provided by the funeral director and funeral home staff), and merchandise (casket, graveliner, etc). The fees include the following costs:

a) Transport from home or hospital to the funeral home.

b) Use of the funeral home facilities.

c) Use of the funeral coach or hearse from the funeral home to the cemetery (with a stop at the masjid for the janāzah prayer).

d) Casket use or purchase.

e) Opening and closing the grave.

f) Graveliner or burial vault.

g) Grave marker and headstone.

h) Document fee.

i) Cemetery perpetual care fee.

**Washing Supplies**

It is important to have all of the needed supplies ready prior to starting the washing process. These supplies include water (in
buckets or hose), towels, lotus (or equivalent cleaners), and camphor (or equivalent perfume). Figure 5.4 provides a suggested list of supplies. Figure 5.1 shows approximate proportions for mixing water with lotus and camphor.

Additionally, it is very useful (but not required) to have some protective clothing handy (Figure 5.3).

**WASHING SEQUENCE**

<table>
<thead>
<tr>
<th>#</th>
<th>Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Carefully lay the deceased on his back on a washing table, in a place covered from any inquisitive eyes.</td>
</tr>
<tr>
<td>2</td>
<td>Cover the deceased’s ‘awrah with a large towel or sheet.</td>
</tr>
<tr>
<td>3</td>
<td>Undress the deceased, cutting whatever is not easy to slide off. In this and all subsequent steps, the deceased’s ‘awrah must remain covered with the sheet.</td>
</tr>
<tr>
<td>4</td>
<td>Slightly move the deceased’s limbs to loosen the joints — if that is found necessary for the washing or shrouding. Only a slight pressure may be applied to the abdomen to expel any excrements that are close to exiting.</td>
</tr>
<tr>
<td>5</td>
<td>Wash the deceased’s private parts very well, removing all dirt and excrements. If that does not stop after several washes, cotton or cloth may be used to stop it.</td>
</tr>
<tr>
<td>6</td>
<td>Untie any tied or braided hair.</td>
</tr>
<tr>
<td>7</td>
<td>Turning the deceased on his left side, use pure water to wash the right side, starting with the head, then arm, then foot, then the rest of the right side. As much as possible, the water should reach all parts of the body.</td>
</tr>
<tr>
<td>8</td>
<td>Turning the deceased on his right side, wash his left side as you did for his right side in step 7.</td>
</tr>
<tr>
<td>9</td>
<td>Repeat steps 7 and 8 one or more times if needed.</td>
</tr>
</tbody>
</table>
Funerals

Washing the Body

<table>
<thead>
<tr>
<th>#</th>
<th>Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Using the water-lotus or water-soap mixture, wash the body as in steps 7 and 8.</td>
</tr>
<tr>
<td>11</td>
<td>If needed, wash the body with pure water as in steps 7 and 8 to remove the soap.</td>
</tr>
<tr>
<td>12</td>
<td>Conclude with a final wash using the water-camphor mixture and following the order of steps 7 and 8. The total number of complete</td>
</tr>
<tr>
<td></td>
<td>washes should be odd.</td>
</tr>
<tr>
<td>13</td>
<td>Comb the hair. If it is long, divide it to three plaits: the sides and the center. Place the hair behind the head.</td>
</tr>
<tr>
<td>14</td>
<td>Use a towel to dry the body.</td>
</tr>
<tr>
<td>15</td>
<td>Replace the wet sheet covering the ‘awrah with a dry one.</td>
</tr>
<tr>
<td>16</td>
<td>The body is now ready for shrouding.</td>
</tr>
</tbody>
</table>

**Miscellaneous Innovations**

The following are some of the common innovations relating to washing the body.

1. Clipping the deceased’s nails and shaving his armpit or pubic hair.

2. Moving the deceased’s hands and feet repeatedly and pressing hard on his stomach to expel all excrements.

3. Stuffing cotton into the deceased’s anus, throat, and nose. ¹

4. Those conducting the washing saying a specific *thikr* for every part of the body that is being washed.

¹ This is only permissible if the body has a continuous and unusual leaking.
5. The present people making a loud *thikr* (often collectively) while the body is being washed.

6. Loudly reciting *Yā-Sīn* or other portions of the Qur'ān during the washing (and shrouding).

7. Arranging a woman’s hair between her breasts.
CHAPTER 6
SHROUDING THE BODY

Ruling

Shrouding the dead body is a communal obligation (fard kifayah) because of the Prophet’s (ﷺ) repeated commands.

In Umm ‘Atiyah’s (mother of Zaynab) hadith, after the women finished washing Zaynab (daughter of Uthman), the Prophet (ﷺ) gave them his izār and commanded, «Wrap her with it.»

Also, in Ibn ‘Abbās’s (son of the Prophet) earlier hadith (p. 25) regarding the man who died in a state of ihram, the Prophet (ﷺ) commanded:

«... And shroud him in the two garments in which he performed ihram. Do not embalm or perfume him; and do not cover his head or face ...»

Therefore, after washing the body of a dead Muslim, a number of Muslims must hasten to shroud it in preparation for burial.

Recommended Shrouds

A Good Shroud

Jābir Bin ‘Abdillāh (may Allah be pleased with him) reported that the Prophet (ﷺ) gave a speech one day in which he mentioned one of his companions who died and

1 The full report was cited in the previous chapter.
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by al-Bukhārī, Muslim, and others.
was shrouded in a short shroud and buried during the night. He (ﷺ) prohibited that a man be buried during the night before the *janāzah* prayer could be performed for him — unless one is forced to do that. And he added:

«إذا كفر أحدهكم أخاه فليتعبد كفرته إن أستطاع.»

*<When one of you shrouds his brother, let him do it well — if he can.>*

Anas (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«إذا ولي أحدهكم أخاه فليتعبد كفرته فإنهم يتعبدون في أكفانهم.»

*<When one of you is responsible for his (deceased) brother, let him shroud him well, because they will be resurrected in their shrouds.>*

“Shrouding well” means that the shroud should be clean, thick (not transparent), long enough to cover the entire body, and of a moderate cost and appearance. It does not mean providing an extravagant, expensive, or lavish shroud.

An-Nawawī ( temasik) requires the shroud to be comparable to the type of clothing that the deceased used to wear during his life. However, this opinion has no evidence. Furthermore, in some situations, it would lead to violation of the Prophet’s (ﷺ) above command.

Anas’s *hadīth* indicates that the people will be resurrected in their shrouds. However, when Abū Sa`īd al-Khudrī was close to death, he asked for some new clothes, wore them, and said that he heard Allah’s Messenger (ﷺ) say:

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1 Recorded by Muslim, Ahmad, and others. The Prophet’s (ﷺ) statement was recorded also by at-Tirmithī from Abū Qatādah with an authentic *isnād* (*Aḥkām Ul-Janā`iz*, 77).

2 Recorded by al-Khaṭīb and al-`Uqaylī. Verified to be authentic by al-Albānī (*as-Saḥīḥah* no. 1425).

3 *Al-Majmū* 5:195, 197.
A deceased will be resurrected in the clothes in which he died. ¹

It should be noted that the hadîths regarding shahîds indicate that they will be resurrected in the clothes in which they were killed (see the previous chapter). It is possible that Abû Sa‘îd applied this to other dead people, not realizing that there is an explicit hadîth indicating that they will be resurrected in their shrouds.

It is to be noted further that this does not conflict with the hadîths indicating that the people will be gathered naked on Judgment Day ². It may be understood that they will first be resurrected in their shrouds or clothes, which will then be removed from them when they are all gathered in preparation for the judgment.

**Number of Sheets**

It is best to shroud the body in three plain sheets of cloth. ʿĀ’ishah (rasûlullâh ﷺ) reported:

“Allâh’s Messenger (rasûlullâh ﷺ) was shrouded in three white cotton Yemeni sheets from Sahûl ³. None of them was a shirt or a turban. He was simply put over (and wrapped in) them.” ⁴

This clearly indicates that the sheets did not have any buttons, nor was any of them a shirt — as was mentioned in a weak report.

It is permissible to shroud the body in less than three sheets, as in the case of the man in iḥrām (see above), who was shrouded in two.

On the other hand, it is not recommended to use more than three sheets, because that would exceed the number of sheets used to shroud

1 Recorded by Abû Dâwûd, Ibn Ḥîbbân, and others. Verified to be authentic by al-Albânî (as-Sahîhah no. 1671).
2 Recorded by al-Bukhârî, Muslim, and others.
3 Area in Yemen.
4 Recorded by Abû Dâwûd, an-Nasâ‘î, and others. Verified to be authentic by al-Albânî (Aḥkâm ul-Janâ‘îz 83).
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Allāh’s Messenger (ﷺ). Furthermore, that would be an act of extravagance and waste of money, as will be explained below.

The above applies to both men and women. As for the reports saying that the Prophet (ﷺ) was shrouded in seven sheets, or that his daughter was shrouded in five sheets, they are all weak. ¹

The Shroud’s Color

Even though there is no restriction in regard to a shroud’s color, it is best to use white shrouds. It is also recommended to use striped shrouds. These two qualities can be simultaneously fulfilled by either using a striped shroud which is predominantly white, or by wrapping the body with two white and one striped shroud.

Ibn ‘Abbās (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«َأَلِبْسُوا مِنْ ثِيَابِكُمْ الْبِيَاضَ، فَإِنْهَا خَيْرُ ثِيَابِكُمْ، وَكُفْنَا فِي هَا مُوتاَكُمْ.»

(Of the clothing available to you, wear the white, for verily it is your best form of clothing. Shroud your dead with it as well.) ²

Samurah Bin Jundub (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«َأَلِبْسُوا الْثِيَابَ الْبِيَاضَ، فَإِنْهَا أَطِهِرُ وَأَطِيبُ، وَكُفْنَا فِي هَا مُوتاَكُمْ.»

(Wear white clothes, because they are cleaner and better. Also, shroud your dead in them.) ³

Jābir Bin ‘Abbīllāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

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¹ Ahkām ul-Janā’iz 85.
² Recorded by Abū Dāwūd, at-Tirmīzī, and others, and verified to be authentic by al-Albānī (Ahkām ul-Janā’iz 82). A similar report is recorded by ad-Dāraquṭnī from Anas, and verified to be authentic by al-Albānī (Ṣahīh ul-Jāmi’ no. 3304).
³ Recorded by an-Nasā’ī, al-Bayhaqī, and others, and verified to be authentic by al-Albānī (Ahkām ul-Janā’iz 82).
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«إذا تُوفِي أحدكم فوجد شياً، فليلكَفَن في ثوب جبَرة.»

<When one of you dies, let him be shrouded in a striped cloth — if it is possible to find that for him.> ¹

In another report from Jābir, Allah’s Messenger (ﷺ) said:

من وجد سعَةً، فليلكَفَن في ثوب جبَرة.

<Whoever can afford it, let him be shrouded in a striped cloth.> ²

PERFUMING THE SHROUD

It is recommended to perfume the shroud with incense an odd number of times, three or more, before wrapping the body in it. Jābir (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«إذا جمرتم الميت، فأحرموه ثلاثاً.»

<When you burn incense to perfume your dead, do it three times.> ³

In another report by Jābir, he (ﷺ) said:

«إذا جمرتم الميت فأوتوهوا.»

<When you burn incense to perfume your dead, do it an odd number of times.> ⁴

¹ Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be authentic by al-Albānī (Ahkām ul-Jannāţ iz 83).
² Recorded by Ahmad. Verified to be authentic by al-Albānī (Ahkām ul-Jannāţ iz 83).
³ Recorded by Ahmad, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (Ahkām ul-Jannāţ iz 84).
⁴ Recorded by Ibn Hibbān and al-Ḥākim. Verified to be authentic by al-Albānī (Ṣaḥīḥ ul-Jāmi’ no. 481).
A person who dies in a state of *ihram*, however, may not be perfumed because of the Prophet’s (ﷺ) command in regard to the man who was thrown off by his camel.

**MODERATENESS IN THE SHROUD**

It is not permissible to be extravagant or excessive in shrouding the dead. That would be a waste of money that should rather be used for the living people. Al-Mughirah Bin Shu‘bah (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«إن الله كره لكم ثلاثة: قيل وقال، وإضاعة المال، وكثره السوْال.»

<Indeed, Allah hates three acts for you: gossip, wasting money, and frequent asking.>

In this regard, the great scholar Siddiq Hasan Khan says:

“It is not praiseworthy to use too many sheets for shrouding, nor be extravagant in their cost. Had it not been enjoined in the *Shar‘* (to shroud the dead), it would have been a total waste of money, because the dead does not benefit from it, nor would it have a returned benefit to the living. May Allah have mercy on Abū Bakr as-Siddiq who, when he asked for an old piece of cloth to be used for shrouding him, he was told, ‘It is old,’ and he replied, ‘The living deserve the new (clothes) more than the dead.’”

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1 The *hadith* was cited earlier in this chapter, as well as p. 25.
2 “Asking” means asking people for money (begging), and could also mean asking questions about things that are not of one’s concern (*Fath ul-Bārī*).
3 Recorded by al-Bukhāri, Muslim, and others.
4 *Ar-Rawdat un-Nadiyyah* 1:165.
**Shrouding a Man in a State of *Ihram***

A man who dies in a state of *ihram* should be shrouded in the two *ihram* pieces in which he died.

In Ibn ‘Abbas’s (ﷺ) earlier *hadīth* (p. 25) regarding the man who died in a state of *ihram*, the Prophet (ﷺ) commanded:

> ...وَكَفِّيْنُوْهُ فِي ثُوبِهِ اللَّذَينِ أَحَرَّمُ فِيهِمَا، وَلَا تَحْتَطُّوهُ
> (ولا تطيبوه، ولا تحمروهارأسه ولا وجهه ...)

> «... And shroud him in the two garments in which he performed *ihram*. Do not embalm or perfume him; and do not cover his head or face ...» ¹

**Lack of a Good Shroud**

In situations where it is not possible to find a good shroud, the people should make the best use of what is available. Khabbāb Bin al-Aratt (ﷺ) reported:

“We migrated with Allāh’s Messenger seeking Allāh’s Face ², which ensured our rewards from Allāh. Some of us passed away before earning any of their rewards (in this life); among those was Muṣ‘ab Bin ‘Umayr, who was killed on the day of Uḥud. We could not find anything to cover him except a lined piece of cloth (his cloak) that he left behind. When we covered his head with it, his feet were exposed, and when we covered his feet, his head was exposed. So Allāh’s Messenger (ﷺ) instructed us:

> «غُطُّوا بِهَا رَأْسَهُ، وَأَجْعَلُوا عَلَى رَجْلِهِ الْأُذُنْبِرَةُ.»

¹ Recorded by al-Bukhārī, Muslim, and others.
² This means that they migrated purely for the sake of Allāh, seeking His pleasure.
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"Cover his head with it, and put *ithkhir* (sweet smelling grass) over his feet."

Khabbāb (ﷺ) continued:

“And among us were those whose fruits flourished in this life, so they are now cropping them.”

Ḥārithah Bin Muḍarrīb reported that he visited Khabbāb (during his fatal illness) and found that he had applied a heated iron to his abdomen seven times. Khabbāb told him:

“Had I not heard Allah’s Messenger (ﷺ) say, «لا تتمنَّى أحدكم الموت» *Let none of you wish for death,* I would have wished for it. I remember being with Allah’s Messenger without possessing even one *dirham.* But now, I have in a corner of my house forty-thousand *dirhams.*”

His shroud was then brought to him, and upon seeing it he cried saying:

“But as for Ḥamzah, they could not find anything to shroud him but a striped cloak. Covering his head with it exposed his feet, and covering his feet with it exposed his head. So *ithkhir* was put over his feet.”

Thus, if the shroud is not long enough to cover the whole body, it should be used to cover the head, and as much of the body as possible. Whatever is left exposed should then be covered with *ithkhir* or another kind of grass.

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1 Recorded by al-Bukhārī, Muslim, and others.
2 This is an old form of medicine that was practiced before and during the time of the Prophet (ﷺ), but he prohibited it before his death (review our book on Sickness). It appears that Khabbāb (ﷺ) did not know about this prohibition, and applied it so many times, indicating the seriousness of his illness.
3 Recorded by Ahmad and at-Tirmiθī. Verified to be authentic by al-Albānī (*Ahkām ul-Janā`īz* 78).
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SHROUDING MARTYRS

When one is killed on the battlefield, it is not permissible to remove his clothes, but he should be buried in them. ‘Abdullāh Bin Thā‘labah Bin Ṣu‘āyir (ﷺ) reported that Allāh’s Messenger (ﷺ) said after the battle of Uḥud:

«زِمَالْوُهُم فِي ثِيابِهِم (بَدِمَائِهِم)»

〈Wrap them in their clothes (or in their blood).〉¹

Similarly, in the hadīths cited last chapter, Jābir (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ، أَدْفِنُوْهُمَّ (أَوْ لَفْوُهُم) فِي دَمَائِهِمْ...»

〈I am their witness: Wrap and bury them in their blood ...〉²

And Abū Barzah and Anas (ﷺ) related a similar meaning.

ADDITIONAL SHROUDING FOR MARTYRS

It is recommended to shroud those who are killed on the battlefield with one or more sheets over their clothes, as the Prophet (ﷺ) did for Ḥamzah and Muṣ‘ab Bin ‘Umayr (see above). Ḥamzah’s (ﷺ) shrouding is further described by az-Zubayr Bin al-‘Awwām (ﷺ) ³. He reported that after the battle of Uḥud, a woman came running until she was about to reach the killed Muslims. The Prophet (ﷺ) hated for her to see them, and said, 〈ملائة المرأة! (Stop) the woman, (stop) the woman!〉 Az-Zubayr continued:

¹ Recorded by Ahmad and an-Nasā‘ī. Verified to be authentic by al-Albānī (Aḥkām ul-Janā‘īz 80).
² Recorded by al-Bukhārī, Abū Dāwūd, and others. Verified to be authentic by al-Albānī.
³ He is the Prophet’s (ﷺ) cousin from his maternal aunt Safiyyah, and one of the ten who were given the glad tidings of Jannah by the Prophet (ﷺ).
“I had the feeling that was my mother Safiyyah. I went running after her, and reached her just before she came upon the bodies. She pushed me in the chest — having been a strong woman, and said, ‘Move away, get lost!’ I told her, ‘Allâh’s Messenger (S) requested you (not to look at them).’ She stopped, took out two pieces of cloth that she had, and said, ‘I brought these two sheets for my brother Hamzah, because I heard of his death, so shroud him in them.’

We brought the two sheets to shroud Hamzah with them, but found next to him a man of the Anṣār dead and mutilated like he was mutilated. We felt reluctant and shy to shroud Hamzah in two sheets and leave that man without a shroud. So we decided to give one sheet to Hamzah and the other to the man. We measured them and found that one of them was longer than the other. We drew lots between them and shrouded each man with the sheet that was drawn for him.”

Shaddâd Bin al-Hâd reported that a bedouin came to the Prophet (S), believed in him, followed him, and said, “I want to migrate with you.” The Prophet (S) asked some of his companions to take care of him (to teach him Islâm). During the battle of Khaybar, the Prophet (S) won some spoils, and divided them among his followers, allotting some to that man. He gave his share to the companions, because he was out grazing their animals. When he returned they gave him his share, and he asked, “What is this?” They told him, “This is your share from the Prophet (S).” So he took that and went to the Prophet (S) asking, “What is this?” He replied, قسمتُ لك <I allotted this share to you.> He said, “But this is not the reason that I followed you. I followed you so that I would be hit right here (pointing to his neck) with an arrow, die, and enter Jannâh.” He (S) told him, إن تصدّق الله بصدّقك <If you are true to Allâh, Allâh will be true to you (by granting your wish).>
After a short while, the fighting resumed, and that man was later brought before the Prophet (ﷺ), dead with an arrow where he had pointed. The Prophet (ﷺ) asked, «Is this the same man?» And was told, “Yes.” He said, «He was true to Allah, so Allah was true to him.»

The Prophet (ﷺ) then shrouded him in his own cloak, brought him forth, and prayed janāzah for him. Some of what was possible to hear of his prayer was the following:

اللَّهُمَّ هذَا عَبْدُكَ خَرَجَ مَهاَجِرًا فِي سَبِيلِكَ فَقَتَلَ شَهِيدًا،
وَأَنَا شَهِيدٌ عَلَى ذَلِكَ.

«O Allah! This is your ‘abd. He left his home migrating for Your cause, and died as a shahīd. I am a witness to this.» ¹

**SHORTAGE OF SHROUDS**

If there is a large number of dead people but few shrouds, it is permissible to shroud a number of them in one shroud. When they are buried, the one who memorized more Qur’ān should be put ahead in the direction of Qiblah.

Anas (ﷺ) reported that on the day of Uhud, Allāh’s Messenger (ﷺ) passed by Ḥamzah Bin ʿAbd il-Muṭṭalib with his nose cut and his body mutilated. He (ﷺ) said:

لَوْلَا أَنْ تَجَدَّ صَفِيهَا فِي نَفْسِهَا، تَرْكَتْهُ حَتَّى تَأَكَّلَهُ العَافِيَةُ،
حَتَّى يَحَشَّرُهُ اللَّهُ مِن بَطُونِ الطِّيْرِ وَالسَّبّاعِ.

«If it were not that Ṣafiyyah ² would be extremely upset, I would have left him for the wild animals and

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¹ Recorded by an-Nasā’ī, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Ahkām ul-Janāʿīz* 80-81).

² Ḥamzah’s sister and the Prophet’s aunt.
birds to devour him, so that Allah would resurrect him out of their bellies 1.

So he shrouded him in a lined piece of cloth, if it covered his head, it would show his feet and if it covered his feet, it would show his head. So he covered his head, and did not pray *janazah* for any of the martyrs except him. And he said (addressing the martyrs), «ُأنا شاهد عليكم اليوم.» «I am your witness today.» The dead were many, and the shrouds were few. So he (ﷺ) would put together three or two persons in one grave and ask «لمن أعلم أكثر قرآنا؟» «Who knows more of the *Qurʾān* among them?» He would then have him put first in the *lahd* 2. Thus he shrouded two or three men in one piece of cloth. 3

Ibn Taymiyyah (may Allah have mercy upon him) explained:

“The meaning of this *ḥadīth* is that the Prophet (ﷺ) would divide one piece of cloth among a group of people, covering each one of them with some of it because of necessity, even if it did not cover except part of his body. This is confirmed in the last part of the *ḥadīth*: that he would inquire about those who knew *Qurʾān* the most and put them in the grave first. If they were wrapped completely in one shroud, he would have inquired about that prior to shrouding them, lest they would have to be unwrapped and wrapped back.” 4

This is the correct interpretation, contrary to those who claimed that one shroud meant one grave, because that is already mentioned in the *ḥadīth*, and there is no need for it to be repeated.

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1 As a clear proof of his martyrdom and suffering for Allah’s cause.
2 See the chapter on Burial for a description of *lahd*.
3 Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be *ḥasan* by al-Albānī (*Aḥkām ul-Janaiz* 79-80).
4 Reported in ‘*Awn ul-Ma’būd* 3:165.
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125 Shrouding the Body

Reward for Shrouding a Muslim

In the ḥadīth of Abū Rāfī’ (ﷺ) cited last chapter, Allāh’s Messenger (ﷺ) said:

«... ومن كفّن مسلماً كساء الله يوم القيامة من سندس وإستبرق الجنة.»

«... And he who shrouds a Muslim, Allāh will clothe him on the Day of Resurrection from the silk garments of Jannah.»

In doing that, one should only seek Allāh’s pleasure, and should not seek thanks, pay, or any of the worldly rewards.

Question/Answer Summary

The process of shrouding a body should be performed according to the teachings and practice of the Prophet (ﷺ) and his companions (ﷺ), which have been discussed above. The main elements of this process are outlined in the following question/answer summary.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the ruling of shrouding?</td>
<td>It is a communal obligation.</td>
</tr>
<tr>
<td>Who provides the shroud?</td>
<td>It should be taken from the wealth of the deceased, even if this is all that he left behind.</td>
</tr>
<tr>
<td>How long should the shroud be?</td>
<td>It should be long enough to cover the entire body, except for a person in ihrām, whose head should be exposed.</td>
</tr>
</tbody>
</table>

1 Recorded by al-Ḥākim, al-Bayhaqi, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā‘ iz 69).
2 Review Chapter 1 for a discussion in this regard.
## Question Answer

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of how many sheets should a shroud consist?</td>
<td>Three or less. As for a man in <em>ihram</em>, his shroud should consist of his two garments of <em>ihram</em>.</td>
</tr>
<tr>
<td>What is the best color for a shroud?</td>
<td>White or striped.</td>
</tr>
<tr>
<td>May a shroud be perfumed?</td>
<td>Yes, except for a person in a state of <em>ihram</em>.</td>
</tr>
<tr>
<td>How to perfume a shroud?</td>
<td>An odd number of times with incense.</td>
</tr>
<tr>
<td>Is it recommended to use expensive material or many sheets for a shroud?</td>
<td>No, it is disliked as being a form of extravagance and waste of money.</td>
</tr>
<tr>
<td>What to do if it is not possible to find a long-enough shroud?</td>
<td>Cover the head with it, and use <em>ithkhir</em>, grass, twigs, etc to cover the feet.</td>
</tr>
<tr>
<td>Should the clothes be removed off those who are killed on the battlefield?</td>
<td>No, they should be buried in their clothes, but it is recommended to shroud them with one or more additional sheets.</td>
</tr>
<tr>
<td>What to do in the case of many deaths and few shrouds?</td>
<td>Cut the shrouds among them so that each gets a share.</td>
</tr>
<tr>
<td>What is the reward for one who shrouds a Muslim?</td>
<td>Allâh will give him from the silk garments of <em>Jannah</em>.</td>
</tr>
</tbody>
</table>

### Miscellaneous Innovations

The following are some common innovations relating to shrouding:
1. Using expensive shrouds, and believing that the dead people boast about their shrouds.

2. Writing the deceased's name, that he believes in the Shahādah, or other things on a paper, and putting it inside the shroud.

3. Writing a supplication on the shroud.

4. Using more than three sheets.

5. Using an additional (small) sheet to wrap the deceased's private area.

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**Approximate Measurements:**
- Length: Body's length plus 2 feet.
- Width: Three times body's width.

**Sheet Dimensions for a 6-Foot Man**

*Figure 6.1*
CHAPTER 7
CARRYING AND FOLLOWING THE JANĀZAH

Ruling

Carrying and following a janāzah has two segments:

1) from the deceased’s house or washing-place to the prayer-place.

2) from the prayer-place to the grave.

Carrying the janāzah is a communal obligation (fard kifāyah) that must be performed by some Muslims as part of the burial procedures. Following the janāzah is a highly recommended act of worship. It is one of the rights of a dead Muslim upon his fellow Muslims. It is thus an obligation upon the close friends and family of the deceased.

Al-Barā’ Bin ‘Āzib (4&) reported:

“Allāh’s Messenger (ﷺ) commanded us to visit the sick, follow the funeral, say tashmīt for the one who sneezes, help one fulfill his oath, support the oppressed, answer the invitations, and spread the salām.”

Abū Hurayrah (4&) reported that Allāh’s Messenger (ﷺ) said:

حق المسلم على المسلم خمس: رذالسلام، وعيداء المريض،
وأتباع الجنائز، وإجابة الدعوة، وتشmieت العاطس.

“A Muslim has five rights upon other Muslims: responding to his salām, answering his invitation (to

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1 Tashmīt is to say, “Yarhamuk Allāh — May Allāh have mercy on you,” to the one who sneezes and says, “Al-hamdu lillāh”.
2 Recorded by al-Bukhārī and Muslim.
food), making tashmīt when he sneezes, visiting him when he is sick, and following his janāzah when he dies.> ¹

Allāh’s Messenger (ﷺ) often performed both segments of this obligation during his blessed life. Abū Sa‘īd al-Khudrī (ﷺ) reported:

“When the Prophet (ﷺ) first came to al-Madīnah, we used to inform him when one of us approached death. He would attend and ask forgiveness for him. After he (the dying person) died, he would go with the janāzah until he is buried. This often detained the Prophet (ﷺ) for a long time. Fearing that this is being troubling for him, we decided not to inform him about anyone until he died, which would reduce his detention and trouble. That way, he attended, prayed janāzah, and either left or stayed until the burial. After some time, we thought that it would be kinder toward the Prophet (ﷺ) that, instead of his coming to us, we carry the janāzah to him to pray over it near his home (at the muṣallā). We did that, and this continued to be done until today.”²

Carrying the Janāzah

The Bier

The most frequent practice in our time is to transport the janāzah from the home to the graveyard in a closed coffin or casket. In some areas, it is further required to bury the body in the casket.

The caskets used by the non-Muslims are unnecessarily expensive and wasteful. They are made of bronze, steel, mahogany wood, pine wood, etc. And their interior is made of crepe, velvet, etc. The

¹ Recorded by al-Bukhārī, Muslim, and others. Some of the reports add one more right: “Providing advice to him”.
² Recorded by Ahmad, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janā’iz p. 87-88).
Muslims should avoid using any such caskets because of their clear imitation of the kuffār.

It is simpler and closer to the Sunnah to transport the shrouded body on an open bier or platform (Figure 7.1). The Muslims should attempt doing this, unless there is a legal requirement to the contrary.

**THE BEARERS**

The *janāzah* should be carried by a number of strong Muslim men (bearers) who have the ability to maintain a swift pace with the procession.

We do not find in the Sunnah an additional reward for bearing a *janāzah* over following it — except for the fact that a bearer would fulfill a needed communal obligation. Thus there is no need for the people to crowd around the bier, each one trying to touch it for even a few seconds.

Furthermore, there is no basis for the common practice of a person’s bearing the *janāzah* for ten steps, starting from a right corner, then successively rotating to each corner.

**HOW TO CARRY THE BODY**

During the procession, the body is carried lengthwise, on or above the shoulders. There is no provision in the Sunnah calling for having the deceased’s feet or head in the forward direction, even though the latter is the most common practice.
Wudu' for the Bearers

We cite again Abū Hurayrah’s (ﷺ) hadith that the Prophet (ﷺ) said:

«Let whoever washes a dead person take a bath; and let whoever bears him perform wudu.» ¹

As explained in our earlier discussion of this hadith, this command of Allah’s Messenger (ﷺ) should be taken as a mere recommendation, because of the saḥābah’s understanding.

Virtue and Rewards in Following a Janazah

Following the janazah is a greatly rewardable act of worship — provided that it is done with sincerity and without violations to the Sunnah (review Chapter 1). Some of its rewards and virtues are mentioned in what follows.

Reminding of the Hereafter

Abū Saīd al-Khudrî (ﷺ) reported that Allah’s Messenger (ﷺ) commanded:

«Visit the sick and follow funerals; that reminds you of the hereafter.» ²

Two Great Chunks

Abū Hurayrah (ﷺ) reported that Allah’s Messenger (ﷺ) said:

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¹ Recorded by Ahmad, Abū Dawūd, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janaiz 71).
² Recorded by Ahmad, Ibn Hibbān, and others. Verified to be hasan by al-Albānī (Ahkām ul-Janaiz p. 86-87).
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He who follows a Muslim’s janāzah, with īmān and iḥtisāb, from its house until the prayer is performed for it, gets a chunk (of rewards). And he who (also) follows it until its burial is completed, gets two chunks of rewards.

He was asked, “What are these two chunks?” And he replied, ‘They are like two great mountains.’ In another report he said, ‘Each chunk is like the mountain of Uhud.’ And in another report he said, ‘Each chunk is greater than the mountain of Uhud.’ And in still another report he said, ‘Each chunk is heavier in his scale than the mountain of Uhud.’

A Muslim who is anxious to acquire as much rewards as possible would have a great concern to know what each good act entails. Ibn ʿUmar (rā) used to pray over a janāzah and then leave. When he heard of Abū Hurayrah’s (rā) above hadith, he thought that he was exaggerating. He sent Khabbāb (rā) to ʿAʾishah (ra) to inquire from her about it. In the mean time, he took a handful of pebbles from the ground of the Masjid, and was turning them about in his hand, until his messenger came back saying, “She says, ‘Abū Hurayrah has spoken the truth!’ ” On hearing this, Ibn ʿUmar hit the ground with the pebbles and said (regretfully):

“Indeed, we have lost many chunks (of rewards).”

Abū Hurayrah (rā) heard of this incident and commented, “Indeed, neither market dealings nor palm planting digressed me from Allāh’s Messenger (安宁). I used to stay close to him (hoping) for a word that

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1 Recorded by al-Bukhārī, Muslim, and many others. There are similar reports from various companions such as Ubayy Bin Kaʾb, Thawbān, al-Barāʾ Bin ʿĀzib, Abū Saʿīd al-Khudrī, and others (Ahkām ul-Janāʾīz p. 88-90).
he would teach me and (being satisfied with) a bite of food that he would feed me.” Ibn ‘Umar later confessed to this by telling him, “O Abū Hurayrah! Among us, you spent the most time with Allāh’s Messenger (ﷺ), and are most knowledgeable of his ḥadīth.”

**AMONG THE QUALITIES LEADING TO JANNAH**

Abū Hurayrah reported that one day, Allāh’s Messenger (ﷺ) asked, «Who is fasting today?» Abū Bakr (⁴) responded, “I am!” He (⁴) asked, «Who among you has visited a sick person today?» Abū Bakr (⁴) responded, “I did!” He (⁴) asked, «Who among you has witnessed a janāzah today?» Abū Bakr (⁴) responded, “I did!” He (⁴) asked, «Who among you has fed a poor person today?» Abū Bakr (⁴) responded, “I did!” He (⁴) then said:

>ما أجتمعت هذه الخصال في رجل في يوم إلا دخل الجنة.

>Never would these acts be performed by one man in one day but he will enter Jannah.»

**Recommended Acts**

**HURRYING WITH THE JANĀZAH**

The people should walk with a janāzah at a quick pace short of running. Abū Hurayrah (⁴) reported that Allāh’s Messenger (ﷺ) said:

>أسرعوا بالجنازة، فإن تلك صلاحًا فخيرُ تقدمونها إليه.

>وإن تلك غير ذلك فشرّ تضعونه عن رقبكم.

>Hurry with a funeral. If it is for a good person, you bring it forward to its good destination; and if it is
other than that, you drop the evil (quickly) off your necks.> ¹

Abū Sa’īd al-Khudrī (¢) reported that Allāh’s Messenger (ﷺ) said:

إذا وُضعت الجنازة وأحتملها الرجال على أعناقهم، فإن كانت صالحة قالت: "قدموني، قدموني." وإن كانت غير صالحة قالت:

يا ويلها أين يذهبون بها! "يسمع صوتها كل شيء، إلا الإنسان، ولو سمعه لصعق.

<When a janāzah is prepared, and the men bear it over their necks, if it is good it says, “Move me forth, move me forth!” And if it is not good it says, “Woe be to it, where are they taking it?” Everything hears this except the human beings; and had they heard it they would be petrified.> ²

When he was close to death, Abū Hurayrah (¢) said:

“When I die, do not erect a tent over me, nor follow me with a burner (of incense). And hurry with my janāzah. Indeed, I heard Allāh’s Messenger (ﷺ) say:

إذا وضع الرجل الصالح على سريره قال: "قدموني، قدموني.

وإن كان غير صالح قال: "يا ويلها أين يذهبون بها!”

<When a good man is laid down on his bier, he says, ‘Move me forth, move me forth!’ And an evil man says, ‘Woe be to it, where are they taking it?’”> ³

1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by al-Bukhārī, an-Nasā‘ī, and others.
3 Recorded by Ahmad, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā‘iz p. 93).
‘Abd ur-Rahmān Bin Jawshan reported that he was walking in the *janāzah* of ‘Abd ur-Rahmān Bin Samurah. Ziyād ¹ and some of his servants were walking on their heels in front of the coffin and saying, “Slow down, slow down, may Allāh bless you!” Riding a mule, Abū Bakrah (ﷺ) charged at them with a whip saying:

“Let go! By Him Who has honored the face of Abū al-Qāsim ² (ﷺ), you would see us at the time of Allāh’s Messenger (ﷺ) almost running with the *janāzah.*” ³

An-Nawawī (ﷺ) said:

“The ‘ulamā’ agree that it is recommended to hurry with a *janāzah* — unless it is feared that hurrying may cause the body to fall apart …” ⁴

However, the Prophet’s (ﷺ) command means more than that: It is obligatory to hurry with a *janāzah*. Ibn ul-Qayyim (ﷺ) said:

“As for the people’s ant-walking with a *janāzah*, step by step, nowadays, it is a hateful *bid‘ah* conflicting with the Sunnah and imitating the People of the Book — the Jews.” ⁵

**WHERE TO WALK?**

A rider should always follow the *janāzah*, and a walker may walk wherever he wishes, provided that he is close to it. Al-Mughīrah Bin Shu‘bah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

الراكب يمشي خلف الجنازة، والماشي حيث شاء منها، خلفها

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¹ Ziyād Bin Abīh, one of the major commanders at the time of ‘Alī and Mu‘āwiyah.
² A kunyah (title) for the Prophet (ﷺ).
³ Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā‘iz* p. 94).
⁴ *Al-Majmū‘* 5:271.
⁵ *Zād ul-Ma‘ād.*
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«A rider rides behind a janāzah, a walker walks wherever he wishes: behind it, in front of it, to its right, or to its left — close to it. As for a fetus, the (janāzah) prayer may be performed for it, and duʿāʾ would be made that its parents be granted forgiveness and mercy (from Allāh).»

Anas Bin Mālik (ﷺ) reported:

“Allāh’s Messenger (ﷺ), Abū Bakr, and ‘Umar used to walk in front of a janāzah and behind it.”

However, it is preferable to walk behind the janāzah. This follows from the Prophet’s (ﷺ) command (cited earlier), «... And follow funerals ...» Furthermore, ‘Alī (ﷺ) said:

“The virtue of walking behind a janāzah as compared to walking in front of it is similar to the virtue of a man’s praying in jamā’ah as compared to praying individually.”

Even though this is mawqūf (a statement by a ṣahābī, ‘Alī in this case), it has the status of being reported from the Prophet (ﷺ), because one cannot say such things based on personal opinion.

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1 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by at-Tirmithī, ath-Ṭahābī, and al-Albānī (Ahkām ul-Janā’īz 95).
2 Recorded by Ibn Majah and at-Ṭahāwī. Verified to be authentic by al-Albānī (Ahkām ul-Janā’īz p. 95).
3 Recorded by Aḥmad, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā’īz p. 96).
Walk or Ride?

Even though it is permissible to ride, it is preferable to walk behind a *janāzah*. There are no reports of Allah’s Messenger (ﷺ) riding with a *janāzah*. Rather, Thawbān (RH) reported that once while the Prophet (ﷺ) was walking behind a *janāzah*, he was offered an animal to ride, but he declined it. After the burial, an animal was offered to him and he rode it. He was asked about that and he explained:

«إن الملائكة كانت تمشي، فلم أكن لأركب وهم يمشون، فلما ذهبوا ركبتُ.»

«Verily, the angels were walking. So I were not to ride while they walked. When they departed, I rode.»

We conclude from this that it is permissible to ride after the burial. Also, Jābir Bin Samurah (RA) reported that Allah’s Messenger (ﷺ) walked in the *janāzah* of Ibn ad-Daḥḍāḥ and prayed *janāzah* for him. When he departed (after the burial), a naked (unbridled) horse was brought for him, and a man held it for him to ride it. The horse started galloping, and the *ṣaḥābah* walked fast trying to catch up with him. One of them told the others that the Prophet (ﷺ) said:

«كم من عِدْدٍ دوَّاحٍ مَدِلىٰ في الجَنَّةِ لابن الدَّدَاحِ.»

«How many great and fruitful palm tree is leaning down (heavy with fruits) in *Jannah* for Ibn al-Daḥḍāḥ!»

The original occasion on which the Prophet (ﷺ) said this was that a man told him, “O Allah’s Messenger (ﷺ)! Such and such” has a

1 Recorded by Abū Dāwūd, al-Bayhaqī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Aḥkām ul-Janāiz* p. 97).
2 Recorded by Muslim, Abū Dāwūd, and others.
3 Some reports say that his name was Abū Lubābah, and that the other man was a needy orphan.
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palm tree (between our lands) that I need for pollinating my palms. Would you ask him to give it to me to maintain my palm garden with it?” He (ﷺ) told him to give it to him in exchange for a palm in Jannah, but he refused. Abū (or Ibn) ad-Dahdah went to him and said, “Sell me your palm tree for my garden.” Which he agreed to do. So he went to the Prophet (ﷺ) and told him, “O Allāh’s Messenger (ﷺ)! I have bought that palm in exchange for my garden, so give it to him (the first man).” And the Prophet (ﷺ) said the above several times.

Standing for the Janāzah?

Standing for a janāzah is of two forms:

a) The standing of a sitting person when it passes by him.

b) The standing of those who are following it when they reach the grave until it is laid on the ground next to it.

Both forms were obligatory at first, but were later abrogated by Allāh’s Messenger (ﷺ). The evidence for the abrogation is that ʿAlī (ﷺ) reported:

“Allāh’s Messenger (ﷺ) stood for the janāzahs, so we stood. Then (later) he sat, so we sat.”

And he (ﷺ) reported:

“At first, Allāh’s Messenger (ﷺ) would stand for a janāzah. Later on, he sat.”

And Saʿd Bin Muʿāth reported that he stood for a janāzah for the tribe of Salamah. Nāfiʿ Bin Jubayr told him, “Sit down, I will surely give you some manifest information in this regard.” Then he told him

1 Recorded by Muslim, Ahmād, and others.
2 Recorded by Mālik and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janāʾiz p. 100).
that Mas'ūd Bin al-Ḥakam az-Zuraqī heard ‘Alī Bin Abī Ṭālib (⋕) in the middle of al-Kūfah saying:

“At first, Allāh’s Messenger (⋕) commanded us to stand for a janāzah (until it is set down). Later on, he sat and commanded us to sit.”

Al-Bayhaqī cited the same report, with a different wording for ‘Alī’s (⋕) statement:

“Allāh’s Messenger (⋕) stood for the janāzahs until they were set down, so the people stood with him. Later on, he sat and commanded them to sit.”

Prohibited and Disapproved Acts

Along the janāzah’s trip to its final destination, people must avoid all actions or practices conflicting with the Sharī‘. As much as possible, they should also try to avoid acts that are disapproved in the Sharī‘.

Wailing and Fire

It is prohibited to accompany a janāzah with loud voices, sounds, or music. It is also prohibited to accompany it with burning torches or incense. Abū Hurayrah (⋕) reported that Allāh’s Messenger (⋕) said:

“لا تَسْبِعُ الجنازة بصوت ولا نار.”

“A janāzah may not be followed with (wailing) sounds or fire.”

3 Recorded by Abū Dāwūd and Ahmad. Verified to be ḥasan by al-Albānī (Ahkām ul-Janā’iz p. 91).
Ibn ‘Umar (ﷺ) reported:

“Allah’s Messenger (ﷺ) prohibited following a janāzah that is accompanied by a wailer.” ¹

Abū Burdah ( türlü) reported that when Abū Mūsā (ﷺ) was at the verge of death he said:

“When you take my janāzah, walk fast, do not follow me with an incense burner, do not put in my grave anything that would separate me from the earth, and do not build anything over my grave. Also, be my witnesses that I disown anyone who shaves, wails, or tears up her clothes.”

He was asked, “Did you hear anything in this regard?” He replied, “Yes, I heard it from Allah’s Messenger (ﷺ).” ²

‘Amr Bin al-‘Āṣ commanded:

“When I die, let no lamentor or fire accompany me.” ³

And Abū Hurayrah (ﷺ) commanded:

“When I die, do not erect a tent over me, nor follow me with a burner (of incense).” ⁴

Other Sounds

All other sounds are prohibited with the janāzah procession. This includes:

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¹ Recorded by Ibn Majah and Ahmad. Verified to be ḥasan by al-Albānī (Aḥkām ul-Janaiz p. 91).
² Recorded by Ahmad and al-Bayhaqi. Verified to be ḥasan by al-Albānī (Aḥkām ul-Janaiz p. 17-18).
³ Recorded by Muslim and Ahmad.
⁴ Recorded by Ahmad and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 92).
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Funerals

a) Playing funeral music, especially for the death of state or army figures — as is done in some Muslim countries in imitation of the *kuffār*. This is indeed a great act of disobedience to Allāh (ﷻ), and disrespect to both the dead and the living.

b) Raising the voice with *thikr* while following the *janāzah*. This is a *bid'ah*, as reported by Qays Bin ʿUbād:

“The Prophet’s (ﷺ) companions hated raising the voices while following the funeral.”

This action also is an imitation to the Christians who accompany their funerals with long and sad recitation of verses from their gospels.

c) Raising the voice with recitation of the Qur’ān, often using loudspeakers in the streets and over minarets.

An-Nawawī (笺) said:

“Know well that the correct and acceptable approach is that which was followed by the *salaf* ( }): to walk silently with a *janāzah*. The voices may not be raised even with reciting Qur’ān or making *thikr*. The wisdom behind that is obvious: it allows one’s thoughts to be composed, and enables him to ponder over matters related to the *janāzah*, which is required in that situation. This is the truth, so do not be misled by the numerous people who deviate from it, as Abū ʿAlī al-Fuḍayl Bin ʿIyāḍ (笺) said:

ʿAdhere to the ways of guidance, and do not be beguiled by the small number of people on them; and beware of the ways of misguidance, and do not be

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1 Recorded by Al-Bayhaqī and others. Verified to be authentic by al-Albānī (Aḥkām *ul-Janāiz* p. 92).
beguiled by the large number of people falling to destruction.’

Some reports in this meaning have been related to us in Sunan ul-Bayhaqī. As for the ignorant peoples’ actions in Damascus and elsewhere: reciting Qur’ān over a janāzah, extending the voice, and changing the way it should be recited, it is all unanimously prohibited. I have explained its ugliness and grave prohibition, as well as the great crime of those who do not prevent it despite their ability to do so, in my book, ‘The Etiquette of Recitation.’ Verily, from Allāh we seek help.” ¹

**Women Walking with the Janāzah?**

It is not recommended for a woman to follow a janāzah. Umm ‘Aṭiyyah (ου) reported:

“Allāh’s Messenger (ﷺ) prohibited us (women) from following the janāzahs, but did not enforce that on us.” ²

**Transporting the Janāzah in a Car?**

As much as possible, the Muslims should avoid transporting a janāzah to the graveyard in a hearse or casket coach, as well as following it in cars. The reasons for this are the following:

a) It is a practice of the disbelievers, and it is not permissible to imitate them in their practices of worship, customs, or appearance.

b) It is a bid'ah in an act of worship, and conflicts with the practical Sunnah of the Prophet (ﷺ).

¹ *Al-Athkär* p. 203.
² Recorded by al-Bukhārī, Muslim, and others.
c) It loses the purpose behind carrying and following a janāzah, which is to remind of the hereafter, as was clearly stated by Allāh’s Messenger (ﷺ).

There is no doubt that carrying a janāzah over the shoulders, and letting other people see it, serves the purpose of reminding much better than the other way. What led the disbelievers to introducing those artificial methods is their fear of death and everything that reminds of it, because of their disbelief in the hereafter.

d) It is an important means of reducing the numbers of people who follow a janāzah.

e) It conflicts with the Islāmic approach of simplicity and avoidance of artificial matters and formalities, especially in such a serious matter as death.

Sometimes, a janāzah is carried in a car for practical reasons — because of the distance to the graveyard, especially in the West where the Muslim graveyards are few — often tens or hundreds of miles away from the location of death. In such cases, it is permissible to transport it and follow it in motor vehicles, but this should not be exceeded beyond what is necessary.

**Transporting the JANĀZAH IN A CLOSED COFFIN**

Much of the discussion of the previous section applies to carrying a janāzah in a closed coffin, which is often made of expensive, polished, and decorated wood. As explained earlier in this chapter, the Muslims should be able to see a shrouded body and realize that one day they will be in a similar state.

However, the coffin may be necessary in some cases where the body is in an advanced decay state, where it could transmit fatal diseases to the surroundings, or where a coffin is enforced by law.
Question/Answer Summary

The main elements relating to carrying and following a *janāzah* are outlined in the following question/answer summary.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the ruling of walking with a <em>janāzah</em>?</td>
<td>It is a communal obligation, and is recommended for every man.</td>
</tr>
<tr>
<td>What does one who walks with a <em>janāzah</em> get?</td>
<td>Two chunks (<em>qīrāṭ</em>)s of rewards, each one larger than a mountain.</td>
</tr>
<tr>
<td>What is women’s ruling for walking with a <em>janāzah</em>?</td>
<td>It is disapproved (but not prohibited).</td>
</tr>
<tr>
<td>Is it better to walk slow or fast with a <em>janāzah</em>?</td>
<td>It is recommended to walk at a quick pace.</td>
</tr>
<tr>
<td>Where should one walk relative to the <em>janāzah</em>?</td>
<td>At any side, not too far. Walking behind is better than ahead.</td>
</tr>
<tr>
<td>Is it better to ride or walk?</td>
<td>Walking is better. A rider should be behind the <em>janāzah</em>.</td>
</tr>
<tr>
<td>What is the ruling of standing for a <em>janāzah</em>?</td>
<td>At first, it was required. But that ruling was later abrogated.</td>
</tr>
<tr>
<td>Should one who carried a <em>janāzah</em> perform <em>wudu</em>?</td>
<td>This is recommended but not obligatory.</td>
</tr>
<tr>
<td>What things may not accompany a <em>janāzah</em>?</td>
<td>Incense burners and wailing.</td>
</tr>
</tbody>
</table>

Miscellaneous Innovations

The following are some of the common innovations relating to walking with a *janāzah*.

1. Adorning the *janāzah*. 

2. Walking slowly to the graveyard.

3. Raising the voices with *thikr*, *Qur'ānic* recitation, or poetry, and prompting the people to seek forgiveness or recite *al-Fātiḥah* for the deceased.

4. Putting a turban, Turkish hat, crown, or other form of head-covers over the coffin to indicate the deceased’s gender.

5. Preceding the *janāzah* with flags, flowers, wreaths, or the deceased’s picture.

6. Slaughtering sheep at the doorstep after the *janāzah* leaves the house, believing that it protects from more deaths.

7. Preceding the funeral with food to be distributed after the burial.

8. Believing that a good person’s body feels light and moves fast.

9. Giving alms and offering juice to those walking with the *janāzah*.

10. Carrying the *janāzah* for ten steps from each of the four corners.

13. Crowding over the bier.

14. Talking about worldly affairs while following the *janāzah*.

16. Praising the deceased and lamenting over him.

17. Carrying the *janāzah* in a car.
Ruling

Praying *janāzah* for a dead Muslim is an obligation upon the Muslim community (*fard kifayah*). The Prophet (ﷺ) performed it consistently, and commanded his companions to perform it on various occasions.

The *janāzah* prayer must be performed for every deceased Muslim, even if he was sinful or had committed innovations — provided that his deviation did not unequivocally take him out of the realm of Islām.

Zayd Bin Khālid al-Juhānī (5e>) reported that one of the Prophet’s (ﷺ) companions died on the day of Khaybar 1. When the Prophet (ﷺ) was informed of his death, he said, "صلوا على صاحبكم" 2  

"Pray *janāzah* for your companion." Upon hearing this, the people’s faces changed 2. In explanation, he (ﷺ) said:

«إن صاحبكم غل في سبيل الله.»

"Your companion has illegally taken some of the booty (from Khaybar).»

They searched his belongings and found some beads of the Jews’ that were not worth even two *dirhams*! 3

---

1 A town to the north of al-Madīnah that was agriculturally rich, and was under control of the Jews before *Islām*. It fell to the hands of Muslims on 8 H.

2 Since the Prophet (ﷺ) did not want to pray for him, the people understood that he must have committed a serious sin.

3 Recorded by Mālik, Ahmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’iz* 103).
Exceptions to the Ruling

There are cases where performing the *janāzah* prayer is voluntary (children and martyrs) or totally impermissible (disbelievers).

**A Child Dying before Puberty**

It is not obligatory to pray *janāzah* for the children who die before attaining puberty. The Prophet (ﷺ) did not pray *janāzah* for his son Ibrāhīm. Ā‘ishah (RA) reported:

"Ibrāhīm, the son of the Prophet (ﷺ), died when he was eighteen months old; and Allāh’s Messenger (ﷺ) did not pray (janāzah) for him." ¹

In regard to other reports mentioning that the Prophet (ﷺ) prayed for his son, al-Albānī says:

"None of that is confirmed from him (ﷺ). Even though those reports have independent *isnāds*, they are all extremely weak, as is discussed in detail in *Naṣb ur-Rāyah* (2:279-280). Aḥmad ( décorum ) reported from Anas (RA), with an authentic chain, that he was asked if Allāh’s Messenger (ﷺ) prayed *janāzah* for his son Ibrāhīm, and he replied, ‘I do not know.’ Had he prayed, it would not have been unknown to Anas who served him for ten years.” ²

But even though it is not obligatory, it is permissible to pray *janāzah* for a child, including a miscarried fetus, as in the *hadīth* fully cited in the previous chapter from al-Mughīrah Bin Shu‘bah (RA) that the Prophet (ﷺ) said:

«...والسقط فَيُصْلِى عَلَيْهِ، وَيُدْعَى لَوَالِدِيهِ بِالْمَغْفِرَةَ وَالرَّحْمَةٍ.»

¹ Recorded by Aḥmad and Abū Dāwūd. Verified to be *ḥasan* by Ibn Ḥajar and al-Albānī (*Aḥkām ul-Janā’iz* 104).
² *Aḥkām ul-Janā’iz* 104.
As for a fetus, the (janazah) prayer may be performed for it, and du'a would be made that its parents be granted forgiveness and mercy.> ¹

‘A’ishah (无线电) reported that a (dead) boy from al-Anṣār was brought before Allāh’s Messenger (无线电), and he prayed janazah for him. She said, “Glad tidings for this boy: (he will be) one of the birds of Jannah! He never did wrong, nor did he reach the age of doing it!” The Messenger (无线电) replied:

«أوَ غيْرِ ذَلِكَ بَابَ عَائِشَةٌ؟ خُلِقَ اللَّهُ عزْ و جلَّ الَّجَنَّةَ. و خَلَقَ لَهَا أُهْلًا.»

و خَلَقُهُمْ فِي أَصْلَابٍ آبَائِهِمْ. و خَلَقَ النَّارَ. و خَلَقَ لَهَا أُهْلًا. و خَلَقُهُمْ فِي أَصْلَابٍ آبَائِهِمْ.»

«Shouldn’t you say something else ‘A’ishah? Allāh (无线电) created Jannah, created its dwellers, and formed them in the back-bones of their fathers. He also created the Fire, created its dwellers, and formed them in the back-bones of their fathers.» ²

As for the reason that Allāh’s Messenger (无线电) admonished ‘A’ishah (无线电), an-Nawawī (无线电) said:

“There is a consensus among all of the worthy scholars of Islām that the Muslims’ children who die will be in Jannah. The interpretation of this ḥadīth is that he prevented her from making a hasty judgment without an evidence, or that he possibly said that before he knew that the Muslims’ children will be in Jannah.” ³

And as-Sindī commented on this ḥadīth:

¹ Recorded by Ahmad and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janāʾīz 73).
² Recorded by Muslim and others.
³ Sharḥu Ṣaḥīh Muslim.
“He admonished her for affirming that a specific child will enter Jannah, because the truth of its parent’s īmān is a matter of ghayb known only to Allāh (ﷻ️).”

**AN EARLY FETUS**

*Janāzah* prayer may be performed for a miscarried fetus only if the soul had been blown into it, which occurs after completing four months. The prayer should not be performed prior to that, because it does not count as a dead person.

Ibn Mas‘ūd (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

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إن خلق أحدكم يجمع في بطن أمه أربعين يوما نطفه، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يبعث إليه ملكاً، فينفع فيه الروح، ويؤمر بأربع كلمات: كتب رزقه وأجله وعمله وشقي أم سعيد. 
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“The creation of each one of you is brought together in his mother’s womb for forty days as a seed, then as a clot of blood for a similar period, then as a morsel of flesh for a similar period. Allāh then sends an angel who blows the soul into it, and he is commanded to write down four things: its (future) sustenance, life-span, deeds, and whether it will be miserable or happy.”

Some scholars hold the opinion that the *janāzah* prayer may only be performed for a miscarried fetus that was dropped alive. They base their opinion on a *ḥadīth*, “When a fetus is dropped alive, prayer may be performed for it, and it inherits.” However, this *ḥadīth* is weak.

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1 Recorded by al-Bukhārī and Muslim.
2 *Ahkām ul-Janaiz* 106. Al-Albānī indicates that this *ḥadīth* is authentic without the statement about the prayer (*Irwā’ ul-Ghait* no. 1704).
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Martyrs

It is not required to pray janāzah for shahīds. The Prophet (ﷺ) did not pray janāzah for most of the shahīds of Uhud (i.e., immediately after the battle — see below). Anas (ﷺ) reported:

“The shahīds of Uhud were not washed, were buried in their blood, and janāzah prayer was not performed for them — except for Ḥamzah.”

1

But it is permissible to pray janāzah for them, as in the above hadith, and the hadith of Shaddad Bin al-Hād (ﷺ), fully cited earlier (p. 122), regarding the bedouin who died as a shahīd:

“...The Prophet (ﷺ) then shrouded him in his own cloak, brought him forth, and prayed janāzah for him.”

2

Also, Allāh’s Messenger (ﷺ) did pray for some of the shahīds of Uhud while he prayed for Ḥamzah. ‘Abdullāh Bin az-Zubayr (ﷺ) reported that on the day of Uhud, Allāh’s Messenger (ﷺ) commanded that Ḥamzah be covered with a cloak, then he prayed janāzah for him, making nine takbīrs. Then other Muslim shahīds were brought and lined up, and he (ﷺ) prayed for them and for him (again) with them.

3

Furthermore, ‘Uqba Bin ‘Amir al-Juhani (SA) reported that the Prophet (ﷺ) went out one day and prayed a normal janāzah prayer for the shahīds of Uhud. That was eight years after the battle — as if he was saying his farewells to the dead and the living. When he came back (to the Masjid), he mounted the minbar, praised and glorified Allāh, then said:

1 Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be hasan by al-Albānī (Aḥkām ul-Janā’īz 73-74).
2 Recorded by an-Nasā‘ī, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janā’īz 80-81).
3 Recorded by at-Ṭahāwī (ma‘ānī al-Āthār 1:290), and it has many supporting reports. Verified to be authentic by al-Albānī (Aḥkām ul-Janā’īz p. 106).
I am preceding you (to death) and am a witness over you. Our meeting will be at the Ḥawḍ. By Allāh, I can see my Ḥawḍ right now. Verily, its width is like the distance from Aylah to al-Juhfah. Indeed, I have been offered the keys to the earth’s treasures (but have declined taking them).

By Allāh, I am not afraid that you may commit shirk after me, but I fear for you the worldly life — that you compete and fight over it, thereby getting destroyed like those before you were destroyed.

‘Uqbah said, “This was the last time I saw Allāh’s Messenger (ﷺ).”

With these reports indicating that the Prophet (ﷺ) prayed janāzah for some of the shahīds, we conclude that it is a recommended act of worship whenever possible. However, we cannot deduce that it is obligatory, because large numbers of the saḥābah were martyred in Badr and other battles, and there are no reports that he (ﷺ) prayed for them — Had he done it, it would have been reported. Ibn ul-Qayyim (ṣ) says:

“The correct opinion in regard to this issue is that one has the option of praying janāzah for them or not, because there are reports supporting both actions.”

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1 The Prophet’s (ﷺ) spring from which the believers will quench their thirst on Judgment Day.
2 A seaport on the red sea in northern Arabia and southern Jordan.
3 A town about 100 miles to the north of Makkah.
4 Recorded by al-Bukhārī, Muslim, Ahmad, and others.
5 Ṭahhīb us-Sunan 4:295.
Praying Janazah for the Sinful

Sinful Muslims

As stated earlier, the janazah prayer must be offered even for a fajir, such as one who did not pray, did not pay zakāh, was an alcohol addict, used to commit zinā, and so on. However, those who are respected for their knowledge and piety in the community should attempt not to attend, as a form of punishment and reprimand for people like him. This was the practice of the Prophet (ﷺ), as in the hadith of Zayd Bin Khālid (in the beginning of this chapter) regarding the man who stole from the booty.

Also, Abū Qatadah (ﷺ) reported that when Allāh’s Messenger (ﷺ) was invited to pray janazah he would inquire about the deceased. If he is praised as having been good, he would stand and pray for him. But if he is described as having been otherwise, he would tell his family, «You take care of him.» And he would not pray for him. 2

And Jābir Bin Samurah (ﷺ) reported that a man fell ill, and his family wailed over him. His neighbor came to Allāh’s Messenger (ﷺ) and told him that he died. The Prophet (ﷺ) asked him, «How did you know?» The man replied, “I saw him.” He (ﷺ) said, «He did not die.» So he went back and heard the wailing again. His wife said, “Go to Allāh’s Messenger and tell him (about the wailing).” The man said, “May Allāh curse him.” 3 Then he went to his neighbor’s house and found that he had cut his throat with a knife. He went to the Prophet (ﷺ) and told him that he died. He again asked him, «How did you know?» He replied, “I saw him cutting his throat with a blade that he had with him.” He (ﷺ) asked, «أنت رآيته؟» «You saw him do that?» He said, “Yes.” The Prophet (ﷺ) said:

"إذا لا أصلح عليه."

<Then I will not pray janazah for him.> 4

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1 A corrupt person or sinner who had been indulged in disobedience and transgression.
2 Recorded by Ahmad and al-Ḥākim. Verified to be authentic by al-Albānī (Aḥkām ul-Janāʾiz p. 109).
3 Because he encouraged his household to wail over him, even before he died.
4 Recorded by Muslim, Abū Dāwūd, and others.
At-Tirmīthī said:

“This is a good hadīth. The people of knowledge have differed about this; some of them say that the Muslims should pray for everyone who faces the Qiblāh in prayer, and for the one who commits suicide. This is the opinion of Suฟān at-Thawrī and Isḥāq. Aḥmad said, ‘The imām should not pray for the one who commits suicide, but other people than the imām should.’” ¹

Ibn Taymiyyah said:

“If someone refuses to pray janāzah for one of those (a killer, robber, and one deep in debt), as a warning for those like him from doing similar acts — this is good. And if one refuses to do that in public, but makes supplication for him in secret, thereby fulfilling both interests — this is even better.” ²

Those Who Have Repented

The janāzah prayer must be performed for an adulterer who dies because of establishing the hadd ³ upon him.

‘Imrān Bin Ḥuṣayn (¶) reported that a woman from the tribe of Juhaynah came to the Prophet (¶) while pregnant from zinā. She said, “O Prophet of Allah, I deserve punishment, so give it to me.” The Prophet (¶) summoned her wali (guardian) and instructed him, «أحسن إليها، فإذا وضعت فأثني بها.» <Be good to her. When she delivers, bring her to me.> The wali did that, and the Prophet (¶) commanded her to tie her clothes around herself. She was then stoned (to death), and then he prayed janāzah for her. ‘Umar (¶) said to him, “Do you pray for her, O Allah’s Prophet, after she committed zinā?” He (¶) replied:

¹ Sunan ut-Tirmīthī.
² Al-Ikhtiyārāt p. 52.
³ Prescribed physical punishment executed by the Islamic state. In the case of adultery, the hadd is to stone a willing married participant to death.
The Janāzah Prayer

She has repented; and her repentance is such that, were it to be divided among seventy of the people of al-Madīnah, it would encompass them. Do you know of any better repentance than that she gave herself to Allāh? ¹

THOSE WHO DIE WHILE IN DEBT

The janāzah prayer must be performed for those who die in debt, not leaving enough money to pay off their debts.

At first, the Prophet (ﷺ) did not pray janāzah for such people (but commanded others to do), as is indicated in the reports that were cited earlier ².

Similarly, Salamah Bin al-Akwa’ (ﷺ) reported that he and other companions were sitting with the Prophet (ﷺ) when a janāzah was brought before him, and he was requested to pray for it. He asked, «Does he have a debt?» He was told, “No.” He asked, «Did he leave anything?» He was told, “No.” So he prayed for him. Another janāzah was brought before him, and he was requested to pray for it. He asked, «Has he left a debt?» He was told, “No.” He asked, «Did he leave anything?» He was told, “Yes.” He asked, «Did he leave anything?» He was told, “Three dinārs.” He pointed with his fingers, indicating three burns in the fire, and then prayed for him. A third janāzah was brought before him, and he was requested to pray for it. He asked, «Does he have a debt?» He was told, “Yes, three dinārs.” He asked, «Did he leave anything?» He was told, “No.” He (refused praying for him and) said, «Pray for your companion.» A man of the Anṣār called Abū Qatādah said, “Pray for him Allāh’s Messenger, and I will pay off his debt.” So he prayed for him. ³

¹ Recorded by Muslim and others.
² See the section on “Paying off the Debts”, p. 27.
³ Recorded by al-Bukhārī and Āḥmad. The last part of this hadith concerning the third janāzah was also recorded by an-Nasā’ī, and was also recorded by Āḥmad and
Later on, however, the Prophet (ﷺ) prayed for those who could not fulfill their debts. Jābir ( الشمالى) reported a similar incident to the above, adding that after Allāh (ﷻ) granted wealth and power to His Messenger (ﷺ), he said:

أنا أولى بكل مؤمن من نفسه، فمن ترك ديونًا فعلي قضاوه.

ومن ترك مالًا فلورثته.

I have more claim over each believer than he has on himself. Whoever leaves behind a debt, I will fulfill it. And whoever leaves behind a wealth, it is for his inheritors.1

Similarly, Abū Hurayrah ( 있어서) reported that when an indebted deceased was brought before Allāh’s Messenger (ﷺ), he would ask, هل ترك لدينه من فضائ؟)<Did he leave money to cover his debt?> If the answer was, “Yes,” he would pray for him, otherwise he would not, and would say, صلوا على صحابكم. «Pray for your companion.» But after Allāh granted him the victories, he said:

أنا أولى بالمؤمنين من أنفسهم في الدنيا والآخرة. أقرؤا إن شئتم:

أنت أولى بالمؤمنين من أنفسهم.» الأحزاب 6

فمن تؤتّم وعليه دين ولم يترك وفاء فعلي قضاوه، ومن ترك مالًا فلورثته.

I have more right to the believers than their own selves. Recite if you wish, «The Prophet has more claim over the believers than themselves.»2 Thus, whoever dies leaving behind a debt, without enough money to fulfill it, I will fulfill it. And whoever leaves behind a wealth, it is for his inheritors.3

1 Recorded by Abū Dāwūd and an-Nasā’ī. A similar report from Jābir was cited earlier (See the section on “Paying off the Debts”, p. 27.).
2 Al-Ahzāb 33:6.
3 Recorded by al-Bukhārī, Muslim, and others.
Aṭ-Ṭayālīsī (ﷺ) commented on this ḥadīth:

“This abrogated other ḥadīths regarding the indebted.” ¹

Similarly, anyone after the Prophet (ﷺ) who is in charge of the Islamic state should pay off the debts of the deceased Muslims who did not leave enough money to cover them. Note, however, that this does not relieve the deceased from punishment in the grave or on Judgment Day unless he had a genuine intention and had made serious attempts to pay off his debts (see our earlier discussion p. 27).

Non-Muslims

As is indicated in the following ḥadīths, it is prohibited to pray and seek forgiveness for the disbelievers and hypocrites ². An-Nawawī said:

“Praying for a kāfir and asking forgiveness for him is prohibited by the explicit text of the Qurān and the consensus (of the ‘ulamā’).” ³

Hypocrites

‘Umar (ﷺ) reported that when ‘Abdullāh Bin Ubayy Bin Salūl ⁴ died, Allāh’s Messenger (ﷺ) was requested to pray for him. When he stood to pray, he (‘Umar) jumped to him, stood against his chest, held his clothes, and said, “O Allāh’s Messenger! Why do you want to pray over Allāh’s enemy Ibn Ubayy Bin Salūl? Did he not say such and

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¹ Musnad aṭ-Ṭayālīsī.
² When the revelation was coming to Allāh’s Messenger (ﷺ), he was able to distinguish between true believers and hypocrites. Yet, he did not openly label most of the hypocrites, but kept that a secret from most of his companions. The reason for this is that hypocrisy is an issue of the heart only known to Allāh — unless a hypocrite elects to expose himself. Because of this, the ruling discussed in this section may only be applied to those labeled as “hypocrites” by the knowledgeable and trusted ‘ulamā’ of the Muslim ummah.
³ Al-Majmū’a 5:144,258.
⁴ He was the head of the hypocrites, and his actions against Islām are well documented in Allāh’s Book and the Sunnah.
Funerals

such on such and such a day? ¹ He is a hypocrite. Did Allāh not forbid you from praying for the hypocrites by saying:

«Ask forgiveness for them, or do not ask forgiveness for them! If you should ask forgiveness for them seventy times — never will Allāh forgive them.» ²

Allāh’s Messenger (ﷺ) smiled and said, «Let me go, O ‘Umar!» And when he insisted, he told him:

«I have been given a choice, and I chose. Should I know that if I increase over seventy he would be forgiven, I would surely increase.»

So Allāh’s Messenger (ﷺ) prayed for him with the sahābah, and remained with the janāzah until the burial was completed. Shortly after that, Allāh (ﷻ) revealed:

«And do not ever pray over any of them who has died, nor stand at his grave. Indeed, they disbelieved in Allāh and His Messenger and died as defiantly disobedient people.» ³

¹ Like saying, “Do not spend money on anyone who is with Allāh’s Messenger,” or, “The one of honor in al-Madīnah (meaning himself) will drive out the degraded one (meaning Allāh’s Messenger (ﷺ)).”

² At-Tawbah 9:80.

³ At-Tawbah 9:84.
‘Umar ( rulings) concluded:

“As after that, Allah’s Messenger (H) never prayed over a hypocrite, nor stood at his grave — until Allah took his life. Afterwards, I continued to be amazed at my boldness in front of Allah’s Messenger (H) on that day. Indeed, Allah and His Messenger know better.” 1

Al-Hāfiz Ibn Ḥajar commented on this:

“Umar only declared him (Ibn Salūl) a hypocrite because of what he had known of his situation. Allah’s Messenger (H) did not go by ‘Umar’s words because he wanted to deal with him (Ibn Salūl) according to his outwardly declaration of Islam, with whatever rulings following from that. He also wanted to honor his son, who was clearly righteous; and he wanted to bring close the hearts of his people and prevent any harm that may result (had he dealt with him differently).

At first, the Prophet (H) used to endure the harm of the pagans and forgive and pardon them, but was later commanded to fight against them. At that time, he continued to forgive and pardon anyone who declared Islam, even if his reality contradicted that — for the purpose of bringing the hearts toward him, and in order not to scare away some people who might say, ‘Muḥammad is killing his companions.’

After conquering Makkah, the pagans embraced Islam, and the disbelievers became scarce and degraded. At that time, he (H) commanded (his followers) to be open in attacking the hypocrites and forcing them to abide by the bitter truth (to them).” 2

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1 Recorded by al-Bukhārī, Muslim, and others from ‘Umar and his son ‘Abdullāh.
2 Faṭḥ ul-Bārī 8:270.
Disbelievers

Al-Musayyib Bin Ḥazn (ﷺ) reported that when Abū Ṭalib approached death, Allāh’s Messenger (ﷺ) visited him. He found in his presence Abū Jahl and ‘Abdullāh Bin Abī Umayyah Bin al-Mughīrah. Allāh’s Messenger (ﷺ) said to him:

يا عمّ! إنك أعظم الناس عليّ حقاً، وأحسنتهم عندي ياذاً،
ولَأَنت أعظم عليّ حقاً من والدي، فقل “لا إله إلا الله”.
كلمة أشهد لك بها عند الله.

<My uncle! Of all people, you have the most right upon me, and the greatest favors. Verily, you have more right upon me than my parents. Say “Lā ilāha illa ‘Llāh,” a statement for which I will testify on your behalf before Allāh.>

Abū Jahl and ‘Abdullāh Bin Abī Umayyah interjected, “O Abū Ṭalib! Would you give up the creed of ‘Abd ul-Muṭṭalib?” So Allāh’s Messenger (ﷺ) continued to propose the Shahādah to him, and they continued to say that to him, until his last words were that he is upon the creed of ‘Abd ul-Muṭṭalib, and he refused to say it. He also said to Allāh’s Messenger (ﷺ), “If it were not that the Quraysh would condemn me, saying that I only said it because of my fear (of death), I would have satisfied your eyes with it (by saying it).” So Allāh’s Messenger (ﷺ) said:

أَمَا وَاللَّهِ لَأَسْتَغْفِرْنَ لِكَ ما لم أَنَّهَا عَنْكَ.

<Verily, by Allāh, I will ask Allāh to forgive you if I am not forbidden from that.>

So the Muslims started seeking forgiveness for their relatives who died as pagans. Then Allāh (ﷻ) revealed:
It is not (permissible) for the Prophet and those who have believed to ask forgiveness for the pagans, even if they were relatives, after it has become clear to them that they are dwellers of the Hellfire.»

Also, Allâh revealed to His Messenger in regard to Abû Talib:

Verily, you cannot guide whom you like, but Allâh guides whom He wills — He knows best those who are guided.»

`Alî (the Prophet's cousin) reported that he heard a man asking Allâh's forgiveness for his pagan parents. He asked him, "You seek forgiveness for your parents who were pagans?" He replied, " Didn't Ibrahim seek forgiveness for his father who was a pagan?" So Allâh revealed:

"It is not (permissible) for the Prophet and those who have believed to ask forgiveness for the pagans, even if they were relatives, after it has become clear to them that they are dwellers of the Hellfire. And

1 At-Tawbah 9:113.
2 Al-Qaṣaṣ 28:56.
3 This hadith, recorded by al-Bukhârî, Muslim, and others, is a combined narration from al-Musayyib, Abû Hurayrah and Jâbir (Aḥkâm ul-Janâız p. 122-123).
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Ibrahim’s asking for his father’s forgiveness was only because of a promise that he had made to him. But when it became apparent to him that he was an enemy of Allah, he disowned him. Indeed, Ibrahim was compassionate (toward Allah) and patient.» 1, 2

Ibrahim’s supplications in which he asked Allah to forgive his father is mentioned near the end of surat Ibrahim (14:41), which appears to have taken place when he was in Makkah, after his father’s death. Thus, it seems that he only knew (through the revelation) that his father was an enemy of Allah after his death. This is confirmed by Ibn ‘Abbās (ﷺ):

“Ibrahim continued to seek forgiveness for his father until he died. When he (the father) died, it became apparent to him that he was an enemy of Allah, and he stopped seeking forgiveness for him.” 3

This shows the great error of many Muslims in our time who seek Allah’s forgiveness and mercy for some of the disbelievers, such as political figures, singers, dancers, and various art and literature figures!

Janāzah Prayer in Absentia

If someone dies in a land where there are no Muslims to pray janāzah over him, some Muslims may perform it for him in another land as ṣalāt ul-ghā’ib (prayer for an absent person).

Abū Hurayrah, Jābir Bin ‘Abdillāh, and other companions (ﷺ) reported that Allah’s Messenger (ﷺ) announced to the people at al-Madīnah the death of Aṣḥumah an-Najāšī, the ruler of al-Ḥabashah 4, on the same day that he died. He said:

1 At-Tawbah 9:113-114.
3 Recorded by Ibn Abī Ḥātim. Verified to be authentic by as-Suyūṭī (al-Fatāwā 2:419).
4 Abyssinia.
A brother of yours in another land — a righteous servant of Allâh, has died today. So rise to pray for him, and seek Allâh’s forgiveness for your brother.

They asked him, “Who is he?” He replied, «An-Najâshî.» He led them to the musâllâ where he formed them into two rows behind him. They stood and prayed as though the janâzah was right in front of them. Allâh’s Messenger (ﷺ) led the prayer, making four takbîrs. ¹

This clearly indicates that an-Najâshî was a Muslim, and is further confirmed by his own words as reported by Abû Mûsâ al-Ash’ârî (ﷺ):

“Allâh’s Messenger (ﷺ) commanded us to go to the land of an-Najâshî … An-Najâshî said, ‘I testify that he (Muḥammad) is Allâh’s Messenger, and he is the one of whom Isâ Bin Maryam had prophesied. Had it not been for my commitment as king, I would go to him until I carry his shoes.’ ” ²

Commenting on this, Ibn ul-Qâyyim (ﷺ) said:

“It was not part of the Prophet’s (ﷺ) guidance and Sunnah to pray (janâzah) for everyone who died afar. Large numbers of Muslims died afar, but he (ﷺ) did not pray janâzah for them. On the other hand, it is authentically reported that he prayed janâzah for an-Najâshî. Three opinions resulted from this:

1. This urges and permits the Muslim ummah to pray janâzah for everyone who dies afar. This is the opinion of ash-Shâfi’î and Ahmad.

¹ This a collective narration recorded by al-Bukhârî, Muslim, and many others (Aḥkâm ul-Janâ’îz p. 116-117).
2. This is a special case only applicable to him (ﷺ), and to no one else. This is the opinion of Abū Ḥanīfah and Mālik.

3. The correct opinion: If the *janāzah* prayer is not performed for a deceased in the land where he died, it is permissible to pray *salāt ul-ghāib* for him, as the Prophet (ﷺ) prayed for an-Najāshī because the prayer was not performed for him since he died among disbelievers. But if the prayer is performed for a deceased in the land where he died, *salāt ul-ghāib* may not be performed elsewhere, because the obligation has been met by that. The Prophet (ﷺ) prayed for the absent (an-Najāshī) and left it off (for all others). Both his acting and his refraining are part of his Sunnahs (and must be followed).”

This is also the opinion of some of the *Shāfi‘i* scholars. Al-Khaṭṭābī said:

“An-Najāshī was a Muslim man. He believed in Allāh’s Messenger (ﷺ) and the truthfulness of his prophethood, but concealed his faith. When a Muslim dies, it is an obligation upon the Muslims to pray over him — unless he was in the lands of the disbelievers and none in his presence was able to fulfill that right for him. Thus, it was the Prophet’s (ﷺ) obligation to perform that for an-Najāshī because he was his prophet, he was responsible for him, and he had more right toward him than other people. This, Allāh knows best, is the reason that made him pray for him in absentia.

Thus, when a Muslim dies in a land, and his right is fulfilled by praying over him (in that land), the people should not pray over him in a distant land. But if it was known that the prayer was not performed for him, because of some obstacle or obstructive reason, the

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1 *Zād ul-Ma‘ād* 1:205-206.
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*sunnah* would then be to pray for him despite the distance.

When they perform the *janāzah* prayer for him, the people must face the *Qiblah* — not the land of the deceased if its direction is different from that of the *Qiblah*.

Some scholars took the position that it is not recommended to pray for a distant deceased, claiming that that action was specific for the Prophet (ﷺ) ... This is a wrong understanding, because when Allāh’s Messenger (ﷺ) takes an action regarding one of the affairs of the *Sharī'ah*, our obligation is to follow his example. Any claim for specification requires an evidence.” ¹

What further confirms that it is not recommended to pray *janāzah* for every Muslim who dies afar is that when the Rightly Guided Successors and other righteous Muslims died, none of the Muslims in distant lands prayed *salāt-ul-ghāib* for them — had any of that happened, it would have been successively reported to us.

In our time, many Muslims often pray *salāt ul-ghāib* for some beloved, respected, admired, or famous persons, even if multitudes of Muslims had already prayed *janāzah* for them in their place of death. From the above discussion, we conclude that all of that is surely a *bid'ah* that conflicts with the Prophet’s (ﷺ) Sunnah and guidance of the righteous *salaf*.

**Where to Perform the *Janāzah* Prayer**

**AT THE **MUṢALLĀ

It is preferable to pray the *janāzah* prayer outside of the *masjid*, in a place designated for that and called the *muṣallā*. This was the most common practice of the Prophet (ﷺ). Al-Ḥāfīẓ Ibn Ἃḫājar said:

¹ *Mā‘ālim us-Sunan*. 
“The musallā was adjacent to the Prophet’s (ﷺ) Masjid on the east side (in the direction of al-Baqī’). They used to pray there ‘id and janāzah prayers.” ¹

Ibn ‘Umar (ﷺ) reported:

“The Jews brought to the Prophet (ﷺ) a man and woman of them who had committed zinā. He had them stoned (to death) close to the place of funerals near the Masjid.” ²

In Jābir’s hadith (cited in full p. 28), he said:

“A man from among us died. We washed him ... and placed him where the funerals are usually placed at the stand of Jibril. Allāh’s Messenger (ﷺ) was then invited to pray janāzah for him ...” ³

Mūḥammad Bin ‘Abdillāh Bin Jaḥsh (ﷺ) reported that they (the sahābah) were sitting with Allāh’s Messenger (ﷺ) outside the Masjid where the janāzahs are placed (for prayer). Allāh’s Messenger (ﷺ) raised his eyes and looked toward the sky, then lowered his look, put his hand on his forehead, and said:

«سبحان الله، سبحان الله، ماذا نزل من التشديد!»

<Exalted is Allāh! Exalted is Allāh! What a tight decree has (just) been revealed! >

No one dared to ask him anything that day and night. In the morning, Mūḥammad asked Allāh’s Messenger (ﷺ), “What tight decree has been revealed?” He replied:

«في الدنيا، والذي نفس محمد بيده، لو أن رجلاً قُتل في سبيل»

¹ Fath ul-Bārī.
² Recorded by al-Bukhārī.
³ Recorded by al-Ḥākim and others. Verified to be hasan by al-Albānī.
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ما دخل الجنة حتى يُقضى دينه.

'It is tightness in regard to debts: By Him in whose hand is Muḥammad’s soul, if a man is killed for Allāh’s cause then made to live, then killed for Allāh’s cause then made to live, and he has a debt, he will not enter Jannah until it is paid off.'

As was cited earlier (p. 163), even ṣalāt ul-ghāib for an-Najāshī was performed in the musalla.

Some people may assume that, like the five daily prayers, it is preferable to pray over a janāzah in the masjid. Allāh’s Messenger (ﷺ) corrected this understanding by indicating that there is no special virtue for praying it in the masjid. Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

"He who prays over a janāzah in the masjid does not get anything (extra)."

Abū al-Ḥasan as-Sindī (ﷺ) commented on this ḥadīth:

“This indicates that there is no additional reward for praying janāzah in the masjid, as is the case for the five obligatory prayers. This ḥadīth merely indicates that it is permissible to pray janāzah in a masjid, but does not give it a higher status over praying it outside ... Yes it is preferable to perform it outside the masjid, because this was the Prophet’s (ﷺ) frequent practice, having prayed it in the masjid only once or twice.”

2 Recorded by Abū Dāwūd, Ahmad, and others. Verified to be authentic by al-Abānī (as-Sahihah no. 2351).
3 ‘Awn ul-Ma‘būd.
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**IN THE MASJID**

As expressed above, it is permissible to perform the *janāzah* prayer in a *masjid*. ‘A’ishah (r) reported that when Sa’d Bin Abī Waqqāṣ died, the Prophet’s (SAW) wives requested that the *janāzah* be brought into the *Masjid* so that they would pray for him. He was brought next to their houses (from within the *Masjid*), and they prayed for him. The *janāzah* was then taken out through what was known as “the Gate of Funerals”. When some people heard of this, they criticized it saying, “This is a *bid‘ah*. We never heard of funerals brought into the *Masjid!*” ‘A’ishah (r) heard this and said:

“How fast do people speak up about things of which they have no knowledge! They objected to bringing a *janāzah* into the *Masjid*! By Allāh, Allāh’s Messenger (SAW) did not pray over Suhayl Bin Bayḍā’ and his brother except inside the *Masjid.*”

**AMIDST THE GRAVES?**

It is generally not permissible to pray over a *janāzah* among the graves. Anas (r) reported:

“The Prophet (SAW) prohibited praying over the *janāzahs* among the graves.”

However, it is permissible to pray *janāzah* (but not other prayers) in a graveyard away from the graves, or at a specific grave for specific reasons — as is explained next.

**IN A GRAVEYARD**

It is permissible to pray *janāzah* in a graveyard, either away from the graves, or in an area designated for that and separated from the graves

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1 Which were connected to the *Masjid*.
2 Recorded by Muslim, al-Bayhaqi, and others.
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with a wall. When Imām Aḥmad (ṣḥ) was asked about praying in a masjid built among the graves, with a wall separating it from them, he only allowed it for the janāzah prayers. He said:

“It is not permissible to pray in a masjid among the graves — except for janāzah prayers, because this is the what the Sunnah directs in their regard.”

Al-Ḥāfīẓ Ibn Rajab (ṣḥ) said that by this statement, Imām Aḥmad refers to the action of the saḥābah. Nāfīʾ (ṣḥ) reported:

“We prayed over 'Ā'ishah and Umm Salamah (ṣah) in the middle of al-Baqī. The imām was Abū Hurayrah (ṣḥ), and Ibn 'Umar (ṣḥ) was present.”

AT A SPECIFIC GRAVE

The Sunnah of the Prophet (ṣḥ) indicates that the janāzah prayer may be performed over a grave, after burial, in two situations: If the dead person was buried before performing the prayer; or if he was buried before giving chance to the Muslims, especially their imām, to perform the prayer.

‘Abdullāh Bin ‘Abbās (ṣḥ) reported the Prophet (ṣḥ) used to visit a sick man. That man died and was buried during the night. In the morning, his people informed the Prophet (ṣḥ) about his death. He asked, “Why didn’t you inform me (earlier)?” They replied, “Because he died during the night; and it was dark. Thus we hated to disturb you.” Ibn ‘Abbās continued:

“The Prophet (ṣḥ) went to the grave. He arranged us in rows behind him, led us, and prayed over him, pronouncing four takbīrs.”

1 Tahthir us-Sajid p. 128.
2 ‘Ā‘ishah (ṣah) died in 56 H, and Umm Salamah (ṣah) died in 61 H.
4 Recorded by al-Bukhārī, Muslim, and others.
Abū Hurayrah (ﷺ) reported that a black woman used to clean the Masjid and pick up the dirty rags and sticks from it. She died and, after a few days, the Prophet (ﷺ) missed her. He asked about her and was told that she died. He said, “Why didn’t you inform me?” They told him, as if belittling her, “She died and was buried at night. We hated to wake you up.” He said, “Show me her grave.” They guided him to it, and he stood over it, prayed janāzah for her, then said:

Indeed, these graves engulf their dwellers with darkness; and Allāh illumines them by my prayer for them.”

Yazīd Bin Thābit (4#) reported that he and other companions went with the Prophet (ﷺ) to al-Baqī’. He noticed a new grave and asked about it. He was told, “This is the grave of such and such woman, the servant of such and such family.” He recognized her and said, “Shouldn’t you have informed me?” They replied, “She died at noon time. You were fasting and napping; and we hated to disturb you.” He (ﷺ) said:

Do not do this again! I do not want to hear this again. Whenever a person dies while I am still among you, inform me, because my prayer for him is a (reason for) mercy.

He then stood by the grave. The companions formed rows behind him, and he pronounced four takbīrs over it.

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1 Recorded by al-Bukhārī, Muslim, and others. Al-Albānī indicates that this particular report clearly indicates that this was a woman, contrary to others that are uncertain whether it was a man or a woman (Ahkām ul-Janaiz p. 113-114).

2 Recorded by an-Nasā’ī, Ibn Mājah, and others. Verified to be authentic by al-Albānī
Some of the Prophet's companions reported that he would visit the sick among the poor and weak Muslims, walk in their *janāzah*, and would let none pray over them other than himself. A poor woman from al-'Awālī¹ was sick for a long time. Allāh's Messenger would inquire from her neighbors about her situation; and he asked them that, if something (death) happened to her, they should not bury her before he prayed over her. The woman died one night. She was brought to the place designated for *janāzah* prayer² by the Prophet's *Masjid*, so that he would pray over her as he requested. They found that Allāh's Messenger was asleep, having prayed 'ishā'. They hated to disturb him in his sleep; so they prayed over her and went (to bury her). In the morning, Allāh's Messenger asked those of her neighbors who were present about her situation. They told him what happened, and that they hated to wake him up. He said, «*Waqīf*! Let us go.» They went with him until they stood over her grave. They formed rows behind the Prophet as they normally do for the *janāzah* prayer, and he prayed for her, pronouncing four *takbīrs* as he would do for *janāzah*.³

**Preparing for the Prayer**

*Wudu*

Is one required to have a valid *wudu* for the *janāzah* prayer? There are no explicit reports in the Sunnah regarding this. However, we would strongly prefer this, because the general rulings of the normal prayers apply to the *janāzah* prayer, and because it contains recitation of the Qur'ān, *thikr* and supplications, which are preferable to be said with complete purity.

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¹ A suburb of al-Madīnah at that time.
² That was to the east of the Prophet's *Masjid*. See above.
³ Recorded by al-Bayhaqī and an-Nasā'ī; verified to be authentic by al-Albānī (*Aḥkām ul-Janā'iz* p. 115).
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Praying in Jamā‘ah

As is the case with the five prescribed prayers, it is obligatory (wājib) to perform the janāzah prayer in jamā‘ah. This was the Prophet’s (ﷺ) consistent practice, and he commanded the Muslims to follow his example in the prayers by saying:

« صلىكم الله رأيتوني أصلي »

<Pray as you have seen me pray.>¹

If the people pray individually, the obligation would be fulfilled, but they would sin for leaving off the jamā‘ah — Allāh (ﷻ) knows best. An-Nawawī said:

“There is no difference (among the scholars) that it is permissible to pray janāzah individually. But the Sunnah is to pray it in jamā‘ah, because of the well-known authentic hadīths in this regard, in addition to the consensus of the Muslims.”²

One may wonder then, why did the sahābah pray over the Prophet (ﷺ) individually without an imām.³ Al-Hāfīz said:

“Ibn Duḥyah said, ‘The truth is that the Muslims prayed for him individually without an imām. Ash-Shāfi‘ī confirmed that this was because of the great status of Allāh’s Messenger (ﷺ) — may my father and mother be sacrificed for him — and that they insisted that no single individual would lead the prayer over him.’ And Allāh knows best.”⁴

¹ Recorded by al-Bukhārī, Aḥmad, and others from Mālik Bin al-Ḥuwayrith (🌌).
² Al-Majmū’ 5:314.
³ Recorded by al-Bayhaqī (as-Sunan 4:30), Ibn Mājah, and Aḥmad from Abū ‘Asīb or Abū ‘Asīm, who al-Baghawī was not sure whether he was a saḥābi or not. Al-Albānī indicated that this hadīth is not reported with a single acceptable isnād, but with various weak isnāds that strengthen each other (Aḥkām ul-Janā‘iz p. 125).
⁴ At-Talkhīṣ 5:187.
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This was a special incident that is hard to explain and, therefore, we cannot drop because of it what the Prophet (ﷺ) did consistently during his blessed life. The Prophet’s (ﷺ) guidance surely comes first because it is more correct and better established.

**WHO LEADS THE PRAYER?**

The Muslim ruler or his representative has the first right to lead the prayer. This was the understanding of al-Ḥusayn (璨) in the presence of many of the ṣaḥābah.

Abū Ḥazim (璨) reported that he witnessed the janāzah of al-Ḥasan Bin 'Alī (璨) in al-Madīnah. The commander over al-Madīnah at that time was Sa‘īd Bin al-‘Āṣ (璨) ¹, who had a conflict with al-Ḥusayn Bin 'Alī (璨). Al-Ḥusayn stabbed with his finger into Sa‘īd’s neck and said:

“Step forward (to lead the prayer)! Had this not been what the Sunnah bids, I would not have let you lead.” ²

This opinion (that the ruler has the first right to lead), further supported by the following ḥadīth, is held by most of the scholars, such as Abū Ḥanīfah, Mālik, Ahmad, Isḥāq, ash-Shafi‘ī (in one of his two positions), and others. Ibn Ḥazm’s opinion, on the other hand, based on general texts, is that the close relatives have the first priority. ³

If the ruler or his representative were not present, the one who knows Qur‘ān the most should lead, and so on, as indicated in the ḥadīth of Abū Mas‘ūd al-Anṣārī (璨) who reported that Allāh’s Messenger (ﷺ) said:

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¹ He met the Prophet (ﷺ) and was nine years old when he (ﷺ) died. He was respectful and forbearing, and among the noble people of the Quraysh. He was one of the scribes who wrote the Qur‘ān for 'Uthmān (璨). 'Alī (璨) appointed him over al-Kūfah (in Iraq). He led the Muslims in the fighting of Ţabarstān (in Northern Iran). Mu‘āwiyyah appointed him over al-Madīnah. He died in 58 H, and was buried in al-Baq‘.

² Recorded by al-Ḥākim, al-Bayhaqī, and others. Verified to be hasan by al-Albānī (Aḥkām ul-Janā‘iz p. 129-130).

The people should be led by the one among them who best reads (from memory) Allāh’s Book. If they are equal in reading, then the most knowledgeable of the Sunnah (should lead). If they are equal in the Sunnah, then the earliest in Hijrah. If they are equal in Hijrah, then the earliest in Islām (or the oldest). And one man may not lead another in his home or place of authority, nor sit at his house in his place of choice without his permission.¹

A male who memorizes the most Qur’ān should lead even if he has not attained the age of puberty. ‘Amr Bin Salimah (ṣ) reported that his people (from the tribe of Jarm) visited the Prophet (ṣ) to learn from him). When they were ready to depart, they asked him, “O Allāh’s Messenger! Who should lead us (in the prayers)?” He replied:

“He among you who memorizes the most Qur’ān.”

‘Amr continued:

“None among them had memorized as much Qur’ān as I did. So they made me lead them when I was still a boy wearing a wrap-around cloak. I had not witnessed a gathering from Jarm since but I lead them (in the prayers). And I prayed over their janâzahs until this day.”²

¹ Recorded by Muslim and others.
² Recorded by Abū Dāwūd and al-Bayhaqī. Al-Bukhārī recorded a part of it. Verified
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NUMBER OF PEOPLE IN THE PRAYER

The smallest number reported for the *jamā’ah* in the *janāzah* prayer is three. ‘Abdullāh Bin Abī Ṭālḥah (ﷺ) reported that Abū Ṭālḥah invited Allāh’s Messenger (ﷺ) to pray for ‘Umayr Bin Abī Ṭālḥah when he died. Allāh’s Messenger (ﷺ) came to their house to pray over him. He stood in the front, Abū Ṭālḥah behind him, and Umm Sulaym behind Abū Ṭālḥah. There was no one else with them.”

The larger the *jamā’ah*, the better it is for the deceased. ‘Ā’ishah (م) and Abū Hurayrah (م) reported that Allāh’s Messenger (ﷺ) said:

> “Whenever a group of Muslims numbering one hundred pray *janāzah* for a deceased, all interceding on his behalf, their intercession is granted (by Allāh), and he is forgiven.”

The deceased will be granted forgiveness with a smaller number of people, provided that their *ʾimān* is not spoiled with *shirk*. Ibn ʿAbbās (م) reported that Allāh’s Messenger (ﷺ) said:

> “Whenever a Muslim man dies, and forty men pray over his *janāzah*, none of them joining anything with Allāh in worship, Allāh grants them intercession for him.”

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1 Recorded by al-Ḥakīm and al-Bayhaqī. Verified to be authentic by al-Albānī (*Ahkām ul-Janāiz* p. 126).
2 Recorded by Muslim and others
3 Recorded by Muslim and others
Maymūnah (رضي الله عنها) reported that Allah’s Messenger (صلى الله عليه وسلم) said:

«ما من ميت صلى عليه أمة من الناس، إلا شفعوا فيه.»

Whenever a large group of (Muslim) people pray janāzah for a deceased, they are granted intercession for him.»

Shams ul-Ḥaqq Ābādī said in his commentary on Sunan Abī Dāwūd:

“These hadiths indicate that it is recommended to gather a large number of people for the janāzah prayer. It should be attempted to reach these numbers (mentioned in the hadiths), because that could lead to success (in the forgiveness of the deceased). However, this is restricted by two conditions:

1) They should sincerely attempt to intercede for him through supplication and seeking forgiveness for him.

2) They should be Muslims of correct belief, none among them joining partners with Allah, as in the above hadith of Ibn ʿAbbās.”

ARRANGING THE ROWS

It is recommended to form three or more rows behind the imām, each row containing a minimum of two people.

Mālik Bin Hubayrah (رضي الله عنه) reported that Allah’s Messenger (صلى الله عليه وسلم) said:

ما من مسلم يموت في صلاته عليه ثلاثة صفوف من المسلمين إلاّ

1 Recorded by an-Nasa’ī; verified to be hasan by al-Albānī (Ṣaḥīh al-Jāmi’ no. 5787).
2 ‘Awn ul-Ma’būd 8:452.
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«Whenever a Muslim dies, and three lines of Muslims pray janāzah for him, he is granted forgiveness.»

Marthad Bin ‘Abdillāh al-Yazānī reported that, based on this ḥadīth, when Mālik felt that the people present for the janāzah prayer were few, he would divide them into three rows.

Abū Umāmah (^&) reported that Allah’s Messenger (H) prayed once over a janāzah with seven other people. He formed them into three rows: three in the first, two in the second, and two in the third. 2

If only one other person is present with the imām, he should not stand foot to foot with him, as is done in the other prayers, but should stand behind him. This is what the Prophet (H) did when he prayed with Abū Ṭalḥah and Umm Sulaym (see the previous section).

The above ḥadīths further indicate that the rows should be straightened in the janāzah prayer like the regular prayers.

It is important to note that the above ḥadīths emphasize more the virtue of having large numbers of people (who would be possible to form into three rows) than the virtue of the three rows themselves.

Furthermore, with the janāzah prayer normally performed in the musallā, it is easy to form the people into any number of rows — because the rows in a musallā are usually open ended and unlimited by walls or boundaries. However, if it is performed in a masjid, the imām should be more concerned about completing the front rows (which is an obligation) than forming incomplete rows that would total to three or more. 3

1 Recorded by Ahmad, Abū Dāwūd, and others. Verified to be hasan by al-Ḥāfīẓ and others; however, al-Albānī disagrees with this because Muḥammad Bin Iṣḥāq, one of the narrators, is known to be a mudallis (one who is ambiguous in stating his sources), and did not declare direct hearing of this report (Aḥkām ul-Janaiz 128). Yet, the Prophet’s (H) practice of forming three lines for the janāzah prayer provides a further supporting evidence for this ḥadīth.

2 Recorded by at-Tabarānī (al-Kabīr 7785). Al-Albānī indicated that one of the narrators, Ibn Lahīāh, is considered weak in memory, but his narrations are acceptable when they have other supporting reports — as in this case (Aḥkām ul-Janaiz p. 127).

3 This opinion was approved by ‘Alī al-Ḥalabī in a private conversation between him
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POSITION OF THE IMĀM

The Imām should stand near the head of a male and near the midsection of a woman.

Abū Ghālib al-Khayyāṭ reported that he witnessed Mālik Bin Anas (他曾）pray janāzah for a man, and he stood by his head. After that janāzah was removed, a woman’s was brought, in a green coffin. He prayed for her, standing near her middle (or buttocks). Al-‘Alā’ Bin Ziyād al-‘Adawi 1 was present and asked him, “O Abū Hamzah, is this how Allāh’s Messenger (ள.) used to stand, like you stood, with respect to a man and woman?” He replied, “Yes!” Al-‘Alā’ looked at the people behind him and said, “Memorize this.” 2

Samurah Bin Jundub (他曾）reported:

“I prayed behind the Prophet (ள.) when he prayed over Umm Ka’b, who died during delivery. Allāh’s Messenger (ள.) stood for the prayer near her middle.” 3

POSITION OF THE DECEASED’S HEAD

Is it recommended to place the bodies in front of the imām so that the heads are on his right side (as in Figure 5.1)? Shaykh Muḥammad Bin Śāliḥ al-‘Uthaymīn responds to this question as follows:

“I do not know of any stipulations in the Sunnah in this regard. Thus the imām should have the head on his left sometimes for the people to understand that it is not a requirement.” 4

And Shaykh ʿAlī al-Ḥalabī responds to the same question as follows:

1 He is one of the scholars and righteous men among the tābiʿūn. He died in 94 H.
3 Recorded by al-Bukhārī. Muslim, and others.
"Since this (placing the head on the right side) is the common practice of the Muslims through the ages and around the world, it should be given preference."  

From the above, and taking into consideration the Sunnah’s teaching of giving preference to the right side in all affairs, we conclude that it is preferable, but not obligatory, to place the head on the right side.

**Multiple Bodies**

If there are several *janāzahs* at the same time, consisting of both men and women, the *imām* would have two options, both of which are supported by the Sunnah:

a) Perform a separate *janāzah* prayer for each of them.

b) Perform only one prayer for all of them.

In regard to the first option, Ibn ‘Abbās (ﷺ) reported:

“When Allah’s Messenger (ﷺ) saw Ḥamzah, he commanded that his body be prepared and placed in front of him toward the Qiblah. He made nine takbirān for the *janāzah* prayer, then had the other *shahīdān* brought forward. Each one of the *shahīdān* was put next to Hamzah, and he prayed for him and the *shahīdān* with him. Thus he prayed for him and the *shahīdān* seventy two *janāzah* prayers.”

An-Nawawī said:

“The scholars agree that it is preferable to perform a separate prayer for each — except for the author of *at-*/

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1 A verbal answer provided in late October 1998.
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Tatimmah who affirmed that it is better to pray one time for all of them, because that hastens the burial, which is a requirement. We approve of the first opinion, because it involves doing more (for the deceased), making the prayers more likely to be accepted. Besides, it does not result in any major delay.”

In regard to the second option, Nāfī' reported:

"Ibn 'Umar (ﷺ) prayed once over nine janāzahs together. He set the men (behind) on the side of the imām, and the women (in front) on the side of the Qiblah, thus forming them into one column. The janāzah of Umm Kulthūm Bint 'Alī, 'Umar Bin al-Khaṭṭāb's wife, and a son of hers called Zayd, both were with the bodies. The boy was set to the side of the imām. The commander (of al-Madīnah) at that time was Sa'īd Bin al-'Āṣ, and among the people present were Ibn 'Abbās, Abū Hurayrah, Abū Sa'īd (al-Khudrī), and Abū Qatādah (ﷺ). A man objected to that, and I turned toward Ibn 'Abbās, Abū Hurayrah, Abū Sa'īd, and Abū Qatādah, asking, 'What is this?' They replied, 'This is the Sunnah's teaching.' “

A similar description of this incident was given by 'Ammār, the servant of al-Ḥārith Bin Nawfal.

This indicates that if the imām chooses to perform one janāzah prayer for several dead persons, he should line them in front of him, so that the males (men and boys) are closest to him, and the females (women and girls) in front of them all.

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1 Al-Majmū' 5:225.
2 Recorded by 'Abd ur-Razzāq, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (Aḥkām al-Janā'īz p. 132).
3 Recorded by Abū Dāwūd, an-Nasā'ī, and al-Bayhaqī. Verified to be authentic by al-Albānī (Aḥkām al-Janā'īz p. 133).
Similar to the regular prayers, it is not permissible to pray *janāzah* at the three prohibited times — except out of necessity.

‘Uqbah Bin ʻĀmir (Maps) reported:

“There are three times at which Allah’s Messenger (H) prohibited us from praying or burying our dead: When the sun rises — until it becomes high, when the noon-time starts — until the sun declines (off the zenith), and when the sun approaches setting — until it sets.”

Al-Bayhaqī added in his report of this *ḥadīth* that ‘Uqbah was asked, “Is it permissible to bury at night?” He replied, “Yes, Abū Bakr was buried at night.”

The *ṣahībah* adhered to the instructions of this *ḥadīth*. Mālik reported from Muḥammad Bin Abī Ḥarmalah that Zaynab Bin Abī Salamah died when Tāriq was the commander of al-Madīnah. Her *janāzah* was brought and set down at al-Baql’ (for prayer) after the morning (fajr) prayer. Tāriq used to pray the morning prayer (early) when it was still dark. So ʻAbdullāh Bin ʻUmar said to the family (of the deceased):

“You either pray over your *janāzah* now, or wait until the sun rises.”

Mālik also reported from Ibn ʻUmar that he said:

“One may pray over a *janāzah* after the ‘asr and morning prayers — provided that they were performed at their (first) time.”

1 Recorded by Muslim, Abū Dāwūd, and others.
2 Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’iz* p. 165).
3 Recorded in *al-Muwat‘a‘*. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’iz* p. 166).
4 Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’iz* p. 166).
And al-Bayhaqī reported from ‘Alī that a *janāzah* was brought to the graveyard of the people of al-Baṣrah (in Iraq) when the sun turned yellow. No one prayed over it until the sun set, at which time Abū Barzah (ﷺ) requested that the call for prayer be given. He led the people in the *maghrib* prayer, then they prayed over it. Among the people was Anas (ﷺ). ¹

**MENTIONING THE DECEASED’S NAME**

Is it permissible for the *imām* to declare the deceased’s name (or names) prior to starting the prayer? Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn responds to this question as follows:

“It is permissible to do this so that the people would make a specific supplication for him, in the masculine gender if he was a male, or in the feminine if a female.” ²

Allāh’s Messenger (ﷺ) has declared the names of some of those for whom he prayed *janāzah*, as in the case of an-Najāshī. But one should avoid using the tone of the prohibited *naʿy* in that declaration.

**Manner of Performing the Prayer**

As is the case with all prayers, one must perform the *janāzah* prayer similar to the way it was performed by the Prophet (ﷺ), because he commanded:

« صلى الله عليه وسبحان أصله.»

<Pray as you have seen me pray.> ³

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¹ Verified to be authentic by al-Albānī (*Aḥkām ul-Janā‘iz* p. 166).
² *Sab‘ūna Su‘ālan fī Aḥkām il-Janā‘iz* p. 11.
³ Recorded by al-Bukhārī, Aḥmad, and others from Mālik Bin al-Ḥuwayrith (ﷺ).
Standing

One must perform the *janāzah* prayer standing up, because this is the only manner reported from Allah’s Messenger (ﷺ). Unlike the regular prayers, the *janāzah* prayer does not involve any *ruku* or *sujūd*.

There is an important reason for this: Since the body is laid in front of the praying people, *ruku* and *sujūd* actions would appear to be performed for it, and this would resemble praying among the graves, which is prohibited. ¹

From this we see a serious common error: The body is brought into the *masjid* and laid in front of the people at the time of a regular prayer. So the people perform that prayer, while the body is in front of them, before performing the *janāzah* prayer. This causes them to commit this prohibited act of making *sujūd* and *ruku* toward it.

Number of *Takbīrs*

One should make four or more — up to nine — *takbīrs*. It is better to vary the number of *takbīrs*, making four one time, five another, six another, and so on — while giving more weight to the four, because they are reported more frequently in the Sunnah.

Abū Hurayrah’s (ﷺ) ḥadīth has been cited earlier (p. 163) in which he reported that the Prophet (ﷺ) made four *takbīrs* when he prayed for an-Najāshī.

Ibn ’Abbas’s (ﷺ) ḥadīth has been cited earlier (p. 169) in which he reported that the Prophet (ﷺ) made four *takbīrs* when he prayed for a man who was buried during the night.

Yazīd Bin Thābit’s (ﷺ) ḥadīth has been cited earlier (p. 170) in which he reported that the Prophet (ﷺ) made four *takbīrs* when he prayed over a woman in her grave.

A ṣaḥābī’s ḥadīth has been cited earlier (p. 171) in which he reported that the Prophet (ﷺ) made four *takbīrs* when he prayed over a poor woman in her grave.

¹ This was good-naturedly concluded by my young son Muṣṭafā, seven years old, who said, “Father, I know why there is no *ruku* or *sujūd* in the *janāzah* prayer — so that it wouldn’t seem that we worship the body!”
Abū Umāmah (ﷺ) reported that another one of the saḥābah told him:

“In janāzah prayer, it is recommended for the imām to make takbīr, recite al-Fātiḥah silently after the first takbīr, pray upon the Prophet (ﷺ) and make sincere duʿāʾ for the deceased without reciting (any Qurʾān) after the next three takbīrs, and finish by saying a silent salām to his right. And those behind him should do like their imām.” 1

Az-Zuhri (one of the narrators of this ḥadīth) said that another young saḥābi called Ḥabīb Bin Maslamah confirmed the same. 2

ʿAbdullāh Bin Abī Awfā (ﷺ) reported that Allāh’s Messenger (ﷺ) used to make four takbīrs. 3

ʿAbdullāh Bin Abī Laylā reported that Zayd Bin Arqam (ﷺ) used to make four takbīrs over their funerals, but he made five once. He asked him about that, and he replied:

“Allāh’s Messenger (ﷺ) used to make them (the five), so I will never leave them off for whoever’s words.” 4

ʿAbdullāh Bin Mughaffal reported that ʿAlī Bin Abī Ṭālib (ﷺ) prayed over Sahl Bin Hunayf (ﷺ) making six takbīrs, then turned to them and said, “He is from the people of (the battle of) Badr.” 5

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1 Recorded by an-Nasāʾī, ash-Shafiʿī (in al-Umm), and others. Verified to be authentic by al-Albānī who added, “This is not the famous saḥābi Abū Umāmah al-Bāḥili, but another saḥābi whose name was Asʿad or Saʿd al-Anṣārī. He met the Prophet (ﷺ) but did not hear from him. Thus this ḥadīth is considered a mursal from a saḥābi (the immediate saḥābi missing from the isnād), which is acceptable.” (Aḥkām ul-Janaiz p. 141,155)
2 Recorded by at-Ṭahāwī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 142).
3 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 142).
4 Recorded by Muslim, Abū Dāwūd, and others.
5 Recorded by Abū Dāwūd, Al-Jāmī, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 143).
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‘Alqumah came from ash-Shām (to Iraq), and said to Ibn Maṣʿūd (ﷺ), “Your brothers in ash-Shām make five takbīrs over their funerals. Would you specify for us a certain number that we would expect to make behind you?” Ibn Maṣʿūd was silent for a while and then said, “In your funerals, make as many takbīrs as your imāms make — no specific number.” ¹

‘Abd Khayr reported that ‘Ali (Ṣ) used to make six takbīrs for the people of Badr, five for the Prophet’s (ﷺ) (other) companions, and four for all other people. ²

Mūsā Bin ʿAbdillāh Bin Yazīd reported that ‘Ali (Ṣ) prayed for Abū Qatādah (ﷺ) making seven takbīrs — and he was one of the people of Badr. ³

‘Abdullāh Bin az-Zubayr’s (t) and ‘Abdullāh Bin ‘Abbās’s (t) hadīths have been cited earlier (p. 151,179) in which they reported that the Prophet (ﷺ) made nine takbīrs when he prayed for Ḥamzah (t).

With all these authentic reports, one has the choice of making any number of takbīrs, from four to nine, without going over nine or under four.

As for reports claiming that towards the end of his life, Allāh’s Messenger (ﷺ) did not make more than four takbīrs, none of them is authentic. ⁴

Raising the Hands

The scholars agree that the hands should be raised with the first takbīr, but they differ in regard to the other takbīrs. An-Nawawī (ṣ) said:

“Ibn ul-Munthir said in his two books, al-Ashrāf and al-Ijmā’, ‘The ‘ulamā’ have a consensus that one should

¹ Recorded by Ibn Hazm. Verified to be authentic by him and al-Albānī (Ahkām ul-Janāzah p. 143).
² Recorded by at-Ṭahāwī and ad-Dāraquṭnī. Verified to be authentic by al-Albānī (Ahkām ul-Janāzah p. 143-144).
³ Recorded by at-Ṭahāwī and al-Bayhaqī. Verified to be authentic by al-Albānī (Ahkām ul-Janāzah p. 144).
⁴ Ahkām ul-Janāzah p. 145-146.
raise his hands with the first takbīr, but have differed in regard to the other takbīrs.’” ¹

The ḥadīth (of Ibn ʿAbbās, below) preventing the raising of the hands is weak, and there are authentic reports that some of the saḥābah raised their hands. If one believes that they learned this from the Prophet (ﷺ), one should then raise his hands in all of the takbīrs.

Abū Hurayrah (ﷺ) reported:

“Allāh’s Messenger (ﷺ) made takbīr for a janāzah, raising his hands with the first takbīr, and then he put his right over his left hand.” ²

Ibn ʿAbbās (ﷺ) reported:

“When praying over a janāzah, Allāh’s Messenger (ﷺ) used to raise his hands with the first takbīr, but did not do that afterwards.” ³

Al-Albānī says:

“We did not find in the Sunnah anything calling to raising the hands in other than the first takbīr — thus we hold the opinion that it is not permissible. This is the way of the Ḥanafīs and others, and was adopted by ash-Shawkānī, Ibn Ḥazm, and other scholars.” ⁴

And Ibn Ḥazm said:

“It has not been reported that the Prophet (ﷺ) raised his hands with any of the janāzah takbīrs other than the

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¹ Al-Majmūʿ 5:232.
² Recorded by at-Tirmīzhī, al-Bayhaqī, and others. Al-Albānī verified it to be weak, but can be strengthened by the following ḥadīth of Ibn ʿAbbās (Aḥkām ul-Janaiz p. 147).
³ Recorded by ad-Dāraquṭnī. Al-Albānī indicated that it is weak because one of its narrators is unknown (Aḥkām ul-Janaiz p. 147).
⁴ Aḥkām ul-Janaiz p. 148.
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first. Thus, it is not permissible to do this an action in the prayer that has no supporting text. It was only mentioned that he (ﷺ) said takbīr and raised his hands with every rising or descending motion, but the janāzah prayer does not have rising and descending.”

However, we do have an authentic report regarding raising the hands in all the takbīrs from a saḥābī who was most zealous to imitate Allāh’s Messenger (ﷺ) in all of his actions: ‘Abdullāh Bin ‘Umar (ﷺ). Al-Bayhaqī recorded that Ibn ‘Umar (ﷺ) used to raise his hands with each one of the takbīrs of the janāzah prayer. Al-Albānī said:

“This whoever believes that Ibn ‘Umar would not do that without a guidance from the Prophet’s (ﷺ), he may then raise his hands.”

And commenting on the above ḥadīth of Abū Hurayrah, at-Tirmithī (ﷺ) said:

“This is an odd ḥadīth. The ‘ulamā’ have differed about this issue. Most of them from among the companions of the Prophet (ﷺ) and others took the position that one should raise his hands with each takbīr. This is also the opinion of Ibn ul-Mubārak, ash-Shāfi‘ī, Aḥmad, and Iṣḥāq. Others say that one should only raise his hands with the first takbīr — which is the opinion of ath-Thawrī and the scholars of al-Kūfah (in Iraq).”

POSITION OF THE HANDS

Between the takbīrs, one should place the palm of his right hand over the back of his left palm, wrist, and arm, and hold both hands tight against his chest.

1 Al-Muhalla 5:128.
4 Sunan ut-Tirmithī 2:165.
Sahl Bin Sa'd (ﷺ) reported:

"The people were commanded to place the right hand over the left arm in the prayers." 1

Ibn 'Abbas (ﷺ) reported that he heard Allah's Messenger (ﷺ) say:

«إنا معشر الأنبياء أمرنا بتعجيل فطرنا، وتأخير سُحورنا،
وأن نضع أيمنا على شمائلنا في الصلاة.»

«Verily, we prophets have been commanded to hasten to breaking our fast, delay our **suhur** 2, and place our right over our left (hand) in the prayers.» 3

Tawús (ﷺ) reported:

"Allah's Messenger (ﷺ) used to put his right over his left hand, and hold them tight against his chest during the prayers." 4

Wā'il Bin Hijr (ﷺ) reported that he saw Allah's Messenger (ﷺ) put his right over his left hand and place them both on his chest. 5

Qabīṣah Bin Hulb reported that his father said:

“I saw the Prophet (ﷺ) depart (after finishing a prayer) from the right or left side; and I saw him place these (holding his right hand over his left wrist) on his chest.” 6

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1 Recorded by al-Bukhārī, Mālik, and others.
2 A meal eaten just before dawn by one who plans to fast
3 Recorded by Ibn Ḥībbān and at-Ṭabarānī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 149).
4 Recorded by Abū Dāwūd. Al-Albānī said that the isnād of this report is good, and that, even though this report is mursal it is taken as an acceptable evidence by all (Aḥkām ul-Janaiz p. 150).
5 Recorded by Ibn Khuzaymah and al-Bayhaqī. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 150).
6 Recorded by Aḥmad. Verified to be authentic by at-Tirmīthī and al-Albānī (Aḥkām
READING AL-FATIHAH

After the first takbîr, one should recite sūrat ul-Fatihah and another sūrah. One may not precede them with an opening supplication, because there are no reports supporting that.

Talḥah Bin Ṭabdillâh Bin Ṭawfîq reported:

“I prayed behind Ibn ‘Abbâs (r) over a janaizah. He loudly recited al-Fatihah and another sūrah, enabling us to hear him. After the prayer, I held his hand and asked him about that and he said, ‘I only raised my voice for you to learn the true guidance (in this regard).’ ” 1

At-Tirmidhî commented on this hadîth:

“This hadîth is hasan and authentic. Thus, the opinion held by a number of ‘ulamâ’ from the Prophet’s (ﷺ) companions and others is to read al-Fatihah after the first takbîr. This is also the opinion of Âhmâd, ash-Shâfi‘î, and Ishâq. Other ‘ulamâ’ say that there is no reading (of Qur’ân) in the janaizah prayer, because it is only reserved for praising Allâh, praying upon His Prophet (ﷺ), and supplicating for the deceased. This is the opinion of ath-Thawrî and others from al-Kufah.” 2

The above report is an evidence against those to whom at-Tirmidhî refers at the end of his statement.

As for reading a sūrah after al-Fatihah, an-Nawawî says that it should be a short one. The reason for this is probably to avoid delaying the burial of the janaizah — and Allâh knows best.

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1 This is a collective report recorded by al-Bukhârî, an-Nasâî, and others. Verified to be authentic by al-Albânî (Ahkâm ul-Janaiz p. 151).
2 Sunan ut-Tirmidhî 2:142.
In the *janāzah* prayer, the recitation, supplication, and *takbīr* (except for the *imām*), should be done silently. This is supported by the *ḥadīth* of Abū Umāmah Bin Sahl (p. 184) and that of Ibn ʿAbbās (p. 189).

**Ṣalāḥ upon the Prophet**

As indicated also in the *ḥadīth* of Abū Umāmah Bin Sahl (p. 184), after the second *takbīr* of the *janāzah* prayer, one should say the ṣalāḥ 1 upon the Prophet (ﷺ).

There are no authentic reports for the wording of the ṣalāḥ upon the Prophet (ﷺ) in the *janāzah* prayer, so one should use one of the forms for the regular prayers recorded in the Sunnah, such as the *ḥadīth* of Ka‘b Bin ‘Ujrah ( mạch) that the Prophet (ﷺ) taught him to say:

«Allāhumma ṣalli ‘alā Muḥammadin wa-‘alā ʿalī Muḥammad, kamā ṣallayta ‘alā ʿalī Ibrāhīma wa-‘alā ʿalī Ibrāhīmīm, innaka ḥamīdun majīd. Allāhumma bārik‘alā Muḥammadin wa-‘alā ʿalī Muḥammad, kamā bārakta ‘alā Ibrāhīma wa-‘alā ʿalī Ibrāhīmīm, innaka ḥamīdun majīd —

O Allāh! Pray upon Muḥammad and the family of Muḥammad, as you have prayed upon Ibrāhīm and the family of Ibrāhīm; verily, You are Praiseworthy and Honorable. O Allāh! Bless Muḥammad and the family of Muḥammad, as you have blessed Ibrāhīm

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1 Al-Ḥāfīz reported (in *Fath ul-Bārī*) from Abū al-‘Āliyah ( mạch), “Allāh’s ṣalāḥ upon His Messenger is praising and honoring him. As for the ṣalāḥ (upon him) from the angels and other creatures, it is asking for that from Allāh (ﷺ), which means to increase him (in praise and honor) and not to initiate that for him.
and the family of Ibrāhīm; verily, You are Praiseworthy and Honorable.» ¹

**SUPPLICATIONS**

In the *janāzah* prayer, one should supplicate for the deceased after each of the takbīrs following the first two.

The supplications should be done sincerely and truthfully, as is mentioned in the above *hadith* of Abū Umāmah. Also, Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إذا صليتم على الميت، فأخلصوا له الدعاء.»

*<When you pray for a deceased, supplicate sincerely for him.> ²*

Commenting on this *hadith*, as-Sīnī (ﷺ) explained, “Make your supplications specific for him.” ³ And al-Manāwī said:

“It means supplicating for him with sincerity and presence of thought, because the goal of this prayer is to intercede and seek forgiveness for the deceased. One can only hope for this to be accepted if it is done with sincerity and submission. Thus more supplications have been legislated in Islām for the deceased than for the living.” ⁴

The supplications should best be those established in the *Sunnah* of the Messenger (ﷺ), such as his *du‘ā* for Abū Salamah (p. 24), and the others that are cited below.

‘Awf Bin Mālik (ﷺ) reported that Allāh’s Messenger (ﷺ) once prayed over a *janāzah*, and among what he said in his supplication was the following:

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¹ Recorded by al-Bukhārī, Muslim, and others.
³ ‘Awn ul-Ma‘bud.
⁴ *Fayḍ ul-Qadīr.*
اللّهَمَّ اغْفِرْ لَهُ وَارْجِهِ، وَعَافْهُ وَاعْفَ عَنْهُ، وَأَكْرِمْ نُزْلَهُ وَوَسَعْ
مُدْخَلَهُ، وَأُغْسِلَهُ بِالْمَاءِ والْثَّلَجِ وَالْبَرَّدِ، وَنَقُّهُ مِنْ خَطَايَاهُ كَمَا
يَتَقَى الْحُوُّ الأَبْيَضٌ مِنْ الْدِّنْسِ. وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ،
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزُوجًا خَيْرًا مِنْ زُوْجِهِ. وَأَدْخِلْهُ الْجَنَّةَ،
وَأَعْيِنْهُ مِنْ عَذَابٍ الْقَبْرِ وَمِنْ عَذَابٍ النَّارِ.»

<Al-lāhumm aqāfīr lahū warhamh, wa‘āfihi wa‘fu ‘anhu, wa‘ākrim nuzalahu wa-wassī mudkhalah,
waghsilhu bil-mā‘i wath-thalji wal-barad, wa-naqqihi min khaṭṭaihi kāma yunāqq ath-thawb ul-abyadu min-addanas. Wa-abdīlihu dārān khayran min dārihi,
wa-ahlān khayran min ahlihi, wa-zawjān khayran min zawjihi. Wa-adkhilh ul-jannata, wa‘āthīhu min ‘athāb il-qabri wa-min ‘athāb in-nār —
O Allāh! Pardon him and have mercy on him, give him well-being and forgive him, honor his arrival, widen his entry, wash him with water and ice and hail, cleanse him from his sins as a white dress would be cleansed from dirt, replace for him a house better than his, a family better than his, and a spouse better than his, admit him into Jannah, and shelter him from the punishment of the grave and the punishment of the Fire.>

‘Awf remarked, “On hearing this, I wished I was that dead person!” 1
Abū Hurayrah (50) reported that when Allāh’s Messenger (saas) prayed for a janāzah, he would say:

اللّهَمَّ اغْفِرْ لَهُنَا وَمِمْتَيْنَا، وَشَاهِدَيْنَا وَغَائِبَيْنَا، وَصِغْرَيْنَا وَكَبْرَيْنَا,
وَذَكْرَنَا وَأَنْثَانَا. اللّهَمَّ مِنْ أَحْبَيْنَا مَنَا فَأَحْيَيْهِ عَلَى الْإِسْلَامِ، وَمِن
تَوْفِيْنَا مَنَا فَتَوَفَّهُ عَلَى الْإِيْمَانِ. اللّهَمَّ لَا تَحْرُمْنَا أَجْرَهُ.

1 Recorded by Muslim, an-Nasa‘ī, and others.
The Janāzah Prayer

"Wala Tastalna (تَفَتَّنَا) Badeh"

<Allāhumma aghfir lihayyinā wa-mayyitinā, wa-shāhidinā wa-ghāibinā, wa-ṣaghirinā wa-kabīrinā, wa-thakarīna wa-unthānā. Allāhumma man ahyaytahū minnū fa-aḥyihī 'alal-islām, waman tawaffaytaḥū minnū fa-tawaffahū 'alal-īmān. Allāhumma lā taḥrimnū ajrah, wala tūdillanū ba'dah —
O Allāh! Forgive our living and dead, our present and absent, our young and old, and our males and females. O Allāh! Whomever You keep alive, keep him alive upon Islām, and whoever you take away, take him in a state of īmān. O Allāh! Do not deny us the reward of (being afflicted with) him, and do not misguide us after him.» 1

Wāthilah Bin al-Asqa‘ (ではありません) reported that Allāh’s Messenger (ではありません) once prayed janāzah for one of the Muslims, and he heard him say:

اللهم إن فلان ابن فلان في ذمته وحبل جوارك. فقه فتنة القبر
وعذاب النار، وأنت أهِل الوفاء والحق. فاغفر له وأرحمه. إنك
أنت الغفور الرحيم.»

<Allāhumma inna fulāna bna fulānin fī thimmatika wa-ḥabli jiwārik, faqihī fitnat al-qabri wa-‘atḥāb annār, wa-anta ahl ul-wafā‘i wal-ḥaqq, faqhsir lahū warhamh, innaka ant al-ghafūr ur-raḥīm —
O Allāh! Verily so and so, son of so and so, is in your custody, holding to the rope that would take him close to You. Shelter him from the trial of the grave and the punishment of the Fire. You are the One worthy of fulfilling the promises and establishing the truth, so forgive him and have

mercy on him, You are the All-forgiving, the All-Merciful.» ¹

Yazīd Bin Rukānah Bin al-Muṭṭalib (ﷺ) reported that when Allāh’s Messenger (ﷺ) stood to pray for a janāzah, he would say:

«اللَّهُمَّ أبُدُك وآبَنُ أَمْتِكْ، أَحْتَاجُ إِلَيْهِ رَحمَتِكْ، وَأَنتَ غَنِيٌّ عَنْ عَذَابِهِ،»

إِنَّ كَانَ مَحَسُونًا فَزَدَ فِي حَسَنَاتِهِ، وَإِنَّ كَانَ مُسِينًا فَتَجاوَزَ عَنْهُ.

«اللَّهُمَّ حَمِيدُ وَعَلِيمُ، وَمَعْلُومٌ بِالْغَيْبِ، وَأَنتَ رَحْمَةُ الْأَمْنِاءِ، وَأَنتَ بِالْخَيْرِ فَاتِرٌ،»

O Allāh! (This is) your slave, son of Your female slave. He is in need of Your mercy, and you are in no need of punishing him. If he did well, multiply his good deeds, and if he was a sinner, excuse him.»

Yazīd continued, «ثَمَّ يُدْعُو مَا شَاءَ اللَّهُ أَنْ يُدْعُو». ²

<Then he would make (more) supplication as much as Allāh willed for him.» ²

Sa‘īd al-Maqbūrī (ﷺ) reported that he asked Abū Hurayrah (ﷺ), “How do you pray janāzah?” He replied:

“By Allāh, I will tell you! I follow the janāzah from its house. When it is set down (for the prayer), I say takbīr, praise Allāh, say the ṣalāh upon His Prophet, then say, as Allāh’s Messenger (ﷺ) said:

اللَّهُمَّ إِنِّي عَبْدُك وآبَنُ عَبْدِك وآبَنُ آمَتِكْ، كَانَ يَشْهَدُ أَنْ لَا إِلُهَ إِلَّا أَنْتُ أَنْتَ مَحْمُدًا عَبْدُك وَرَسُولُكْ، وَأَنْتَ أَعْلُمُ بِهِ، اللَّهُمَّ إِنَّ كَانَ مَحَسُونًا فَزَدَ فِي حَسَنَاتِهِ، وَإِنَّ كَانَ مُسِينًا فَتَجاوَزَ عَنْ سِيَانِهِ.»

¹ Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 158).

² Recorded by at-Ṭabarānī (in al-Kabīr) and al-Ḥākim. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 159).
Funerals

The Janāzah Prayer

"اللّهِمَّ لا تَحْرُمْنَا أَجْرَهُ، ولا تفَتَّنَا بعدهۡ"


O Allāh! This is your slave, son of Your male slave and Your female slave. He used to testify that there is no (true) god except You, and that Muḥammad is Your ‘Abd and Messenger — and You know better about him. O Allāh! If he did well, multiply his good deeds, and if he was a sinner, overlook his sins. O Allāh! Do not deny us the reward of (being afflicted with) him, and do not misguide us after him." 1

If the deceased is a child, one may add to the above supplications the following that Abū Hurayrah (ﷺ) used to say:

"اللّهِمَّ أَجَعْلِهِ لَنَا سَلَافًا وَفَرَطاً وأَجْرًا."

"Allāhum aj‘alhu lanā salafan wa-faratan wa-‘ajran.
O Allāh, make him for us an advanced and secured reward." 2

As indicated above, these supplications may be said after the third and later takbīrs. Thus, they are said between the last takbīr and the salām. Abū Ya‘fūr reported that he witnessed ‘Abdullāh Bin Abī Awfā (ﷺ) pray for a janāzah. After the fourth takbīr, he remained for a long while supplicating, then asked (after finishing), “Did you think

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1 Recorded by Mālik (with the supplication as being from Abū Hurayrah’s words) and Abū Ya‘lā (with the supplication from the Prophet’s words). Verified to be authentic by al-Albānī (Ahkām ul-Janaiz p. 159).

2 Recorded by al-Bayhaqī. Verified to be hasan by al-Albānī (Ahkām ul-Janaiz p. 160-161).
that I was going to make five takbīrs?” They said, “No.” He said, “Verily, Allāh’s Messenger (ﷺ) used to make four takbīrs.”

It is important to note that one should adhere to whatever he knows of the supplications for the janāzah reported in the Sunnah, and not to replace them with other supplications made up by the people. Ash-Shawkānī said:

“You should know that there are many supplications in the books of fiqh other than those reported from the Prophet (ﷺ). It is better to adhere to that which is established from him (ﷺ).”

**THE TASLĪM**

The janāzah prayer is concluded with two taslīms, which is saying one of the following three forms:

| 1 | Peace be on you. | As-salāmu ‘alaykum. | السلام عليكم |
| 2 | Peace be on you, and Allāh’s mercy. | As-salāmu ‘alaykum wa-raḥmat ul-Lāh. | السلام عليكم ورحمة الله |
| 3 | Peace be on you, and Allāh’s mercy and His blessings. | As-salāmu ‘alaykum wa-raḥmat ul-Lāhi wa-barakātuh. | السلام عليكم ورحمة الله وبركاته |

Similar to regular prayers, the taslīms are made by turning the face to the right and left. ‘Abdullāh Bin Mas‘ūd (R) said:

“There are things that Allāh’s Messenger (ﷺ) used to do and the people have left off, one of which is making taslīm over a janāzah similar to the taslīm in the (regular) prayers.”

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2 Nayl ul-Awfi 4:55.
Ibn Mas'ūd (ﷺ) also said:

“Allāh’s Messenger (ﷺ) used to make two taslīms in the (regular) prayers,” ¹

Taking the above two statement together, we conclude that there are two taslīms in the janāzah prayer, similar to the regular prayers.

It is also permissible to conclude the janāzah prayer with only one taslim. Abū Hurayrah (ﷺ) reported:

“Allāh’s Messenger (ﷺ) once prayed over a janāzah, making four takbīrs and only one taslim.” ²

Al-Ḥākīm commented on this ḥadīth:

“There are authentic reports in this regard from ʿAlī Bin Abī Ṭālib, ʿAbdullāh Bin ʿUmar, ʿAbdullāh Bin ʿAbbās, Jābir Bin ʿAbdillāh, ʿAbdullāh Bin AWFā, and Abū Hurayrah, that they all (ﷺ) used to make one taslim.”

His statement was confirmed by ath-Thāhābī and al-Bayhaqī (who also added other sahābah such as Wāthilah Bin al-Asqa’ and Abū Umāmah).

Imām Aḥmad based his opinion (of making only one taslim) on these reports. Abū Dāwūd said that Ahmad was asked about taslim for the janāzah, and he saw him turn his neck to the right and say, “Assalāmu ʿalaykum wa-rahmat ul-Lāh.” ³

VOICE LEVEL IN TASLĪM

It is recommended for the imām to make the taslīm for the janāzah silently or in a very low voice.

In Abū Umāmah Bin Sahl’s ḥadīth cited earlier, he said:

¹ Recorded by Muslim and others.
² Recorded by ad-Daraquṭnī, al-Ḥākīm, and al-Bayhaqī. Verified to be ḥasan by al-Albānī (Aḥkām ul-Janāʾiz p. 163).
³ Al-Masāʾil 153.
... (He would) say the *salām* when he finishes, silently, to his right side ...

Al-Bayhaqī reported:

"Ibn ‘Abbās (ﷺ) used to make a silent (one) *taslīm* in the *janāzah* (prayer)."

He also reported:

"When he prayed over a *janāzah*, Ibn ‘Umar would say his *taslīm* such that those next to him would be able to hear him."

**COMING LATE TO JOIN THE JANĀZAH PRAYER**

What would one do if he comes late to the *janāzah* prayer, after the *imām* has said some of the takbīrs? There is no similar case reported in the Sunnah. Thus the general instruction regarding the regular prayers should be applied, which is to pray with the *imām* and, after he finishes, make up whatever was missed.

Therefore, after one makes takbīr to join the prayer, he reads *al-Fātihah*, and then follows the above sequence for the other takbīrs until the *imām* makes *taslīm*. If the *taslīm* is made before the late person had completed four takbīrs, he should complete them alone and then make *taslīm*.

And as for those who completely miss the prayer over the *janāzah*, Shaykh Muḥammad Bin Śāliḥ al-‘Uthaymīn says:

"Yes, they may pray over it in the graveyard before the burial if possible, or over the grave if they arrive after

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1 Recorded by an-Nasā’ī, ash-Shāfi‘ī, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’iz* p. 155)
the burial, because it is confirmed that the Prophet (ﷺ) prayed over the grave.” ¹

However, one should observe the considerations discussed earlier in this chapter for such a situation.

**Question/Answer Summary**

The main elements relating to the *janāzah* prayer are outlined in the following question/answer summary.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the ruling of performing the <em>janāzah</em> prayer for Muslims?</td>
<td>It is a communal obligation.</td>
</tr>
<tr>
<td>Does the ruling apply to sinful Muslims?</td>
<td>Yes</td>
</tr>
<tr>
<td>What is the ruling with regard to martyrs?</td>
<td>It is recommended.</td>
</tr>
<tr>
<td>What is the ruling with regard to children.</td>
<td>It is optional.</td>
</tr>
<tr>
<td>What is the ruling with regard to non-Muslims.</td>
<td>It is prohibited to pray or ask forgiveness for them.</td>
</tr>
<tr>
<td>What to do for a Muslim who died in a place with no one to pray for him?</td>
<td>A <em>janāzah</em> prayer is performed for him in absentia.</td>
</tr>
<tr>
<td>Where is the <em>janāzah</em> prayer performed?</td>
<td>In a <em>muṣallā</em> (preferable) or a <em>masjid</em> (permissible).</td>
</tr>
<tr>
<td>Where is it prohibited to perform the <em>janāzah</em> prayer?</td>
<td>Among the graves.</td>
</tr>
</tbody>
</table>

¹ Sab'ūna Su‘ālan fi Ṭahkām il-Janā‘iz p. 19.
<table>
<thead>
<tr>
<th><strong>Question</strong></th>
<th><strong>Answer</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Is it permissible to perform the <em>janāzah</em> prayer individually?</td>
<td>No. It should be performed in <em>jamāʿah</em>.</td>
</tr>
<tr>
<td>Who leads the prayer?</td>
<td>The Muslim ruler, his representative, or the most knowledgeable man in Qur'ān.</td>
</tr>
<tr>
<td>Is the number of praying people important?</td>
<td>Yes, the more they are, the better are the deceased’s chances of being forgiven.</td>
</tr>
<tr>
<td>How many rows should pray behind the <em>imām</em>?</td>
<td>The more the better, with a minimum of three if possible.</td>
</tr>
<tr>
<td>Where does the <em>imām</em> stand with respect to the body?</td>
<td>By a man’s head, and by a woman’s middle.</td>
</tr>
<tr>
<td>How are multiple bodies arranged?</td>
<td>The men near the <em>imām</em>, the women beyond them.</td>
</tr>
<tr>
<td>When is it prohibited to perform the prayer?</td>
<td>At sunrise, sunset, and when the sun is in the zenith.</td>
</tr>
<tr>
<td>How many <em>takbīrs</em> are in the prayer?</td>
<td>A minimum of four, and a maximum of nine.</td>
</tr>
<tr>
<td>What to say after the first <em>takbīr</em>?</td>
<td><em>Al-Fātiḥah</em> (and another <em>sūrah</em> if the time permits).</td>
</tr>
<tr>
<td>What to say after the second <em>takbīr</em>?</td>
<td>The prayer upon the Prophet (ﷺ).</td>
</tr>
<tr>
<td>What to say after the third and subsequent <em>takbīrs</em>?</td>
<td>Supplicate for the deceased.</td>
</tr>
<tr>
<td>How to end the prayer?</td>
<td>With <em>taslīm</em>.</td>
</tr>
<tr>
<td>How many <em>rakʿahs</em> is <em>janāzah</em> the prayer?</td>
<td>This is irrelevant, because it has no <em>rukūʿ</em> or <em>sujūd</em>.</td>
</tr>
</tbody>
</table>
Practical Procedure

In this section, we provide a practical summary of the *janâzah* prayer. The details are contained in the previous sections of this chapter.

<table>
<thead>
<tr>
<th>#</th>
<th>Act</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The washed and shrouded body is brought to the <em>muṣallâ</em> (or the <em>masjid</em>, but the <em>muṣallâ</em> is preferable).</td>
</tr>
<tr>
<td>2</td>
<td>The body is placed in the front, toward the Qiblah (Figure 8.1).</td>
</tr>
<tr>
<td>3</td>
<td>The <em>imām</em> forms the people into straight rows without gaps. The spacing between the rows may be narrower than that for the regular prayers.</td>
</tr>
<tr>
<td>4</td>
<td>The <em>imām</em> faces the Qiblah, standing level with a man's head or a woman's mid-section.</td>
</tr>
<tr>
<td>5</td>
<td>The <em>imām</em> raises his hands with the first <em>takbîr</em>. The people behind him follow him in this and all subsequent actions.</td>
</tr>
<tr>
<td>6</td>
<td><em>Al-Fātiḥah</em> is recited silently, followed by another <em>sūrah</em> if the time permits.</td>
</tr>
<tr>
<td>7</td>
<td>The <em>imām</em> makes the second <em>takbîr</em> (he may raise his hands).</td>
</tr>
<tr>
<td>8</td>
<td>The <em>ṣalâh</em> upon the Prophet (ﷺ) is made silently.</td>
</tr>
<tr>
<td>9</td>
<td>The <em>imām</em> makes the third <em>takbîr</em>.</td>
</tr>
<tr>
<td>10</td>
<td>Sincere <em>duʿāʾ</em> from the Sunnah is made for the deceased.</td>
</tr>
<tr>
<td>11</td>
<td>The <em>imām</em> makes the fourth <em>takbîr</em>.</td>
</tr>
<tr>
<td>12</td>
<td>Sincere <em>duʿāʾ</em> from the Sunnah is made for the deceased.</td>
</tr>
<tr>
<td>13</td>
<td>Steps 11 and 12 are repeated if the <em>imām</em> chooses to make additional (up to a total of nine) <em>takbîrs</em>.</td>
</tr>
<tr>
<td>14</td>
<td>In a low voice, the <em>imām</em> makes <em>taslîm</em> to the right (required), and to the left (optional).</td>
</tr>
</tbody>
</table>
Miscellaneous Innovations

The following are some common innovations relating to the *janāzah* prayer.

1. Praying *ṣalāt ul-ghāib* for a person although it is known that *janāzah* prayer had already been performed for him.
2. Praying \textit{salât ul-ghâ'ib} every day after \textit{maghrib} for all the Muslims who died on that day.

3. The \textit{imâm}'s standing near the middle of a man and by the chest of a woman.

4. Saying the opening supplications that are said at the beginning of normal prayers.

5. Refraining from reading another \textit{sūrah} after \textit{al-Fātiḥah}.

6. Taking off the shoes and standing over them during the prayer.

7. Saying after the prayer, “Exalted be He Who has subdued His slaves with death, and Exalted be the Alive Who does not die.”

8. Prompting the people after the prayer by asking them, “What do you testify about him?” So that they would reply, “He was a good man …”
CHAPTER 9
BURIAL

Ruling

Burying the dead, even if they were nonbelievers, is a fard kifayah (communal obligation). This was the Prophet’s practice and his companions’, as is demonstrated in many of the hadiths of this chapter, including his burial of the disbelievers after the battle of Badr.

Dealing with Disbelievers

BURIAL

The texts of the Sunnah indicate that when a disbeliever dies, the Muslims should hasten to bury him in two situations:

a) if there are no other disbelievers to bury him, or

b) if the closest person responsible for him is a Muslim.

‘Umar, Ibn ‘Umar, Abū Ṭalḥah, and Anas all reported that, after the battle of Badr, Allāh’s Messenger commanded his followers to cast twenty four of the most disdainful among the dead of the Quraysh, on top of each other, into a very filthy ditch in Badr — except for Umayyah Bin Khalaf, whose body swelled inside his armor until it filled it. Trying to move him, he started falling apart, so they left him in his place and covered him with dirt and stones.

As was the Prophet’s practice after a victory, he spent three nights in the neighborhood of the battleground. On the third day, he had his animal prepared for departure, and then walked, followed by his companions, until he stood at the verge of the ditch. He called out
to them, and they had by then totally decayed, with their names and the names of their fathers, saying:

«يا أبا جهل بن هشام، ويا عتبة بن ربيعة، ويا شيبة بن ربيعة،
ويا وليد بن عبادة، أيسركم أنكم أطعتم الله ورسوله؟ فإنما قد
وجدنا ما وعدنا رتانا حقاً، فهل وجدتم ما وعدكم ربككم حقاً؟

«O Abū Jahl Bin Hishām! O ‘Utbah Bin Rabḍah! O Shaybah Bin Rabḍah! O Walīd Bin ‘Utbah! Don’t you wish that you had obeyed Allāh and His Messenger? Indeed, we have found our Lord’s promises to us true; have you found you Lord’s promises true?»

‘Umar (ﷺ) (and others) exclaimed, “Do you address them after they have been dead for three nights? Do you address bodies with no souls in them? How can they hear, when Allāh (ﷻ) says:

«إِنَّكَ لَا تُسْمِعُ الْمَوْتَى»

«Verily, you cannot make the dead hear you?»”

The Prophet (ﷺ) replied:

والذي نفس محمد بيده، ما أنتم يا أقول لم أقول منهم. إنهم الآن
ليسمعون، والله إنهم الآن ليعلمون أن الذي كنت أقول لهم
لهو الحق، غير أنهم لا يستطيعون أن يرددوا عليَّ شيئاً.

«By Him in whose hand is Muḥammad’s soul, you cannot hear what I am saying better than they can! They can now hear. By Allāh, they know now that what I had told them was indeed the truth. But they cannot respond to me with anything.»”

1 This is a combined report from authentic ḥadīths recorded by al-Bukhārī, Muslim, ʿAḥmad, and others (Aḥkām al-Janāʾiz p. 167-169).
Commenting on this hadith, Qatādah (азх) said:

“Allāh (azw) gave them life in order to hear the Prophet’s (saw) words, as a reproach and scorn, and to make them feel the remorse and regret for what they did.” ¹

‘Alī (a) reported that when his father Abū Tālib died, he went to the Prophet (saw) and said, “Your uncle, the misguided old man, has passed away; so who should bury him?” He replied:

« آذهب فواره، ثم لا تُحِبَّ ثُمّ أتَيْتِي. »

<Go bury him, and then do nothing until you return to me.>

He said, “But he died as a pagan!” He said, « آذهب فयاره. »<Go bury him.> So he buried him and came back. He (saw) told him:

« آذهب فاغتسل، ثم لا تَحْبَثْ ثُمّ أتَيْتِي. »

<Go take a bath, and then do nothing until you return to me.>

‘Alī concludes:

“I took a bath and came back to him. He made supplications for me that are more precious to me than the most expensive red and black camels.”

The narrator from ‘Alī (Abū ʿAbd ur-Raḥmān as-Sulamī) added:

“After washing a dead body, ‘Alī used to take a bath.” ²

¹ Recorded by al-Bukhārī and Muslim.
Note in this hadīth that Allāh’s Messenger (ﷺ) did not console ‘Alī for the death of his pagan father, which may be taken as an evidence against consoling Muslims for the death of their disbelieving relatives — leave alone consoling the disbelievers.

It is further concluded from this that it is recommended for the men who conduct the burial to take a bath after burial.

Note also that there is no indication in any of the authentic reports of this hadīth that ‘Alī washed his father. Thus, it cannot be used as an evidence for washing a disbeliever. ¹

**SEPARATE GRAVEYARDS**

The practice of the Prophet (ﷺ) and the believers through the ages until our time indicates that a Muslim must not be buried with a kāfīr, nor a kāfīr with a Muslim: Separate graveyards should be designated for Muslims and non-Muslims.

Bashīr Bin al-Khaṣāṣiyah reported that he was once walking with Allāh’s Messenger (ﷺ) and holding his hand when he told him:

> يا أبَي الخَصَايِبِيَةِ، ما أصْبَحْتَ تَنَفَّمُ عَلَى اللَّهِ؟ أَصْبَحْتَ

> تُهْشَمِي رَسُولٌ اللَّهِ

> 🎥 O Ibn al-Khaṣāṣiyah! Why are you complaining to Allāh this morning (about being away from your wife and family)? Here you are, walking with Allāh’s Messenger!"  

Still holding his hand, Ibn ul-Khaṣāṣiyah replied, “May my father and mother be a ransom for you, O Allāh’s Messenger! I do not complain to Allāh about anything this morning! He did all good things for me.”

While they were walking, they passed by the graves of the mushriks, and Allāh’s Messenger (ﷺ) said:

> لَقَدْ سَبَقَ هَؤُلَاءَ خِيَرًا كَثِيرًا. » (ثلاث مرات)

¹ *Aḥkām ul-Janā’iz* p. 171-172.
Funerals

Then they passed by the graves of the Muslims, and he said:

«لقد أدرك هؤلاء خيراً كثيراً.» (ثلاث مرات)

«These have missed a lot of good.» (Three times)

Then his eyes fell on a man walking with two shoes among the graves. He said to him:

«يا صاحب السُّبِتِّيَّةَ، وَمَحِكْ أَلَقْ سُبِتِّيَّتِكَ!»

«O man with shoes! Woe be to you! Remove your shoes.»

Recognizing Allâh’s Messenger (ﷺ), the man immediately removed his shoes and cast them aside.¹

This hadîth indicates that there was a clear distinction between the graves of the disbelievers and those of the Muslims. Ibn Ḥazm took it as an evidence that it is not permissible to bury a Muslim with a mushrik, and that it is not permissible to walk with shoes among the graves.²

Burial Places

GRAVEYARDS

The dead should normally be buried in graveyards. The Prophet (ﷺ) used to bury the dead Muslims in al-Baqî’ graveyard. There are numerous reports in that regard, some of which we have cited earlier. Furthermore, there are no reports indicating that any of the salaf was buried in other than a graveyard — except for the special cases that we will discuss below.

¹ Recorded by Abû Dâwûd, an-Nasâ’î, and others. Verified to be authentic by al-Albânî (Ahkâm ul-Janâ’îz p. 172-173).
² Al-Muḥallâ 5:142-143.
The Location of Death

There are numerous (mutawatir) reports confirming that Allāh’s Messenger (ﷺ) was buried in his house in the place where he died. This is specific to him, as is indicated by ‘Ā’ishah (☑) who reported that when Allāh’s Messenger (ﷺ) died, the sahābah differed about his burial, until Abū Bakr (☑) said that he had heard something in that regard from Allāh’s Messenger (ﷺ), and had previously forgotten it, which was that:

«ما قبض الله نبيًا إلا في الموضع الذي يجب أن يدفن فيه.»

<Never did Allāh take a prophet’s life except in the location where he should be buried.>

Thus he was buried in the place of his mattress. ¹

The Battlefield

The martyrs (i.e., the Muslims killed on the battleground), should not be transferred to graveyards, but should be buried in the same place where they were martyred.

Jābir Bin ‘Abdillāh (☑) reported that when Allāh’s Messenger (ﷺ) went out of al-Madīnah to fight against the mushriks (in the battle of Uhud), his father told him, “O Jābir Bin ‘Abdillāh! Why don’t you stay behind in al-Madīnah to see what will happen to us. Verily, by Allāh, if it were not that I am leaving behind some daughters (that need help), I would have wished that you be killed before me.” Jābir continues:

“While I was waiting in al-Madīnah, my aunt brought my (dead) father and uncle, leveling them on the two sides of a camel. She entered al-Madīnah to bury them in our graveyards. But a man caught up with her saying, ‘Surely, Allāh’s Messenger (ﷺ) commands you to bring

¹ Recorded by at-Tirmithī, Ibn Majah, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Jānā’iz p. 174).
back the killed ones and bury them in the places where they were killed.’ So we took them back and buried them where they were killed.” ¹

**IN THE HOUSES?**

Except for the unique case of Allah’s Messenger (ﷺ), it is not permissible to bury the dead in the houses. Al-Ḥāfīẓ said:

“It is quite possible that other people are prohibited from that, because burial in the houses turns them into burial places, which prohibits praying in them.” ²

Al-Bukhārī derived this prohibition from Ibn ‘Umar’s (ﷺ) *ḥadīth* that Allah’s Messenger (ﷺ) said:

«أجعلوا في بيوتكم من صلاتكم، ولا تتخذهوا قبوراً.»

*Pray some of your prayers in your homes, and do not turn them to graves.* ³

According to al-Ḥāfīẓ, the *ḥadīth* of Abū Hurayrah is more explicit in this regard, clearly indicating that it is absolutely prohibited to bury in the houses:

«لا تجعلوا بيوتكم مقابرًا.»

*Do not turn your homes into burial places.* ⁴

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¹ Recorded by Aḥmad and Abū Dāwūd. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’īz* p. 175).
² *Fath al-Bārī* 1:420.
³ Recorded by al-Bukhārī.
⁴ Recorded by Muslim.
Chapter 9

Burial Time

HURRYING THE BURIAL

As explained in the previous chapters, great hurry should be made in going through all of the preparatory steps for the final one in the funeral process: burial. A Muslim should normally be buried within twenty four hours from death.

The exceptional delay of the Prophet’s burial should not be taken as an example in this regard. He passed away on Monday (during the day), was washed and shrouded on Tuesday, and was buried in the middle of the night, which was about thirty six hours after his death. The reason for that delay was the sahābah’s great shock from that painful incident, and their indecision at first regarding washing, shrouding, and burying him (as was discussed elsewhere in this book).

THE THREE PROHIBITED TIMES

It is not permissible to bury at the three times that are specified in the hadīth of ‘Uqbah Bin ‘Āmir (ﷺ):

“There are three times at which Allah’s Messenger (ﷺ) prohibited us from praying or burying our dead: When the sun rises — until it becomes high, when the noon-time starts — until the sun declines (off the zenith), and when the sun approaches setting — until it sets.”

BURIAL DURING THE NIGHT

It is also prohibited to bury during the night except if there is a necessity for that. This follows from Jābir Bin ‘Abdillāh’s (ﷺ) hadīth (fully cited in the chapter on shrouding) in which he reported:

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1 Recorded by at-Tirmithī (in ash-Shamā’il) from ‘Ā’ishah (ﷺ) and Muḥammad al-Bāqir (al-Ḥusayn’s grandson). Verified to be authentic by al-Albānī (Mukhtasar ush-Shamā’il p. 197-198).
2 Recorded by Muslim, Abū Dāwūd, and others.
“The Prophet (ﷺ) prohibited that a man be buried during the night before the *janāzah* prayer could be performed for him — unless one is forced to do that.” ¹

The reason for this is that the night burial would result in smaller numbers of people praying over the deceased, following his *janāzah*, and burying him. It is important to have large numbers of people, because of the benefit and rewards they attain from performing such Islamic duties, as well as making it more likely that their intercession for the deceased be granted. An-Nawawī said:

“The ‘ulamā’ have differed in regard to burying during the night. Al-Ḥasan al-用工 disliked it unless there is a necessity for it. This *hadīth* is an evidence for him. However, many of the earlier and later ‘ulamā’ say that it is not disliked, because Abū Bakr as-Ṣiddīq (ﷺ) and a large group of the *salaf* were buried at night without objection, and the black woman and the man who used to clean the *Masjid*, both were buried at night without disapproval (of that) from the Prophet (ﷺ) ...”²

Ibn Ḥazm responds to this argument by saying:

“For everyone who was buried at night, whether it was him (ﷺ), his wives, or his companions, it was only for a necessity requiring that, such as fearing the extreme heat for the attendees — which is severe in al-Ḥadīmah, fearing that the body might decay, or other reasons that would allow night burial. No one may assume about them (ﷺ) anything else.”³

But if the people are forced to bury someone at night, they may use a lamp or lantern and bring it down into the grave to facilitate the burial process. Ibn ʿAbbās (ﷺ) reported that:

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¹ Recorded by Muslim and others.
² *Sharḥ Muslim*.
³ *Al-Muḥallā* 5:114-115.
Chapter 9

Funerals

“Allah’s Messenger (ﷺ) lowered a man into his grave at night, and a lantern was lighted in the grave.”

Grave Description

Wide, Deep, and Good

The grave should be dug deep and wide, with square edges and straight walls that hold well together.

Hishām Bin ‘Āmir ({Name}) reported that on the day of Uhud, many of the Muslims were killed, and many were wounded. So the saḥābah said, “O Allah’s Messenger! Digging a separate grave for each of the dead is too much for us, so what do you command us to do?” He replied:

«أحفظوا وأوسعوا وأعمقوا وأحسنوا، وأدفنوا الاثنين والثلاثة في القبر، وقدموا أكثرهم قرآناً.»

Dig (graves), and make them wide, deep, and good. Bury two or three in one grave, putting ahead the one with the most knowledge of Qur’ān.

Hishām added, “My father was the third of three men (in one grave), but knew more Qur’ān than them, so he was placed ahead.”

A man from the Anṣār reported that when he was a young boy, he went with his father and others with Allah’s Messenger (ﷺ) in the janāzah of a man of the Anṣār. Allah’s Messenger (ﷺ) sat near the edge of the grave and instructed the digger:

أوسع من قِبل الرأس، وأوسع من قبل الرجلين.

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1 Recorded by Ibn Mājah and at-Tirmīzhī. Verified to be hasan by al-Albānī (Ahkām ul-Janā′īz p. 180).
2 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā′īz p. 181-182).
A Hole vs. a Lahd

It is permissible to make the grave in the form of a plain rectangular vertical hole dug such that the short sides of the rectangle point in the direction of Qiblah. It is preferable to add to that a lahđ, which is another hole, large enough to accommodate the body, made near the

Figure 9.1

1 This could be the janāzah of Ibn ad-Dahdah (review his story in the chapter on following the janāzah).

bottom of the grave in the wall that is in the direction of Qiblah. After
the body is laid in the lahd, bricks are placed behind it (Figure 9.1).
The purpose of the lahd is that, when the soil is dumped into the
grave, it does not fall directly over the body but behind it.

Both forms of graves have been used during the time of Allah's
Messenger (ﷺ), but the lahd is preferable for the following reports.
Anas Bin Mālik (ﷺ) reported:

“When the Prophet (ﷺ) passed away, there were two
grafe-diggers in al-Madīnah, one of them making lahds
and the other plain holes. The sahābah said, ‘Let us
implore our Lord to choose for us, and then call both of
them. Whoever arrives first will make the grave.’ They
did that, and the one who made lahds arrived first. Thus
they made a lahd for the Prophet (ﷺ).” ¹

Ibn ‘Abbās (ﷺ) reported:

“Al-‘Abbās, ‘Alī, and al-Faḍl went down into the
Prophet’s (ﷺ) grave (to bury him). His lahd had been
made by a man of the Anṣār, who is the same man that
had made the lahds for the shahīds of Badr.” ²

ʿĀmir, the son of Saʿīd Bin Abī Waqqāṣ (ﷺ), reported that his
father instructed:

“Make a lahd for me, and erect bricks behind me — as
was done for Allah’s Messenger (ﷺ).” ³

Ibn ʿAbbās and Jarīr (ﷺ) reported that Allah’s Messenger (ﷺ)
said:

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¹ Recorded by Ibn Majah, at-Tahawī, and Aḥmad. Verified to be hasan by al-Albānī
(Aḥkām al-Janāʾīz p. 183).
² Recorded by at-Tahawī, Ibn Hibbān, and Ibn ul-Jārūd. Verified to be authentic by
³ Recorded by Muslim, an-Nasāʾī, and others.
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An-Nawawī ( şeykhi ) said:

“There is a consensus among the ‘ulama’ that burying in a laḥd or a plain grave are both permissible. If the earth is hard so that its soil would not collapse, a laḥd is preferable; and if it is soft and may collapse, a plain grave is preferable.”

**Practical Considerations**

1. **Dimensions:** Figure 9.1 shows approximate dimensions for a grave with a laḥd. The laḥd’s position varies, and in some areas is made level with the bottom of the grave. The dimensions are given for a 6-ft (180 cm) person. All dimensions should be proportionally changed for a smaller or bigger body.

   The depth of a grave varies from place to place, based on the type of soil, climate, geology, wildlife, and so on. In Texas, the top of the graveliner (see below) should be at least 18 inches (45 cm) from the surface of the ground.

2. **Alternative Laḥd:** In some Muslim areas, instead of digging a laḥd, the body is laid in the bottom Qiblah-corner of the grave (sometimes with a partial laḥd dug in that direction), and large bricks or concrete slabs are obliquely placed over it, serving the same purpose of the laḥd: preventing soil from falling directly over the body, and protecting against the digging of wild animals or robbers.

3. **Opening and Closing:** “Opening and Closing” is a process in the funeral-language that entails a costly fee, much of which not easily

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1 Recorded by Abū Dāwūd, Ahmad, and others. All of its reports are weak, but it is verified to be collectively authentic (for its various reports) by al-Albānī (Ahkām ul-Janā‘īz p. 184).

2 Al-Majmū‘ 5:287.
avoidable by the Muslims who live in the West. It consists of administration and permanent record keeping, opening and closing the grave (locating the grave, laying out the boundaries, excavating and filling the interment space), installation and removal of the lowering machine, placement and removal of artificial grass dressing and cocomatting at the grave site, levelling and re-sodding the grave if the earth settles, etc.

4. Digging Own Grave: In most countries, the individuals may not dig their graves. The digging (opening and closing) is done by authorized graveyard personnel. The reason for this is protection against personal injury, and protection of the property of adjacent graves.

5. Graveliners: Some of the United States (and other countries), and some funeral homes, require building a container in the bottom of the grave, which is meant to protect the body against the ground’s sinking-in after the burial. This container is called a burial vault or a graveliner, and is made of a variety of materials including concrete, stainless steel, galvanized steel, copper, bronze, plastic, or fiberglass.

If required, a concrete graveliner should be used, because it is closest to the Islāmic burial. The body is placed in that liner, and then a concrete lid is brought down, sealing the box, before dumping the soil into the grave. This obviously meets some of the requirements of a lāhd as well, and may be used by the Muslims if they do not have the better alternatives.

6. Burial in Casket: By all means, the Muslim communities in the West should not allow burying the Muslims inside the caskets, as this is an imitation of the kuffār, and is an unnecessary waste of money.

Who Lowers the Body

Men

Men should lower the dead person into the grave, even if it was a woman. There are several reasons for this, among which the following:
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a) This has been the practice of the Muslims since the time of Allāh’s Messenger (ﷺ), as in the example of Abū Ṭalḥah (ﷺ) below (in the section on intercourse).

b) Men are stronger than women for that job.

c) If women were to do it, some of their bodies may get exposed to the strangers in the process.

d) It is not recommended for the women to follow the janāzah, which limits their presence during the burial.

RELATIVES

The deceased’s relatives have the first right to lowering him into the grave. This derives from the general meaning of the following āyāh:

وَأَوْلُواْ أَلْلَهَّ أَلْحَامَ بَعْضٌ مِّنْ بَعْضٍ أَوْلِي بِعَضٍّ فِي كَتَبِ اللَّهِ الآلِمَاتِ

«Those of blood relationship ¹ have the highest claim to one another, in accordance with Allāh’s decree.» ²

Three of the Prophet’s (ﷺ) closest relatives lowered him into his grave. This was mentioned in Ibn ‘Abbās’s (ﷺ) ḥadīth (cited earlier in the section on laḥd). Similarly, ‘Alī (ﷺ) reported

“I washed Allāh’s Messenger (ﷺ), and expected to observe what is usually seen on dead people, but saw none of that. He was good (in looks and smell) alive and dead. Of all people, those who took care of lowering and burying him were four: ‘Alī, al-‘Abbās, al-Faḍl, and Șāliḥ — the servant of Allāh’s

¹ According to various ‘ulamā’, such as Ibn Ḥazm and an-Nawawī, those with blood relations are: the father and his fathers and the sons and their sons, then the brothers from both parents, then the brothers from the same father, then their sons, then the father’s and mother’s paternal uncles, then the father’s paternal uncles, then their children, then every one beyond that with blood relations.

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Messenger (ﷺ). A lahd was dug for Allāh’s Messenger (ﷺ), and bricks were erected behind him.”

‘Abd ur-Raḥmān Bin Abzā reported that he prayed behind ‘Umar Bin al-Khaṭīb (ﷺ) in al-Madīnah over Zaynab Bint Jaḥsh (ﷺ). He made four takbīrs. Then he sent someone to ask the Prophet’s (ﷺ) wives, “Whom do you want to place her in the grave?” He was hoping to do that himself, but they responded to him, “See who was allowed to see her in her life, and let him place her in the grave.” He replied, “You are right!”

HUSBAND

It is permissible for a husband to place his dead wife in her grave. ‘Ā’ishah ( esk) reported that Allāh’s Messenger (ﷺ) came to her on the day when his fatal illness started. She complained about a headache that she had by saying, “Oh my head!” He said:

«وددت أنَّ ذلك كان و أنا حيٍّ، فهِيَانَاك و دقْتَنَاك.»

‘I wish that it (death) would have come to you while I am alive. I would then prepare you and bury you.»

This stirred ‘Ā’ishah’s ( esk) jealousy who said, “I would expect you on such a day enjoying one of your wives.” He (ﷺ) then said:

و أ أ و أ أ ت ال ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب أ ب A


2 Recorded by aṭ-Ṭahāwī, al-Bayhaqī, and Ibn Sa’d. Verified to be authentic by al-Albānī (Aḥkām ul-Janā‘iz p. 187).
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Assignment for Abu Bakr, because I am afraid that a sayer would say and a wisher would wish, “I am more worthy (of leadership)!" But Allah (ﷻ), as well as the believers, would reject anyone other than Abu Bakr." ¹

No Intercourse

It is a condition for the man who enters the grave to bury the body not to have had recent sexual intercourse. If the closest relatives do not fulfill this condition, others will have more right to burying the body, even if it were a woman’s and they were not her mahrams.

Anas (ﷺ) reported that he witnessed the janāzah of one of Allah’s Messenger’s (ﷺ) daughters ². Allah’s Messenger (ﷺ) sat near the grave, his eyes tearing, and asked:

«هل منكم من رجل لم يقارف الليلة أهلله؟»

«Is there among you a man who did not approach his wife last night?»

Abū Talḥah replied, “I did not, O Allah’s Messenger!” He told him, فَانزل في قبرها. «Go down into her grave then.» And he went down and buried her. ³

In another report of this incident, Anas said that Allah’s Messenger (ﷺ) said:

«لا يدخلُ القبرُ رجلُ قارف الليلة أهلله.»

«Any man who has approached his wife last night may not enter into the grave.»

So ‘Uthmān ( ¶) did not enter into the grave (to bury her). ⁴

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¹ Recorded by al-Bukhārī, Muslim, and Ahmad.
² This was Umm Kulthum, ‘Uthmān’s wife, who died in 9 H.
³ Recorded by al-Bukhārī and others.
⁴ Recorded by Aḥmad, al-Ḥākim, and others. Verified to be authentic by al-Ḥākim, ath-Thahābī, and al-Albānī (Aḥkām ul-Janaiz p. 188-189). Note that some of the
An-Nawawī (사) commented:

“This is one of the hadīths used as evidence in that men are the ones who conduct the burial, even if the deceased was a woman. It is well-known that Abū Ṭalḥah (ṣ) was a non-māḥram to the Prophet’s (ṣ) daughter, but was one of the righteous men present. There was no māḥram present except the Prophet (ṣ), who probably had an excuse for not entering her grave — as well as her husband ʿUthmān. It is well-known that her sister Fāṭimah and other women were available, which indicates that women may not enter into a grave and conduct the burial.”

Al-Ḥāfīẓ Ibn Ḥajar (ṣ) commented:

“This hadīth indicates that a person who has not recently experienced (sexual) pleasures is given priority over a father and a husband in conducting the burial, even for a woman.”

**Burying the Body**

**ENTERING FROM THE FEET-SIDE**

The body should be brought in lengthwise, head first, from the foot of the grave, which is the side where the deceased’s feet will be (Figure 9.2).

Abū Ishăq reported that al-Ḥārith requested that ʿAbdullāh Bin Yazīd pray over him. He did that, and then

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1 *Al-Majmūʿ* 5:289.

2 *Fatḥ ul-Bārī*. 

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moved him into the grave from the side of the grave’s foot, saying, “This is the Sunnah’s guidance (in this regard).”

As expressed by ash-Shāfi‘ī and al-Bayhaqī, the reports indicating that the Prophet (ﷺ) was brought in from the side of Qiblah are unauthentic. Furthermore, that was impossible to perform since the Qiblah side was against the wall of his room. Ash-Shāfi‘ī (ﷺ) added:

“The issue of bringing in the dead body is one of the well-known matters among us because of the frequent occurrence of death, and that it is done in the presence of the scholars and trustworthy people (of knowledge). It is one of the general matters that one could perform without a hadīth, and the hadīth would then be like a confirmation of a matter commonly known to the people. Allāh’s Messenger (ﷺ), the Muhājirūn, and the Anṣār are all (buried) among us. The transmissions of the common people in that regard do not differ in that the dead body should be shoved in (along its length). Someone then comes from a town other than ours, teaching us how to bring in the body! And he did not know better than to report from Ḥammād from Ibrāhīm that the Prophet (ﷺ) was brought in width-wise!”

Ash-Shāfi‘ī also cited from Ibn ‘Abbās (ﷺ) and others that Allāh’s Messenger (ﷺ) was brought in length-wise, head first. Also, Ibn Sīrīn (ﷺ) reported:

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1 Recorded by Abū Dāwūd, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā‘īz p. 190).
2 Ahkām ul-Janā‘īz p. 190.
3 In al-Madinah.
4 He is referring here to Abū Ḥanīfah (ﷺ).
5 Ḥammād Bin Sulaymān and Ibrāhīm an-Nakhrī.
6 This is one of the weak reports to which we referred above.
7 Al-Umm 1:241.
8 Verified by al-Albānī to be authentic, except for a doubt regarding ash-Shāfi‘ī’s Shaykh whom he only described as “the Trustworthy” (Ahkām ul-Janā‘īz p. 191).
“I was in a janāzah with Anas (ﷺ). He instructed that the body be brought in, length-wise, from the foot of the grave.”

**HOW TO PLACE THE BODY**

The dead person should be placed in the grave on his right side, facing Qiblah. This makes his head on the right side (for one facing Qiblah), and his feet on the left side (Figure 9.1 and 9.3).

Ibn Ḥazm said:

“This has been the practice of the people of Islām from the time of Allah’s Messenger (ﷺ) until our present day. This is how the graves are made in every graveyard (for Muslims) on the surface of the earth.”

**WHAT TO SAY**

As in most matters of importance, when placing the body in the grave, one mentions Allah’s name. One also declares that this is being done according to the teachings of Allah’s Messenger (ﷺ).

Ibn ‘Umar (رضی الله عنه) reported that Allah’s Messenger (ﷺ) said:

> *إذا وضعتم موتاكم في القبور فقولوا:*
> *بسم الله وعلي سنة أو ملة رسول الله.*

> When you place your dead in the graves, say, “Bismillāh, wa-‘alā millati rasūlillāh — With Allah’s Name, and upon the religion of Allah’s Messenger.”

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1 Recorded by Ahmad and Ibn Abī Shaybah. Verified to be authentic by al-Albānī (Ahkām ul-Janā'īz p. 192).
2 Al-Muhallā 5:173.
Ibn 'Umar also reported that Allah's Messenger (ﷺ) used to say the above when placing a dead person in the grave.  

Al-Bayāḍī (ﷺ) reported that Allah's Messenger (ﷺ) said:

«الميتُ إذا وُضع في قبره، فليقل الذين يضعونه حين يوضع في اللهد: "بسم اللهد، وباللهد، وعلى ملة رسول اللهد."

When a dead person is placed in his grave, those who place him should say as they put him in the laḥd, “Bismillāh, wa-billāh, wa-‘alā millati rasūlillāh — With Allah’s Name, and with Allah’s help, and upon the religion of Allah’s Messenger.”  

MULTIPLE BODIES IN ONE GRAVE

It is permissible to bury two or more bodies in one grave in situations of necessity. In that case, those who had memorized more Qurān should be placed ahead in the direction of Qiblah (Figure 9.3).

Jābir Bin ‘Abdillāh (ﷺ) reported that the Prophet (ﷺ) would use one sheet for shrouding two or three of those who were killed in Uhud. He would then ask, «أيهم أكثر أخذًا للقرآن؟» And when he is told, he would place him ahead in the laḥd. He also said:

أنا شهيد على هؤلاء يوم القيامة.

«I am a witness for those on Resurrection Day.»

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1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janaiz p. 192).
2 Recorded by al-Ḥākim. Verified to be hasan by al-Albānī (Ahkām ul-Janaiz p. 193).
And he commanded that they be buried in their blood. So they were not washed, and he did not pray over them. Jābi added:

“So my father and uncle were buried on that day in one grave.”

Abū Qatādah reported that ‘Amr Bin al-Jamūh, who used to limp, came to Allāh’s Messenger and said, “O Allāh’s Messenger! If I fight for Allāh’s cause until I get killed, would I then walk with this foot good in Jannah?” He replied, “Yes.” So on the day of Uhud, he, his nephew, and a servant of theirs were all killed. Allāh’s Messenger passed by him and said:

« كأني أنظر إليك تمشي برجلك هذه صحيحة في الجنة. »

“It is as if I look at you walking, with this foot good, in Jannah.”

So Allāh’s Messenger commanded that all three of them be buried in one grave.

To the same meaning, we have cited earlier the hadith of Hishām Bin ‘Āmir (p. 214) as well as other hadiths in earlier chapters.

Note that this gives a special merit to those who hold more Qur’ān than others.

Ash-Shāfi‘ī said:

“In situations of hurry or limited graves, two or three bodies may be buried in one grave. The better and oldest would be placed toward Qiblah. And I do not like for a woman to be buried with a man under any circumstance. If that was an unavoidable necessity, the

1 By “uncle” he refers to ‘Amr Bin al-Jamūh who was a close friend of ‘Abdullāh (Jābir’s father) and the husband of his sister Hind Bint ‘Amr.
2 Recorded by al-Bukhārī and others.
3 This was ‘Abdullāh Bin ‘Amr Bin Hirām, Jābir’s father. He was not an immediate nephew of ‘Amr Bin al-Jamūh, but was thus described out of respect toward the latter for his seniority.
Funerals

man should be placed in front of her, and a barrier of soil should be made between them.”

THROWING THREE HANDFULS

After the lahd is closed with bricks, it is recommended for those by the grave to throw in three handfuls (with both hands) of soil.

Abū Hurayrah (ﷺ) reported:

“Allāh’s Messenger (ﷺ) once prayed over a janāzah, and then (after burial) he went toward the dead person and threw three handfuls (of soil) on the side of his head.”

It is to be noted that there is no authentic basis in the Sunnah for a specific thikr to be said with each one of these three handfuls.

DISINTERMENT

It is permissible to take out a body from the grave, shortly after burial, and before it decays. This is an exceptional situation that may only be undertaken for a good reason, such as discovering that it was buried without washing or shrouding.

Jābir Bin ‘Abdillāh (ﷺ) reported:

“Allāh’s Messenger (ﷺ) went to the grave of ‘Abdullāh Bin Ubayy after he was placed in the hole. He ordered that he be brought out. He held him over his knees, blew over him of his saliva, shrouded him in his own shirt, and prayed over him. That — Allāh knows

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1 Al-Umm 1:245.
4 He was the chief munāfiq (hypocrite) in al-Madīnah.
5 As we explained previously in the chapter on janāzah prayer, this happened before Allāh (ﷺ) prohibited praying over the hypocrites.
best — was because he had given al-‘Abbās a shirt to wear. 2

Another report from Jābir (ﷺ) has a slight weakness, but gives more details to this incident. Jābir said that when ‘Abdullāh Bin Ubayy died, his son came to the Prophet (ﷺ) and said, “O Allāh’s Messenger! If you do not attend, our family will ever be disgraced.” So he went and found that he had already been placed in his hole. He said, «Shouldn’t you have invited me before you put him in?» He had him taken out of the hole, blew over him from head to foot, and shrouded him in his shirt. 3

**PRACTICAL CONSIDERATIONS**

Depending of the body’s size and weight, it may require several people to lay it down in its laḥd. A heavy man may require two or three men (who have not had intercourse on the previous night) to enter the grave, and two or three men to hand them the body from above.

As the head is lowered (from the feet-side of the grave), the rest of the body is passed over the hands along the same direction. The authentic thikr is said at this time, and the body is laid facing the Qiblah in the laḥd. If any ties were put around the shroud to hold it together, they should be untied.

Bricks are then placed behind the body, making sure to keep it facing the Qiblah with their help. The men get out of the grave, and the soil is dumped to fill it to a hand-span height.

The grave is then mounded, and a stone is placed above the location of the head (with no writing other than the deceased’s name).

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1 As recorded by al-Bukhārī, this was after the battle of Badr, when the Prophet’s uncle al-‘Abbās was held hostage (before he declared Islām), and did not have a shirt on him. The Prophet (ﷺ) found ‘Abdullāh Bin Ubayy’s shirt and gave it to him to wear.
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by Aḥmad and others. Al-Albānī verified that it has a good isnād, except for Ibn uz-Zubayr, the narrator from Jābir, who did not declare direct hearing (**Aḥkām ul-Janā’īz** p. 203).
After the Burial

SUPPLICATING

After completing the burial, it is recommended to stand near the grave for a while and supplicate for the deceased. It is not recommended to prompt the dead person to say things to the angels who would be questioning him then.

'Uthmān Bin ‘Affān (ﷺ) reported that when the Prophet (ﷺ) finished a burial, he would stand over the grave and say:

«Ask forgiveness for your brother, and that he be firm (in his answers), because he is being questioned now.»

When he approached death, 'Amr Bin al-'Āṣ (ﷺ) said:

"After you bury me, stand around my grave for as long as it takes to slaughter a camel and distribute its meat; I will thus be comforted by your presence while I respond to my Lord's Messengers (the two angels)." 3

REMININDING THE PEOPLE NEAR THE GRAVE

It is permissible to sit around the grave during the burial, reminding the present people about death and related matters.

Al-Barā' Bin 'Āzib (ﷺ) reported that he and other companions went out with Allāh's Messenger (ﷺ) in the funeral of an ʿAnṣārī man. They reached the location of the grave before the laḥḍ was dug. The Messenger (ﷺ) sat down facing the Qiblah, and they sat around him

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1 There is a report in that regard indicating that one should instruct the deceased to say certain things, but it may not be used, because it is extremely weak, as verified by al-Albānī (as-Silsilah ad-Ḍaʿīfah no. 599).
2 Recorded by Abū Dāwūd, al-Ḥākim, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janāʾīz p. 198).
3 Recorded by Muslim.
quietly, as if afraid to disturb birds perching on their heads. He held
in his hand a stick with which he moved the earth. He looked toward
the sky, then toward the earth, raising and lowering his eyes three
times. He said, «Seek refuge with Allâh from the punishment of the grave.» (Three times) Then he said:

\[
\text{اللَّهُمَّ إِنِّي أَعْوَذُ بِكَ مِنَ عَذَابِ الْقَبْرِ.} \text{ ثلَاثَةٌ}
\]

«O Allâh, I seek refuge in You from the punishment of the grave.» (Three times)

He ( ﷺ) continued:

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\text{إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي اِنْقَطَاعٍ مِنَ الدُّنْيَا وَإِبْرَاءَ عَلَى الْآخِرَةِ}
\text{نُزِّلَ إِلَيْهَ مَلَائِكَةَ مِنَ السَّمَاوَاتِ، بِيَضَاءِ الْمَرْجَوَاءِ، كَأَنْ وُجُوهَ السَّمَاوَاتِ}
\text{مَعِهمَ كَفَنَ مِنْ أَكْفَانِ الْجَنَّةِ وَخَنْوَطٌ مِنْ حَنْوَطِ الْجَنَّةِ، حَتَّى يُحَجَّلَسُوا}
\text{مِنْهُ مَدَّ الْبَصَرِ. ثُمَّ يَجِبُ عِلْيَهُ مَلَكُ الموتِ عَلَى السَّلامِ، حَتَّى يُجَلِّسَ عِنْدَ}
\text{رَأِسِهِ فِي قُوْلٍ: "أَيْتِهَا النَّفْسُ المُّطَمِّثَةُ." أَخْرِجِي إِلَى مَغْفِرَةِ مِنْ اللَّهِ}
\text{وَرِضْوَانِ. فَتَخْرُجُ تَسْيِلًا كَمَا تَسْيِلُ الْقَطْرُ مِنْ فِي السَّقَاءِ. حَتَّى}
\text{إِذَا خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بِنَبْتَ السَّمَاوَاتِ وَالأَرْضِ، وَكُلُّ}
\text{مَلَكٍ فِي السَّمَاوَاتِ، وَفَتَحْتَ لَهُ أَبَرَابُ السَّمَاوَاتِ، لَيْسَ مِنْ أَهْلِ بَابِ إِلَّا}
\text{وَهُمْ يَدْعُونَ اللَّهَ أَن يُعْرِجْ بَرَوْجَهُ مِنْ قَبْلِهِمْ. فَيَأْخُذُهُمْ، فَإِذَا أَخَذُهُمْ}
\text{لَمْ يَكُوْنَ فِي يَدِهِ ظَرْفَةٌ عَيْنَ حَتَّى يَأْخُذُوهَا فَيُجَعَّلُهَا فِي ذَلِكَ}
\text{الكَفَنِ، وَفِي ذَلِكَ الحَنْوَطِ، فَذَلِكَ قُوَّةُ تَعَالَى...}
\]

«Verily, when a believing ‘abd is at the point of departure from the worldly life, and is about to enter the next life, angels descend from the heaven, their faces white like the sun. They carry with them a shroud from the fabric of Jannah, and
embalmment from the fragrance of Jannah. They sit away from him at the limit of his eyesight. The angel of death then arrives, sits by his head, and says, “O good and peaceful soul, depart to Allāh’s forgiveness and pleasure.” On hearing this, the soul leaves the body (as easily) as water drops flow from the spout of a water skin, and he (the Angel of Death) takes it.

When the soul leaves the body, all angels between the heavens and the earth, and all angels in the heavens, pronounce ṣalāh on him. All gates of the heavens open for him; the guardians of every gate implore Allāh that this soul ascends in their direction.

When the Angel of Death takes the soul, they (the other angels) do not leave it in his hand for as little as the blinking of an eye. They take it and place it in their shroud, and put on it their embalmment. To this apply Allāh’s (ﷻ) words ...

» تَوَفَّيتُهُ رَسُولَٰنَا وَهُمْ لَا يُقْرَطُونَ ۖ الأَنْعَام ۶۱

«...Our messengers (the angels) take his soul, and they never neglect their duty.»

He (ﷻ) continued:

وَيَخْرُجُ مِنْهَا كَأَطِيَّبٍ نَفْحَةٌ مَّسْكٌ وَجِدَّتْ عَلَى وَجْهِ الأَرْضَ،
فَيَصَعْدُونَ بِهَا فَلَا يُمْرَونَ عَلَى مَلَأِ مِنَ المَلَائِكَةِ إِلَّا قَالُوا:
» مَا هَذَا الْرَّحْلُ السَّبِيعِ؟ فَيَقُولُونَ: "فَلاَ إِبْنُ فَلَانَ" —
بِأَحْسَنِ أَسْمَائِهِ تَكُونَهُ بِسَمَّاهُ بِنَفْحَةٍ، هَكَذَا أَنْصَرَهُمُ اللَّهُ الْعَزِيزُ، فَيَنْفِخُ لَهُمْ، فَيَسْتَقْبَحُونَ لَهُ، فَيْسَفَاحُ لَهُمْ، فَيُشْيِعَهُمْ مِنْ كُلِّ

1 i.e. they ask that he be forgiven.
2 Al-Anām 6:61.
From it (the soul) issues the best scent of musk that ever existed on the surface of the earth.

The angels ascend with it. As they pass by gatherings of angels, they ask them, “What is this good soul?” They reply, “He is so and so, son of so and so,” using the best names with which he had been addressed in the first life. When they reach the lowest heaven, they request admission, and the gates open for them. The most elite (angels) from each heaven escort him to the next one, until he reaches the seventh heaven. Allāh (ﷻ) then says, “Write My servant’s records in ‘Illiyūn’,”

And what will make you know what ‘Illiyūn is? An inscribed register, witnessed by those (angels) nearest (to Allāh).”

He (ﷻ) continued:

1 A place most high; the highest register.
2 Al-Muṭaffifin 83:19-21.
Thus, his records are inscribed in 'Iliyyūn, and the angels are told, “Take him back to the earth, because I promised them that from it I create them, into it I send them back, and from it I resurrect them once again.”

He is then returned to the earth; and his soul is returned to his body, so that he hears the thumping of his companions’ shoes as they walk away from his grave.

Two angels of severe reprimand then come to him and shake him. They make him sit up, and ask him, “Who is your Lord?” He replies, “My Lord is Allāh.” They ask him, “What is your dīn?” He replies, “My dīn is Islām.” They ask him, “Who is that man who was sent to you?” He replies, “He is Allāh’s Messenger (ﷺ).” They ask him, “What did you do?” He replies, “I read Allāh’s Book, believed in it, and obeyed it.” They shake him again, asking, “Who is your Lord? What is your dīn? Who is your prophet?” This is the last fitnah to which a believer is subjected. In this regard, Allāh (ﷻ) says ...

1 Taha 20:55.
«Allāh keeps the believers firm with firm words in the first life, and in the last one.» ¹

He (ﷺ) continued:

فَيَقُولُ: "رَبِّ اللَّهِ، وَدِينِي إِلَٰخِلَامُ، وَنبِيٌّ مُحَمَّدٌ (ﷺ)." فَيَنادِي مَنْ أَمَامَهُ فِي السَّمَاءِ: "صَدِيقِي عَبْدِي، فَأَفْرَشْهُ مِنَ الْجَنَّةِ، وَأَلْبَسْهُ مِنَ الْجَنَّةِ، وَافْتَحِوا لِهِ بَابًا إِلَى الْجَنَّةِ." فَيَكْتُبُهُ مِن رُوحِهِ وَطَيْبِهِ، وَيَفْسَحُ لَهُ فِي قَبْرِهِ مَدًّا بَصِيرًا، وَيَأْتِيهِ رِجَالٌ حَسْنُ الْوَجْهِ، حَسْنُ الْكِبَابِ، طَيِّبُ الْرِّيحِ، فَيَقُولُ: "أَبْشَرُ الَّذِي يَسْرَكُ، أَبْشَرُ بَرْضَوْانَ مِنِ اللَّهِ، وَجَنَاتٍ فِيهَا نَعِيمٌ مَّقِيمٌ. هَذَا يُومُ مَكَّ الَّذِي كَانَ تُوعَدُ." فَيَقُولُ لَهُ: "وَأَنتِ، فَبَشِّرْهُ اللَّهُ بِجُنْبِهِ، مِنْ أَنتِ؟ فَوُهْبَهُ أَلْوَجْهُ ٍبَالْحِيِّ. " فَيَقُولُ: "أَنَا عَمَلْكُ الصَّالِحُ. فَوَاللَّهِ مَا عَلِمْتَ إِلَّا كُنتَ سَرِيعًا فِي طَاعَةِ اللَّهِ، بَاطِنًا فِي مَعْصِيَةِ اللَّهِ، فَجَرَّآكَ اللَّهُ حَيِّاً. " ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنِ الْجَنَّةِ، وَبَابٌ مِنَ النَّارِ، فَيَقُولُ: "هَذَا مَنْزِلٌ لَّو عَصَيْتَ اللَّهُ. أَبْدَلْكَ اللَّهُ بِهِ هَذَا"، فَإِذَا رَأَى مَا فِي الْجَنَّةِ قَالَ: "رَبِّ عَفُوٌّ قَيْبَامُ السَّاعَةِ، كَيْمًا أَرْجِعُ إِلَى أَهْلِي وَمَالِي. نَفِيَقُ لَهُ: "إِسْكُنَّ!" ²

¹ Ibrāhīm 14:27.

² He repeats, “My Lord is Allāh, my dīn is Islām, and my Prophet is Muhammad (ﷺ).” A caller then calls from the heavens, “My servant has spoken the truth; so provide him with furnishings from Jannah; clothe him from Jannah; and open for him a door to Jannah.” Thus he receives provision and perfume from it, and his grave is spread to the extent of his eyesight.
Before him appears a man with a pleasant face, nice garments, and a good smell. He says to him, “I am to give you glad news that will please you: news of Allāh’s acceptance, and gardens with everlasting bliss. This is the day that you had been promised.” He responds, “Glad news from Allāh be to you too. Who are you? Your face is one that brings good.” He says, “I am your good deeds. By Allāh, I only knew you quick in obeying Allāh, and slow in disobeying Him. May Allāh reward you well.”

A door is opened for him to Jannah and another one to the Fire, and he is told, “This (the Fire) would have been your dwelling had you disobeyed Allāh. But Allāh has substituted it for you with this (Jannah).” When he sees what is awaiting him in Jannah (of pleasures), he says, “O my Lord, speed up the arrival of the Hour (of Resurrection), so that I may rejoin my family and property.” He is told, “Calm down.”

He (ﷺ) continued:

وإن العبد الكافر، إذا كان في انقطاعٍ من الدنيا وإقبالٍ على الآخرة، نزل إليه من السماء ملائكة غلاظِ شدةٍ سود الوجه، ومعهم المسحٍ من النار، فيجلسون منه مدّ البصر. ثم يجيءُ ملَكُ الموت عليه السلام، حتى يجلسٌ عند رأسه، ويقول: "أيتها النفس الخبيثة، أخرجٌ إلى سخطٍ من الله وغضبٍ. فَتَفرَقْ في جَسَدِه، فَيَتَفرَعُهَا كَمَا يَتَفرَعُ السِّفُودُ الكَثيرُ الشعبُ من الصوف المبلول. فَتَتقَطعُ مَعَهَا العروقُ وَالعَصْبٌ. فَيَلَعْبَهُ كُلُّ ملَكٍ بِذَي السَّمَاءِ، وَالأَرْضُ، وَكُلُّ ملَكٍ في السَّمَاءِ. وَتَغلَّقُ أَبوابُ السَّمَاءِ، ليس من أهل باب إلاٰ وَهُم يَدْعُونَ آلّهٍ أَلا تَعْرَجُ روحُهُ
And verily when a disbelieving (or disobedient) 'abd is at the point of departure from the worldly life, and is about to enter the hereafter, strong hulking angels with dark faces descend to him from the heavens. They bring with them tough fabrics from the Fire. They sit away from him at the limit of his eyesight. The Angel of Death (اَلْجَمِيعُ) arrives, sits by his head, and says, "O malicious soul, depart to a wrath and anger from Allāh." On hearing this, it becomes terrified, and clings to the body, but he extracts it (by force), like a skewer is pulled from wet wool, causing the veins and nerves to burst.

Every angel between the heavens and the earth, and every angel in the heavens, curses him. The gates of the heavens are shut, and the guardians of every gate implore Allāh that this soul does not ascend in their direction.

When the Angel of Death takes the soul, they (the other angels) do not leave it in his hand for as little as the blinking of an eye. They put it in that tough fabric, and from it emanates the most repugnant odor of a decaying cadaver that ever existed on the surface of earth.

The angels then ascend with it. As they pass by gatherings of angels, they ask them, "What is this malicious soul?" They respond, "He is so and so, son of so and so," using the worst names with which he
had been addressed in the first life. When they reach the lowest heaven, they request admission, but the gates are not opened for him: ...

«لا تُفتح لَهُمْ أَبْوَابُ الْجَنَّةِ ولا يَدْخَلُونَ الْجَنَّةَ حَتَّى يَلْبِّى الْجَمَالُ
في سمّ الْخِيَاطِ» الأعراف 40

«For them (the disbelievers), the gates of heaven will not be opened; and they will not enter Jannah until the camel goes through the eye of the needle.» ¹

He (ﷺ) continued:

«فيقولُ اللَّهُ عَزَّ وَجَلَّ: "أَكْتَبُوا كِتَابَهُ فِي سِجَّينٍ، فِي الأَرْضِ السَّفْلِيَّةَ." قُالُوا: "أَعْبَدْنَا عَبْدَكَ إِلَى الأَرْضِ، فَأَنْعَمْتُمْ عَلَيْهِمْ أَنْيَنَّ أُحِبَّهُمُّ وَأُدُتْهُمْ أَنْيَنَّ مِنْهُمَا خَلْقُهُمْ، وَفِي هَذَا أُعِيدُهُمْ، وَفِي هَذَا أُرْجُعُوهُمْ ثَانِيَةً أَخْرَى."
فَنُطَرِحُ رُوحَهُ مِنَ السَّمَاءِ ثَرَحاً حَتَّى تَقْفُ في جَسَدهُ:»

"Allāh (ﷺ) then says, “Write his record in Sijīn ² in the lowest earth.” And they are told, “Take him back to the earth, because I promised them that from it I create them, into it I send them back, and from it I resurrect them once again. ³” His soul is then cast down from the heavens without regard, and it falls into his body: ...

«وَمَن يَشْرَكْ بِاللَّهِ فَكَانَ خَرْمًا حَرَمٌ مِّنْ أَلْسَمَا فَتَخْطِفُهُ آلَّيْرُ
أَوْ نَهْوَيْ بِهِ آلَّيْرُ فِي مَكَانٍ سَحِيقٍ» الحج 31

«As for the one who joins partners with Allāh, it is as if he plunges down from the skies — whereupon

¹ Al-A’rāf 7:40.
² A place most low; a place of Imprisonment.
³ Tāhā 20:55.
birds snatch him off, or the wind casts him away to a remote place (from Allah’s mercy).”

He (ﷺ) continued:

«فَتُعَادُ رُوحُهُ فِي جَسَدهُ، فَإِنَّهُ لِيَسْمَعَ خَفْقَ نَقَالِ أَصْحَابِهِ إِذَا وَلَّا
عَنَّهُ. وَبِائِتهُ مَلْكًا شَرِيدًا الْانْتِهَارُ، فِيَنْتِهِرَهُ وَيُجْلِسَهُ.»

فيقول له: "مَنْ رَبِّكَ؟" فيقول: "هَاهُ هَا هَا لَا أَدْرِي، " فيقولن:
"مَا دِينَكَ?" فيقول: "هَاهُ هَا هَا لَا أَدْرِي، " فيقولن: "فَمَا نَقُولُ
في هَذَا الْرَجُلِ الَّذِي بُعِثْتُ فِيْكَ؟ فَلا يَهْتَدِي لَاسْمِهِ، فِيْقَالُ:
"مُحَمَّدُ!" فيقول: "هَاهُ هَا هَا لَا أَدْرِي، سُمِّعَتْ آَلَّاتُ يُقُولُونَ ذَاكَ!
فِيْقَالُ: "لَا دَرْيَتْ وَلَا تَلْوَتْ" فِيْنَادٍ مِنْ النَّفْعِ مِنْ السَّمَاءِ: "كُذِّبْ،
فَافْرَشَوْا لَهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ. فِيَأْتِيَهُ مِنْ حَرَّهَا
وَسَمُومُهَا، وَيُصِيبُهُ عَلَى قَبِهِ وَاِحْتَيَّ أَصْلَاعُهُ. وَيَأْتِيهِ
رَجُلٌ قَبِيمُ الْوَجْهِ، قَبِيمُ الْشَّيَابِ، مُتَتِنُّ الرَّيْحِ، فِيْقَالُ: "أَبْشَرُ الْمَلِكِ
يَسْوَكَ، هَذَا يُومُكَ الَّذِي كَنْتُ تُوعَدُ. " فِيْقَالُ: "وَأَنْتَ، فِيْشَرَكُ
آَلَّهُ بَالشَّرَّ، مِنْ أَنْتِ؟ فَوُجِهْكَ الْوَجْهُ يَحْيَى إِلَى الشَّرَّ. " فِيْقَالُ: "أَنَا
عَمْلُ الْحَبِيثِ، فَاوْلَدْتُ إِلَّا كُنتُ بَطِئًا عِنْ طَاعَةِ آللَّهِ،
سَبِيعًا إِلَى مَعْصِيَةِ آللَّهِ، فَجِرَاءُ آللَّهُ شَرًَّا. " ثُمَّ يُقَبِّضُ لَهُ أَصْمُ
أَبْكَمُ فِي يَدِهِ مَرْتَيْهَا، لَوْ ضَرَّبَ بِهَا جَيْلٌ كَانَ تِرابًا. فِي ضَرِبِهِ ضَرِبَةً حَتَّى
يَصِيرُ بِهَا تِرابًا، ثُمَّ يُعَيِّدُهُ آللَّهُ كَمَا كَانَ. فِي ضَرِبِهِ ضَرِبَةً أُخْرِي،
فِي ضَرِبِهِ صَيْحَةٌ يَسْمَعُهُ كُلُّ شَيءٍ إِلَّا التَّقْلِيدُ، ثُمَّ يُقَتِّحُ لَهُ بَابٍ مِن

1  Al-Hajj 22:31
His soul is restored to his body, so that he hears the thumping of his companions' shoes as they walk away from his grave.

Two angels of severe reprimand come to him and shake him. They make him sit up, and ask him, "Who is your Lord?" He replies, "Alas, alas, I do not know!" They ask him, "What is your dīn?" He replies, "Alas, alas, I do not know!" They ask him, "Who is that man who was sent to you?" He cannot recall his name, and he is told, "(His name is) Muḥammad!" He says, "Alas, alas, I do not know. I just heard the people say that." He is then told, "You did not know; and you did not recite (the Qur'ān)!" A caller calls from the heaven, "He lies! So spread for him furnishings from the Fire, and open for him a door to the Fire." Thus its heat and fierce hot wind reach him; and his grave is tightened around him, causing his ribs to break.

Before him appears a man with an ugly face, repulsive clothes, and a foul smell; he says, "I am to give you evil news that will displease you. This is the day that you had been promised." He responds, "Evil news from Allāh be to you too! Who are you? Your face is one that brings evil." He says, "I am your malicious deeds. By Allāh, I only knew you slow in obeying Allāh, and quick in disobeying Him. May Allāh repay you with evil."

A blind, deaf, and dumb person is appointed for him. He carries in his hand a sledgehammer that, if it hits a mountain, would turn it to dust. He hits him (with it) once; and he becomes dust. Allāh then restores him as he was, and the person hits him again; he emits a shriek that is heard by everything except men and jinns.
Chapter 9  240  Funerals

A door is opened for him to the Fire; and he is given from the Fire’s furnishings. He then says, “O my Lord! Do not establish the Hour.” ¹

RAISING THE GRAVE A HAND-SPAN

It is recommended to raise the grave about a hand-span (about 10 inches or 25 centimeters) above ground-level. That would make it distinctive and preserve it from disrespect or abuse. Jābir Bin ‘Abdillāh (ﷺ) reported:

“A laḥd was made for Allāh’s Messenger (ﷺ) in his grave, bricks were erected behind him, and his grave was raised about a hand-span above ground-level.” ²

Raising the grave should be done with the extra soil (replaced by the body) that was dug from the grave, without adding to it additional soil. Ash-Shāfiʿī (alus) said:

“I recommend that no additional soil be added to the grave from outside, because that would raise it too much. I recommend that it be raised above the surface of the earth approximately one hand-span.” ³

MOUNDING THE GRAVE

It is recommended to make the top of a grave mounded, and not flat. Sufyān at-Tammār reported:

“I saw the grave of the Prophet (ﷺ) (with Abū Bakr and ’Umar) mounded.” ⁴

¹ Recorded by Aḥmad, Abū Dāwūd and others; verified to be authentic by al-Albānī (Aḥkām ul-Jana’iz p. 198-202).
³ Al-Umm 1:245-246.
⁴ Recorded by al-Bukhārī and others.
It is recommended to mark a grave with a rock or something like that, so that other family members who die later may be buried in the same grave. The rock should be placed at the location of the head.

Al-Muṭṭalib, son of ‘Abdullāh Bin al-Muṭṭalib Bin Ḥanṭab (r), reported from one of the saḥābah that when ‘Uthmān Bin Maẓ‘ūn (r) died, his janāzah was taken out (to al-Baqī’), where he was buried. The Prophet (ﷺ) commanded a man to hand him a rock, but could not carry it. Allāh’s Messenger (ﷺ) went to it, exposed his arms, carried it until he placed it at the location of the head, and said:

«أَعْلَمُ بِهَا قِبْرَ أَخِي، وَأَدْفِنْ إِلَيْهِ مِنْ مَاتِ مِنْ أَهْلِيِّ.»

'I mark with it my brother’s grave, and bury with him those who will die of his family.'

SPREADING PEBBLES OVER A GRAVE?

A report from al-Qāsim (r) indicates that he asked ‘Ā’ishah (r) to show him the graves of the Prophet (ﷺ) with his two companions (r), and she showed him three graves neither high nor flat with the ground, with red pebbles spread over them. However, this report is weak and cannot be taken as evidence for spreading pebbles over a grave.

TAKING A BATH

Based on ‘Alī’s (r) ḥadīth when he buried his father (cited early in this chapter), it is recommended for those who lower and bury the body to take a bath after the burial.

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1 He died on 3 H, and was the first Muslim to be buried in al-Baqī’.
2 Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be ḥasan by al-Ḥāfīz and al-Albānī (Ahkām ul-Janāʾīz 197).
Wrong Acts Related to Making Graves

Plastering a Grave

Decorating a grave is a form of extravagance that has no benefit, and was not a practice of the righteous salaf. Some of the old peoples used to plaster the graves with a layer of gypsum (chalk), but Allah’s Messenger (ﷺ) prohibited that. Jābir (ตร) reported:

“Allah’s Messenger (ﷺ) prohibited plastering a grave (with chalk), sitting on it, building over it, adding to its height, or writing on it.” ¹

Similar to plastering is coating a grave with clay. Such a coating is not permissible either — unless it is required to preserve the grave from rain and wind in a land with extreme weather situations.

Building-up a Grave

Jābir’s above hadīth indicates that Allah’s Messenger (ﷺ) prohibited building anything on top of a grave. In addition, Abū Saʿīd al-Khudrī (ตร) reported:

“Allah’s Messenger prohibited building over graves.” ²

Raising a Grave

As explained earlier in this chapter, a grave may not be raised more than a handspan, which is done by using the extra soil remaining from digging it after burying the body. In Jābir’s above hadīth, Allah’s Messenger (ﷺ) prohibits raising a grave above that normal height. Also, Abū Hayyāj al-Asadī (ตร) reported that ʿAlī Bin Abī Ṭālib (ตร) told him, “Shouldn’t I send you with the same mission as that with which Allah’s Messenger (ﷺ) sent me:

¹ This is a combined report from Muslim, Abū Dāwūd, an-Nasāʿī, and others. All of its parts are verified to be authentic by al-Albānī (Ahkām ul-Janā'iz p. 260).
² Recorded by Ibn Mājah and Abū Yālā. Verified to be authentic by al-Albānī (Ahkām ul-Janā'iz p. 263-264).
Ash-Shawkānī (ṣ) said:

“One form of raising the graves, to which this hadīth more worthily applies, is building domes and structures over them. That also falls under making the graves places of worship, and the Prophet (ﷺ) has cursed whoever does that.

Building, raising, and adorning the graves has resulted in evils that make Islam cry! Among those is that the ignorants’ belief in these graves resembles the pagans’ belief in their idols — to the extent that they believe that they bring benefit and prevent harm …” 2

Thumāmah Bin Shufayy reported that he went with Fudlālah Bin ‘Ubayd (ṣ) fighting in the lands of the Romans. A man was hit in Rhodes 3. Fudlālah prayed over him and stood over his grave until the burial was completed. Then he told them:

“Make it light on top of him, because Allāh’s Messenger (ﷺ) commanded us to level the graves.” 4

Mu‘āwiyah (ṣ) said:

“Leveling the graves is a stipulation of the Sunnah. The Jews and the Christians raise their graves, so do not imitate them.” 5

1 Recorded by Muslim and others.
2 Nay ul-Awtār 4:72. Ash-Shawkānī also has a very useful booklet on this subject titled, “Sharh ʿṣ-Sudūr, fi Tahrīm Rafil-Qubūr — Pleasing the Hearts in Regard to the Prohibition of Raising the Graves”.
3 A Mediterranean island to the south-west of Turkey.
4 Recorded by Muslim, Ahmad, and others.
5 Recorded by aṭ-Ṭabarānī (in al-Kabīr). Verified to be authentic by al-Albānī (Aḥkām
From previous reports, it should be noted that “leveling” in the above reports means lowering the graves to a hand-span above the ground.

**WRITING ON A GRAVE**

In Jābir’s above hadith, Allāh’s Messenger (ﷺ) prohibits writing on graves. An-Nawawī ( ✔️) said:

“Our scholars say that whether the writing was in a plate on the side of the head, as has been the practice of some people, or other than that — all of that is prohibited because of the general meaning of the hadith.”

Some scholars have only permitted writing the deceased’s name in a plain (non-fancy) manner, in order to distinguish the grave, as Allāh’s Messenger (ﷺ) put a stone to mark ʿUthmān Bin Mazʿūn’s grave. However, this may not be exceeded to writing dates, poetry, Qurʾān, or any other text.

**WAYS OF THE DISBELIEVERS**

There are many practices of the disbelievers in their graveyards and cemeteries that need to be pointed out for warning and reference.

1. **A Mausoleum:** A community mausoleum is a large building designed to provide above-ground entombment for a number of people. It is made up of many crypts, each designed to hold casketed remains. Following a casket entombment, the crypt is sealed, and a granite or marble front is attached.

2. **A Columbarium:** A columbarium, often located within a mausoleum or chapel, is constructed of numerous small compartments (niches) designed to hold urns containing cremated remains.

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1 *ul-Janāʾiz* p. 267).

1 *Al-Majmūʿ* 5:298.
3. Cremation: Many funeral homes and cemeteries provide the option of cremating (burning) the body. The cremated remains are put into an urn, which is then interred or placed in a columbarium niche. Some cemeteries also provide for scattering the remains in a garden set aside for that purpose, in addition to a plaque memorializing the deceased.

4. Traditional Cemeteries vs. Memorial Parks: Traditional cemeteries have upright stone monuments, private mausoleums, statuary, etc. Memorial parks and gardens, on the other hand, are cemeteries without tombstones. Bronze memorials are placed level with the ground to blend with the beauty of the landscape.

Question/Answer Summary

The main elements relating to burial are outlined in the following question/answer summary.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the ruling of burying dead Muslims?</td>
<td>It is a communal obligation.</td>
</tr>
<tr>
<td>What is the ruling with regard to non-Muslims.</td>
<td>The Muslims should bury them if there is no one else to do it.</td>
</tr>
<tr>
<td>May the Muslims be buried in their houses?</td>
<td>No. They should be buried in graveyards.</td>
</tr>
<tr>
<td>Where should the non-Muslims be buried?</td>
<td>In their own graveyards.</td>
</tr>
<tr>
<td>Who should be buried at the location of death?</td>
<td>Those who are killed fighting for the cause of Allāh.</td>
</tr>
<tr>
<td>At what times is the burial prohibited?</td>
<td>At sunrise, sunset, and when the sun is in the zenith (at noon). Night burial is also disapproved except in situations of necessity.</td>
</tr>
</tbody>
</table>
### Question Answer

<table>
<thead>
<tr>
<th><strong>Question</strong></th>
<th><strong>Answer</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>How should a grave be made?</td>
<td>Wide, deep, and good (well dug), preferably with a <em>lahd</em>. It width should be in the <em>Qiblah</em>-direction.</td>
</tr>
<tr>
<td>What is a <em>lahd</em>?</td>
<td>It is a horizontal recess made for the body in the <em>Qiblah</em> wall of the grave.</td>
</tr>
<tr>
<td>Who should lower the body into the grave?</td>
<td>Men who did not have intercourse on the previous night. The closest relatives have the first priority.</td>
</tr>
<tr>
<td>How to lower the body into the grave?</td>
<td>Bring it, head first, from the feet-side of the grave.</td>
</tr>
<tr>
<td>What to say as the body is being lowered?</td>
<td>“With Allāh’s name, and upon Allāh’s Messenger’s religion.”</td>
</tr>
<tr>
<td>How is the body buried?</td>
<td>It is laid in the <em>lahd</em> on its right side, facing <em>Qiblah</em>. Bricks are put behind it before dumping the earth.</td>
</tr>
<tr>
<td>What should the people close to the grave do?</td>
<td>Throw in three handfuls of earth.</td>
</tr>
<tr>
<td>How should a grave be completed?</td>
<td>It should be raised a handspan, mounded, and marked over the head.</td>
</tr>
<tr>
<td>What should the people do immediately after the burial?</td>
<td>They should stay by the grave for a short while, supplicating and asking forgiveness for the deceased.</td>
</tr>
<tr>
<td>What things should be avoided in regard to graves?</td>
<td>Raising, building, plastering, or writing on them.</td>
</tr>
<tr>
<td>Should those who buried the body take a bath?</td>
<td>This is recommended.</td>
</tr>
</tbody>
</table>
Miscellaneous Innovations

The following are common innovations relating to burial.

**BEFORE THE BURIAL**

1. Digging one’s grave prior to death. This was not done by the Prophet (ﷺ) or his companions. Furthermore, a person cannot foretell in which land he will die.

2. Slaughtering a calf upon arrival to the graveyard, and distributing its meat over the people present.

3. Making *thikr* around the bier before burying the body.

**DURING THE BURIAL**

1. Putting blood from the slaughtered animal in the grave.

2. Calling *athan* while lowering the body into the grave.

3. Lowering the body from the head’s or *Qiblah* side of the grave.

4. Putting some of al-Husayn’s (挹) soil in the grave.

5. Placing a pillow or sand under the deceased’s head in the grave.

6. Placing a soft plush piece of velvet under the body in the grave.

7. Spraying rose water over the body in the grave.

9. Throwing soil into the grave with the backs of the hands.

10. Saying specific *thikr* while throwing each handful.

11. Reciting *al-Fātiḥah* by the deceased’s head and the beginning of *al-Baqarah* by his feet (based on a weak *ḥadīth*).
12. Reciting various portions of Qur’ān during and after the burial.

**AFTER THE BURIAL**

1. Prompting the deceased with the *Shahādah* while in his grave.
2. Placing two stones on a woman’s grave.
3. Praising the deceased and lamenting over his grave after burial.
4. Putting food and drink over the grave to be taken by the poor.
5. Giving alms around the grave.
6. Pouring water over the grave.
7. Raising and building the grave with marble, and making upright tombstones.
8. Writing Qur’ān, dates, poetry, and other things on the tombstone.
9. Planting flowers, myrtle, and other plants on the grave, or placing green branches on it when it is visited.
10. Hanging the deceased’s picture on the tombstone.
11. Delivering a speech after the burial. The admonitions that Allāh’s Messenger (ﷺ) gave were not in the form of speeches, were not his consistent practice, and he did not deliver them while standing. ¹

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Ruling

It is recommended to visit the graves for the purpose of getting admonishment and remembering the hereafter. However, one may not associate the visit with anything that would anger Allāh ( سبحانه وتعالى), such as supplicating to the dead, invoking their assistance, wailing over them, or performing there any of the actions prohibited in Islām, as will be discussed in this chapter.

Buraydah Bin al-Ḥuṣayb (الحسين بن عبد الرحمن بن عبد الله بن الحسين) reported that Allāh’s Messenger (ﷺ) said:

«إني كنتُ نهيتكم عن زيارة القبور، فزوروها، فإنها تذكركم الآخرة، ولنزيدكم زيارتها خيراً، فمن أراد أن يزور فليزور، ولا يقولوا هجراً، ونهيتمكم عن لحم الأضاحي فوق ثلاث، فأمسكوا ما بدأ لكم، ونهيتمكم عن النبيّ إلا في سقاء، فاشربو في الأسقية كلّها، ولا تشربو مسكراً.»

"I had prohibited you from visiting the graves. Now, visit them, because they will remind you of the hereafter — and may your visits benefit you. Thus whoever wishes to visit them let him do so, but do not say heedless words.

And I had prohibited you from eating the sacrifices’s meat beyond three days. Now, you may store as much of it as you wish.

And I had prohibited for you drinking grape juice except from a waterskin. Now, you may drink
it from any container — but do not drink any intoxicating liquors.’\(^1\)

Abū Sa‘īd al-Khudrī (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

» إني نهيكم عن زياره القبور، فزوروها، فإنها فيها عبارة.«

ولا تقولوا ما يُسخط الربً.

‘I had prohibited you from visiting the graves, so visit them, because they provide admonishment. But do not say anything that would anger the Lord.’\(^2\)

Anas Bin Mālik (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

كنتم نهيكم عن زيارة القبور، ألا فزوروها، فإنها ترق القلب وتُدعم العين وتذكر الآخرة. ولا تقولوا هجراً.

‘I had prohibited you from visiting the graves, so visit them, because that softens the heart, makes the eye tear, and reminds of the hereafter. But do not say heedless words.’\(^3\)

An-Nawawī (⌒) said:

“The earlier prohibition was because of their closeness to Jāhiliyyah — when it was likely for them to say some of the heedless words that were said during Jāhiliyyah. After the foundations of Islām became well-established, its rulings clear, and its characteristics distinctive, they were permitted to visit (the graves), and

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1 Recorded by Muslim, an-Nasā‘ī, and others.
2 Recorded by Ahmad, al-Hākim, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janā‘īz p. 228).
3 Recorded by Ahmad and al-Hākim. Verified to be ḥasan by al-Albānī (Aḥkām ul-Janā‘īz p. 228-229).
the Prophet (ﷺ) took precaution by telling them not to say heedless words.”  

Needless to say, many of the things said by the common people in our time when they visit the graves, such as invoking the dead, seeking their help, and asking Allāh through them, are all among the worst heedless things to say.

### Women’s Visits to the Graves

**Ruling**

The above recommendation to visit the graves applies to both men and women, because the Prophet’s (ﷺ) above statements are general in this regard. This is most clear from Buraydah’s above hadīth in which the Prophet (ﷺ) permitted other things that he had prohibited earlier, and no one ever said that those apply only to men.

Also, the purpose for which Allāh’s Messenger (ﷺ) permitted visiting the graves (softening the heart, making the eye tear, and reminding of the hereafter) is applicable to both men and women.

Furthermore, the Prophet (ﷺ) has allowed the women to visit the graves during his lifetime.

‘Abdullāh Bin Abī Mulaykah reported that he once saw ‘Ā’ishah (🕌) coming from the direction of the graveyard (in Makkah). He asked her, “O Mother of the Believers! Whence are you coming?” She replied, “From the grave of ʿAbd ur-Raḥmān Bin Abī Bakr.” He asked, “Had not Allāh’s Messenger (ﷺ) prohibited visiting the graves?” She replied, “Yes, but he later permitted visiting them.”

Muḥammad Bin Qays Bin Makhramah Bin al-Muṭṭalib (🕌) reported that ‘Ā’ishah (🕌) told him:

“One night when it was my turn with Allāh’s Messenger (ﷺ), he retired to bed, laid down his upper

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1 *Al-Majmūʿ* 5:310.
garment, took off his shoes and put them near his feet, spread the edge of his izār (lower garment), and lied down. He only waited until it appeared that I was asleep, so he quietly took his upper garment, quietly put on his shoes, quietly opened the door and stepped out, and quietly closed it.

I put my dress through my head, wore my head-cover, wrapped my izār around myself, and ran after him, until he reached al-Baqf. He stood for a long time, and raised his hands three times. Then he turned around, and I turned; he hurried, and I hurried; he ran, and I ran — until he reached the houses, and I reached them. I then hurried ahead of him and entered (my house).

I had just lied down when he entered. He said, «What is wrong with you, O 'Ā'ish, panting and your abdomen rising and falling?» I replied, ‘Nothing O Allāh’s Messenger.’ He said, «You either tell me, or the Most-Subtle and Well-Aware will tell me.» So I said, ‘May my father and mother be a ransom for you, O Allāh’s Messenger,’ and I told him what had happened. He said, «So you were the black thing that I saw before me?» I replied, ‘Yes!’

He pushed me a painful push in the chest and said, «Did you think that Allāh and His Messenger would be unfair to you (by giving your rightful time to another wife)?» I said, ‘Whatever the people hide, Allāh knows.’ He said:

فَأَخْفَفْتُهُ مَنْكَ، وَلَمْ يَكُن لَيْدَخِلَ عَلَيْكَ وَقَدُ وَضُعْتِ ثِيَابَكَ، وَظُنْنِـتِ أنَّ ۗ أَنَّ ۗ أَفْرِدَتِ، فَكَرِهْتُ أَنَّ أَوْفَقَكَ، وَخَشِيتُ أَنْ ۗ تَسْتوَجْـشِثِي.

1 A nickname with which Allāh’s Messenger (ﷺ) sometimes called his wife.
Yes! Verily, Jibril came to me when you saw that. He called me without letting you hear, and I responded to him without letting you know. He was not to enter into your house after you have laid down your clothes. I thought that you had slept, and hated to wake you up, and feared that you would feel lonely (if you knew that I was leaving). He told me, ‘Your Lord commands you to go to the (dead) people of al-Baqi' and ask forgiveness for them.’

I said, ‘What should I say for them, O Allah’s Messenger?’ He instructed:

السلام على أهل الديار من المؤمنين والمسلمين، ورحمة الله
المستقدمين منا والمستأخررين، وإننا إن شاء الله بكم للاحقون.

As-Salāmu 'alā ahl id-diyārī min al-mu'minīna wa-muslimīn, wa-yarham Ullāh ul-mustaqdimīna minnā wa-mustā'khīrin, wa-innā in shā'ā 'Llāhu bikum lālāhiqūn.
Peace be on the dwellers of these places — of believers and Muslims. May Allah have mercy upon the earlier and later among us. Certainly, we will follow you when Allah wills.”

Al-Ḥāfiẓ took this hadīth as an evidence that it is permissible for the women to visit the graves.

We have also cited earlier (in the beginning of Chapter 3) Anas’s hadīth regarding the woman whom Allah’s Messenger (ﷺ) saw crying by a grave. Al-Bukhārī cited that hadīth under the chapter of “Visiting the Graves.” Al-Ḥāfiẓ commented on that:

1 Recorded by Muslim, Aḥmad, and others.
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“The place of evidence in it is that he (ﷺ) did not reproach the woman for sitting by the grave. His approval is considered an evidence.”

And al-ʿAynī commented:

“This indicates that it is absolutely permissible to visit the graves — whether the visitor was a man or a woman, and whether the visited grave was that of a Muslim or a kāfir, because the Prophet (ﷺ) did not inquire about that.”

Frequent Visits

It is not recommended for the women to visit the graves frequently, because that could lead to committing various prohibited acts, such as wailing, display of beauty and adornment, turning the graves into recreation places, and wasting the time in useless talk — as is witnessed in some of the Muslim countries.

Abū Hurayrah, Hassān Bin Thābit, and ʿAbdullāh Bin ʿAbbās (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

"لعن الله (أو رسول الله) زوارات القبور."

<Allāh (or Allāh’s Messenger) curses the women who frequent the graves.>  

Al-Qurṭubī commented on this:

“This curse is in regard to the women who visit the graves frequently.”

This was approved and adopted by ash-Shawkānī who added:

1 Fath ul-Bārī.
2 'Umdat ul-Qārī 3:76.
Visiting the Graves

Visiting Disbelievers' Graves

RULING

It is permissible to visit the grave of a kāfir only for the purpose of admonishment.

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) visited his mother’s grave, and he cried and made those around him cry. Then he said:

«أَسْتَأْذَنْتُ رَبِّي فِي أَن أَسْتَغْفَرَ لَهَا، فَلَمْ يُؤْذِنْ لِي. وَأَسْتَأْذَنْتُهُ فِي أَن أُزُورَ قُبْرَهَا فَأَذِنَ لَي. فَزُوَّرَا الْقَبْوُرَ فَإِنَّهَا تُذَكَّرُ الْمَوْتَ.«

«I requested my Lord’s permission to ask forgiveness for her, but I was not granted that. And I requested His permission to visit her grave, and He permitted me. So visit the graves, for they remind of death.»

Buraydah (ﷺ) reported that during the trip of conquering Makkah, there were more than one thousand riders with Allāh’s Messenger (ﷺ). He stopped at a place, prayed two rak‘āt, then turned to them with his eyes tearing. ‘Umar (ﷺ) said, “May my father and mother be your ransom, O Allāh’s Messenger! What bothers you?” He (ﷺ) replied:

إِنِي سَأَلْتُ رَبِّي عَزِّ وَجَلٍّ فِي الْاستَغْفَارِ لَأَمِي، فَلَمْ يَأْذِنَ لِي.

فَدَمُت عِينَانِي رَحْمَةَ لَهَا مِن النَّارِ. وَأَسْتَأْذَنْتُ رَبِّي فِي زِبَارَتِها.

فَأَذَنَ لِي. وَإِنِي كَنْتُ نَهْبُتُ حَمْكَ عَن زِبَارَةِ الْقَبْوُرِ، فَزوُرُوهَا.

1 Nayl ul-Awtār 4:95.
2 Recorded by Muslim and others.
I requested my Lord’s permission to ask forgiveness for my mother, but He did not permit me, so my eyes shed tears out of mercy for her that she will suffer the Fire. Then I requested my Lord’s permission to visit her, and He permitted me. I had previously prohibited you from visiting the graves, so visit them, and let your visits to them benefit you.  

PURPOSE OF THE VISIT

As indicated in the above hadiths, the purpose of visiting the disbelievers’ graves must be getting admonishment and remembering death. An-Nawawī commented on Abū Hurayrah’s above hadīth by saying:

“It indicates that it is permissible to visit the mushriks during their life, and their graves after death: because if it is permissible to visit their graves, it is worthier to visit them alive. It also indicates that it is prohibited to ask forgiveness for the disbelievers. ‘Iyād said, ‘The reason that he (ﷺ) visited her grave is that he sought to strengthen the admonishment and remembrance by viewing her grave, as he expressed that visiting the graves reminds of death.’”

WHAT TO SAY?

When visiting or passing by a disbeliever’s grave, one may not give him salām or supplicate for him, but should rather give him the tidings of the hellfire. Sa’īd Bin Abī Waqqās (ﷺ) reported that a bedouin came to Allāh’s Messenger (ﷺ) and said, “My father was good to his relatives, and did such and such, and such and such, so where is he?” He replied, “In the Fire.” And it seems that the bedouin

1 Recorded by Ahmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janā’īz p. 238).
2 Sharḥ Şahīh Muslim.
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disliked that, so he said, “O Allāh’s Messenger! Where is your father?”
He replied:

"حَيْشَامًا مُرَت بِقَبْرٍ كَافِرٍ فِي شَهَرٍ بِنَالَانِ"

<Wherever you pass by a disbeliever’s grave, give him the tidings of the Fire.>

That bedouin later embraced Islām and said, “Allāh’s Messenger (ﷺ) has burdened me with a toilsome task: I never passed by a disbeliever’s grave but gave him the tidings of the Fire.” ¹

Etiquettes of the Visit

PURPOSES

Visiting the graves has two purposes:

a) Remembering death and the things that happen in the grave and on the hereafter. This provides an important admonishment for the visitors, and is the main purpose expressed in various hadīths discussed earlier in this chapter.

b) Benefiting the dead Muslims and rendering kindness toward them by greeting them with peace, supplicating, and asking forgiveness for them.

QUIETNESS

One should enter the graveyards with quietness and serenity — in order to benefit from the visit and remember the hereafter. This is demonstrated in the hadīth (cited in the last chapter) of al-Barā’ Bin ‘Āzib (ﷺ) in which he described the sitting of the Prophet (ﷺ) and

¹ Recorded by at-Tabarānī (in al-Kabīr) and others. Verified to be authentic by al-Albānī (Aḥkām ul-Jānā’īz p. 251).
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his companions (ﷺ) around him, silently, as if they were afraid to
scare away birds perching right on their heads.

SUPPLICATING

In the long hadith of ʿĀʾishah (ﷺ) cited earlier, she asked Allāh’s
Messenger (ﷺ) what can she say for the dead people, and he taught
her a supplication that was presented there, and other versions of which
are presented in this section.

ʿĀʾishah (ﷺ) reported that Allāh’s Messenger (ﷺ) used to go out
to al-Baqīʿ to supplicate for the dead. She asked him about that, and
he explained:

«إني أمرت أن أدعو لهم.»

«I have been commanded to supplicate for them.» ¹

ʿĀʾishah (ﷺ) reported that when it was her turn with Allāh’s
Messenger (ﷺ), he would go out (to al-Baqīʿ) late at night and say:

السلام عليكم دار قوم مؤمنين، وإننا وإياكم وما
توعدون غدا موجلون، وإننا إن شاء الله بكم لاحقون.

«O Allah! Forgive the dwellers of al-Baqīʿ.» ²

¹ Recorded by Ahmad. Verified to be authentic by al-Albānī (Ahkām ul-Janāʾīz
p. 239).

² Recorded by Muslim and others.
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Buraydah (may Allah be pleased with him) reported that Allāh’s Messenger (ﷺ) taught them (the sahābah) to say when they went to the graveyards:

السلامُ عليكم أهل الديار من المؤمنين والمسلمين.

وإنا إن شاء الله بكم للاحقون. أنتم لنا فرطٌ. ونحن لكم تبع.

أسأل الله لنا و لكم العافية.

As-Salāmu ‘alaykum ahl id-diārī min al-mu‘minīn wa-īnā in shā’Allāhu bikum lāhīqūn, antum lanā faraṭ, wanaḥnu lakum tabā. As‘al Allāha lanā wa-lakum ul-‘āfiyah.

Peace be on you — dwellers of these places — of believers and Muslims. Certainly, we will follow you when Allāh wills. You have preceded us, and we will follow you. I ask Allāh to grant well-being to us and you.»

Abū Hurayrah (may Allah be pleased with him) reported that once Allāh’s Messenger (ﷺ) visited a graveyard and said:

السلامُ عليكم دارَ قومٍ مؤمنين. وإننا إن شاء الله بكم للاحقون.

ووددت أننا قد رأينا إخواننا.

As-Salāmu ‘alaykum dāra qawmin mu‘minīn, wa-īnā in shā’Allāhu bikum lāhīqūn.

Peace be on you — the dwellings of believing folks. Certainly, we will follow you when Allāh wills. I wish that we could see our brothers.

He was asked, “Aren’t we your brothers, O Allāh’s Messenger?” He replied:

بل أنتم أصحابي. وإخوئنا الذين يأتون بعد. وأنا فرطتهم على الحوض.

1 Recorded by Muslim and others.
<Rather, you are my companions; but our brothers have not come yet; and I will precede them to the Hawd (on Judgment Day).> 

He was asked, “How would you know those who have not yet come of your ummah, O Allâh’s Messenger?” He said:

أرأيتُم لو أن رجلاً له خيل غرٍّ محجّلةً، بين ظهري خيل دُهمّ بِهمَّ. ألا يعرفُ خيله؟

If a man had horses with white faces and legs among horses that are totally black, wouldn’t he be able to distinguish his horses?

He was told, “Yes indeed, O Allâh’s Messenger.” He said:

فإنهم يأتون يوم القيامة غراؤًا مُحجبينٌ من الوضوء (ثلاثَة). وأنا فرطُهم على الحوض، ألا ليُذادُن رجال منكم عن حوضي كما يُذاذُ البعيرُ الضالُّ، أناديهم: “ألا هلم، ألا هلم.” فيقال:

إِنَّهُم قد بَدَّلُوا بعَدَّةٍ، ولم يزالوا يرجعون على أعقاهم. فَأُقَلِّ: “ألا سَحْقَا سَحَقاً.”

So verily they will come on the Day of Resurrection with white faces, arms, and legs, from wudū’ (he repeated this three times). And I will precede them to the Hawd.

And indeed, some men among you will be turned away from my Hawd like a lost camel is turned away (in order not to bring disease to the cattle). I would call them, “Come forth, come forth!” But I will be told, “They have changed (your religion) after you, and have continued to go back upon their heels.” So
Visiting the Graves

I would say, "Verily, let them get lost, let them get lost."  

RAISING THE HANDS WITH THE SUPPICATION

It is permissible to raise the hands while supplicating for the dead at the graveyard. 'Ā'ishah reported that Allāh’s Messenger (ﷺ) went out of her house one night, and she sent Barīrah (her servant) to trace him. She told her that he went to al-Baqi', stood at the side nearest to al-Madīnah, raised his hands, and then left. In the morning, ‘Ā'ishah (_thickness=

» ُبُعِثْتُ إِلَى أَهْلَ الْبَقِيعِ لَأَصَلِّي عَلَيْهِمُ

» I was sent to al-Baqi’s people to pray for them.»

Allāh’s Messenger (ﷺ) also raised his hand three times on the night that ‘Ā'ishah (_thickness=

Facing the Qiblah While Supplicating

It is not recommended to face the graves while supplicating. Rather, one should face the Qiblah, because supplication is a form of prayer, and the Prophet (ﷺ) prohibited facing the graves in the prayer (as will be detailed later in this chapter). Ibn Taymiyyah (厚度) said:

“This is a consistent rule: that it is not permissible for a supplicating person to face except where he is allowed to face during the prayer. Thus, similar to the fact that it is not permissible for a person (in Damascus) to pray toward the east, it is not permissible for him to seek that specific direction for supplication. Some people make sure, while supplicating, to face a righteous man,

1 Recorded by Muslim and others.
2 Recorded by Aḥmad and Mālik. Verified to be hasan by al-Albānī (Aḥkām ul-Janā'iz p. 246).
whether he were to the east or other directions. This is a clear misguidance and an obvious wrong ... ” ¹

This is particularly important when visiting the Prophet’s (ﷺ) grave, where the common and ignorant people make long supplications facing the grave instead of facing the Qiblah. Ibn Taymiyyah (ابن طيمية) also said:

“The position of the Four Imāms: Malik, Ābu Ḥanīfah, ash-Shafi‘i, and Aḥmad, as well as other great scholars of Islam, is that after one says salām to the Prophet (ﷺ), if he wanted to supplicate for himself, he should face the Qiblah.” ²

Wrong Acts Related to the Visit

Saying Things That Would Anger Allāh

As was mentioned early in this chapter, an important restriction that Allāh’s Messenger (ﷺ) clearly set for visiting the graves is to refrain from saying any heedless words that would anger the Lord.

Facing the Graves in Prayer

Abū Marthad al-Ghanawī (ابن مرضح) reported that Allāh’s Messenger (ﷺ) said:

«لا تصلوا إلى القبور، ولا تجلسوا عليها.»

<Do not face the graves in prayer, nor sit on them.> ³

This indicates that it is prohibited to pray in places where facing the Qiblah would require facing some nearby graves.

¹ Iqtidā’ us-Sirāt il-Mustaqīm p. 182.
² At-Tawassul wal-Wasilah p. 125.
³ Recorded by Muslim and others.
It is important to note that this prohibition applies to those who face the graves in their prayer without intending any kind of glorification for the graves. If they face the graves in the prayer out of respect and glorification, their action would be an act of *shirk*.

**Praying among the Graves**

It is not permissible to pray among the graves, even if one did not face them in the prayer.  
Abū Saʿīd al-Khudrī (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«الأرض كلها مسجد إلا المقبرة والحمام.»

<All of the earth is a place for prayer — except a graveyard or a bathroom.>  

Anas (ﷺ) reported:

“Allāh’s Messenger (ﷺ) prohibited praying among the graves (over *janāzahs*).”

Allāh’s Messenger (ﷺ) commands us to distinguish our homes from graveyards through praying in them — which means that graveyards are not places for prayer. Ibn ‘Umar (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أجعلوا في بيوتكم من صلاتكم، ولا تتخذوهَا قبولاً»

<Offer some of your prayers in your houses, and do not turn them into graves.>

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1 A very detailed discussion of this is provided by al-Albānī in *Aḥkām ul-Janāʾīz* (p. 270-275) and *Tahāfūr us-Sājid*.
2 Recorded by Abū Dāwūd, at-Tirmīzī, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janāʾīz* p. 270).
3 Recorded by at-Ṭabarānī, al-Bazzār, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janāʾīz* p. 270).
4 Recorded by al-Bukhārī, Muslim, and Aḥmad.
Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

لا تجعلوا بيوتكم مقابر. إن الشيطان ينفر من البيت الذي تُقرأ فيه سورة البقرة.

<Do not turn your houses into graveyards, because Satan runs away from a house in which sūrat ul-Baqarah (2) is recited.> ¹

**MAKING THE GRAVES PLACES OF PRAYER**

It is prohibited to build or establish *masjids* over graves. Both ‘Ā’ishah (フ) and Ibn ‘Abbās (ﷺ) reported that when Allāh’s Messenger (ﷺ) was in the throes of death, he would cover and uncover his face with a black piece of cloth as the pain subdued and intensified. While he was in that state, he said:

لاuren al-lah al-lyihod wan narzair, athawa qabar annabailummusajad.

<Allāh’s curse is upon the Jews and Christians: They turned their prophets’ graves into prayer places.>

With that, he was warning of their action. ²

In one of the reports, ‘Ā’ishah (フ) added:

“If it were not for that reason, his grave would have been made visible to the people — but it was feared that they would make it a place of prayer.” ³

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

قاتل (العن) الله الlyihod wan narzair, athawa qabar annabailummusajad.

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¹ Recorded by Muslim and others.
² Recorded by al-Bukhārī, Muslim, and others.
³ Recorded by al-Bukhārī and others.
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Visiting the Graves

«Allah curses the Jews and Christians: They turned their prophets’ graves into prayer places.» ¹

Abū Hurayrah (^&) reported that Allah’s Messenger (ﷺ) said:

اللَّهُمَّ لَا تَكُن قُبْرَي وَثِنَاً لِعِنِ اللَّهِ قُوَمًا

َأَضْخِذْنَاهَا قَبْرًا أَنْبِيَائِهِمْ مَسَاجِدَٰ

«O Allah! Do not make my grave an object of worship. Allah curses the people who have turned their prophets’ graves into prayer places.» ²

Jundub (^&) reported that he heard Allah’s Messenger (ﷺ) say the following five nights before he passed away:

قد كان لي فيكم أخوة وأصدقاء، وإنني أبأ إلى الله أن يكون لي منكم خليلًا، فإن الله تعالى قد أتخذني خليلاً كما أتخذ إبراهيم خليلاً. ولو كنت متخذًا من أصتي خليلاً لاختذت أما بكر خليلاً. ألا وإن من كان قبلكم كانوا يتخذون قبور أنبئاتهم وصالحهم مساجد، ألا فلا تتخذوا القبور مساجد، إنني أنهاكم عن ذلك.

«I have from among you brothers and friends. But I disavow before Allah to have a khalil ³ from among you, because Allah (ﷺ) has chosen me to be His khalil as he had chosen Ibrāhīm to be His khalil. Were I to choose a khalil from my ummah, I would have chosen Abū Bakr.

And verily, those who passed before you had made the graves of their prophets and righteous men

¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by Ahmad, Ibn Sa’d, and others. Verified to be authentic by al-Albānī (Aḥkām ul-Janaiz p. 276).
³ A very close and highly beloved friend.
places of prayer. So do not make the graves prayer places, for I surely prohibit you from doing that."  

‘Abdullāh Bin Mas‘ūd (r) reported that Allāh’s Messenger (saw) said:

"إِن مِن شَأْرِ النَّاسِ مِنْ تَدْرِكَهِ السَّاعَةَ وَهُمْ أَحْيَاءٌ، وَمِن يَتَخَذِّ الْقُبُورِ مسَاجِدٍ."

"Among the worst of people are those who will be alive when the Dooms Hour comes, and those who turn the graves into prayer places."  

‘A‘īshah (r) reported that during the Prophet’s (saw) final illness, some of his wives were talking about a church in Abyssinia called Māriyah — Umm Salamah and Umm Ḥabībah, having traveled to Abyssinia, described its grandeur and images. So the Prophet (saw) said:

"إِنْ أَوْلِيْكُمْ إِذَا كَانَ فِي هُمْ الرَّجُلُ الصالِحُ فَمَاتَ بِنَا عَلَى قِبْرِهِ مسَاجِدًا."

"ثمْ صَوْرَوا فِي هِئَالِ الصَّورِ. أَوْلِيْكُمْ شَأْرُ الخَلْقِ عِنْدَ اللَّهِ يَوْمَ القيَّامَةِ."

"Those people, when a righteous man among them died, they used to build over his grave a place of prayer and draw those images. Those are the worst of people before Allāh on the Day of Resurrection."  

It is unfortunate that, despite the Prophet’s (saw) great warning against making the graves places of worship, his grave was eventually introduced into his Masjid, thereby violating a command and wish that he (saw) voiced repeatedly shortly before his death.

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1 Recorded by Muslim and others.
2 Recorded by Ahmad, at-Tabarānī, and others. Verified to be authentic by al-Albānī (Ahkām ul-Janaiz p. 278).
3 Recorded by al-Bukhārī, Muslim, and others.
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GATHERING OR CELEBRATING BY THE GRAVES

It is prohibited to make a grave a place of seasonal gathering visited for worship or other purposes.  

Abū Hurayrah (igung) reported that Allāh’s Messenger (vH) said:

لا تتخذوا قبري عيداً، ولا تجعلوا بيوتكم قبوراً،
وحتما كنتم فصلاوا علي، فإن صلائكم تبلغني.

‘Do not turn my grave into a place of seasonal celebration and visitation, and do not turn your houses into graves. Wherever you are, pray upon me, because your prayer will reach me.’

It is also unfortunate that, after the five prayers, many ignorant people in the Prophet’s (vH) Masjid run to the grave to say salām to him, and perform du‘ā in loud voices, instead of performing the prescribed thikr after the prayers. This is another clear defiance to his Sunnah, as established in this ḥadīth. Ibn Taymiyyah (v9) said:

“Because of this (ḥadīth), Mālik (igion) and other scholars of al-Madīnah have hated for a person to go and say salām over the grave of the Prophet (vH) and his two companions every time he entered the Masjid. He said, ‘This should only be done when one comes from a travel, intends to travel, or something like that. Some scholars have permitted saying salām on him every time one enters the Masjid. But as for going intently to the grave to utter salāh and salām upon him, I do not know of anyone who permitted it, because it becomes a form of making it a place of ‘īd.’ …’”

1 A more detailed discussion of this, with several quotations from Ibn Taymiyyah, is found in Ahkām ul-Janā’īz p. 280-285.
2 Recorded by Abū Dāwūd and Ahmad. Verified to be authentic by al-Albānī (Ahkām ul-Janā’īz p. 280).
3 Iqtiḍā’ uṣ-Ṣirāf il-Mustaqīm p. 175 and thereafter.
If this is true about the Prophet’s (ﷺ) grave, which is the best grave on Earth, it is more rightfully true about all other graves as well.

**Traveling to Visit the Graves**

It is not permissible to travel for the purpose of visiting a grave, even if that grave was the Prophet’s (ﷺ). Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

\[
\text{لا تُشَدِّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةٍ مَسَاجِدٍ: المَسْجِدُ الْحَرَامُ،}
\]
\[
\text{وَمَسْجِدُ الرسُولِ، وَمَسْجِدُ الأَقْصَى}.\]

\begin{itemize}
  \item 〈The camels may not be saddled (for travel) except to three masjids: the Sacred Masjid (in Makkah), the Prophet’s Masjid (in al-Madinah), and the Furthermost Masjid (in Jerusalem).〉¹
  \item He also reported that Allāh’s Messenger (ﷺ) said:
  \end{itemize}

\[
\text{إِنَّمَا يَسَافِرُ إِلَى ثَلَاثَةٍ مَسَاجِدٍ: مَسْجِدُ الكَعْبَةِ، وَمَسْجِدِي،}
\]
\[
\text{وَمَسْجِدٌ إِبْلِياءً}.\]

\begin{itemize}
  \item 〈Verily, travel may only be made to three masjids: the Masjid of al-Ka‘bah, my Masjid, and the Masjid of Īliyā’ (Palestine).〉²
  \item A similar meaning is reported from Allāh’s Messenger (ﷺ) by Abū Sa‘īd al-Khudrī³
  \item The above hadīths indicate that it is prohibited to travel to visit any revered place, other than the Three Masjids, with the intention of pleasing Allāh by such a visit.⁴
\end{itemize}

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¹ Recorded by al-Bukhārī and others.
² Recorded by Muslim.
³ Recorded by al-Bukhārī, Muslim, and others.
⁴ A very detailed discussion of this is provided by al-Albānī in Aḥkām ul-Janā’iz (p. 285-293) and Tahāhīr us-Sājid.
RECITING QUR’AN OVER THE GRAVES

Despite being a very common practice among the Muslims, there is no basis in the Sunnah for reading Qur’ān over graves. Rather, the hadiths in the beginning of this chapter prove that it is not recommended to do so, because the Prophet (ﷺ) did not prescribe it to his companions together with the supplications that he taught them. When his beloved wife ‘Ā’ishah (_gb) asked him what to say at the graveyard, he taught her a supplication, but did not tell her to recite al-Fātiḥah (1), Yā-Sīn (36), or any other portions of the Qur’ān.

Furthermore, Abū Hurayrah (<s>) reported that Allāh’s Messenger (ﷺ) said:

لا تجعلوا بيوتكم مقابرًا، فإن الشيطان يفر من البيت الذي تقرأ فيه سورة البقرة.«

Do not turn your houses into graveyards, because Satan runs away from a house in which sūrat ul-Baqarah (2) is recited.» ¹

The Prophet (ﷺ) indicates in this hadīth that the graveyards are not places for reading Qur’ān, and that the houses should be distinguished from them in that regard. Therefore, it is not recommended to recite Qur’ān at the graveyards.

The great scholars of this ummah, such as Abū Ḥanīfah, Mālik, Ahmad, and ash-Shāfiʿi, disliked reading Qur’ān over the graves. ² Mālik (фесс) indicated that he did not know of anyone doing it, from which Ibn Taymiyyah (groupBy) concluded that neither the sahābah nor the tābiʿūn did it. ³

All reports mentioning reading sūrat ul-Ikhlāṣ (112), Yā-Sīn (36), or other portions of the Qur’ān over the graves are weak. ⁴

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¹ Recorded by Muslim and others.
³ Iqtida’ us-Sirāt il-Mustaqīm p. 182.
⁴ Ahkām ul-Janāʾiz p. 243-245.
Sacrificing Animals Near the Graves

It is not permitted to slaughter or sacrifice animals near a grave — even if the slaughtered animal was purely offered to Allah (ﷻ). The people of Jāhiliyyah used to slaughter there cows and goats, so Allah’s Messenger (ﷺ) said:

«لا عَقْرَفَ فِي الإِسْلاَمِ.»

<No slaughtering by a grave (is allowed) in Islām.> ¹

Ibn Taymiyyah (agr) said:

“Slaughtering there is absolutely prohibited ... And Abū ʿAbdillāh (Imām Aḥmad) hated eating that meat. Some of our scholars say, ‘Similar to this is what many people do at our time: giving away bread and other types of food by the graves.’ ” ²

An-Nawawī (agr) said:

“Slaughtering near a grave is prohibited — because of Anas’s ḥadīth.” ³

Furthermore, if the sacrifice is offered to the one in the grave rather than Allāh (ﷻ) — as some of the ignorant people do, it becomes a clear form of shirk, and eating that meat becomes absolutely prohibited. Allāh (ﷻ) says:

حَرَّمَ تَعَلَّمُكُمُ الْمَيْتَةَ وَالْدَمَّ وَلَحْمَ النَّخَرِ، وَمَا أُهِلَّ لَيْغُسُرُ اللَّهُ بِهِ، وَالْمُخَنْفَةَ، وَالْمُوقَدَةَ، وَالْمُسْرِدَةَ، وَالْتَنْطِبَةَ، وَمَا أَكْلَ ٕالْسَّبْعُ إِلَّا مَا ذِكَّتِهِمْ، وَمَا ذَبَحَ عَلَى النَّصْبِ، وَأَنَّ تَسْقَفُُمَاّ

² Iqtīdā‘ us-Sīrāt il-Mustaqīm p. 182.
³ Al-Majmū‘ 5:320.
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«It has been made prohibited for you (eating) dead (non-slaughtered) animals, blood, the flesh of swine, that which has been offered to other than Allah, that killed by strangling or by a violent blow or by a headlong fall or by the gorging of horns, that which has been partly eaten by a wild animal — unless you (are able to) slaughter it (before death), that which has been sacrificed on stone alters, and (prohibited too) your seeking decisions through divining arrows: All of those are grave acts of disobedience.»

‘Alī and Ibn ‘Abbās (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«Laun Allah min Dillon layqīr Allah.»

<Allah curses whoever slaughters to other than Allah.> ²

WALKING WITH SHOES AMONG THE GRAVES

In the hadīth of Bashīr Bin al-Khaṣṣāṣiyah (cited in the previous chapter under “the disbelievers’ graveyards”), the Prophet (ﷺ) commanded a man walking among the graves to remove his shoes. On the other hand, al-Barā’ Bin ‘Āzib’s long hadīth (also cited last chapter), mentions that the righteous dead person hears the knocking of his companions’ shoes as they depart from the grave. From this, some scholars conclude that it is prohibited to walk among the graves wearing specific leather shoes. Others consider that a disliked act, as al-Ḥāfīẓ said:

“That hadīth indicates that it is disliked to walk among the graves wearing shoes.” ³

And Abū Dāwūd (ﷺ) reported:

1 Al-Mā’idah 5:3.
2 Recorded by Muslim and Aḥmad.
3 Fath ul-Bārī 3:160.
“I observed that when Imām Ahmad followed a janāzah, he removed his shoes as he approached the graves.” ²

This ruling is most emphasized when walking very close to the graves, so that one is almost walking right on top of the bodies — a very prohibited act, as is expressed in Abū Hurayrah’s next hadīth.

**Sitting or Standing on a Muslim’s Grave**

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

لاَنِ يَجِلَسْ أَحْدَاهُمْ عَلَى جَمَّةٍ فَتَتَحْرِقُ ثَيَابَهُ فَتَخْلُصُ إِلَى جِلَدِهِ

خيرُ لُهُ مِنَ أَنْ يَجِلَسْ (أَوْ يَطَأْ) عَلَى قَبْرٍ

«For one of you to sit on a hot coal that would burn his clothes and reach his skin — that is better for him than sitting or standing on a grave.» ²

ʿUqbah Bin ʿAmir (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

لاَنِ أَمْشَيْ عَلَى جَرْمَةٍ أَوْ سَيْفٍ أَوْ أَخْصِفَ نَعْلِيَ بَرْجُلِيَ أَحْبُ

إِلَيْٰ مِنْ أَنْ أَامْشِيَ عَلَى قَبْرٍ مَسْلِمٍ وَمَا أُبَالِي أَوْسَطَ الْقُبْورِ

قلِتُتُ حَاجِتِيَ أَوْ وَسْطَ السَّوقٍ

«I would rather walk on a burning coal or a sword’s edge, or use my foot for (the impossible task of) mending my shoes, than to walk over a Muslim’s grave. And it does not make a difference (because they are equally bad) if I go to toilet among the graves or in the middle of the marketplace.» ³

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1 Al-Masāʾil p. 158.
2 Recorded by Muslim, Abū Dāwūd, and others.
Visiting the Graves

The prohibition of sitting on graves has also been expressed in Abū Marthad’s (ṣ) above ḥadīth (cited under “Facing the Graves in Prayer”).

**GOING TO TOILET AMONG THE GRAVES**

‘Uqbah Bin ‘Āmir’s (ṣ) above ḥadīth also indicates that it is prohibited to urinate or defecate among the graves.

**PLACING FLOWERS, BRANCHES, OR LEAVES ON A GRAVE**

It is not permissible to place leaves or flowers over the graves. That involves imitation to the disbelievers, and is an innovation that has no basis in the Sunnah or the practice of the salaf. Those who do it sometimes mistakenly justify their action by something that Allāh’s Messenger (ṣ) did.

Jābir Bin ‘Abdillāh (ṣ) reported that Allāh’s Messenger (ṣ) asked him to give him two branches. He placed them over two graves and said:

"إني مررت بقبرين يُعذبان. فأحببت بشفاعتي أن
يُردُّ (أو يُرفَقُ) عنهما ما دام الغَصَان رطبين."

"I passed by two graves (the two men in them) being punished. I hoped, through my intercession, that their punishment will be reduced as long as the two branches are green." ¹

And Ibn ‘Abbās (ṣ) reported that Allāh’s Messenger (ṣ) passed by two graves and said:

"أما إنهم ليعذبان، وما يُعذبان في كبير. بلَى، إنه لكبير!
أَمَّا أَحْدُهْما فكَان يمشي بالنميمة، وأَمَّا الآخر فكَان لا يَستَنْدُه
من بوله." ²

¹ Recorded by Muslim.
<Verily, these two are being tortured. Their punishment is for matters that are not important (to many people). Rather, they are very serious indeed. As for the first, he used to walk about spreading slander; and as for the other, he did not cover himself from his urine.>

He then requested a palm branch, cut it in half, and stuck each half into one of the graves. He was asked, "O Allah's Messenger! Why did you do this?" He replied:

"لعله يخفف عنهما ما لم يبيس.

Perhaps their punishment will be reduced as long as the branches have not dried up yet." ¹

It is clear from these two hadiths that the reason for the reduction of punishment is the Prophet's (ﷺ) intercession or supplication, and not the green state of the branches. The letter merely was a sign indicating the duration of the reduction and not a cause for it.

Therefore, those who place green leaves, or plant green bushes (such as myrtle), over a grave make several mistakes because of their misunderstanding of the above hadith, such as the following:

1. They presume that their intercession and supplication are equal to that of the Prophet (ﷺ) who was provided with the Revelation and was informed that the punishment will be reduced for a specific duration.

2. Their action implicitly reflects bad thoughts toward their deceased: It means that he needs their help because he is being punished — a matter only known to Allāh (ﷻ).

3. This is a clear act of imitation of the disbelievers.

¹ Al-Bukhārī, Muslim, and others.
4. It is an obvious defiance of the Sunnah of the Prophet (ﷺ) and the practice of the salaf whose graves were simple, only covered with soil and pebbles.

**Lighting Candles by a Grave**

Lighting candles or lamps by a grave is prohibited for various reasons:

1. It is an innovation that was unknown to the righteous salaf.

2. It is a waste of money and resources, which is prohibited, as we have discussed in regard to being excessive with shrouds.

3. It involves an imitation to the fire-worshipers.

   It is to be noted that the commonly cited hadith in this regard, “Allāh curses the women who frequent the graves, and pray and light candles over them,” is weak and, therefore, may not be used as a supporting evidence.

**Mutilating or Disturbing the Bodies**

It is prohibited to break the bones of a dead believer, mutilate his body, cut any of his parts, or burn him — even if he requested that in his will.

‘A’ishah (may Allah be pleased with her) reported that Allah’s Messenger (ﷺ) said:

>«إنْ كَسَرَ عَظْمُ الْمُؤْمِنِ مِيتًا مَثْلُ كَسَرِهِ حِيًّا»

<Indeed, breaking a dead believer’s bones is similar (in prohibition) to breaking them when he was alive.>  

Commenting on this, al-Ḥāfīz (may Allah have mercy on him) said:

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“We conclude from it that the sanctity of a Muslim extends after his death as it was during his life.”

This provides an answer to a question commonly posed by medical students, “Is it permissible to cut the bones or parts of a dead person for the purpose of testing or study?” The answer is, “This is prohibited with the Muslims’ bodies, but permissible with other bodies.”

An exception to the above would be a woman who dies with a baby in her womb. If the doctors expect the baby to live by cutting the mothers’ body open, that should be done because it involves saving a Muslim’s life.

We also conclude from ‘A’ishah’s hadith that it is not permissible to exhume a Muslim’s body out of his grave, unless there is a sharī reason for that.

On the other hand, it is permissible to exhume the bodies of kāfirs, as is deduced from the same hadith, as well as the following.

‘A’ishah and Anas (t$b) reported that when Allah’s Messenger (0) wanted to build his Masjid, he summoned the tribe of an-Najjār (who owned the land) and told them:

«يا بني النجار، ثانيوني بحائطكم هذا!»

<O Family of an-Najjār, tell me what price you want for this land of yours.>

They replied, “By Allah, we do not seek its price except from Allah.”

In that land, there were graves of pagans, ruins, and palm trees. The Prophet (0) commanded that the pagans’ graves be dug (and removed), the ruins demolished, and the palms cut. The palm was lined toward the Qiblah of the Masjid, and the two pillars were made of stone. They (the sahābah) then started carrying rocks and bricks with the Prophet (0); and they were chanting (without music) and the Prophet (0) chanting with them:

»هذا الجمال لا جمال خيبر هذا أبرز رَبَّنا وأظهرٌ«

1 Fath ul-Bārī.
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اللَّهِمَّ لاَ خَيْرٌ إِلَّاَ خَيْرُ الْآخَرَةِ
فَأَغْفِرْ لِلنَّصَارَاءْ وَالمُهَاجِرَةِ
اللَّهِمَّ إنِّ الْآجِرُ أَجْرُ الْآخَرَةِ
فَارْحِمَ الْأنصارِ وَالمُهَاجِرَةِ

*This burden (should be sought) — not the burden of Khaybar. This is more righteous and pure, O our Lord!
O Allah! There is no good but the hereafter’s. So forgive the Ansār and Muhājirūn.
O Allah! The true rewards are the hereafter’s. So have mercy on the Ansār and Muhājirūn.*

Question/Answer Summary

The main elements relating to visiting the graves are outlined in the following question/answer summary.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the ruling of visiting the graves?</td>
<td>It is recommended if it fulfills the requirements of the visit.</td>
</tr>
<tr>
<td>What are the requirements of the visit?</td>
<td>a) Avoid acts that displease Allāh, b) seek admonishment in the visit.</td>
</tr>
<tr>
<td>Are the women allowed to visit the graves?</td>
<td>Yes, but not frequently.</td>
</tr>
<tr>
<td>Is it allowed to visit the disbelievers’ graves?</td>
<td>Yes, only for admonishment.</td>
</tr>
<tr>
<td>What to say when visiting the believers’ graves?</td>
<td>Greet them with <em>salām</em> and supplicate for them.</td>
</tr>
<tr>
<td>What to say when visiting the disbelievers’ graves?</td>
<td>Give them the tidings of the Fire.</td>
</tr>
</tbody>
</table>

1 Recorded by al-Bukhārī, Muslim, and others.
Chapter 10

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Which direction should one face while supplicating?</td>
<td>The direction of <em>Qiblah</em>, and not the grave.</td>
</tr>
<tr>
<td>Is it allowed to break the bones or sever parts of a dead body?</td>
<td>This is not allowed for a Muslim’s body, but is allowed for non-Muslims (if there is a need).</td>
</tr>
<tr>
<td>What acts of worship are prohibited among the graves?</td>
<td>Allowed acts of worship are the ones that have an evidence, such as <em>salām</em>, <em>thikr</em>, and supplication. All others (like prayer, sacrifice, reciting Qur’ān) are prohibited.</td>
</tr>
<tr>
<td>What other acts are disliked or prohibited among the graves?</td>
<td>All acts that display disrespect or excessive reverence of the dead people.</td>
</tr>
</tbody>
</table>

**Miscellaneous Innovations**

The following are some common innovations relating to visiting the graves.

**SPECIFIC DAYS AND TIMES**

1. Specifically visiting the grave on the third, seventh, fifteenth, and fortieth days after burial.

2. Specifically visiting the parents’ graves every Friday (based on a fabricated ḥadīth ¹).

3. Specifically visiting the graves on the days of ‘īd, the day of ‘Āshūrā² and the middle night of *Sha‘bān*.

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¹ *Ahkām ul-Janā‘iz* p. 324.
² The tenth day of the month *al-Muḥarram*. 
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<th>Funerals</th>
<th>279</th>
<th>Visiting the Graves</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td></td>
<td>Specifically visiting the graves on Mondays and Thursdays.</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Specifically visiting the graves during the months of <em>Rajab</em>, <em>Sha‘bān</em>, and <em>Ramādān</em>.</td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>Specifically visiting some graves on the day of ‘Arafah, and crowding around them in large numbers in resemblance to what the pilgrims do on the mountain of ‘Arafah.</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>Visiting a deceased’s grave early on the morning following the burial in order to “alleviate his loneliness”.</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td>Sleeping a number of nights (up to forty) by a deceased’s grave.</td>
</tr>
</tbody>
</table>

**Unsubstantiated Rituals**

1. Standing quietly by the gate of the cemetery, as if asking permission to enter.
2. Standing near the grave with the hands on the chest, as if in prayer.
3. Performing *tayammum* upon reaching the graves.
4. Reversing the *salām* by saying ‘*ālykum us-*salām* instead of *as-salāmu ‘alaykum* to the dead (based on a misinterpreted *hadīth* in this regard).
5. Giving admonishment in the graveyards during nights with full-moon.
6. Raising the voice among the graves with “*Lā ilāha illa ’Llāh*” or other forms of *thikr*.
7. Seeking help from the dead person or asking him to supplicate for the visitors.

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1 The ninth of the month of *Thul-Hijjah.*
8. Visiting a grave for the purpose of supplication, and believing that the supplications are more acceptable there.

9. Slaughtering and sacrificing animals by a grave.

**Praying and Reciting Qur'an**

1. Starting the visit with praying two rak'āt, reading in them al-Fātiḥah, āyat ul-Kursī \(^1\), and sūrat ul-Ikhlāṣ (112), and offering the prayer's blessings to the deceased.

2. Reciting Sūrat ul-Ikhlāṣ (112) or Yā-Sīn (36) over the graves (based on fabricated hadīths, as was indicated earlier).

3. Paying someone to recite Qurʾān over a grave, and offering the reward of the recitation to the deceased.

4. Offering the blessings of one's acts of worship (like prayer and Qurʾānic recitation) to the dead Muslims.

5. Taking Qurʾān books to the graveyards to read from them, or placing them on the graves for others to read.

**The Prophets and Righteous**

1. Offering the blessings for acts of worship to the Prophet (ﷺ).

2. Traveling specifically to visit the graves of the prophets and other righteous people.

3. Asking the visitors of the graves of the prophets or other righteous people to convey their salāms to them.

4. Calling the visitors of the graves of the prophets or some righteous people "pilgrims".

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\(^1\) *Al-Baqarah, āyah 255.*
5. Touching and kissing the graves of the prophets and other righteous people.

6. Making tawāf (circumambulation) around the graves of the prophets and other righteous people.

7. Visiting Yahyā’s (ﷺ) tomb in the Umawī Mosque (in Damascus) on Saturday mornings, and believing that doing that forty times is a means of atonement.

8. Believing that the supplications are acceptable by the graves of the prophets and other righteous people.

9. Putting curtains around the prophets’ or righteous people’s graves.

10. Believing that sustenance and victory are granted to a town because of the grave of a specific righteous person in it.

11. Believing that various tombs are specialized in curing specific diseases or fulfilling specific wishes.

12. Giving sanctity to trees, stone, etc., around a wālī’s ¹ tomb, and believing that anyone who removes or cuts them will be harmed.

13. Supplicating to the dead prophets or righteous people, and asking them to grant them certain wishes.

14. Tying strings on the windows of a wālī’s tomb, and believing that the wālī will remember them and grant their wishes.

15. Wiping clothes and handkerchiefs on the walls of the graves of the prophets and other righteous people in order to get blessings.

16. Kissing the graves of the prophets or other righteous people, or rubbing the face or body on them.

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¹ A person believed by some people to be righteous.
17. Going specifically to pray by the graves of the prophets or other righteous people, or turning toward them in the prayer.

18. Offering gifts to the graves of the prophets and righteous people, such as oil and candles.

19. Standing by the Prophet’s (ﷺ) grave saying long supplications.

20. Gathering near the Prophet’s (ﷺ) grave to complete a recitation of the entire Qur’ān or chant some poetry in his praise.

21. Asking for rain by the prophets’ or righteous people’s graves.

22. Giving the visitors of the Prophet’s (ﷺ) grave pieces of paper with requests to be handed to him (thrown into the windows).

**VARIOUS ACTS**

1. Visiting the tomb of the Unknown Soldier, the Unknown Martyr, and so on.

2. Visiting the tombs of famous people (often non-Muslims), and placing flowers or wreaths on them.

3. Burying the dead in a masjid, or building a masjid on a grave.

4. Laying down carpets and mats for the visitors to sit on them.

5. Erecting a tent over a deceased’s grave.

6. Offering food, drinks, and showing hospitality toward those who visit a deceased’s grave.

7. Recommending entering the graveyard with the right foot and exiting with the left. ¹

¹ Sab'īna Su'ālan fi Ahkām il-Janā'iz by Shaykh Muḥammad Bin Šāliḥ al-'Uthaymīn, p. 27.
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ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of most books on Islām. We attempt to provide such terms, together with their definitions, in the following “Glossary” section. Other terms pertinent to the current book are included in the “Index” section, together with a page-reference indicating where they are defined in this book.

A: Glossary of Common Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Abd</td>
<td>Slave or servant. In reference to Allāh (ﷻ), it usually means a devout worshiper (as in ‘Abd Ullāh). But it frequently refers to a “human being” because every human being is subdued by Allāh (ﷻ) whether one admits it or not. Plural: ‘ibād or ‘abīd.</td>
</tr>
<tr>
<td>Adab</td>
<td>Good characters or manners; etiquettes. Plural: Ādāb.</td>
</tr>
<tr>
<td>Al-Fātiḥah</td>
<td>The first chapter of the Qurʾān.</td>
</tr>
<tr>
<td>‘Ālim</td>
<td>A scholar or learned man in Islām.</td>
</tr>
<tr>
<td>‘Allāmah</td>
<td>Exaggerated form of “ālim”.</td>
</tr>
<tr>
<td>Āmīn</td>
<td>Means, “O Allāh, answer my supplication.”</td>
</tr>
<tr>
<td>Anṣār</td>
<td>“The Supporters”: the residents of al-Madīnah who supported the Prophet (ﷺ) and the muḥājirūn.</td>
</tr>
<tr>
<td>‘Aṣr</td>
<td>Afternoon. It is usually applied to the third daily obligatory prayer, whose time extends from when the shadows are as long as the objects until sunset.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<tr>
<td>Athān</td>
<td>Call to the prayer.</td>
</tr>
<tr>
<td>'Awrah</td>
<td>A weakness that needs covering or protection. In <em>fiqh</em>: the body-parts that must be covered from others.</td>
</tr>
<tr>
<td>Āyah</td>
<td>Literally means a miracle and a sign. The Qurʾān is a miracle in itself, and so is any portion of it. The smallest subdivision of the Qurʾānic text is thus called an āyah. An āyah is usually one sentence in length, but is sometimes longer or shorter than a complete sentence. The plural of āyah is āyāt.</td>
</tr>
<tr>
<td>Āyāt</td>
<td>Plural of āyah.</td>
</tr>
<tr>
<td>Bidah</td>
<td>Innovation in the creed or in acts of worship.</td>
</tr>
<tr>
<td>Daʾwah</td>
<td>Call or mission.</td>
</tr>
<tr>
<td>Dīn</td>
<td>Religion. It is usually used in reference to the religion of Islām.</td>
</tr>
<tr>
<td>Dīnār</td>
<td>A valuable old currency that was made of gold.</td>
</tr>
<tr>
<td>Dirham</td>
<td>A low-value old currency that was made of silver or copper.</td>
</tr>
<tr>
<td>Duʿāʾ</td>
<td>Supplication.</td>
</tr>
<tr>
<td>Fajr</td>
<td>Dawn. It usually applies to the first daily obligatory prayer, whose time extends from dawn until sunrise.</td>
</tr>
<tr>
<td>Farḍ</td>
<td>Obligation.</td>
</tr>
<tr>
<td>Farḍ Kifāyah</td>
<td>A communal obligation; if some Muslims perform it, the obligation is considered fulfilled by all; and if none does, all Muslims are considered sinful.</td>
</tr>
<tr>
<td>Farḍ 'Ayn</td>
<td>An individual obligation, i.e., an obligation that each individual must fulfill.</td>
</tr>
<tr>
<td>Fatwā</td>
<td>A religious verdict; plural: <em>fatāwā</em> or <em>fatāwī</em>.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<tr>
<td><em>Fiqh</em></td>
<td>The ability to understand and derive conclusions from the available evidence. It is often applied to the subject of “Islamic jurisprudence” that deals with the practical regulations in Islam.</td>
</tr>
<tr>
<td><em>Fitnah</em></td>
<td>Trial, test, temptation, or affliction.</td>
</tr>
<tr>
<td><em>Ghayb</em></td>
<td>Matters beyond human senses or perception.</td>
</tr>
<tr>
<td><em>Ghusl</em></td>
<td>A ritual bath required after intercourse, ejaculation, or after a woman becomes clean from her menses.</td>
</tr>
<tr>
<td>Ḥadīth</td>
<td>Reports of the Prophet’s (ﷺ) sayings, actions, and approvals.</td>
</tr>
<tr>
<td>Ḥajj</td>
<td>Pilgrimage to Makkah.</td>
</tr>
<tr>
<td>Ḥalāl</td>
<td>Permissible.</td>
</tr>
<tr>
<td>Ḥalqah</td>
<td>A circle or ring. It normally refers to a study circle.</td>
</tr>
<tr>
<td>Ḥarām</td>
<td>Prohibited.</td>
</tr>
<tr>
<td>Ḥasan</td>
<td>Good or acceptable. This is usually mentioned when indicating the degree of authenticity of some reports.</td>
</tr>
<tr>
<td>Ḥijāb</td>
<td>Cover. It usually refers to a woman’s clothing that covers all of her body except her face and hands.</td>
</tr>
<tr>
<td>Hijrah</td>
<td>Migration. It usually refers to migration from Makkah to al-Madīnah.</td>
</tr>
<tr>
<td>ʿIbad</td>
<td>Plural of “<em>abd</em>”.</td>
</tr>
<tr>
<td>ʿĪd</td>
<td>A day of celebration in Islām. There are two annual ʿīds (<em>al-fīṭr</em> and <em>al-Adḥā</em>) and one weekly ʿīd (the day of <em>Jumuʿah</em>).</td>
</tr>
<tr>
<td>Ijmāʿ</td>
<td>Consensus of the scholars.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<tr>
<td>Ijtihād</td>
<td>Exerting <em>juhd</em> (maximum possible effort) to reach the right conclusion based on the available evidence.</td>
</tr>
<tr>
<td>Imām</td>
<td>A leader or distinguished Islāmic scholar. It is often applied to the leader of prayer.</td>
</tr>
<tr>
<td>Īmān</td>
<td>Belief or conviction.</td>
</tr>
<tr>
<td>‘Ishā’</td>
<td>Night. It is usually applied to the fifth and last daily obligatory prayer, whose time extends from the disappearance of the red light from the horizon until the middle of the night (which is half way between sunset and dawn).</td>
</tr>
<tr>
<td>Isnād</td>
<td>Chain of narrators of a <em>hadīth</em>.</td>
</tr>
<tr>
<td>Jāhiliyyah</td>
<td>The era of extreme ignorance (<em>jahl</em>) and disbelief that preceded the advent of the Prophet Muḥammad (ṣ).</td>
</tr>
<tr>
<td>Jamā‘ah</td>
<td>A Muslim congregation or gathering. It is often applied to the congregational prayers. <em>Al-Jamā‘ah</em> (the Jamā‘ah) refers to the original community of the <em>ṣahābah</em> and their true followers through the ages.</td>
</tr>
<tr>
<td>Janāzah</td>
<td>A funeral or a deceased’s prepared body.</td>
</tr>
<tr>
<td>Jannah</td>
<td>The gardens of paradise.</td>
</tr>
<tr>
<td>Jihād</td>
<td>Striving or fighting for Allāh’s cause.</td>
</tr>
<tr>
<td>Jinn</td>
<td>An invisible creation that Allāh ( tanggal) made from fire and smoke, sometimes translated as “demons”. Satan is one of the <em>jinns</em>.</td>
</tr>
<tr>
<td>Jumu‘ah</td>
<td>Friday. It also applies to the Friday prayer.</td>
</tr>
<tr>
<td>Kāfīr</td>
<td>A person who practices <em>kufr</em>. Plural: “<em>kuffār</em>”.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<tr>
<td>Khalīfah</td>
<td>Derives from <em>khalafa</em>, which means “succeeded” or “followed”. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Plural: <em>khulafāʾ</em>.</td>
</tr>
<tr>
<td>Khamr</td>
<td>Alcoholic beverages.</td>
</tr>
<tr>
<td>Khilāfah</td>
<td>Successorship. It usually refers to the period of rule of a <em>khalifah</em>.</td>
</tr>
<tr>
<td>Kufr</td>
<td>Disbelief or rejection of faith.</td>
</tr>
<tr>
<td>Khutbah</td>
<td>Speech or sermon.</td>
</tr>
<tr>
<td>Maghrīb</td>
<td>Sunset. It is usually applied to the fourth daily obligatory prayer, whose time extends from sunset until the red light disappears from the horizon.</td>
</tr>
<tr>
<td>Makrūh</td>
<td>An act that is disapproved in Islām.</td>
</tr>
<tr>
<td>Maḥram</td>
<td>A person who is closely related to another in such a way as to be permanently prohibited from marrying him or her. This relationship results from blood, suckling, or marriage ties. A woman’s <em>maḥrams</em> are: her father, grandfather, sons, grandsons, brothers, immediate paternal and maternal uncles, father in law, sons in law, suckling sons, suckling brothers, etc. Examples of non-<em>maḥrams</em>: first cousins, step brothers, brothers in law, etc.</td>
</tr>
<tr>
<td>Masjid</td>
<td>A place designated for <em>sujūd</em>. It usually refers to a mosque.</td>
</tr>
<tr>
<td>Mathhāb</td>
<td>Way or approach. It usually refers to one of the four Islāmic schools of <em>fiqh</em> established by the Four <em>Imāms</em>: Abū Ḥanīfah an-Nuʿmān Bin Thābit, Mālik Bin Anas, Muhammad Bin Idrīs ash-Shāfīʿī, and Aḥmad Bin Ḥanbal — May Allāh bestow His mercy on them all.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<tr>
<td><strong>Minbar</strong></td>
<td>Steps (normally three) mounted by an imām in a masjid for delivering a khutbah.</td>
</tr>
<tr>
<td><strong>Muhājir</strong></td>
<td>A migrator - one who undertakes hijrah. Plural: muhājirūn or muhājirīn. It usually refers to a saḥābī who migrated from Makkah to al-Madīnah.</td>
</tr>
<tr>
<td><strong>Mujāhid</strong></td>
<td>A person who performs jihād. Plural: mujāhidūn or mujāhidīn.</td>
</tr>
<tr>
<td><strong>Munkar</strong></td>
<td>Disapproved; rejected.</td>
</tr>
<tr>
<td><strong>Muṣallā</strong></td>
<td>A place designated for ṣalāh. Most commonly, it applies to the grounds where the prayers of ‘īd and janāzah are performed.</td>
</tr>
<tr>
<td><strong>Mushrik</strong></td>
<td>A person who practices shirk.</td>
</tr>
<tr>
<td><strong>Nafl</strong></td>
<td>Extra, voluntary, or supererogatory deeds.</td>
</tr>
<tr>
<td><strong>Qadar</strong></td>
<td>Allāh’s decree and measure.</td>
</tr>
<tr>
<td><strong>Qiblah</strong></td>
<td>The direction of al-Ka’bah in Makkah.</td>
</tr>
<tr>
<td><strong>Qudusī</strong></td>
<td>Holy. A quduṣī ḥadīth is a ḥadīth that the Prophet (ﷺ) relates from his Lord (ﷻ).</td>
</tr>
<tr>
<td><strong>Rak'ah</strong></td>
<td>A full prayer unit, containing one ruku’. Plural: rak‘āt.</td>
</tr>
<tr>
<td><strong>Ramaḍān</strong></td>
<td>The month of fasting. It is the ninth month of the Islamic lunar calendar.</td>
</tr>
<tr>
<td><strong>Ruku’</strong></td>
<td>The act of bowing in the prayer. It derives from the verb raka’a which means “bowed down”.</td>
</tr>
<tr>
<td><strong>Ṣadaqah</strong></td>
<td>Charity.</td>
</tr>
<tr>
<td><strong>Ṣaḥābah</strong></td>
<td>The Prophet’s companions; singular: saḥābī.</td>
</tr>
<tr>
<td><strong>Ṣahiḥ</strong></td>
<td>True or authentic.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Salaf</td>
<td>The early righteous pioneers and scholars of Islam—the sahābah and their true followers.</td>
</tr>
<tr>
<td>Šalāh</td>
<td>The prayer.</td>
</tr>
<tr>
<td>Salām</td>
<td>Peace. It also means the greeting with peace (as-salāmu 'alaykum) among the Muslims.</td>
</tr>
<tr>
<td>Sanad</td>
<td>Same as isnād.</td>
</tr>
<tr>
<td>Shahādah</td>
<td>Testimony; it is mostly applied to the testimony of Islam: “There is no true deity but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is often applied to the most truthful form of physical testimony, which is martyrdom in Allāh’s (س) cause.</td>
</tr>
<tr>
<td>Shahīd</td>
<td>A person martyred for Allāh’s cause. Feminine: Shahīdah.</td>
</tr>
<tr>
<td>Shām</td>
<td>General Middle-East area of Palestine, Jordan, Syria, and Lebanon, including the major cities of Jerusalem and Damascus.</td>
</tr>
<tr>
<td>Sharʿ or Sharʿah</td>
<td>Derive from sharaʿa, which means “legislated”. They are usually used in reference to the Islāmic Law. “Šarʿ” means a legislated or permissible matter in Islām. And “ash-Shārī” is the Legislator: Allāh (س).</td>
</tr>
<tr>
<td>Shaykh</td>
<td>Literally means an old man. It is commonly used as a title of respect for a man of better Islāmic knowledge. It is also used in some Arab countries as a title of authority similar to “prince”.</td>
</tr>
<tr>
<td>Shayṭān</td>
<td>Satan.</td>
</tr>
<tr>
<td>Shirk</td>
<td>Polytheism, ascribing divinity to other than Allāh, or joining partners with Him in worship. A pagan or a person who practices shirk is a mushrik.</td>
</tr>
<tr>
<td>Šiyām</td>
<td>Fasting.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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</tr>
<tr>
<td>Sujūd</td>
<td>The act of prostration in the prayer.</td>
</tr>
<tr>
<td>Sunnah</td>
<td>Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.</td>
</tr>
<tr>
<td>Sūrah</td>
<td>Qur‘ānic chapter.</td>
</tr>
<tr>
<td>Tābi‘ī</td>
<td>Literally, follower. It normally refers to a disciple of the ṣahābah. Plural: tābi‘īn or tābi‘in.</td>
</tr>
<tr>
<td>Tafsīr</td>
<td>Qur‘ānic commentaries and interpretations.</td>
</tr>
<tr>
<td>Takbīr</td>
<td>Saying, “Allahu Akbar — Allāh is the greatest.”</td>
</tr>
<tr>
<td>Tahlīl</td>
<td>Saying, “Lā ilāha illsallāh — There is no true god except Allāh.”</td>
</tr>
<tr>
<td>Taqlīd</td>
<td>Imitation, especially without knowledge.</td>
</tr>
<tr>
<td>Taqwā</td>
<td>Fearing Allāh and revering him.</td>
</tr>
<tr>
<td>Tashīb</td>
<td>Saying, “Subḥān Allāh — Exalted is Allāh.”</td>
</tr>
<tr>
<td>Tashahhud</td>
<td>Pronouncing the Shahādah. It is mostly applied to the part of the prayer where one sits, pronounces the Shahādah, invokes salāh upon the Messenger, and supplicates.</td>
</tr>
<tr>
<td>Tayammum</td>
<td>A symbolic ablution performed by wiping clean dust, instead of water, over the hands (to the wrists) and face.</td>
</tr>
<tr>
<td>Taslīm</td>
<td>Saying salām, especially to conclude the prayer.</td>
</tr>
<tr>
<td>Tawhīd</td>
<td>Belief in Allāh’s oneness — that He is the only Creator and Lord of the creation, He is the only God who deserves to be worshiped, and He possesses the most excellent and perfect attributes.</td>
</tr>
<tr>
<td>Thikr</td>
<td>Remembering Allāh and mentioning Him.</td>
</tr>
<tr>
<td>‘Ulamā’</td>
<td>Plural of “‘ālim”.”</td>
</tr>
<tr>
<td>Term</td>
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<tr>
<td><em>Ummah</em></td>
<td>Community, nation, or followers.</td>
</tr>
<tr>
<td><em>Wahy</em></td>
<td>Revelation or inspiration.</td>
</tr>
<tr>
<td><em>Wājib</em></td>
<td>Obligatory or required.</td>
</tr>
<tr>
<td><em>Witr</em></td>
<td>Odd numbered. The entire night prayer is sometimes called <em>witr</em> because the total number of its <em>rak'āt</em> is odd.</td>
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<tr>
<td><em>Wudu</em></td>
<td>Ablution for the prayer. It consists of rinsing the mouth, blowing the nose, washing the face, washing the forearms to the elbows, wiping over the head (including the ears), and washing the feet up to the ankles.</td>
</tr>
<tr>
<td><em>Zakah</em></td>
<td>Obligatory charity.</td>
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<tr>
<td><em>Zinā</em></td>
<td>Adultery or fornication.</td>
</tr>
<tr>
<td><em>Zuhr</em></td>
<td>Noon. It is usually applied to the second daily obligatory prayer, whose time extends from the sun’s crossing the zenith until the time when the shadows are as long as the objects.</td>
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## Arabic Terms

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