

Tuhfat Al-Hayiz fi Ahkam Al-Janayiz
(The Attainer's Gift Regarding the Rulings of Funerals)

By
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In the Name of Allah, the Most Merciful, the Most Compassionate

Introduction

All praise is due to Allah, the Ever-Living, the Everlasting—who has decreed death for His servants, while He alone remains forever. He alone deserves to exist without end. As He says in the Quran:

"Everything will perish except His Face. His is the decision, and to Him you will all return."

(*Surat Al-Qasas:88*)

He is above any form of ending or disappearance. All authority belongs to Him, and all matters return to Him. People will return to Him for judgment and will be rewarded or punished based on their deeds—those who did good will receive good, and those who did evil will face its consequences.

"A group will be in Paradise, and a group will be in the Fire."

(*Surat Ash-Shura:8*)

I bear witness that there is no god but Allah, alone without any partner—a testimony from a servant who admits his sins, weaknesses, and shortcomings, and who knows that Allah is Most Kind and All-Knowing. I also bear witness that our Prophet Muhammad is the servant of Allah and His Messenger—His beloved, chosen, and close friend. He delivered the message, fulfilled the trust, guided the people, removed the darkness, and struggled for the sake of Allah until death came to him.

May Allah's complete and perfect peace and blessings be upon him—a prayer that saves us from the horrors of the Day of Judgment and brings us closer to Allah and to a good end. May these blessings also be upon his family, companions, and those who follow them in goodness until the Day of Judgment.

The best thing a Muslim can invite others to is the religion of Islam—the message brought by the Prophet of mercy and the best of all creation, our master Muhammad, peace and blessings be upon him. He was sent to us by Allah with a religion that is strong in its foundations, firm in its beliefs, and pure from innovations, superstitions, and personal desires. Its teachings are suitable for all of humanity, in every time and place.

Islam has proven itself effective in every area of life. It deals with all kinds of human problems and provides clear, lasting solutions. It is the religion of humanity—there is no true salvation for people unless they hold firmly to its guidance, follow its commands, and apply its teachings.

The first generation of Muslims were those who truly served this religion. They believed in it, learned it, and conveyed it. We all know that the four great Imams—may Allah have mercy on them—and others who followed their path worked hard in the service of Islam. They drew directly from the pure sources: the Quran and the noble Sunnah. From these, they derived the rulings of Islamic law. These scholars had the ability to understand and extract rulings because they were close to the time of the Prophet "Peace and blessings of Allah be upon him." and his teachings.

It is well-known that none of them ever gave a ruling from personal opinion or desire. Rather, they based their rulings on the revealed teachings—taken from the actions,

words, or approvals of the Prophet “Peace and blessings of Allah be upon him.”—through methods like *Qiyas* (analogical reasoning), or by understanding the meaning of a statement, action, or silent approval. These scholars were trustworthy and capable. They are the ones to be followed, and their knowledge is sufficient as a source for later generations.

Indeed, Allah blessed the Ummah by preserving the religion through such brilliant minds. Their efforts had a deep and lasting impact on Muslim societies across times and places. These outstanding scholars left behind almost nothing that wasn’t already discussed in their works. Anyone who came after them in the field of Islamic jurisprudence (*fiqh*) relied on their legacy. Whoever wrote on a legal issue after them either explained, summarized, clarified, refined, commented on, or completed their writings. The foundation had already been laid, and the structure firmly built.

The rulings related to funerals are like other rulings in Islam: the scholars, both earlier and later, gave them special attention. Many books were written about them—some long, some brief—and others included the subject as chapters within larger works. It’s hard to find a book of *fiqh* that does not discuss funeral matters in detail. However, it is unfortunate that the motivation and energy of students and seekers of knowledge have weakened in our time.

What prompted me to write on this subject was a request from a dear brother a few months ago—after the passing of his mother, may Allah have mercy on her. He asked me to compile and summarize some of the rulings related to funerals, in a way that would not be too lengthy or too brief, and accessible to the general reader.

At first, I hesitated, knowing I am not one of those skilled writers who move freely through this field. Writing is a serious responsibility and a difficult path. But after the brother repeated his request, and I realized that excuses would not benefit me, I prayed to Allah for guidance, relied on Him, and asked Him for sincerity, help, clarity, and correctness in approaching this subject.

Thus, I aimed to fulfill the request of that dear brother, who was the main reason behind this work. I named it:

“The Precious Gift: On the Rulings of Funerals” (*Tuhfat al-Ḥa’iz fi Ahkam al-Jana’iz*)

I tried to cover everything a Muslim need to know about matters related to the deceased—from the time of illness until death, including washing the body, shrouding, funeral prayer, burial, and the rulings that come after burial.

I did my best to include verses from the Quran and Hadiths of the Prophet “Peace and blessings of Allah be upon him.” along with their sources, as well as the opinions of scholars. When there are differences of opinion among scholars, I mention both sides,

attribute each view to its scholar, and present the evidence they used—so that the reader can clearly understand the issue and the reasoning behind the views.

I ask Allah for sincerity and good intentions. May He not make the knowledge we've gained a burden upon us, but rather a source of benefit. May He grant us continuous faith, true certainty, useful knowledge, a humble heart, a tongue that remembers Him, lawful and pure provision, accepted deeds, sincere repentance, a good ending, peace at the time of death, forgiveness after death, and mercy on the Day of Judgment. May He grant us Paradise and save us from the Fire.

And may Allah's peace and blessings be upon our Prophet Muhammad, his family, and his companions.

Kamil Yusuf Kamil 'Ali al-Hashimi

Chapter One

This chapter discusses the actions a Muslim should take from the time of illness until death. It includes seventeen sections. Below is the first section:

Section One: The Will (al-Waṣiyyah)

This section includes several key points:

1. Definition

The word *waṣiyyah* (will) in Arabic means to entrust someone with something, to assign someone to handle affairs after death, or to give someone an instruction or obligation. For example, "He made him his *waṣī* (executor)" means he appointed him to manage his affairs and family after death. Similarly, when one "bequeaths something" to

someone, it means he assigns it as a duty or gift. Allah says in the Quran: "Allah commands you..." (indicating instruction and obligation).

2. Its Ruling

The will is legislated in the Quran, the Sunnah, and by scholarly consensus.

- **From the Quran:**

"It is prescribed for you when death approaches any of you—if he leaves wealth—that he should make a will for parents and close relatives, fairly. This is a duty upon the righteous."

(Surat Al-Baqarah:180)

"After any bequest he may have made or debt..."

(Surat Al-Nisa:11)

"O you who believe! Let there be witnesses between you when death approaches any of you, at the time of making a will—two just men from among you."

(Surat Al-Mai da:106)

- **From the Sunnah:**

The Prophet "Peace and blessings of Allah be upon him." said, as narrated by 'Abdullah ibn 'Umar (may Allah be pleased with them both):

"It is not right for a Muslim who has something to bequeath to sleep for two nights without having his will written with him."

(Agreed upon - Al-Lu'lu' wal-Marjan – hadith number:1052)

- **From consensus:**

The Muslim scholars unanimously agreed on the legitimacy of making a will. The companions of the Prophet "Peace and blessings of Allah be upon him." used to bequeath part of their wealth as an act of worship and drawing closer to Allah. It is authentically reported from Ibn 'Umar (may Allah be pleased with him) that he said:

"Not a night has passed since I heard the Messenger of Allah "Peace and blessings of Allah be upon him." say that, except that I have had my will written and kept with me." *(Narrated by Muslim)*

3. Urgency in Writing It

A person should not delay making a will, especially if they owe rights or debts to others and cannot repay them in time. It is a prophetic instruction to make a will promptly.

4. The Wisdom Behind It

The will is a way for a person to gain reward near the end of life—to increase their good deeds and make up for what they may have missed. It also benefits others and

expresses kindness. Since a person does not know when death will come, it is wise to prepare in advance and make the will while still able.

5. Permissible Amount

A person may bequeath up to one-third of their wealth, or less. It is not allowed to exceed that, based on the hadith of Saad ibn Abi Waqqas (may Allah be pleased with him), who said:

"The Messenger of Allah "Peace and blessings of Allah be upon him." visited me during the Farewell Pilgrimage while I was seriously ill. I said:

'I have a lot of wealth, and I have only one daughter to inherit me. May I give two-thirds of my wealth in charity?'

He said: 'No.'

I said: 'Then half?'

He said: 'No.'

I said: 'Then a third?'

He said: 'Yes, a third—and a third is a lot.

It is better to leave your heirs well-off than to leave them poor, begging from people.

Whatever you spend seeking Allah's pleasure, you will be rewarded for it—even what you feed your wife with.'

I said: 'O Messenger of Allah, will I be left behind after my companions?'

He said: 'If you are left behind and do righteous deeds, that will raise your rank and increase your reward.

Perhaps you will live and benefit others—and some will be harmed through you.

O Allah, allow the emigration of my companions to be completed, and do not let them turn back.

But poor Saad ibn Khawla... the Messenger of Allah "Peace and blessings of Allah be upon him." felt sorry for him because he died in Makkah.'"

(Agreed upon - Al-Lu'lu' wal-Marjan – hadith number:1053)

6. Who Can Receive the Bequest, and in What Cases It Is Allowed or Prohibited

- The will should be made for non-inheriting relatives, based on the verse:
"If he leaves wealth, then a will for the parents and close relatives..."
(Surat Al-Baqarah:180)
- It is recommended to bequeath to the poor, the righteous, and in good causes, such as building mosques, schools, hospitals, orphanages, and other charitable projects.
- A bequest is prohibited in the following cases:
 - If it is for sinful or haram purposes, like giving money for alcohol, building churches, entertainment venues, or gambling places.

- If it is to non-Muslims known for disbelief or sin, as a form of support.
- If it involves harming the rightful heirs, such as:
 - Denying someone their share of inheritance.
 - Favoring one heir over another unjustly.

Allah says:

“After any bequest he may have made or debt—without causing harm. This is a commandment from Allah, and Allah is All-Knowing, Most Forbearing.”

(Surat Al-Nisa:12)

Also Prohibited: Causing Harm to Heirs Through the Will

It is also forbidden for a will to cause harm to the rightful heirs—for example, by:

- Depriving some heirs of their legitimate inheritance shares.
- Favoring some heirs over others unjustly.

Allah says:

“After any bequest he may have made or debt—without causing harm. This is a commandment from Allah, and Allah is All-Knowing, Most Forbearing.”

(Surat Al-Nisa:12)

The Prophet “Peace and blessings of Allah be upon him.” also said:

“Whoever causes harm, Allah will cause harm to him; and whoever acts harshly, Allah will deal harshly with him.” *(Narrated by Ibn Majah and others)*

And in another narration:

“There should be neither harm nor reciprocating harm.” *(A foundational hadith in Islamic legal principles)*

Legitimacy of Appointing Witnesses for the Will

It is recommended to have two just Muslim men witness the will. If two men are not available, then Muslim women may serve as witnesses.

This is based on Allah’s statement:

“O you who believe! Let there be witnesses between you when death approaches any of you—at the time of making the will—two just men from among you, or two others from outside if you are traveling and death approaches you. Keep them after the prayer and let them swear by Allah: ‘We will not sell our testimony for any price, even if he is a relative. We will not hide the testimony of Allah, for then we would truly be among the

sinful.’

But if it is discovered that the witnesses were guilty of sin, then let two others stand in their place—those who have a lawful claim against them—and let them swear by Allah: ‘Our testimony is truer than theirs, and we have not transgressed, for then we would surely be among the wrongdoers.’ (*Surat Al-Mai da:106–107*)

Is It Permissible to Have Non-Muslims Witness a Will When No Muslims Are Present?

Some scholars have permitted this in cases of necessity. For example, Shaykh Aḥmad Muṣṭafa al-Maraghi, in his Quranic commentary, explains the meaning of these verses and the rulings derived from them. He mentions that scholars have extracted several important legal and ethical guidelines from these two verses—one of which is the permissibility of accepting the testimony of trustworthy non-Muslims in situations where no Muslims are available, especially during travel.

(2) The Purpose of Appointing Witnesses

- To confirm the will and increase the likelihood of it being executed properly.
- To ensure the witnesses are trustworthy believers who are free from suspicion.
- To clarify that appointing non-Muslim witnesses is permissible if necessary, because the aim of Islamic law is the protection of rights. So if the ideal method cannot be fulfilled, the objective should still be pursued in the best possible way.

Section Two: Preparing for Death

No matter how long a person lives in this world, death is inevitable. Every soul will depart from this temporary life and move to the eternal life of the Hereafter. It is a transition—from the hardship of the worldly life to the eternal comfort of the Hereafter, for the righteous. It is a journey from the realm of action to the realm of judgment and reward.

This world is only a passage, while the Hereafter is the final destination. Death is not the end, but rather a stage of transition from one life to another—a life of bliss and peace, promised by Allah to His righteous servants.

Therefore, the believing Muslim should constantly remember death. Doing so protects him from the deception of wealth, pride, and attachment to worldly pleasures.

Allah says:

“Did you think that We created you in vain and that you would not be returned to Us?” (*Surat Al-Mu’minun:115*)

He also says:

“Everything will perish except His Face. To Him belongs the decision, and to Him you will all be returned.” (*Surat Al-Qasas:88*)

And:

“Every soul shall taste death, then to Us you shall be returned.” (*Surat Al-‘Ankabut: 57*)

And:

“Everyone upon the earth will perish, and only the Face of your Lord, full of majesty and honor, will remain.” (*Surat Ar-Rahman: 26–27*)

Allah the Almighty says:

“Nay! When the soul reaches the collarbones, and it is said, ‘Who can cure him now?’ And the dying person realizes it is the time of departure. And one leg is joined with the other, it is to your Lord that Day you will be driven.” (*Surat Al-Qiyamah: 26–30*)

Every single one of us will die. No one in this universe will remain except Allah, the Ever-Living. Therefore, it is Sunnah (recommended) to prepare for death and to frequently remember it.

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“Frequently remember the destroyer of pleasures.” —meaning death.
(*Narrated by al-Tirmidhi and Ibn Majah, graded as hasan sahih*)

In another narration:

“Frequently remember the destroyer of pleasures—death. For no one remembers it during hardship except that it makes things easier for him, and no one remembers it during times of ease except that it restricts that ease.”
(*Narrated by Ibn Hibban, al-Bayhaqi, and al-Bazzar – a hasan sahih hadith*)

Section Three: The Virtue of Patience During Illness

It is without doubt that illnesses wipe away sins and mistakes, and so it is recommended to be patient during sickness, to control one’s self, and to endure the hardship as it increases—based on the many texts found in the Quran and Sunnah.

In Islam, patience (*ṣabr*) is of three types:

1. Patience in obeying Allah
2. Patience in staying away from sins
3. Patience with Allah’s decree, especially when facing trials, calamities, and suffering.

From the Islamic perspective, patience in the face of hardship is a true sign of faith—it is one of its ripest fruits. Often, behind every hardship and sorrow lies a hidden blessing, and it is only the believing heart that recognizes this truth. This is why the true believer remains steadfast and patient.

He Alone Stands Firm in the Face of Trials

Such a person—the one who has true faith—is the only one who is not weakened or shaken by the changes of time and the hardships of life. He is not swept away like foam on a stream, because he stands on solid ground. You find him calm and steady even in the most difficult and stressful situations. Why? Because he reflects deeply on the words of Allah:

“Say: Nothing will happen to us except what Allah has written for us. He is our Protector.”

(Surat At-Tawbah: 51)

Notice how the verse uses the word “for us” (لنا) and not “against us” (علينا). If Allah had said “against us,” we would think that hardships are a form of harm. But He said “for us,” meaning that everything that happens—no matter how difficult—carries a reward, a lesson, or a blessing. It is for our benefit, not against us. This same meaning is supported by another verse:

“You may dislike something while it is good for you, and you may love something while it is bad for you. Allah knows, and you do not know.” *(Surat Al-Baqarah: 216)*

We are under Allah’s will. He does whatever He wishes with us. Nothing will happen except what He has decreed. So, we place our full trust in Him, and no harm from jealous or hateful people can truly touch us—because all matters are in Allah’s hands.

Tests and Trials Lead to Higher Ranks

The Prophet “Peace and blessings of Allah be upon him.” said:

“If Allah has destined a certain status for a servant that he cannot reach by his deeds, He tests him in his body, wealth, or children. Then He grants him patience, so he reaches the rank Allah had written for him.” *(Narrated by Abu Dawud – Sahih)*

Even more than that, if a person used to do good deeds while healthy, then he becomes sick or travels and cannot continue doing those deeds, Allah will still write for him the same reward as if he were doing them.

The Prophet “Peace and blessings of Allah be upon him.” said:

“If a servant was used to doing righteous deeds, then a sickness or travel prevents him, Allah will still record for him what he used to do while healthy and at home.”

(Narrated by Abu Dawud – Hasan Sahih)

Also, the Prophet “Peace and blessings of Allah be upon him.” said:

“No hardship strikes a Muslim except that Allah removes some of his sins because of it—even a thorn that pricks him.” (*Agreed upon - Al-Lu'lu' wal-Marjan – hadith number:1663*)

In another narration:

“No Muslim is afflicted with tiredness, illness, worry, sadness, harm, or grief—even a thorn that pricks him—except that Allah expiates his sins through it.”
(*Agreed upon - Al-Lu'lu' wal-Marjan – hadith number:1664*)

The Strongest Trials for the Best of People

Anas (may Allah be pleased with him) reported: The Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“If Allah wants good for His servant, He hastens his punishment in this world. And if Allah wants evil for His servant, He delays the punishment until the Day of Judgment.”
(*Narrated by al-Tirmidhi – Hasan Sahih*)

The Prophet “Peace and blessings of Allah be upon him.” also said:

“The greatest reward comes with the greatest trial. When Allah loves a people, He tests them. Whoever is content, will earn Allah’s pleasure. Whoever is displeased, will earn His displeasure.”
(*Narrated by al-Tirmidhi and Ibn Majah – Hasan Sahih*)

Saad ibn Abi Waqqas asked the Prophet “Peace and blessings of Allah be upon him.”:

“O Messenger of Allah, who are the most severely tested people?”
He replied:

“The prophets, then the next best, then those like them. A person is tested in accordance with the strength of his religion. If his faith is strong, his trial is more severe. If his faith is weak, he is tested according to his level. The trial keeps afflicting the believer until he walks the earth without any sin.”
(*Narrated by al-Tirmidhi and Ibn Majah – Hasan Sahih*)

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“Hardship continues to befall the believing man and woman—in their body, wealth, and children—until they meet Allah with no sin upon them.”
(*Narrated by al-Tirmidhi – Hasan Sahih*)

Enduring Pain and Controlling the Self

One must learn to control the soul during illness, especially when the pain becomes intense. Life is a mix of blessings and hardships, pleasure and pain, health and illness. Sometimes comfort and ease lead to arrogance, while hardship and suffering may bring humility. That is why patience and emotional control are among the most honorable traits—especially for those who possess sound reason and deep understanding.

Illness Reveals the Strength of Faith

The human body, peace of heart, and the praise of others are blessings that many seek. Yet, illnesses, pain, and hardships reveal whether a person's faith is strong or weak. These trials push the wise person to turn sincerely to Allah, stand humbly at His door, seeking health and well-being, and hoping for His mercy.

We have a great example in the Prophets and Messengers (peace be upon them) who endured trials with patience and humility. Because of their steadfastness, they earned Allah's pleasure and were granted Paradise.

Allah says: *"And [mention] Ayyub (Job), when he called to his Lord, 'Indeed, adversity has touched me, and You are the Most Merciful of the merciful.' So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them as a mercy from Us and a reminder for the worshippers [of Allah]. And [mention] Isma'il and Idris and Dhul-Kifl; all were of the patient. And We admitted them into Our mercy. Indeed, they were of the righteous. And [mention] the man of the fish (Yunus), when he went off in anger and thought that We would not decree anything upon him. And he called out within the darknesses, 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.' So We responded to him and saved him from the distress. And thus do We save the believers."* (Surat Al-Anbiya: 83–88)

The Prophet's Patience in the Face of Harm

Our Prophet Muhammad "Peace and blessings of Allah be upon him." himself suffered great harm. After the death of his uncle Abu Talib, Quraysh began to harm him in ways they never dared while his uncle was alive.

One example is the incident Narrated by 'Abdullah ibn Mas'ud (may Allah be pleased with him). He said:

"The Prophet "Peace and blessings of Allah be upon him." was praying near the Kaabah while Abu Jahl and a group of his people were sitting nearby. One of them said: 'Who will bring the intestines of a slaughtered camel from the family of so-and-so and place it on Muhammad's back when he prostrates?' So the most wicked among them got up and brought it. He waited until the Prophet "Peace and blessings of Allah be upon him." went into prostration, then placed it on his back between his shoulders. I was watching but could not do anything—if only I had power! They began to laugh and point at him,

mocking him while he remained in prostration, not lifting his head. Then Fatimah (may Allah be pleased with her) came and removed it from his back. After lifting his head, he “Peace and blessings of Allah be upon him.” said: ‘O Allah, deal with Quraysh!’ He repeated this three times.”

(Agreed upon – Al-Lu’lu’ wal-Marjan – Hadith number: 1172)

The Hardest Day

‘Ayshah (may Allah be pleased with her) asked the Prophet “Peace and blessings of Allah be upon him.”:

“Was there a day harder on you than the day of Uhud?”

He replied:

“I suffered much from your people, and the hardest day was the day of al-‘Aqabah. I went to Ibn ‘Abd Yalil bin ‘Abd Kulal, hoping he would support me, but he refused. I left feeling deeply distressed. I did not come to my senses until I reached Qarn al-Tha‘alib. I looked up and saw a cloud above me. I saw Jibreel in it, who called out to me and said: ‘Allah has heard your people’s words and how they rejected you. He has sent the Angel of the Mountains to you.’ The Angel of the Mountains greeted me and said, ‘O Muhammad! I am here at your command. If you wish, I will crush them between the two mountains.’ But the Prophet “Peace and blessings of Allah be upon him.” replied, ‘No. I hope that Allah will bring out from their descendants people who will worship Him alone, without associating any partners with Him.’” (Agreed upon – Al-Lu’lu’ wal-Marjan, Hadith 1173)

Controlling Oneself During Trials

It is incumbent upon a person of sound intellect and strong resolve not to be arrogant or stray from the right path. Rather, they should remain steadfast in both hardship and ease through the strength of their faith, absorbing the force of anger with patience to deflect it, and meeting the onslaught of desires with determination to repel it. This way, they achieve clarity from confusion and are blessed with a favorable outcome.

Imam Nawawi (may Allah have mercy on him) states that a sick person should strive to improve their character and avoid disputes and conflicts over worldly matters. They should remind themselves that this is their final time in the abode of deeds, and they should conclude it with goodness. They should seek forgiveness from their spouse, children, relatives, servants, neighbors, friends, and anyone with whom they have dealings or attachments, and gain their satisfaction.

Additionally, they should engage in reading the Quran, remembering Allah, and reflecting on the stories of the righteous and their conditions at death. They must maintain their prayers and avoid impurity and neglect of religious obligations. They should advise their family to be patient with them, to refrain from wailing and excessive

crying, and to abandon customary innovations during funerals. They should encourage them to pray for their well-being—may Allah grant success.

Section Four: The Dislike of Desiring Death and the Prohibition of Suicide Due to Hardship

It is disliked for a believer to wish for death. The Prophet “Peace and blessings of Allah be upon him.” said:

“None of you should wish for death or pray for it before it comes to him, for when one of you dies, his deeds come to an end. And the believer’s lifespan is only increased with goodness.” (Narrated by Muslim from Abu Hurayra)

In another narration:

“None of you should wish for death, whether he is a doer of good—perhaps he may increase in goodness—or a wrongdoer—perhaps he may repent.”(Narrated by al-Bukhari and Ahmad in his Musnad)

And: *“None of you should wish for death due to a hardship that has befallen him. If he must wish for death, he should say: ‘O Allah, let me live as long as life is good for me, and let me die when death is better for me.’”*

(Agreed upon - Al-Lu'lu' wal-Marjan – hadith number: 1717)

As for suicide, it is one of the gravest crimes and greatest sins—nearly akin to disbelief. Despair in Allah’s mercy is an act of disbelief, as He says:

“Indeed, none despairs of the mercy of Allah except the disbelieving people.” (Surat Yusuf:87)

Faith empowers the believer to endure trials, trusting in Allah and relying upon Him. The believer faces hardships with patience and steadfastness, returning to their Lord for strength and comfort, assured that relief will come, and that with hardship comes ease.

The gravity of this crime is because suicide violates the rights of Allah, oneself, and society. Life is a sacred trust—bestowed by Allah, who alone has the right to take it away.

Allah says:

“And do not throw yourselves into destruction.” (Surat Al-Baqarah:195)

“And do not kill yourselves; indeed, Allah is ever Merciful to you.” (Surat An-Nisa':29)

The Prophet “Peace and blessings of Allah be upon him.” said:

“Whoever throws himself from a mountain and kills himself will be in Hellfire, falling into it forever. Whoever drinks poison and kills himself will drink it in Hellfire forever. Whoever kills himself with an iron weapon will stab himself with it in Hellfire forever.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:69)

He “Peace and blessings of Allah be upon him.” also said:

“Whoever kills himself with something in this world will be punished with it on the Day of Resurrection. And whoever curses a believer is like killing him, and whoever accuses a believer of disbelief is like killing him.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:70)

Jundub ibn Abdullah reported:

“There was a man among those before you who had a wound and grew impatient, so he took a knife and cut his wrist. The blood did not stop until he died. Allah said: ‘My servant hastened his own death; I have forbidden Paradise to him.’”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:73)

Abu Hurairah (may Allah be pleased with him) reported:

“The one who strangles himself will strangle himself in Hell, and the one who stabs himself will stab himself in Hell.”

(Narrated by al-Bukhari)

Section Five: The Preference for Having Good Expectations of Allah, the Almighty

A Muslim facing illness and nearing death should remember Allah’s vast mercy and have good expectations of Him—meeting Allah in a state pleasing to Him. They should remain between fear and hope, fearing Allah’s punishment yet hoping for His mercy.

Allah says:

“And do not despair of the mercy of Allah; indeed, none despairs of the mercy of Allah except the disbelieving people.”

(Surat Yusuf:87)

“Do not lose hope in the mercy of Allah; indeed, Allah forgives all sins. Indeed, He is the Most Forgiving, the Most Merciful.”

(Surat Az-Zumar:53)

Jabir ibn Abdullah reported:

“I heard the Messenger of Allah “Peace and blessings of Allah be upon him.” say three days before his death: ‘Let none of you die except while having good expectations of Allah, the Exalted.’”

(Narrated by Muslim)

Anas reported that the Prophet “Peace and blessings of Allah be upon him.” visited a young man who was dying. He asked him:

“How do you find yourself?”

The young man replied:

“By Allah, O Messenger of Allah, I hope for Allah’s mercy, and I fear my sins.”

The Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“These two feelings do not meet in the heart of a servant at such a time except that Allah grants him what he hopes for and protects him from what he fears.”

(Narrated by al-Tirmidhi and Ibn Majah – Hasan Sahih)

Section Six: The Virtue of Long Life Accompanied by Good Deeds

This world is not a permanent abode; Allah has decreed its demise and the departure of its inhabitants. It is not a place of residence for the believer, but a passageway. The best provision is piety, for today is for deeds without reckoning, and tomorrow is for reckoning without deeds.

Whoever realizes that life is a fleeting guest will strive to fill it with obedience and guard themselves from regret in old age. A long life coupled with good deeds is a blessing and grace from Allah. Conversely, a long life of sin—may Allah protect us—is a source of regret and punishment.

The Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“Shall I not inform you of the best among you?”

They said:

“Yes, O Messenger of Allah.”

He said:

“The best among you are those who live the longest and do the best deeds.”

(Narrated by Imam Ahmad – Hadith Sahih – hadith number:3263)

‘Abdul Rahman ibn Abu Bakrah reported that a man asked the Prophet “Peace and blessings of Allah be upon him.”:

“O Messenger of Allah, who are the best of people?”

He replied:

“Those who live the longest and do the best deeds.”

The man then asked:

“And who are the worst of people?”

The Prophet “Peace and blessings of Allah be upon him.” said:

“Those who live the longest and do the worst deeds.”

(Narrated by al-Tirmidhi and Ibn Majah – Hasan Sahih – hadith number: 1899)

Section Seven: The Preference for Seeking Martyrdom in the Cause of Allah or Dying in a Blessed Place

It is commendable for a person to seek martyrdom in the cause of Allah or to pray for death in a blessed place, such as the two noble sanctuaries. It is reported that ‘Umar ibn al-Khaṭṭab (may Allah be pleased with him) used to say:

“O Allah, grant me martyrdom in Your cause, and let my death be in the city of Your Messenger, peace be upon him.”

(Narrated by al-Bukhari in Fada’il al-Madīnah and Imam Malik in Al-Muwatta’ fi Kitāb al-Jihad)

It is narrated from the Prophet “Peace and blessings of Allah be upon him.” that he said:

“Whoever among you is able to die in Madinah should do so, for whoever dies there, I will be a witness or an intercessor for him on the Day of Resurrection.”

(Narrated by Imam Ahmad, al-Tirmidhi, Ibn Majah, and Ibn Hibban – hadith sahih – hadith number: 3076)

Section Eight: The Legitimacy of Seeking Treatment

Allah created this universe to be inhabited and benefited from, and its inhabitation will continue until He inherits the earth and all that is upon it. The inhabitants and beneficiaries are humankind, and Islam regards humans as the foundation and essence of society. There is no society without humans, nor humans without society; the two are forever interdependent.

For the continuity of this society and the thriving of this world, Islam places great importance on human health. Human health is considered fundamental in Islam, which is why purification is emphasized—it is described as *half of faith* because it is the foundation of health. Faith purifies the inner self, while purification cleanses the outer body.

The Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“Purity is half of faith.” (Narrated by Muslim)

He also said:

“Whoever wakes up secure in his home, healthy in his body, and has his food for the day, it is as if the world has been gathered for him in its entirety.” (2)

(Narrated by al-Tirmidhi and Ibn Majah – Hasan Sahih – hadith number:1913 in Sunan al-Tirmidhi, and hadith number:4141 in Sunan Ibn Majah)

Prevention and caution are necessities in Islam. Allah says:

“And know that Allah knows what is within yourselves, so beware of Him.” (Surat Al-Baqarah:235)

And He says:

“O you who have believed, take your precaution.” (Surat An-Nisa':71)

From ‘Abdullah ibn ‘Umar (may Allah be pleased with him), the Prophet “Peace and blessings of Allah be upon him.” said:

“Do not leave fire in your homes when you sleep.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1311)

From Jabir (may Allah be pleased with him), the Prophet “Peace and blessings of Allah be upon him.” said:

“Cover your vessels, tie your water skins, close your doors, and extinguish your lamps, for the devil does not untie a water skin, open a door, or uncover a vessel. If one of you cannot find anything but a stick to lay across his vessel and mention Allah’s name upon it, let him do so, for a mouse may ignite the house.” (Narrated by Muslim)

Abu Huraira (may Allah be pleased with him) reported that the Prophet “Peace and blessings of Allah be upon him.” said:

“Let not one of you point a weapon at his brother, for he does not know—perhaps the devil will cause it to fall from his hand and he will fall into a pit of fire.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1681)

From this perspective, seeking treatment and healing is permissible in Islam. The Prophet “Peace and blessings of Allah be upon him.” sought treatment and encouraged it. It is therefore recommended for a sick Muslim to seek treatment with lawful means, for health enables a believer to engage more in acts of worship, whereas illness restricts many acts of devotion.

The evidence for the legitimacy of seeking treatment is found in various hadiths encouraging it. Jabir reported that the Prophet “Peace and blessings of Allah be upon him.” said:

“For every disease, there is a cure. If the correct remedy is applied, the patient will be healed by Allah’s permission.” (Narrated by Muslim)

‘Abdullah reported that the Prophet “Peace and blessings of Allah be upon him.” said:

“Allah did not send down a disease except that He also sent down a cure for it.”

(Narrated by Ibn Majah – hadith sahih – hadith number:2773)

Abu Huraira (may Allah be pleased with him) narrated that the Prophet “Peace and blessings of Allah be upon him.” said:

“Allah did not send down a disease without sending down a cure for it.” (Narrated by Ibn Majah – hadith sahih – hadith number:2774)

Usama ibn Sharik reported that the Prophet “Peace and blessings of Allah be upon him.” said:

“Seek treatment, for Allah did not place a disease without placing a cure for it—except for one disease: old age.” (Narrated by Ahmad and Ashab Al-Sunan – hadith sahih – hadith number:1660 in Sunan Al-Tirmidhi, hadith number:3264 in Sunan Abu Dawud, and hadith number:3436 in Sunan Ibn Majah)

Section Nine: The Permissibility of Healing with the Quran and Seeking Cure through Supplications and Ruqyah

It is permissible for a Muslim to seek healing through the Quran or by using the supplications reported from the Prophet “Peace and blessings of Allah be upon him.”. Allah the Exalted says:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.” (Surat Al-Isra':82)

The Quran is a healing for the bodies, souls, and hearts. It cures physical ailments, removes spiritual diseases, and heals the soul's afflictions. The Quran is the word of Allah, and the true Healer is Allah alone, Glorified and Exalted.

Allah says:

“And if Allah touches you with harm, there is no remover of it except Him; and if He intends good for you, there is no repeller of His bounty. He strikes with it whom He wills of His servants, and He is the Forgiving, the Merciful.” (Surat Yunus:107)

He also says:

“It is He who created me, and He guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who heals me. And He who will cause me to die and then bring me to life. And it is He whom I hope will forgive me my sin on the Day of Judgment.” (Surat Ash-Shu'ara:78-82)

Therefore, seeking healing through the Quran is permissible, as is seeking it through prophetic supplications and ruqyah—under three conditions:

1. It must be with the words of Allah, His names, or His attributes.
2. It must be in clear Arabic or an understandable language, because what is not understood could contain elements of polytheism or disbelief. The Prophet “Peace and blessings of Allah be upon him.” said: *“There is no harm in ruqyah as long as it does not involve shirk.”* (Narrated by Muslim)
3. One must not believe that ruqyah works by itself. Rather, all healing is by Allah’s decree alone.

The permissibility of ruqyah and supplication is established in the actions, sayings, and approvals of the Prophet “Peace and blessings of Allah be upon him.”. Some examples include:

From ‘Ayshah (may Allah be pleased with her):

“The Prophet “Peace and blessings of Allah be upon him.” used to blow over himself with the Mu‘awwidhat (Surats Al-Ikhlāṣ, Al-Falaq, and An-Nas) during the illness in which he died. When he became too ill, I would blow over him and wipe his body with his hand for its blessing.”

The narrator said: I asked Al-Zuhri how he would blow over himself. He said: *“He would blow into his hands and then wipe his face with them.”* (Narrated by al-Bukhari)

Abu Sa‘id Al-Khudri (may Allah be pleased with him) reported that a group of the Prophet’s companions passed by an Arab tribe that did not host them. The tribe’s chief was bitten by a snake. They asked: *“Do you have any medicine or ruqyah?”* They replied: *“You did not host us, so we will not help until you give us a fee.”* They agreed on a flock of sheep. One companion recited Surat Al-Fatiḥah, gathered his saliva, and spat over the chief—and he was healed. They brought the sheep but said: *“We will not take it until we ask the Prophet “Peace and blessings of Allah be upon him.”.*” He “Peace and blessings of Allah be upon him.” laughed and said: *“How did you know it was a ruqyah? Take it and give me a share.”*(5)

(Narrated by al-Bukhari – hadith sahih - Al-Lu’lu wa-al-Marjan – hadith number:1420)

In another narration from Ibn ‘Abbas (may Allah be pleased with him), the Prophet’s companions passed by a place where a man had been bitten or was sick. They were asked for ruqyah. One of them recited Surat Al-Fatiḥah over the man for a sheep, and he was healed. They brought it back, but some companions disapproved, saying: *“You took a fee for the Book of Allah.”* When they returned to Madinah, they asked the Prophet “Peace and blessings of Allah be upon him.”, who said: *“The most rightful thing you could take a fee for is the Book of Allah.”* (Narrated by al-Bukhari)

From ‘Ayshah (may Allah be pleased with her), it is reported that whenever the Prophet “Peace and blessings of Allah be upon him.” visited a sick person or one was brought to him, he would say:

“Remove the affliction, O Lord of the people. Heal, for You are the Healer. There is no healing except Your healing—a healing that leaves behind no disease.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1414)

She also reported that the Prophet “Peace and blessings of Allah be upon him.” used to say to the sick person:

“In the name of Allah, the soil of our land combined with the saliva of some of us heals our sick, with the permission of our Lord.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1417)

Ibn ‘Abbas (may Allah be pleased with them) said:

**“The Prophet “Peace and blessings of Allah be upon him.” used to visit Al-Ḥasan and Al-Ḥusayn and say: ‘Your father used to seek refuge for Isma‘il and Ishāq with these words: I seek refuge in the perfect words of Allah from every devil and poisonous creature, and from every evil eye.’ (Narrated by al-Bukhari)*

Muhammad ibn Salim reported: *“Thabit Al-Bunani said to me: ‘O Muhammad, if you feel pain, place your hand where it hurts, then say: ‘In the name of Allah, I seek refuge in the might and power of Allah from the evil of what I find and fear.’ Then raise your hand and repeat it three times.’ Anas ibn Malik narrated to me that the Messenger of Allah “Peace and blessings of Allah be upon him.” told him this.” (Narrated by al-Tirmidhi – hadith sahih - hadith number:2838 in Sunan al-Tirmidhi)*

Ibn ‘Abbas (may Allah be pleased with them) said:

**“The Prophet “Peace and blessings of Allah be upon him.” said: ‘Whoever visits a sick person who has not yet reached his death and says seven times while with him: “I ask Allah, the Great, Lord of the Mighty Throne, to heal you,” Allah will grant him health from that illness.’ (Narrated by Abu Dawud and al-Tirmidhi – hadith sahih – hadith number:6388)*

Section Ten: The Prohibition of Hanging Amulets and Charms

While seeking ruqyah and supplications is permissible with the right conditions, Islam prohibits hanging amulets and charms with the belief that they bring protection or healing. This practice was common among the Arabs during the time of ignorance, but Islam abolished it.

‘Uqbah ibn ‘Amir reported that the Messenger of Allah “Peace and blessings of Allah be upon him.” said:

“Whoever hangs an amulet has committed shirk.” (Narrated by Imam Ahmad and Alhakim – hadith sahih – hadith number:6394)

‘Isa ibn ‘Abdur Raḥman ibn Abi Layla said: **“I entered upon ‘Abdullah ibn ‘Akim, and he had redness on his skin. I asked him if he would hang something for protection. He replied: ‘Death is closer than that.’ The Prophet “Peace and blessings of Allah be upon him.” said: ‘Whoever hangs something has been entrusted to it.’ (Narrated by al-Tirmidhi – hadith sahih – hadith number:1691)*

‘Abdullah ibn Masoud (may Allah be pleased with him) found his wife wearing something around her neck. He removed it and said: *“The family of ‘Abdullah has no need to associate partners with Allah unless there is a necessity.”* He added: **“I heard the Messenger of Allah “Peace and blessings of Allah be upon him.” say: ‘Indeed, ruqyah, amulets, and talismans are shirk.’”* They asked: *“O Abu ‘Abdullah, we know ruqyah and amulets, but what is a talisman?”* He said: *“It is something women make to gain the love of their husbands.”*

(Narrated by al-Hakim and Ibn Habban – hadith sahih – hadith number:1632)

Section Eleven: The Prohibition of Seeking Treatment with Prohibited Substances

The majority of scholars agree that it is forbidden to seek treatment with unlawful substances such as alcohol or pork. This is supported by authentic narrations from the Prophet “Peace and blessings of Allah be upon him.”.

From ‘Alqamah ibn Wa’il, from his father Wa’il Al-Ḥaḍrami: Ṭariq ibn Suwaid Al-Ju‘fi asked the Prophet “Peace and blessings of Allah be upon him.” about alcohol. He discouraged him or disliked that he make it. Ṭariq said: *“I only make it for medicine.”* The Prophet “Peace and blessings of Allah be upon him.” replied:

“It is not a medicine; it is a disease.”

(Narrated by Muslim)

Abu Huraira (may Allah be pleased with him) said:

“The Messenger of Allah “Peace and blessings of Allah be upon him.” prohibited harmful medicine,” meaning poison.

(Narrated by al-Tirmidhi and Ibn Majah – Hadith sahih – hadith number:1667 in Sunan al-Tirmidhi and hadith number:3459 in Sunan Ibn Majah)

Understood — here is your text **refined into clear, formal English, without adding or changing your content**, only smoothing the phrasing where needed for accurate, respectful clarity:

I have elaborated on this topic and mentioned the opinions of scholars regarding its permissibility or prohibition in my book titled *“The Position of Islam on Intoxicants and Narcotics and the Sphere of Accountability Regarding Them.”*

Section Twelve: The Permissibility of Seeking Treatment from Non-Muslims or Allowing a Woman to Treat a Man in Cases of Necessity

If someone is compelled to seek treatment from a non-Muslim doctor because they cannot find anyone else with the required expertise and fear for their life, while remaining cautious regarding their faith and belief, not seeking the treatment unnecessarily, and not exceeding the limits of necessity, then there is no sin upon them. This is because exposing oneself to death by not seeking this doctor’s help is more harmful than resorting to them, since the harm of not seeking treatment is certain while the harm from seeking treatment is uncertain — provided one is safe from temptation. Allah says: *“And do not throw yourselves into destruction”* (3) (Surat al-Baqarah:195). He also says: *“So whoever is forced [by necessity], neither desiring [to commit sin] nor transgressing — there is no sin upon him. Indeed, Allah is Forgiving and Merciful”* (4)(Surat al-Baqarah:173). From the jurisprudential principles: *“Necessities permit prohibitions, and necessities are to be measured by their extent.”* Based on this, it is permissible for a man to treat a woman and for a woman to treat a man in cases of necessity.

Hafiz Ibn Hajar said in *Fath al-Bari*: *“It is permissible to treat non-relatives in cases of necessity, and it should be done according to the extent of that necessity regarding looking or touching”*

In *Al-Adab Al-Shar’iyyah wa Al-Minhaj Al-Mar’iyyah* by Ibn Muflih, it is stated that Sheikh Taqi al-Din said: *“If a Jew or a Christian is knowledgeable in medicine and trustworthy, it is permissible to seek treatment from them, just as it is permissible to entrust them with money and to deal with them,”* as Allah says: *“And among the People of the Scripture is he who, if you trust him with a dinar, will return it to you; and among them is he who, if you trust him with a single coin, will not return it to you”* (Surat Al Imran:75)

In the authentic hadith, when the Prophet (peace be upon him) migrated, he hired a polytheist man to guide him — the expert guide is one who is skilled in guiding. He entrusted him with his safety and wealth. The tribe of Khuza’ah was an ally to the Messenger of Allah, both their Muslims and non-Muslims. It has been narrated that the Prophet (peace be upon him) commanded that treatment be sought from Al-Harith ibn Kildah, who was a non-believer. If it is possible to seek treatment from a Muslim, it is like entrusting wealth or dealing with them; thus, one should not turn away from that. However, if one needs to trust a non-Muslim or seek treatment from them, they may do so, and it is not of the authority of the Jews and Christians that is prohibited. If one speaks to them kindly, it is good, as Allah says: *“And do not argue with the People of the*

Scripture except in a way that is best, except for those who commit injustice among them” (Surat Al-'Ankabut:46)

Abu al-Khattab mentioned in the Hadith of the Treaty of Hudaibiyyah, and the Prophet (peace be upon him) sending a scout from Khuza'ah and accepting his report, that this is evidence for the permissibility of accepting the statements of a non-Muslim physician regarding the nature of the illness and the method of treatment if he is not suspected of dishonesty in what he describes and is not presumed to be untrustworthy.

Ibn Muflih also stated: *“If a woman becomes ill and there is no one to treat her except for a man, it is permissible for him to see what is necessary for her treatment, even her private parts. Likewise, the same applies for a man with another man. Ibn Hamdan said: If there is no one to treat him except for a woman, it is permissible for her to see what is necessary for his treatment, even his private parts. The judge stated: It is permissible for the physician to look at a woman’s private parts when necessary, and likewise, it is permissible for a woman or a man to look at the private parts of a man in cases of necessity.”*

Section Thirteen: The Preference for Establishing Health Quarantine Measures

It has been established from the Messenger of Allah (peace be upon him) that he prohibited leaving a land where a plague has occurred or entering it, as this exposes one to calamity. This is also to contain the epidemic and disease within certain limits and a defined area, thereby preventing its spread. Therefore, it is recommended for the state to establish a special hospital or to allocate a special wing in hospitals for those with infectious diseases, and to prevent healthy individuals from visiting and contacting them, except for their nurses.

From Usama ibn Zayd (may Allah be pleased with them both) it is reported that he was asked: *“What did you hear from the Messenger of Allah (peace be upon him) regarding the plague?”* Usama said: *“The plague is a punishment sent upon a group from the Children of Israel — or upon those who were before you. If you hear of it in a land, do not approach it. And if it occurs in a land while you are there, do not leave it to flee.”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1433)

And his saying to the owners of camels: *“Do not bring a sick animal to a healthy one.”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1436)

From Ibn Abbas (may Allah be pleased with him): *“Umar ibn Al-Khattab (may Allah be pleased with him) went to Ash-Sham, and when he reached Sargh, he met the commanders of the armies, Abu Ubaidah ibn Al-Jarrah and his companions, who informed him that the plague had occurred in the land of Ash-Sham. Ibn Abbas said: Umar said: ‘Call for me the early emigrants.’ So he called them and consulted them,*

informing them that the plague had occurred in Ash-Sham. They differed in opinion; some said: 'We left for a purpose, and we do not think we should return.' Others said: 'You have the remaining people and the companions of the Messenger of Allah (peace be upon him); we do not think you should advance upon this plague.' So he said: 'Step back from me.' Then he said: 'Call for me the Ansar.' He called them and consulted them, and they followed the path of the emigrants and differed as they had. He said: 'Step back from me.' Then he said: 'Call for me those present from the elders of Quraysh among the early emigrants.' He called them, and not two of them disagreed with him. They said: 'We think you should turn back with the people and not advance upon this plague.' Umar then called out to the people: 'I am going to ride out at dawn; so prepare yourselves to ride out with me.' Abu Ubaidah ibn Al-Jarrah said: 'Are we fleeing from the decree of Allah?' Umar replied: 'If it were anyone other than you who said this, O Abu Ubaidah! Yes, we are fleeing from the decree of Allah to the decree of Allah. Do you not see if you had camels that descended into a valley with two pastures, one fertile and the other barren? Would you not graze the fertile one by the decree of Allah, and if you grazed the barren one, would you not do so by the decree of Allah?' Then Abdul Rahman ibn Awf, who had been absent for some of his needs, came and said: 'I have knowledge of this; I heard the Messenger of Allah (peace be upon him) say: If you hear of it in a land, do not approach it. And if it occurs in a land while you are there, do not leave to flee from it.' Umar said: 'Praise be to Allah.' Then he turned back."

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1434)

These authentic texts from the books of Sunnah indicate the legitimacy of establishing health quarantine measures. They do not contradict the hadith: *"There is no contagion, nor is there any ill omen, nor is there any ghoul"* (4) (Narrated by Muslim), as the meaning of this hadith is that contagion does not have an effect by itself without the will of Allah, the Exalted. The true influencer is Allah; what He wills happens, and what He does not will does not happen.

Section Fourteen: Encouragement for Repentance and Good Deeds Before Death

Repentance and returning to Allah, the Exalted, seeking His forgiveness for what one has neglected of sins and transgressions, feeling regret for past actions, and striving for good deeds before death and before the door of repentance is closed are signs of a good ending for a person. Therefore, a Muslim should be keen on this, abandon their sins, and repent to Allah, for Allah is Most Merciful and Great in Forgiveness. He accepts the repentance of His servants and forgives them for their slips and sins if they are sincere in their repentance, perform good deeds, and are righteous, as evidenced by the following:

Allah says: *"Indeed, Allah loves those who repent and loves those who purify themselves"* (Surat al-Baqarah:222)

And He, the Most High, says: *“So why do they not repent to Allah and seek forgiveness from Him? And Allah is Forgiving and Merciful”* (2). (Surat Al-Ma'idah:74)

And He, the Exalted, says: *“And turn to Allah, all of you, O believers, that you might succeed”* (3). (Surat An-Nur:31)

From Abu Huraira (may Allah be pleased with him), the Prophet (peace be upon him) said: *“Allah, the Exalted, says: ‘I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself; and if he remembers Me in a gathering, I remember him in a gathering better than it. And if he comes closer to Me by a handspan, I come closer to him by a forearm. And if he comes closer to Me by a forearm, I come closer to him by a hand’s length. And if he comes to Me walking, I come to him running.’”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1746)

From Abdullah ibn Mas'ud (may Allah be pleased with him), the Prophet (peace be upon him) said: *“Allah is happier with the repentance of His servant than a man who has lost his camel in a barren land, and when he has given up hope, he finds it.”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1747)

From Anas (may Allah be pleased with him), the Prophet (peace be upon him) said: *“When Allah intends good for a servant, He uses him.”* It was asked: *“How does He use him?”* He replied: *“He guides him to a good deed before his death, and then takes his soul while he is doing it.”*

(Narrated by Imam Ahmad, al-Tirmidhi, Ibn Habban, and al-Hakim – hadith sahih – hadith number:1741 in Sunan al-Tirmidhi and hadith number:305 in Al-Jami' as-Saghir)

And in another narration: *“When Allah intends good for a servant, He purifies him before his death.”* It was asked: *“What is the purification of the servant?”* He replied: *“A good deed that He inspires him to do before He takes his soul.”*

(Narrated by al-Tabarani – hadith sahih – hadith number:306 in Al-Jami' as-Saghir)

The Messenger of Allah (peace be upon him) also said: *“Whoever says: ‘There is no god but Allah’ sincerely, will enter Paradise.”*

(Narrated by al-Bazzar – hadith sahih – hadith number:6433 in Al-Jami' as-Saghir)

He also said: *“Whoever says: ‘There is no god but Allah’ will benefit him at some point in his life, even if he suffers from something before that.”*

(Narrated by al-Bazzar and Imam al-Bayhaqi – hadith sahih – hadith number:6434 in Al-Jami' as-Saghir)

Section Fifteen: Visiting the Sick

1. Its Ruling: It is a confirmed Sunnah, as emphasized and encouraged by the Messenger of Allah (peace be upon him). From Al-Bara' ibn Azib (may Allah be pleased with him) he said: *"The Messenger of Allah (peace be upon him) commanded us with seven things and prohibited us from seven: He commanded us to visit the sick, follow the funeral, respond to the sneezer, answer the caller, spread peace, support the oppressed, and fulfill the oath."* (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1338)

And from Abu Huraira (may Allah be pleased with him) he said: *"I heard the Messenger of Allah (peace be upon him) say: 'The rights of a Muslim upon another Muslim are five: responding to peace, visiting the sick, following funerals, answering invitations, and responding to the sneezer.'"*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1397)

In another narration: *"The rights of a Muslim upon another Muslim are six."* It was asked: *"What are they, O Messenger of Allah?"* He said: *"When you meet him, greet him; when he invites you, respond to him; when he seeks your counsel, advise him; when he sneezes and praises Allah, say: 'May Allah have mercy on you'; when he is ill, visit him; and when he dies, follow his funeral."* (Narrated by Muslim)

And from Abu Musa (may Allah be pleased with him) the Prophet (peace be upon him) said: *"Free the captive, feed the hungry, and visit the sick."* (4) (Narrated by al-Bukhari)

These texts clarify the extent of Islam's concern for visiting the sick, as it serves as a reminder, an expression of love, and a benefit. It reminds the individual of the fleeting nature of life and makes them appreciate the health they enjoy, prompting them to give thanks to the One who grants it. Additionally, it fosters love and harmony between the sick person and the visitor, as well as among their relatives. It is also beneficial for the patient, providing comfort and companionship, and perhaps the visitor might offer a remedy that alleviates the ailment or guide them to a skilled physician or other benefits.

Ibn Hajar, in *Fath al-Bari*, commented on the statement of Imam Al-Bukhari (*Chapter: The Obligation of Visiting the Sick*): *"Thus, he asserted the obligation based on the apparent command to visit. The hadith of Abu Huraira regarding the rights of a Muslim upon another Muslim mentions visiting the sick."* In the narration of Muslim, it is stated: *"Five rights are obligatory for a Muslim upon another Muslim."* Ibn Battal said: *"It is possible that the command is obligatory in the sense of sufficiency, like feeding the hungry and freeing the captive. It could also be for encouragement to maintain connections and affection."* Al-Dawoodi firmly stated that it is an obligation that some people carry on behalf of others, while the majority said it is originally commendable, but can reach the level of obligation for some individuals. According to Al-Tabari, it is emphasized for those from whom blessings are hoped, and it is recommended for those whose situations are considered, and it is permissible in other cases.

B. Its Virtue: The sick person is in greatest need of compassion and mercy, as well as strengthening their morale. Therefore, it is not surprising that Islam encourages visiting them and commands us to do so, as emphasized by the Messenger of Allah (peace be upon him). Numerous hadiths on this topic are found in the books of Sunnah.

From Abu Huraira (may Allah be pleased with him) he said: The Messenger of Allah (peace be upon him) said: *“Allah, the Exalted, says on the Day of Resurrection: ‘O son of Adam! I fell ill, and you did not visit Me.’ The person will say: ‘O Lord! How could I visit You when You are the Lord of the worlds?’ Allah will say: ‘Did you not know that My servant so-and-so fell ill, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam! I asked you for food, and you did not feed Me.’ The person will say: ‘O Lord! How could I feed You when You are the Lord of the worlds?’ Allah will say: ‘Did you not know that My servant so-and-so asked you for food, and you did not feed him? Did you not know that if you had fed him, you would have found that with Me? O son of Adam! I asked you for drink, and you did not give Me to drink.’ The person will say: ‘O Lord! How could I give You to drink when You are the Lord of the worlds?’ Allah will say: ‘My servant so-and-so asked you for drink, and you did not give him to drink. If you had given him to drink, you would have found that with Me.’”* (Narrated by Muslim)

From Thawban, the freedman of the Messenger of Allah (peace be upon him) he said: The Messenger of Allah (peace be upon him) said: *“Whoever visits a sick person will remain in the harvest of Paradise until he returns.”* It was asked: *“O Messenger of Allah! What is the harvest of Paradise?”* He said: *“Its fruits.”* (Narrated by Muslim)

From Abu Sa’id Al-Khudri (may Allah be pleased with him) he heard the Messenger of Allah (peace be upon him) say: *“Five deeds — whoever performs them in one day, Allah will write him among the people of Paradise: fasting on Friday, going to Friday prayer, visiting the sick, attending a funeral, and freeing a slave.”*

(Narrated by Ibn Habban – hadith sahih – hadith number:3252 in Al-Jami’ as-Saghir)

From Abu Huraira (may Allah be pleased with him) he said: The Messenger of Allah (peace be upon him) said: *“Whoever visits a sick person or visits a brother of his for the sake of Allah, a caller will call out: ‘You have done well, and your walk is blessed, and you have prepared a place for yourself in Paradise.’”*

(Narrated by al-Tirmidhi – hadith hasan – hadith number:1633 in Sunan al-Tirmidhi and hadith number:6387 in Al-Jami’ as-Saghir)

From Ali (may Allah be pleased with him) he said: I heard the Messenger of Allah (peace be upon him) say: *“There is no Muslim who visits another Muslim in the morning except that seventy thousand angels pray for him until the evening; and if he visits him in the evening, they pray for him until the morning, and he has a harvest in Paradise.”*

(Narrated by al-Tirmidhi and Ibn Majah – hadith sahih – hadith number:775 in Sunan al-Tirmidhi and hadith number:1442 in Sunan Ibn Majah)

Etiquettes of Visiting the Sick

1. Visiting Early:

It is an Islamic etiquette to visit a sick person on the first day of their illness, meaning one should hasten to visit them as soon as they learn of their condition. A Muslim is commanded to rush towards good deeds, be eager for them, and perform them promptly. If someone seeks help, they should assist them; if someone is in need, they should provide for them; if someone experiences good fortune, they should congratulate them; if someone faces a calamity, they should console them; if someone falls ill, they should visit them; and if someone dies, they should attend their funeral. Allah says: *“So race to good” (Surat al-Baqarah:148)*. Abdullah ibn Abbas (may Allah be pleased with them both) said: *“Visiting the sick on the first day is Sunnah; after that, it is voluntary.”*

2. Choosing an Appropriate Time:

The visit should be during usual hours, taking the patient's condition into account. Islamic law clarifies how to visit the sick, dividing visitors into two categories: family, relatives, and close friends, who may enter and stay as they wish and whenever they wish; and acquaintances, distant friends, neighbors, and others, whose visit is not as significant. For them, it suffices to inquire about the patient's condition and they should choose a suitable time for the visit.

3. Seeking Permission:

The visitor should seek permission to enter and not surprise the patient with an unexpected visit at an inappropriate time, as the patient may be occupied with treatment or other matters, or may be in a state they do not wish to be seen in. It is Islamic etiquette to ask permission before entering, to respect the patient's privacy and avoid causing distress. This prevents the visitor from seeing what should not be seen or intruding on private matters. Seeking permission is required even with close individuals. From Sahl ibn Sa'd Al-Sa'idi (may Allah be pleased with him): a man peered through a hole in the door of the Messenger of Allah (peace be upon him) while he was scratching his head with a stick. When the Prophet saw him, he said: *“If I had known you were looking, I would have pierced your eyes. The purpose of seeking permission is to protect one's sight”*
(Areed upon - Al-Lu'lu wa-al-Marjan – hadith number:1393)

4. Greeting and Kind Words:

The visitor should begin with greetings and a smile, trying to cheer up the patient and bring joy to their heart. They should inquire about the patient's condition, treat them kindly, assist when needed, and encourage patience in enduring pain

and suffering. They should speak positively and use kind words that uplift the patient's spirit. From Abdullah ibn Abbas (may Allah be pleased with them both): the Messenger of Allah (peace be upon him) visited a Bedouin who was ill and said: *"There is no harm upon you; it is a purification, if Allah wills"* (Narrated by al-Bukhari)

It is narrated that a man visited Umar ibn Abdul Aziz (may Allah have mercy on him) while he was ill and mentioned that someone had died from the same ailment. Umar said: *"When you visit a sick person, do not mention the dead."*

5. **Not Overstaying:**

The visitor should not overstay or visit daily, as this may burden the patient or trouble their family unless necessary. It is better to visit at intervals, as this increases love and affection and makes the visit more appreciated. A hadith mentions: *"Visit intermittently; it increases love"*

(Narrated by al-Bazzar and al-Tabarani – hadith sahih – haith number:3568 in Al-Jami' as-Saghir)

6. **Keeping the Visit Short:**

The visitor should limit the duration of the visit, sitting briefly so as not to burden the patient or deprive them of needed rest. Prolonged visits can prevent the patient from getting the sleep or relaxation they need. However, if the patient or their family requests the visitor to stay longer, it is permissible, as some narrations suggest. It is reported that Imam Abu Hanifa (may Allah have mercy on him) advised a student: *"When one of your brothers is sick, visit him yourself and check on him regularly."*

Sufyan Al-Thawri (may Allah have mercy on him) said: *"The annoyance of the visitor is worse for the sick than their illness; they come at inappropriate times and prolong their stay."* Bakr ibn Abdullah said to people who overstayed during his illness: *"The sick are visited; the healthy are seen."*

7. **Speaking Little:**

The visitor should not talk excessively or discuss irrelevant matters, as this can annoy the patient and show a lack of respect. If a believer is instructed to minimize conversation with the healthy and only speak good, how much more so when visiting the sick? The happiness or misery of a person often lies in their speech. The Messenger of Allah (peace be upon him) said: *"Whoever believes in Allah and the Last Day, let him speak good or remain silent"* (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:29)

The visitor should also avoid raising their voice unnecessarily, as loud voices are unpleasant and inappropriate. If raising the voice were good, it would not be associated with donkeys, known for their foolishness.

The visitor should also respect medical instructions, such as keeping a safe distance or limiting interactions as needed.

8. **Praying for Recovery:**

It is recommended to pray for the patient's recovery and well-being. Imam Al-Bukhari included a chapter in his *Sahih* entitled "*The Prayer of the Visitor for the Sick.*" Aisha bint Sa'd narrated from her father that the Prophet (peace be upon him) said: "*O Allah, heal Sa'd*"

From Aisha (may Allah be pleased with her): whenever the Prophet (peace be upon him) visited a sick person, he would say: "*Remove the affliction, O Lord of mankind! Heal, for You are the Healer. There is no healing but Your healing, a healing that leaves no illness*" (6). (Agreed upon - *Al-Lu'lu wa-al-Marjan* – hadith number:1414)

Ibn Abbas (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: "*Whoever visits a sick person who has not reached his end and says seven times: 'I ask Allah, the Mighty, Lord of the Mighty Throne, to heal you,' Allah will relieve him of that illness*"

(Narrated by Abu Dawud and al-Tirmidhi – hadith sahih – hadith number:6388 in *Al-Jami' as-Saghir*)

9. **Family Members and Caregivers:**

Family and caregivers should be gentle, patient, and tolerant of what may be difficult for them, especially if the patient is dying due to a punishment or retribution. Outsiders should encourage this. For example, in the hadith of Imran ibn Husayn, a woman from Juhainah came to the Prophet (peace be upon him) pregnant out of wedlock and asked for the punishment to be carried out. The Prophet (peace be upon him) told her guardian to treat her well and bring her back after she gave birth. (Narrated by Muslim)

10. **At the Time of Dying:**

When the patient is dying, the visitor should observe the recommended practices at that time, which will be detailed later, insha'Allah.

Women Visiting Men

There is no harm in women visiting sick men as long as the required conditions are observed, such as maintaining modesty and avoiding improper mingling. Imam Al-Bukhari (may Allah have mercy on him) included a chapter in his *Sahih* entitled "*Women Visiting Men.*" It is narrated that Umm Al-Darda visited a man from the Ansar who was ill...

Aisha reported that when the Messenger of Allah (peace be upon him) arrived in Medina, Abu Bakr and Bilal (may Allah be pleased with them) fell ill. Aisha said: "*I entered upon them and said: 'O my father, how do you find yourself? And O Bilal, how*

do you find yourself?’ ... Then I informed the Prophet (peace be upon him), and he said: ‘O Allah, make Medina beloved to us as we love Mecca or more. O Allah, make it healthy and bless us in its measure and its sa’ and transfer its fever to Al-Juhfa’

Ibn Hajar (may Allah have mercy on him) commented: *“Even if they are non-mahram, provided the necessary conditions are met.”* He noted that some objected that this was before hijab, but this does not affect Al-Bukhari’s heading, as it is permissible under the condition of modesty.

A Muslim Visiting a Non-Muslim

Likewise, there is no harm in a Muslim visiting a non-Muslim. Imam Al-Bukhari (may Allah have mercy on him) included a chapter entitled *“Visiting the Polytheist,”* and mentioned the hadith from Anas (may Allah be pleased with him) that a Jewish boy who served the Prophet (peace be upon him) fell ill. The Prophet visited him and said: *“Embrace Islam,”* so he embraced Islam.

Ibn Hajar (may Allah have mercy on him) commented: Ibn Battal said: *“Visiting him is only prescribed if there is hope he will accept Islam. If not, it is not permissible.”*

However, this varies with intentions, as visiting him may bring other benefits. Al-Mawardi said: *“Visiting a dhimmi is permissible, and drawing closer to Allah through it depends on the type of sanctity, such as kinship or neighborhood”.*

Section Sixteen: Recommended Actions at the Time of Dying

1. Encouraging the Shahada:

It is recommended to encourage the dying person to say the Shahada: *“There is no god but Allah,”* as the Messenger of Allah said: *“Teach your dying ones to say ‘There is no god but Allah’”*

(Narrated by Muslim, Abu Dawud, and al-Tirmidhi)

He also said: *“Whoever’s last words are ‘There is no god but Allah’ will enter Paradise”*

(Narrated by Ahmad, Abu Dawud, and al-Hakim – hadith sahih – hadith number:6479 in Al-Jami’ as-Saghir)

How to Encourage: Scholars say it should be gentle and kind, without insistence that may distress the person. One should mention it near them so they remember. If they say it, do not repeat until needed. This way, their last words may be *“There is no god but Allah.”*

Al-Albani disagreed in *“Summary of Funeral Rulings,”* stating that encouragement means to instruct directly. This is supported by the hadith of Anas (may Allah be pleased with him): the Prophet (peace be upon him) visited an Ansari man and said: *“O uncle! Say: ‘There is no god but Allah.’”* The man asked: *“Am I your uncle?”* The Prophet said: *“Yes.”* The man asked: *“Is it better for me to say it?”* The Prophet replied: *“Yes.”*

Scholars also say the encouragement is only for those who cannot speak it

unprompted, and it should be done while the person is conscious.

As for whether to limit it to *“There is no god but Allah”* or add the second testimony, the majority hold to the first view. Some argue for both, as the essence of Tawhid depends on both testimonies.

Regarding whether to repeat the encouragement once or three times, scholars differ, and this is not the place to expand on it.

2. Reciting Surat Ya-Sin:

Some scholars recommend reciting Surat Ya-Sin near the dying person, hoping Allah eases their passing through its blessings. This is based on the hadith of Ma'qil ibn Yasar (may Allah be pleased with him): *“Ya-Sin is the heart of the Quran. No man reads it seeking Allah and the Hereafter but that he is forgiven. Recite it over your dying ones”*.

(Narrated by Ahmad, Abu Dawud, an-Nasa'i, Ibn Majah, al-Hakim, Ibn Habban – weak hadith – hadith number: 683 in weak Sunan Abu Dawud, hadith number: 1448 in weak Sunan Ibn Majah, and hadith number: 1072 in weak Al-Jami' as-Saghir)

Another narration says: *“Recite it over your sick ones,”* meaning those near death. Ibn Hibban explained this, noting the deceased cannot hear it.

Ibn Qudamah reported that Imam Ahmad said: *“It is recommended to read Ya-Sin at the time of death to ease passing.”* Al-Nawawi, Sayyid Sabiq, the authors of *Fiqh al-Sunnah* and *Fiqh of the Four Schools*, and Abu Bakr Al-Jazairi all support this.

However, others reject this due to weak evidence, as Al-Albani graded the hadith weak and this is the prevailing view in two schools.

3. Facing the Qibla:

Some scholars recommend positioning the dying person towards the Qibla, lying on their right side. If not possible, then lying on their back with feet towards the Qibla and head slightly raised. This is preferred by the majority.

Abu Qatadah reported that when the Prophet (peace be upon him) arrived in Medina, he asked about Al-Bara' ibn Ma'rur who had died, and who requested to be turned towards the Qibla. The Prophet said: *“He has adhered to the fitrah”*.

Ibn Qudamah said: *“Turning towards the Qibla is recommended,”* and this is the view of many early scholars. Sa'id ibn Al-Musayyab rejected it, saying: *“Wasn't I facing the Qibla until this day?”* But Hudhayfah said: *“Turn me towards the Qibla,”* and it was known practice.

Al-Albani disagreed in *“Summary of Funeral Rulings,”* saying no authentic hadith supports it. He cited Sa'id ibn Al-Musayyab's rejection. When his bed was turned, he asked: *“Did you turn my bed?”* They replied: *“Yes.”* He said: *“Return it.”*

4. Closing the Eyes:

When the soul of a Muslim departs, it is recommended to close their eyes. This is based

on the hadith of Umm Salama (may Allah be pleased with her), who said: *“The Messenger of Allah (peace be upon him) entered upon Abu Salama, and his eyes were wide open. He closed them and said: ‘When the soul is taken, the sight follows it.’ Some of his family members cried out, and he said: ‘Do not pray for yourselves except for good, for the angels say ‘Ameen’ to what you say.’ Then he said: ‘O Allah, forgive Abu Salama, elevate his rank among the guided, replace him with a righteous successor among those who remain, and forgive us and him, O Lord of the worlds. Expand his grave for him and illuminate it.’”* (1)(Narrated by Muslim)

Abu Huraira (may Allah be pleased with him) also reported that the Messenger of Allah (peace be upon him) said: *“Have you not seen that when a person dies, his sight follows him?”* They said: “Yes.” He said: *“That is when his sight follows his soul.”*

(Narrated by Muslim)

5. Covering the Deceased:

It is also recommended to cover the deceased with a garment to protect them from exposure and to shield their changing appearance from others. This is supported by the narration of Aisha (may Allah be pleased with her), who said: *“When the Messenger of Allah (peace be upon him) died, he was covered with a patterned cloak.”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:549)

However, this does not apply to those who die in a state of Ihram. If a person in Ihram dies, their face and head should not be covered, according to the hadith of Abdullah ibn Abbas (may Allah be pleased with him), who said: *“While a man was standing in Arafah, he fell from his mount and was killed. The Prophet (peace be upon him) said: ‘Wash him with water and lotus leaves, shroud him in two garments, and do not apply perfume to him or cover his head, for he will be raised on the Day of Resurrection saying: ‘Here I am, O Allah!’”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:753)

It is also important to speak only good words in the presence of the deceased and to pray for them, as indicated by the hadith of Umm Salama mentioned earlier. Imam Al-Nawawi (may Allah have mercy on him) explains in his commentary on this hadith in *Sharh Sahih Muslim* that it is recommended to pray for the deceased at the time of death, as well as for their family and descendants, in matters related to the Hereafter and this world.

Section Seventeen: The Honor the Believer Receives at the Time of Death

Abu Huraira (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: *“When a believer is about to die, the angels of mercy come to him with white silk and say: ‘Come out, pleased and pleasing, to the mercy of Allah and His gardens, and to a Lord who is not angry.’ The soul departs like the sweetest fragrance of musk,*

so much so that some of the angels pass it to one another until they bring it to the gate of Heaven. They say: 'What a pleasant fragrance this is coming from the earth!' They bring him to the souls of the believers, who rejoice at his arrival more than any of you rejoice at the arrival of a long-lost loved one. They ask him: 'What happened to so-and-so? What happened to so-and-so?' He replies: 'Is he not here?' They say: 'He has been taken to the Abuss.'

And when a disbeliever is about to die, the angels of punishment come to him and say: 'Come out, angry and angered, to the punishment of Allah.' The soul departs like the foulest smell of a decaying corpse, until they bring it to the gate of the earth. They say: 'What a foul smell this is!' until they bring him to the souls of the disbelievers."

(Narrated by an-Nasa'I – hadith sahih – hadith number:1729 in Sunan an-Nasa'I)

Chapter Two

Issues Related to the Subject Immediately After Death

In twelve sections, here are the following details:

Section One: Death as Rest for the Believer and a Gift for Him

There is no doubt that death is a relief for the believer from the toil and troubles of this world and its issues. It is also a gift for him. This is confirmed by the Messenger of Allah, peace be upon him. From Abu Qatadah Al-Ansari, may Allah be pleased with him, it is reported that the Messenger of Allah, peace be upon him, passed by a funeral and said: **"One is at rest and one is relieved from."**

They asked, *“O Messenger of Allah! What is the one at rest and what is the one relieved from?”*

He said: “The believing servant rests from the toil and hardship of this world and goes to the mercy of Allah, while the wicked servant is relieved from the people, the land, the trees, and the animals.” *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:554)*

From Aisha, may Allah be pleased with her, she said: The Messenger of Allah, peace be upon him, said:

“Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him.”

I said: *“O Messenger of Allah, is it that we all dislike death?”*

He said: “It is not that. When the believer is given the glad tidings of Allah's mercy, His pleasure, and His Paradise, he loves to meet Allah, and Allah loves to meet him.

Conversely, when the disbeliever is given the tidings of Allah's punishment and wrath, he hates to meet Allah, and Allah hates to meet him.”

(Narrated by al-Bukhari, Muslim, al-Tirmidhi, and an-Nasa'i)

Section Two: Announcing the Death of a Person

It is permissible to announce the death of a Muslim to his relatives, friends, neighbors, and the righteous people of his community so that they may attend his funeral and earn the reward for participating in his washing, preparation, prayer, and burial. This is supported by the hadith of Abu Huraira, may Allah be pleased with him, who said:

“The Prophet, peace be upon him, announced the death of the Negus on the day he died and led the people in prayer for him, aligning his companions and saying takbir four times”

(Narrated by al-Bukhari, Muslim, Abu Dawud, and an-Nasa'i - Al-Lu'lu wa-al-Marjan – hadith number:555)

From Anas, it is reported that the Prophet, peace be upon him, announced the deaths of Zayd, Ja'far, and Ibn Rawaha before the news of their deaths reached them . Imam Al-Tirmidhi said: *“Some scholars said it is permissible for a man to inform his relatives and brothers about the death of a person.”*

However, the type of announcement that is prohibited is one that resembles the announcements of the Jahiliyyah (pre-Islamic ignorance). This is based on the hadith of Hudhayfah ibn Al-Yaman, may Allah be pleased with him, who said:

“When I die, do not announce my death to anyone, for I fear it may be a form of announcing, and I heard the Messenger of Allah, peace be upon him, prohibit such announcements.”

(Narrated by Ahmad, al-Tirmidhi, and Ibn Majah – hadith hasan – hadith number:786 in sahih Sunan al-Tirmidhi, and hadith number:1476 in sahih Sunan Ibn Majah)

In *Fiqh Al-Sunnah*, it is mentioned that the narration by Ahmad and Al-Tirmidhi, which was graded as good, by Hudhayfah states:

“When I die, do not announce my death to anyone.”

This is understood to refer to the type of announcement made during the Jahiliyyah, when they would send a rider to the tribes to announce the death of a nobleman, declaring that the Arabs had suffered a great loss. This announcement was accompanied by lamentation and wailing.

Al-Albani, in his book *Summary of Funeral Rulings* regarding what is prohibited for the relatives of the deceased, stated: *“Among them is announcing his death from the tops of minarets and similar places, as this is a form of announcing”*—then he cited the hadith of Hudhayfah. He continued to say: *“It is permissible to announce the death if it is not accompanied by anything resembling the announcements of the Jahiliyyah, and it may be obligatory if there is no one to fulfill his rights regarding washing, shrouding, and praying for him, as mentioned in the hadith of Abu Huraira.”*

Section Three: The Urgency of the Funeral

There is no doubt that hastening to perform good deeds and acts of obedience is commendable in Islam. As the saying goes: *“Do not postpone today's work until tomorrow.”* Therefore, it is necessary for the relatives of the deceased and those responsible for him to hurry in preparing him. This means they should hasten in washing, shrouding, praying for, and burying the deceased if there is a fear of decay without such haste. Otherwise, hastening is a Sunnah, as indicated by the hadith of Abu Huraira, may Allah be pleased with him, where the Prophet, peace be upon him, said: *“Hasten with the funeral; if the deceased is righteous, you are presenting something good to him. If he is otherwise, it is a burden you are removing from your necks.”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:550)

Section Four: Permissibility of Uncovering the Face of the Deceased and Kissing Him

It is permissible to uncover the face of the deceased, look at him, and kiss him, even after he has been shrouded. Imam Al-Tirmidhi, may Allah have mercy on him, has a chapter titled *“What Has Been Reported About Kissing the Deceased”* and narrated a hadith from Aisha, may Allah be pleased with her, stating:

“The Prophet, peace be upon him, kissed Uthman ibn Maz'oon while he was dead, and he was crying, or his eyes were shedding tears.”

(Narrated by al-Tirmidhi – hadith sahih – hadith number:788 in sahih Sunan al-Tirmidhi)

He also mentioned that there are reports from Ibn Abbas, Jabir, and Aisha, who said that Abu Bakr kissed the Prophet, peace be upon him, while he was dead, and he said: *“The hadith of Aisha is a good and authentic one.”* In *Sahih Al-Bukhari*, Aisha, may Allah

be pleased with her, reported:

“Abu Bakr came riding from his house in Al-Sunh. He did not speak to anyone until he entered upon Aisha, may Allah be pleased with her, and the Prophet, peace be upon him, was covered with a patterned cloak. He uncovered his face and kissed him, then he wept and said: ‘I sacrifice my father and mother for you, O Messenger of Allah! May Allah not gather upon you two deaths. As for the death that has been decreed for you, you have died it.’” *(Narrated by al-Bukhari)*

Section Five: The Reward for Patience on Allah's Decree

We have previously discussed patience and its types at the beginning of the book, and there is no need to repeat it. The aim here is to clarify what Allah has prepared in terms of reward and recompense for the relatives of the deceased if they are patient and content with Allah's decree, while avoiding wailing and what Allah has prohibited upon the initial shock.

Allah, the Exalted, says:

“And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.” *(Surat al-Baqarah:45)*

And He says:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy, and it is those who are the rightly guided.” *((Surat al-Baqarah:155-157)*

And He says:

“And the patient, during adversity and hardship and during battle, those are the ones who have truly fulfilled their obligations, and it is those who are the righteous.” *(Surat al-Baqarah:177)*

And He says:

“Indeed, the patient will be given their reward without account.” *(Surat al-Zumur:10)*

From Abu Yahya Suhaib ibn Sinan, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

“Amazing is the affair of the believer; all of his affairs are good, and this is not the case for anyone except the believer: If he is given a blessing, he is grateful, and that is good for him; and if he is afflicted with a hardship, he is patient, and that is good for him.”

(Narrated by Muslim)

From Abu Sa'id Al-Khudri, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

“And whoever shows patience, Allah will grant him patience, and no one has been given a gift better and wider than patience.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:627)

From Abu Huraira, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

"Allah, the Exalted, says: 'What reward does My believing servant have when I take his beloved one from the people of this world and he is patient and seeks My reward, except Paradise? (10) (Narrated by al-Bukhari)

From Umm Salama, may Allah be pleased with her, she said:

"I heard the Messenger of Allah, peace be upon him, say: 'Whenever a calamity befalls a Muslim and he says: "Indeed, we belong to Allah and indeed to Him we will return," and he asks Allah for reward in his calamity and seeks for him something better than it, Allah will grant him something better than it.'" When Abu Salama died, she said: "*Who among the Muslims is better than Abu Salama? He was the first to migrate to the Messenger of Allah.*" Then I said it, and Allah granted me the Messenger of Allah in marriage.

(Narrated by Muslim)

Section Six: Permissibility of Crying for the Deceased if Not Accompanied by Wailing or Raising One's Voice

As for the permissibility of crying for the deceased, the scholars unanimously agree that it is allowed, provided that it is free from wailing, shouting, and raising one's voice. The following evidence supports this:

From Usama ibn Zaid, may Allah be pleased with them, he said:

"The daughter of the Prophet, peace be upon him, sent a message to him saying: 'My son has passed away, so come to us.' He sent back greetings of peace and said: 'Indeed, Allah takes and Allah gives, and everything is with Him for an appointed term. So be patient and seek reward.'"

She sent another message, swearing that he should come to her. He got up with him, along with Sa'ad ibn Ubadah, Mu'adh ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thabit, and other men. When the Prophet, peace be upon him, was shown the child, his soul was rattling, like a water skin. His eyes overflowed with tears. Sa'ad said: "*O Messenger of Allah! What is this?*" He said: "This is a mercy that Allah has placed in the hearts of His servants, and Allah only shows mercy to His merciful servants."

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:531)

From Abdullah ibn Umar, may Allah be pleased with them, he said:

"Sa'ad ibn Ubadah fell ill, and the Prophet, peace be upon him, visited him, accompanied by Abdul Rahman ibn Awf, Sa'ad ibn Abi Waqqas, and Abdullah ibn Mas'ud, may Allah be pleased with them. When he entered upon him, he found him surrounded by his family. He said: 'Has he died?' They replied: 'No, O Messenger of

Allah!' The Prophet, peace be upon him, wept. When the people saw the Prophet crying, they began to cry as well. He said: 'Do you not hear? Allah does not punish for the tears of the eye or the sadness of the heart, but He punishes for this'—and he pointed to his tongue—or He shows mercy. And the deceased can be punished due to the crying of his family."

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:532)

From Anas, may Allah be pleased with him:

"We entered upon the Prophet, peace be upon him, at the home of Abu Sayf Al-Qain, who was the foster father of Ibrahim, peace be upon him. The Prophet, peace be upon him, took Ibrahim, kissed him, and smelled him. Later, we entered upon him again while Ibrahim was dying, and the Prophet's eyes overflowed with tears. Abdul Rahman ibn Awf, may Allah be pleased with him, asked: 'Even you, O Messenger of Allah?' He said: 'O Ibn Awf, this is a mercy.' Then he followed it with another tear and said: 'Indeed, the eye weeps, the heart grieves, and we say nothing but what pleases our Lord. Indeed, we are grieved by your departure, O Ibrahim.'" *(Narrated by al-Bukhari)*

It was previously mentioned in the section on the permissibility of uncovering and kissing the deceased that the Prophet, peace be upon him, kissed Uthman ibn Maz'oon while he was dead and was crying, or his eyes were shedding tears.

Section Seven: The Ruling on Wailing and Raising One's Voice for the Deceased

As for wailing, it is derived from the term "*nooh*," which means raising one's voice in crying, shouting, and lamenting, and enumerating the virtues of the deceased, such as saying to the deceased, "*Woe to you!*" or "*Alas!*" Scholars, may Allah have mercy on them, have unanimously agreed on the prohibition of wailing, striking the cheeks, tearing one's garments, calling for woe and destruction, shaving or spreading hair, or other similar bad practices during a calamity. This is because such actions indicate anger and dissatisfaction with Allah, the Exalted, and a lack of acceptance of His decree on one hand, and they contradict the principles of patience and enduring hardships and calamities on the other hand.

Patience and endurance in the face of adversity are among the most prominent Islamic virtues emphasized in the Book of our Lord and the Sunnah of our Prophet Muhammad, peace be upon him. It is well known that one who is impatient and resentful of Allah's decree is not a true believer. Rather, a true believer is one who makes patience his guide in all his actions, controlling himself in moments of anger and intense sorrow, overcoming it with forbearance and steadfastness, and not allowing himself to succumb to the currents of despair and anger, which lead to screaming, striking the cheeks, tearing garments, and calling for destruction and woe. The one who remains steadfast and noble in character is praiseworthy, and few achieve this noble characteristic compared to those who fall into the former.

In the noble hadith, it is mentioned:

"The most severely tested people are the prophets, then those who are closest to them in righteousness. A man will be tested according to the strength of his faith. If his faith is firm, his trials will be intensified; if his faith is weak, he will be tested according to his faith. Trials will continue to afflict the servant until he walks on the earth without any sin."

(Narrated by al-Tirmidhi, an-Nasa'i, and Ibn Majah – hadith sahih – hadith number:1956 in sahih Sunan al-Tirmidhi, and hadith number:992 in sahih Al-Jami' as-Saghir)

The evidence for the prohibition of wailing is abundant, and I will mention some examples.

From Abu Malik Al-Ash'ari, may Allah be pleased with him, the Prophet, peace be upon him, said:

"Four traits of Jahiliyyah (pre-Islamic ignorance) still remain in my Ummah: pride in lineage, disparaging others' lineage, seeking rainfall through the stars, and wailing." He also said: "The wailer who does not repent before her death will be raised on the Day of Resurrection with a garment of tar and a coat of leprosy."

From Abu Huraira, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

"Two traits among people are considered disbelief: disparaging lineage and wailing for the deceased." *(Narrated by Muslim)*

From Abdullah ibn Mas'ud, may Allah be pleased with him, the Prophet, peace be upon him, said:

"He is not one of us who strikes his cheeks and tears his garments, and calls out with the call of Jahiliyyah." *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:65)*

From Abu Umamah, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

"May Allah curse the one who scratches her face, tears her garment, and calls for woe and destruction."

(Narrated by Ibn Majah and Ibn Habban – hadith hasan – hadith number:5092 in Al-Jami' as-Saghir)

The Prophet, peace be upon him, also said:

"There are two cursed voices: the voice of a flute at a time of blessing and the voice of wailing at a time of calamity." *(Hadith sahih – hadith number:427)*

Section Eight: The Punishment of the Deceased Due to the Wailing of His Family

There are texts in the books of Sunnah that indicate that the deceased may be punished in his grave due to the wailing of his family if he was responsible for it and pleased with it, having advised them to do so.

From Abdullah ibn Umar, may Allah be pleased with them, the Prophet, peace be upon him, said:

"The deceased is punished by some of the crying of his family for him."

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:534)

In another narration, it states: "The deceased is indeed punished by the crying of the living." *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:535)*

From Al-Mughira ibn Shu'bah, may Allah be pleased with him, he said:

"I heard the Messenger of Allah, peace be upon him, say: 'Whoever is wailing for someone will be punished for that wailing on the Day of Resurrection.'"

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:536)

In another narration, it states: "The deceased is punished in his grave due to the wailing for him." *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:538)*

From Aisha, may Allah be pleased with her, the wife of the Prophet, she said:

"There was a Jewish woman whom the people were mourning over, and the Prophet, peace be upon him, said: 'Indeed, they are crying for her, and she is being punished in her grave.'" *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:539)*

From Al-Nu'man ibn Bashir, may Allah be pleased with them, he said:

"Abdullah ibn Rawahah fainted, and his sister 'Amrah began to cry: 'Woe to him! Alas!' She kept repeating this. When he regained consciousness, he said: 'I heard nothing except that I was told: "You are like that."'" *(Narrated by al-Bukhari)*

From Abu Musa Al-Ash'ari, may Allah be pleased with him, from his father, that the Messenger of Allah, peace be upon him, said:

"There is no deceased who dies and has a mourner who says: 'Woe to him! Alas!' or something similar, except that two angels are appointed to him, saying: 'Is this how you were?'" *(Narrated by al-Tirmidhi and Ibn Majah – hadith sahih – hadith number:5788 in Al-Jami' as-Saghir, hadith number:801 in Sunan al-Tirmidhi, and hadith number:1295 in Sunan Ibn Majah)*

Section Ten: The Ruling on Transferring the Deceased from One Place of Death to Another

There is a difference of opinion among jurists regarding the transfer of the deceased from the place of death to another location before or after burial. Some prohibit it, while others permit it. Here are some of their opinions:

Imam Al-Nawawi, may Allah have mercy on him, stated that if a person bequeaths to be transferred to another country, their will will not be executed, as transfer is prohibited according to the correct and chosen opinion held by most, as confirmed by scholars. It

is said to be disliked, as Al-Shafi'i mentioned, except if it is near Mecca, Medina, or Jerusalem, in which case it is permissible due to their blessings.

Al-Albani, in his book *"Summary of Funeral Rulings,"* wrote that those present at the time of death should bury the deceased in the place where they died and not transfer them elsewhere, as it contradicts the promptness commanded in the hadith of Abu Huraira, where it is stated: "Hasten with the funeral, for if the deceased was righteous, then it is good that you are presenting it to him, and if they were not, then it is evil that you are removing from your necks."

Aisha, when her brother died in Wadi Al-Habashah and was transported from his place, said: "What saddens me is that I wish he had been buried in his place."

In the book *"Islamic Jurisprudence on the Four Schools,"* it is detailed that the Malikis said it is permissible to transfer the deceased before and after burial under three conditions:

1. It should not cause the body to become disfigured during transfer.
2. The sanctity of the body should not be violated in a way that is disrespectful.
3. The transfer should serve a purpose, such as fearing the sea will engulf the grave, or there is a desire to move the body to a more valuable location, or nearer to family for visitation. If any of these conditions are absent, the transfer is prohibited.

The Hanafis said it is recommended to bury the deceased in the place where they died, and it is permissible to transfer them from one area to another before burial if the body is beginning to decay. However, after burial, it is prohibited to remove and transfer them unless the land where they were buried is unlawfully acquired or taken back through a legal claim.

The Shafi'is stated it is prohibited to transfer the deceased before burial from the place of death to another location for burial, even if there is no risk of decay, unless the deceased died in a location close to Mecca, Medina, Jerusalem, or near a cemetery of righteous people, in which case it is recommended to transfer them there if there is no risk of odor. Otherwise, it is prohibited. This applies if washing, shrouding, and performing prayer for the deceased has been completed at the place of death. Transferring after burial is also prohibited unless there is a necessity, such as being buried in unlawfully acquired land.

The Hanbalis stated that it is permissible to transfer the deceased from the place of death to a distant location, provided it serves a valid purpose, such as being buried in a blessed place or near a righteous person, and that there is no risk of odor, regardless of whether this occurs before or after burial.

Section Eleven: The Prohibition of Burning Corpses

There is no doubt about the prohibition of burning the bodies of Muslims, supported by the following evidence:

1. Allah has honored the children of Adam during their lives and preferred them over many of His creatures. He said:
"And We have certainly honored the children of Adam and carried them on land and sea and provided for them of good things and preferred them over much of those We created, with [definite] preference." (*Surat Al-Isra':70*)
The meaning of honor here refers to the special attention and dignity given to something, which is not found in others. The verse indicates the honor bestowed upon the children of Adam, particularly through reason and intellect. Since humans are honored by Allah in both body and spirit while alive, they are also to be honored in death. Disposing of a body in forests or on mountaintops, or burning it, is a form of humiliation rather than honor.
2. The Muslim differs from the non-believer in their ultimate goal. The ultimate goal of the non-believer is only this life, and they have no share in the hereafter, while the believer's ultimate goal is the hereafter. Just as the Muslim is distinguished from the non-believer by their ultimate goal, they are also distinguished in their general and higher objectives that they aspire to achieve, as well as in their spirit, body, dwelling, food, drink, clothing, movements, behaviors, and morals, both in life and death. Therefore, there are boundaries defined by Islam that a Muslim must not transgress. Burning corpses is a practice associated with Hinduism and others of similar beliefs. Allah sent the Prophet Muhammad, peace be upon him, with wisdom, which is his Sunnah, the law and methodology he established. He commanded his followers to differ from those who have incurred His wrath and those who are astray, as mentioned in the verse:
"Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray."
(*Surat Al-Fatiha:6-7*)

The noble Messenger, peace be upon him, said: **"Whoever resembles a people is one of them."** (*Narrated by Abu Dawud – hadith Sahih – hadith number:3401 in sahih Sunan Abi Dawud*)

This is highlighted by the comments of the scholar Al-Manawi on this hadith, condensed below:

- A. The participation in outward practices affects the alignment and similarity between those who share them, leading to agreement in morals and actions.
- B. Such participation in outward practices can lead to a visible mixing that obscures the distinction between the guided and those who have incurred wrath.

The question of Sheikh Muhammad Metwally Al-Shaarawi regarding the ruling on burning corpses concluded that burning corpses is prohibited. **"Only Allah punishes with fire,"** he stated. "It is something you received from the universe and entrusted to it. Those who claim that burning prevents epidemics and diseases are making arguments that have nothing to do with Islam."

Section Twelve: Signs of a Good Ending for a Person

There are clear signs mentioned in Islam that indicate a good ending for a person. Any Muslim who dies with one of these signs is given glad tidings of a good ending, God willing. These signs include:

1. One who grows up in obedience to Allah, overcomes the temptations of desires, maintains the lawful and prohibits the unlawful, and lives a life of obedience to Allah until their death will be among the good, insha'Allah.

From Jabir ibn Abdullah Al-Ansari, may Allah be pleased with him:

"A man asked the Messenger of Allah, peace be upon him: 'What if I pray the obligatory prayers, fast Ramadan, and maintain the lawful and unlawful without adding anything to it, will I enter Paradise?' He said: 'Yes.' The man replied: 'I swear I will not add anything to that.'" *(Narrated by Muslim)*

Also, the Prophet said about the one who fell from his mount at Arafah: "He will be raised on the Day of Resurrection proclaiming the Talbiyah." *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:753)*

Furthermore, the Prophet said: "Seven will be shaded by Allah in His shade on the Day when there is no shade but His: a just ruler, a youth who grew up in the worship of his Lord, and a man whose heart is attached to the mosques." *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number 610)*

The Prophet also said: "No body nourished by the unlawful will enter Paradise."

(Narrated by Abu Ya'la – hadith sahih – hadith number:2609)

2. One who utters the testimony of faith (*Shahada*) at the time of death, for the Prophet said: "Whoever's last words are 'There is no deity except Allah' will enter Paradise."

(Narrated by Imam Ahmad and Abu Dawud – hadith sahih – hadith number:2673 in Abu Dawud)

3. Those who are martyred in the way of Allah, as Allah says: "And do not think of those who have been killed in the cause of Allah as dead; rather, they are alive with their Lord, receiving provision." *(Surat Ali 'Imran:169-171)*

The martyr in the way of Allah is described by Al-Miqdam ibn Ma'dikarib, may Allah be pleased with him:

"The Messenger of Allah, peace be upon him, said: 'The martyr has six qualities with Allah: His sins are forgiven with the first drop of his blood, he sees his place in Paradise, he is protected from the punishment of the grave, he is secure from the greatest terror, a crown of honor is placed upon his head, a jewel from it is better than this world and all it contains, and he is married to seventy-two virgins from among the houris, and he intercedes for seventy of his relatives.'" *(Narrated by al-Tirmidhi, Ibn Majah, and Ahmad – hadith sahih – hadith number:1358 in Sunan al-Tirmidhi)*

4. One who dies while fighting for the sake of Allah, as established in authentic hadith which will be detailed later, God willing.
5. One who dies while stationed for the sake of Allah, as the hadith states: "The reward of a day and night of guarding is better than fasting a month and praying at night, and if he dies, his deeds continue, and he is provided for and protected from trials." *(Narrated by Muslim)*
6. One who stands against an oppressive ruler and advises him, even to the point of being killed, as the Prophet said: "The leader of the martyrs is Hamza ibn Abd al-Muttalib, and a man who stood against an oppressive ruler, advising him and was killed." *(Narrated by al-Hakim – hadith sahih – hadith number:374 in Silsalat al-Hadith as-Sahihah)*

Other scenarios include dying from drowning, burning, collapse, or from a disease, or a woman dying in childbirth. There are numerous hadiths on this topic, the most famous being:

From Abu Huraira, may Allah be pleased with him:

"The Messenger of Allah, peace be upon him, said: 'The martyrs are five: the one who dies from the plague, the one who dies from an abdominal illness, the drowned, the one who dies under a collapsing structure, and the one who dies in the way of Allah.'" *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1247)*

In another narration: "There are seven types of martyrdom besides dying in the way of Allah: the one who dies from the plague is a martyr, the one who dies from an abdominal illness, the one who dies from drowning, the one who dies from a fire, the one who dies under a collapse, and the woman who dies during childbirth is a martyr." *(Reported Abu Dawud, an-Nasa'i, and Ibn Majah – hadith sahih – hadith number:2668 in Sahih Sunan Abi Dawud, and hadith number: 2261 in Sahih Sunan Ibn Majah)*

From Abu Huraira, may Allah be pleased with him:

"The Messenger of Allah, peace be upon him, asked: 'What do you consider a martyr among you?' They replied: 'O Messenger of Allah, whoever is killed in the way of Allah is

a martyr.' He said: 'Then the martyrs of my nation are few!' They asked: 'Who are they, O Messenger of Allah?' He replied: 'Whoever is killed in the way of Allah is a martyr, and whoever dies in the way of Allah is a martyr, and whoever dies from the plague is a martyr, and whoever dies from a stomach illness is a martyr.'"

7. One who dies during the struggle and challenges of death, as it has been established that "the believer dies with the sweat of his forehead."

(Narrated by al-Tirmidhi, an-Nasa'i, and Ibn Majah – hadith sahih – hadith number:784 in Sunan al-Tirmidhi, and hadith number:1188 in Sunan Ibn Majah)

8. One who dies on a Friday or during its night, as the Prophet said: "No Muslim dies on Friday or during its night except that Allah protects him from the trial of the grave." *(Narrated by al-Tirmidhi and Imam Ahmad – hadith sahih – hadith number:858 in Sunan al-Tirmidhi)*

9. One who is killed or dies from causes of death that the Sharia has called martyrdom, like dying from the plague or from a stomach disease such as diarrhea or dropsy. Ibn Maqsum reported: **"I testify on your father..."**

From Sa'id ibn Zayd ibn 'Amr ibn Nufail, may Allah be pleased with him:

"I heard the Messenger of Allah, peace be upon him, say: 'Whoever is killed defending his wealth is a martyr, whoever is killed defending his blood is a martyr, whoever is killed defending his religion is a martyr, and whoever is killed defending his family is a martyr.'" *(Narrated by Abu Dawud and al-Tirmidhi – hadith sahih – hadith number:3993 in Sunan Abi Dawud, and hadith number: 1148 in Sunan al-Tirmidhi)*

Note: It is not permissible for anyone to say definitively that so-and-so is a martyr. This is something many people take lightly. Imam Al-Bukhari titled a chapter in his *Sahih*: *"Do not say so-and-so is a martyr,"* and the scholar Ibn Hajar stated: "This is with certainty unless revealed by divine revelation." He alluded to the hadith of 'Umar when he addressed the people saying:

"You say in your battles that so-and-so is a martyr, and so-and-so died a martyr, while he might have merely loaded his mount. So do not say that; rather say as the Messenger of Allah, peace be upon him, said: 'Whoever dies in the way of Allah or is killed is a martyr.'"

Chapter Three

On the Topics of Washing the Deceased

This chapter contains fifteen sections. Here are the following details:

Section One: Its Ruling

The majority of scholars agree that preparing the deceased—meaning washing, shrouding, praying over them, carrying them, and burying them—is a communal obligation (*Fard Kifayah*). If some of the accountable Muslims fulfill it, the others are absolved of sin; otherwise, all are liable. This is based on the command of the Messenger of Allah, peace be upon him, and the practice of the Muslims.

It is also recommended to hasten the preparation of the deceased upon confirming their death, as this is better and safer to prevent any changes that may complicate their condition. This is supported by the hadith of Abu Huraira, may Allah be pleased with him, where the Prophet, peace be upon him, said:

"Hasten with the funeral, for if the deceased was righteous, then it is good that you are presenting it to him, and if not, then it is evil that you are removing from your necks."
(Agreed upon - *Al-Lu'lu wa-al-Marjan* – *hadith number:550*)

In this regard, it is attributed to Imam Ahmad, may Allah have mercy on him, that he said: "The honor of the deceased is in hastening their preparation," provided that death is confirmed through signs such as relaxation of the limbs, separation of the hands, drooping of the nose, extension of the facial skin, and sinking of the temples, among other signs of death. If there is uncertainty about the death—such as sudden death or being struck down—one should wait for the appearance of the previous signs until death is confirmed. The evidence for the obligation of washing the deceased is the saying of the Prophet, peace be upon him, regarding the one who fell from his mount: "Wash him with water and sidr, and shroud him in two garments, and do not cover his head, for he will be raised on the Day of Resurrection proclaiming the Talbiyah."

(Agreed upon - *Al-Lu'lu wa-al-Marjan* – *hadith number:753*)

Section Two: The Virtue of Washing the Deceased, Shrouding Them, and Digging Their Graves

There is no doubt that Islam places great emphasis on the rights of brotherhood among Muslims. The meaning of brotherhood between Muslims is to strengthen their relationship as it is between blood brothers, leading to love, affection, support, and the bringing of all good while repelling all harm in life and after death. Among the implications of brotherhood is that one does not wrong the other or betray them, as wrongdoing can include infringing upon their rights regarding themselves, their wealth, or their honor. The right of honoring them is something Allah has commanded, as He said:

"And We have certainly honored the children of Adam." (*Surat Al-Isra':70*)

Thus, Islam emphasizes the rights of Islamic brotherhood, and these rights and honors extend to both life and death. If one fails to perform the necessary honor due to their Muslim brother, they have wronged and harmed them. Therefore, there should be volunteers who contribute to preparing the deceased through washing, shrouding, and other related tasks, as there is immense reward for those who intend this act for the sake of Allah, without seeking compensation or gratitude, or any worldly gains. It is also recommended to frequently mention Allah and pray for the deceased while washing and shrouding them. If the washer notices pleasing signs, such as a bright face or a pleasant scent, it is desirable for them to share this with others. However, if they observe unfavorable signs, such as a darkened face, a foul odor, a change in any part of the body, or any other negative transformation, it is prohibited for them to disclose this to anyone. This is based on the hadith of Abu Umamah, may Allah be pleased with him, in which the Messenger of Allah, peace be upon him, said:

"Whoever washes a deceased and conceals their faults, Allah will conceal their faults from sins, and whoever shrouds them will be clothed by Allah in fine silk."

(*Narrated by al-Tabarani – hadith hasan – hadith number:6403 in Al-Jami' as-Saghir, and hadith number:2353 in Silsalat al-Hadith as-Sahihah*)

Section Three: Conditions for Washing the Deceased

Washing the deceased is an act of worship, and acts of worship have rulings, conditions, obligations, and pillars that constitute their essence. If any condition or pillar is omitted, the act of worship is not valid and is not recognized in Islamic law. Therefore, there are conditions that must be met for the obligation of washing the deceased. These conditions are divided into two categories: one related to the obligation of washing and the other concerning the validity and correctness of the washing, which refers to the deceased who must be washed and those who do not require it, as well as the person who will wash the deceased.

Here are the details:

First Category: Conditions Related to the Deceased (Four Conditions)

- A. The deceased must be a Muslim. It is not obligatory to wash a non-Muslim, and most scholars hold that it is prohibited to do so. This will be elaborated on later, God willing.
- B. The deceased must not be a martyr, meaning one who has been killed in battle between Muslims and non-Muslims for the sake of elevating the word of Allah. This is agreed upon by scholars.
- C. There must be some physical remains of the deceased, even if minimal.
- D. The deceased must not be a miscarriage, as some scholars have stated that there is no obligation to wash a miscarriage that did not achieve life. This ruling will also be clarified later, God willing.

Second Category: Conditions for the Washer (Four Conditions)

1. The washer must be a Muslim. The washing of the deceased is an act of worship, and the testimony of faith (*Shahada*) is a prerequisite for the acceptance of any act of worship.
2. The washer must be sane. Allah has lifted the pen (i.e., accountability) from those who are not sane, as the noble Messenger, peace be upon him, said: "The pen is lifted from three: from the sleeper until he wakes up, from the child until he reaches maturity, and from the insane until he regains sanity."

(Narrated by Imam Ahmad, Abu Dawud, and al-Hakim – hadith sahih – hadith number: 3703 in Sahih Sunan Abi Dawud)

3. The washer must be discerning, meaning they should be of age and not a child who has not reached puberty, according to the implication of the previous hadith.
4. The washer must also be knowledgeable about the rulings of washing the deceased, and they should be trustworthy and righteous, able to conceal what they see of good and cover what they find undesirable about the deceased. This is based on the hadith: "Whoever washes a deceased and conceals their faults, Allah will conceal their faults from sins." *(Narrated by al-Tabarani – hadith hasan – hadith number: 6403 in Al-Jami' as-Saghir, and hadith number: 2353 in Silsalat al-Hadith as-Sahihah)*

The deceased should be taken to a secluded and private place for washing, and only the washer should enter that area. Others may assist the washer during the washing process. These matters should be observed when washing the deceased.

Section Four: The Description of the Washing of the Prophet Muhammad (peace be upon him)

The description of the washing of the Prophet Muhammad, peace be upon him, has been mentioned in the books of Sunnah and Seerah. It is beneficial to include it here, God willing.

From Aisha, may Allah be pleased with her, she said:

"When they wanted to wash the Prophet, peace be upon him, they said: 'By Allah, we do not know whether we should strip the Messenger of Allah of his clothes as we do our deceased, or should we wash him while he is still in his clothes?' When they disagreed, Allah caused them to fall asleep, so that no man among them had his chin except resting on his chest. Then a speaker spoke to them from the direction of the house, and they did not know who it was: 'Wash the Prophet, peace be upon him, while he is still in his clothes.' They then approached the Prophet, peace be upon him, and washed him while he was wearing his shirt, pouring water over the shirt and rubbing it with the shirt rather than with their hands. Aisha, may Allah be pleased with her, said: 'If I had known what I know now, I would not have allowed anyone to wash him except for his women.'"

(Narrated by Abu Dawud – hadith hasan – hadith number: 2693 in Sahih Sunan Abi Dawud)

Section Five: The Washing of Martyrs

Martyrs are of two types: those who are not washed and not prayed over, and those who are washed and prayed over. Here are the details:

- A. The martyr who is not washed and not prayed over is the one who was killed by the hands of disbelievers, meaning one who died in battles between Muslims and disbelievers for the sake of elevating the word of Allah. This type of martyr is neither washed nor prayed over, even if they were in a state of ritual impurity according to some scholars. Instead, they are wrapped in their suitable clothing for shrouding, and any lacking portions are completed. Imam Al-Bukhari, may Allah have mercy on him, titled a chapter in his *Sahih*: "*Chapter on those who do not see the washing of martyrs*," and narrated from Jabir ibn Abdullah, may Allah be pleased with him, that the Prophet, peace be upon him, said: **"Bury them in their blood,"** referring to the day of Uhud, and they were not washed.

Another narration from Jabir, may Allah be pleased with him, states that the Messenger of Allah, peace be upon him, "would place two of the slain from Uhud in one shroud and then ask: 'Which of them knew more of the Quran?' When indicated to one of them, he would place him in the grave first, saying: 'I am a witness for these,' and he ordered them to be buried in their blood and did not pray over them nor wash them."

(Narrated by al-Bukhari)

From Anas ibn Malik, may Allah be pleased with him, it is reported that the Prophet, peace be upon him, "passed by Hamza, who had been mutilated, and he did not pray

over any of the martyrs except for him." (*Narrated by Abu Dawud – hadith hasan - hadith number:2690 in sahih Sunan Abi Dawud*)

As stated in "*Al-Majmu'*," a martyr who is not washed and not prayed over is one who dies due to fighting disbelievers while the battle is ongoing, regardless of whether a disbeliever killed him, a Muslim accidentally harmed him, he was struck by his own weapon, fell from his horse, was trampled by beasts, or was struck by an arrow whose shooter is unknown, or if he was found dead after the battle without knowing the cause of death, whether or not there are signs of blood on him. This is agreed upon among scholars, as noted by Al-Shafi'i and others.

Al-Shafi'i mentioned in "*Al-Um'*": "Perhaps the reason for not washing and praying over them is that they meet Allah in their blood, as it has been reported that the smell of their blood is like that of musk, and they are honored by Allah in such a way that prayer is not required for them, while also alleviating the burden on the remaining Muslims," considering the wounds and fears of possible enemy return. It is also stated that the wisdom behind not praying over them is because the martyr is alive, or that prayer is a form of intercession, which martyrs do not need as they intercede for others.

B. The martyr who is washed and prayed over includes those who are not killed in battles between Muslims and disbelievers, such as those who die from plague (*mabtoon*), those who drown, those who die under collapse, those who are burned, women in childbirth, and those killed while defending their family or property. They are all washed and prayed over unanimously, even though the lawgiver has referred to them as martyrs, as established by the Prophet, peace be upon him, the rightly guided caliphs, and the four imams, may Allah have mercy on them.

As mentioned in "*Al-Majmu'*," martyrs who did not die due to fighting disbelievers include those who die from plague, being stabbed, drowning, collapsing, and women dying in childbirth, as well as those killed by a Muslim or a non-Muslim, or who died due to wrongdoing outside of battle and similar cases. These individuals are washed and prayed for without dispute; our scholars, may Allah have mercy on them, noted that the term martyr used for them refers to their status in the rewards of the Hereafter, not in the context of washing and prayer.

According to "*Al-Mughni*" and "*Al-Sharh Al-Kabir*," martyrs who do not die due to killing, such as those who die from plague, stabbing, drowning, collapse, childbirth, etc., are to be washed and prayed over, and there is no known disagreement on this except what has been reported from Al-Hasan regarding not praying over women in childbirth .

Section Six: Washing Amputated Parts of the Human Body

There is no disagreement among jurists that it is **not obligatory** to wash, shroud, or pray over body parts that are amputated from a living person. However, scholars differ on whether it is obligatory when parts of a deceased person are found.

Some scholars hold that it **must** be washed and prayed over, while others say it is **not obligatory**.

In *Islamic Jurisprudence According to the Four Schools*, it is stated that for washing to be obligatory there must be at least a portion of the body present. According to the Shafei and Hanbali schools, **any part**, even a small one, must be washed and prayed over.

The Hanafi school holds that washing is obligatory only if **more than half** of the body is present — or at least half the body including the head. The Malikis say that at least **two-thirds** of the body must be found, including the head, for washing to be required. If less is found, washing it is **disliked**.

According to *Al-Majmu'*, if parts of a deceased person are found, they should be washed and prayed over. More details on this will appear in the section about the funeral prayer, God willing.

Section Seven: Washing a Miscarried Fetus

A miscarriage refers to a fetus expelled from the womb before full development, regardless of gender and whether the soul has been breathed into it or not. The majority of scholars agree that there is **no obligation** to wash or pray over a miscarriage if it is **under four months** gestation. However, if the fetus shows signs of life — such as movement or crying — it must be washed and prayed over.

If the miscarriage is dead or not fully formed, scholars differ:

- **Shafei scholars** divide this into two cases:
 - If there are signs of life, it must be washed like any other deceased.
 - If dead but clearly formed, it is washed but not prayed over.
 - If it is not visibly formed, washing is not required.
A miscarriage after six months (or slightly more) must be washed even if born dead. In all cases, it is recommended to name the fetus if the soul was breathed into it.
- **Hanafi scholars** say that if the fetus shows signs of life (crying or movement) it must be washed, whether before or after the gestation period. If born dead but fully formed, it must be washed. If not fully formed, some water is poured over it, and it is wrapped in a cloth. It should be named because it will be resurrected on the Day of Judgment.

- **Hanbali scholars** hold that if the fetus is **four full months** or more, it must be washed. If under four months, washing is not required.
- **Maliki scholars** say that if the child is clearly alive after birth — such as crying or nursing in a way only possible with stable life — it must be washed. Otherwise, washing is **disliked**.

Section Eight: The Ruling on Washing Non-Muslims

Scholars disagree about whether it is permissible for Muslims to wash a deceased non-Muslim who dies among Muslims and has no non-Muslim relatives.

Some allow it; others forbid it. Imam Al-Nawawi, may Allah have mercy on him, stated: *“Our view is that a Muslim may wash a non-Muslim.”* Ibn Al-Mundhir reported this from the scholars of opinion and Abu Thawr. Malik and Ahmad, however, stated that a Muslim should not wash or bury a non-Muslim — though Malik allowed burial if no one else is available.

Ibn Qudamah wrote that if a non-Muslim dies among Muslims, Muslims should not wash him — whether related or not — nor bury him unless there is no one else. Abu Hafs Al-Akbari, however, said it is permissible for a Muslim to wash and bury a non-Muslim relative, a view also attributed to Ahmad and Al-Shafi'i.

Islamic Jurisprudence According to the Four Schools states that the majority of imams forbid washing a non-Muslim, except for Al-Shafi'i, who allows it purely for cleanliness — not as an act of worship.

Section Nine: Who Has the Right to Wash and Pray Over the Deceased

According to *Al-Majmu'*, the general principle is that **men wash men** and **women wash women**. If the deceased is a man, those most entitled to wash him are those entitled to lead his funeral prayer — starting with his wife.

If he has no wife, then the order is:

1. Father
2. Grandfather
3. Son
4. Grandson
5. Brother
6. Brother's son
7. Uncle

8. Uncle's son
9. Maternal grandfather
10. Maternal grandfather's son

In Hanbali law (*Al-'Idda Sharh Al-'Umdah*), the executor of the deceased's will has the strongest claim to wash, pray over, and bury the deceased. Abu Bakr, may Allah be pleased with him, instructed that his wife Asma bint Umayyash wash him. Likewise, Anas ibn Malik asked that Muhammad ibn Sirin wash him.

This is because washing is a right of the deceased, and the executor's entitlement is like distributing the deceased's estate. It is agreed among the Companions that the executor may also lead the prayer if so designated. For example, Abu Bakr instructed Umar to lead his prayer; Umar instructed Suhayb to lead his, even though his son was present. This shows the deceased's wish for the most righteous person to lead the funeral prayer and intercede for them.

Section Ten: Washing Between Spouses

Scholars unanimously agree that a wife may wash her husband. Aisha, may Allah be pleased with her, said: *"If I had known then what I know now, I would not have allowed anyone to wash the Prophet except his wives."* (Narrated by Abu Dawud – *hadith hasan* – *hadith number:2693 in sahih Sunan Abi Dawud, and hadith number:1196 in sahih Sunan Ibn Majah*) Similarly, Abu Bakr instructed that his wife Asma wash him.

As for whether a husband may wash his wife, the majority say **yes**, while the Hanafis forbid it. The majority rely on Aisha's narration that the Prophet, peace be upon him, told her: *"What would it matter to you if you died before me, and I washed you, shrouded you, prayed over you, and buried you?"*

(Narrated by Ahmad, an-Nasa'i, and Ibn Majah)

Ali ibn Abi Talib, may Allah be pleased with him, washed his wife Fatimah, may Allah be pleased with her.

The consensus is that spouses may wash each other unless the wife was divorced — even if the divorce was revocable. In that case, the Malikis and Shafi'is say neither may wash the other. The Hanafis hold that if the wife dies, the husband may not wash her because the marital bond ends with death. But if the husband dies, the wife may wash him while she is in her waiting period. The Hanbalis say a revocably divorced wife may wash her husband, but an irrevocably divorced wife may not.

Section Eleven: The Method of Washing the Deceased

Washing the deceased is a communal obligation. Only one wash is required to ensure water reaches the entire body, but it is recommended to wash the body an **odd number of times** — three, five, or seven.

The method differs slightly among the schools:

Hanafis: The body is placed on an elevated board. Incense is burned around it three, five, or seven times. The deceased's clothes are removed except for a cloth covering the private parts. Only the washer and assistants should be present. The washer wraps a cloth around their hand, washes the private parts, performs ablution starting with the face, washes the head and beard with soap, then washes the right side, then the left, pouring water three times from head to toe. The final wash should include camphor.

Malikis: The body is placed on a raised surface and stripped except for the private area covering. The hands are washed three times, the abdomen gently pressed to expel impurities, and the private parts cleansed. The mouth and nose are cleaned, ablution is performed, then the head is washed three times. Finally, the right and then the left side are washed.

Shafeis: The deceased is placed privately on an elevated surface, wearing a thin shirt if possible. The face is covered during washing. Cold water is used unless warmth is needed for cleanliness. The washer washes the right side first, then the left, ensuring full cleanliness without turning the body face down.

Hanbalis: The private parts are covered, and the body is washed on a raised surface. The washer covers their hand and cleans the private parts, performs ablution for the deceased, then washes the head, beard, right side, then left, respectfully and thoroughly.

Section Twelve: Performing Tayammum for the Deceased

If no water is available, or if washing would harm the body — for example, if it would cause decay or there is no lawful washer — then **tayammum** (dry purification) is done instead. The deceased is then shrouded, prayed over, and buried. Tayammum substitutes for water washing, as in the verse: *“But if you do not find water, then seek clean earth.”*

(Surat An-Nisa':43)

The Prophet, peace be upon him, said: *“The whole earth has been made a mosque for me, and its soil is pure when water is not available.”* (Narrated by Muslim)

If a woman dies and there are no other women to wash her, a male relative performs tayammum. If no relative is available, a non-relative uses a cloth around their hand. Abu Hanifah and Ahmad support tayammum in this case. Malik and Shafeisay a male relative may wash her, as she is treated like a man regarding modesty in this necessity.

Section Thirteen: Washing a Boy by a Woman and a Girl by a Man

According to *Al-Majmu'*, scholars agree that a woman may wash a young boy. Al-Hasan said she may wash him if he is weaned or slightly older. Malik and Ahmad specify an age of **seven years**; Al-Awza'i says four or five; Ishaq says three to five. Other scholars say a boy may be washed by a woman if he has not yet begun speaking — the same applies for a man washing a young girl.

Section Fourteen: Washing a Person in a State of Janabah, Menstruation, or Postpartum Bleeding

If a person dies in a state of janabah (major ritual impurity), menstruation, or postpartum bleeding, scholars ask whether one wash is enough or two are needed. The prevailing opinion is that **one wash** suffices.

Al-Majmu' states that the deceased is washed only once, which covers both states. This is the view of all scholars except Al-Hasan Al-Basri, who held that they should be washed twice. But Ibn Al-Mundhir reported no one else held this view.

Al-Mughni and *Al-Sharh Al-Kabir* confirm that a janabah or menstruating person is washed only once because death removes the obligation for ritual washing in life. The goal is to leave this world in a state of purity — one washing achieves this.

Section Fifteen: Washing After Washing the Deceased and Ablution for the Bearer

Scholars differ about whether it is recommended for the one who washes the deceased to perform a full washing afterwards, and for the one who carries the deceased to perform ablution.

Some scholars recommend it; others do not, saying the deceased is pure and washing a pure body does not require ritual purification. Imam Abu Dawood included a chapter titled "*Washing After Washing the Deceased*" and narrated that Abu Huraira, may Allah be pleased with him, said the Messenger of Allah, peace be upon him, said: "*Whoever washes the deceased should perform ablution, and whoever carries him should perform ablution.*"

(Hadith sahih – hadith number:2707 in sahih Sunan Abi Dawud, hadith number:1195 in sahih Sunan Ibn Majah)

In *Al-Muhadhab*, it is recommended — not obligatory — to wash after washing the deceased. The same hadith supports this. *Al-Buwayti* noted that if the hadith is authentic, it implies obligation, but the stronger opinion is that it remains recommended because the deceased is pure.

Imam Al-Nawawi explained that the majority hold it is Sunnah whether the hadith is authentic or not. Some old views suggest it is obligatory if the hadith is sound, but this is

rare. Ibn Al-Mundhir reported that scholars such as Ibn Umar, Ibn Abbas, Al-Hasan Al-Basri, Al-Nakha'i, Al-Shafi'i, Ahmad, Ishaq, and Abu Thawr do **not** make it obligatory. Ali, Abu Huraira, Ibn Al-Musayyib, Ibn Sirin, and Al-Zuhri recommend it.

Ibn Al-Mundhir concluded there is **no obligation** for the washer, as there is no firmly authentic hadith requiring it. Scholars say that washing after the deceased and washing for Friday are both strongly recommended — with two opinions about which is more emphasized. The stronger view is that washing after the deceased is more emphasized.

Al-Albani, in "Talqees Ahkam Al-Jana'iz," stated that it is recommended for the one who washes the deceased to wash themselves, as the Prophet, peace be upon him, said: "Whoever washes a deceased should wash themselves, and whoever carries him should perform ablution." The apparent meaning suggests obligation, but we do not assert this due to two hadiths: the first is the Prophet's statement: "There is no obligation upon you regarding the washing of your deceased; if you wash him, it suffices that you wash your hands" (3). The second is the statement of Ibn Umar, may Allah be pleased with him: "We used to wash the deceased; some of us would wash and some would not"

Chapter Four

The Issues of the Shroud and its Description

This section contains **nine sub-sections**, detailed as follows:

Section One: Its Ruling

Shrouding the deceased is a communal obligation for Muslims. If some Muslims fulfill this obligation, the sin is lifted from the others; otherwise, they will all be sinful. This is based on the Prophet's statement regarding the one who died after falling from his mount: *"Wrap him in two garments and do not perfume him"* (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:753)

Section Two: The Minimum Required

The minimum requirement is to cover the entire body of the deceased, even if it is with a single garment, regardless of whether the deceased is male or female, young or old. Anything less than this does not fulfill the communal obligation for Muslims, as confirmed by the Prophet, peace be upon him. It is narrated by Khabbab, may Allah be pleased with him, who said: *"We migrated with the Prophet, seeking Allah's pleasure, and we were rewarded by Allah. Among us were those who died without receiving any reward, such as Mus'ab ibn Umair, and among us were those whose fruits had ripened. He was killed on the Day of Uhud, and we could not find anything to cover him except for a single garment. When we covered his head, his feet would be exposed, and when we covered his feet, his head would be exposed. The Prophet, peace be upon him, instructed us to cover his head and to place some grass (al-idhkhar) on his feet"* (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:547)

This hadith indicates that it is obligatory to cover the entire body of the deceased, except in the case where the deceased is in a state of **ihram** (ritual consecration for Hajj or 'Umrah). In that case, it is not permissible to cover the head of a male pilgrim or the face of a female pilgrim, based on the saying of the Prophet "Peace and blessings of Allah be upon him." regarding the man who fell from his mount and died while in **ihram**:

"Do not cover his head, for he will be resurrected on the Day of Judgment reciting the Talbiyah (labbaika Allahumma labbaika)."
(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:753)

Section Three: Who Is Responsible for the Shroud Expenses

The cost of the shroud (**kafan**) should be paid from the deceased's own wealth, meaning from personal property that is not tied to any other rights such as debts or items held in mortgage. Imam al-Bukhari (may Allah have mercy on him) titled a chapter

on this issue: *“Chapter: The Shroud Should Be Taken from All of the Deceased’s Wealth.”* This was also the view of scholars such as ‘Aṭa’, al-Zuhri, ‘Amr ibn Dinar, and Qatadah. ‘Amr ibn Dinar said that even the perfume used for the body should come from the deceased’s wealth. Ibrahim (al-Nakha‘i) said that the shroud should come first, followed by debt repayment, and then execution of the will. Sufyan said that the costs of the grave and washing the body are included in the expenses of the shroud. He cited the previously mentioned hadith of Muṣ‘ab ibn ‘Umayr as evidence.

If the deceased has no personal wealth, then the cost of the shroud falls on those who were obligated to financially support him during his lifetime. If such a person also has no wealth, then the shrouding should come from the public treasury (**Bayt al-Mal**), provided it exists and funds can be accessed. If that is not possible, then the obligation falls collectively on the capable Muslims.

This same ruling applies to other funeral-related expenses, such as washing the body, carrying it to the graveyard, digging the grave, and burial.

Fiqh al-Sunnah states:

“If the deceased left behind wealth, then the shrouding should come from his wealth. If he did not, then it falls on those obligated to support him. If he had no one to support him, then the shrouding comes from the public treasury of the Muslims. If that’s not possible, then it becomes the duty of the Muslim community.”

The ruling is the same for women as for men. Ibn Ḥazm stated:

“The shrouding of a woman and digging of her grave should come from her personal wealth, and her husband is not obligated to cover these expenses. This is because the wealth of Muslims is inviolable unless authorized by the Quran or Sunnah. The Messenger of Allah “Peace and blessings of Allah be upon him.” said: ‘Your blood and your wealth are sacred upon you.’ Allah has only obligated the husband to provide food, clothing, and shelter. In the language in which Allah addressed us, a shroud is not considered clothing, nor is a grave considered housing.”

Section Four: The Shroud of the Messenger of Allah “Peace and blessings of Allah be upon him.”

‘Ayshah (may Allah be pleased with her) also said: *“The Messenger of Allah “Peace and blessings of Allah be upon him.” was wrapped in a Yemeni garment that belonged to ‘Abdullah ibn Abi Bakr. Then it was removed from him and he was shrouded in three Yemeni white garments made of cotton, without a shirt or turban. ‘Abdullah picked up the garment and said, ‘Shall I be shrouded in this, when the Messenger of Allah “Peace and blessings of Allah be upon him.” was not?’ So he gave it away in charity.”*

(Narrated by Muslim)

And Abu Salamah said: *"I asked 'Ayshah, the wife of the Prophet "Peace and blessings of Allah be upon him.", 'In how many garments was the Messenger of Allah "Peace and blessings of Allah be upon him." shrouded?' She replied: 'In three garments of suhuli cloth.'"* (Narrated by Muslim)

She also said: *"They brought a ḥibrah (striped garment) but they returned it and did not shroud him in it."* (Narrated by al-Tirmidhi – hadith sahih – hadith number:794 in Sunan al-Tirmidhi, and hadith number:1791 in Sunan An-Nisa')

And in another narration, someone said to 'Ayshah:

"They claim that he was shrouded in a ḥibrah."

She replied: *"They brought a ḥibrah, but they did not use it for his shroud."*

(Narrated by Ibn Majah – hadith number:1199 in sahih Ibn Majah)

Section Five: What Is Recommended in the Shroud

There are several recommended matters concerning the shroud. They are summarized as follows:

1. Length and Coverage

It is recommended for the shroud to be long and covering the entire body, based on the hadith of Jabir ibn 'Abdullah (may Allah be pleased with him) who said:

"The Prophet "Peace and blessings of Allah be upon him." once gave a sermon and mentioned a man from among his companions who passed away and was shrouded in a garment that did not cover him completely. He was buried at night, and the Prophet "Peace and blessings of Allah be upon him." criticized burying people at night unless absolutely necessary. He said: 'When one of you shrouds his brother, let him do it well.'"

(Narrated by Muslim)

2. Color

It should be white, based on the hadith:

"Wear white garments, for they are the purest and best. And shroud your dead in them."

(Narrated by Ahmad, and Ibn Majah, and al-Hakim – hadith sahih – hadith number:1235 in Al-Jami' as-Saghir)

In another narration:

"Wear white, for it is the best of your clothing. And use it to shroud your dead. And among the best of your collyrium is antimony (ithmid), which brightens the eyesight and helps hair growth." (Narrated by Abu Dawud, al-Tirmidhi, and An-Nisa' – hadith sahih – hadith number:3284 in Sunan Abi Dawud, and hadith number:792 in sahih Sunan al-Tirmidhi)

3. Number of Garments

The shroud should consist of three wraps, with no shirt or turban, as mentioned in the hadith of ‘Ayshah regarding the burial of the Prophet “Peace and blessings of Allah be upon him.”.

Imam al-Tirmidhi (may Allah have mercy on him) commented on ‘Ayshah’s narration: *"This is the practice of most scholars among the companions of the Prophet "Peace and blessings of Allah be upon him." and others. Sufyan al-Thawri said: 'A man is shrouded in three garments. If you wish, one can be a shirt and two wraps, or just three wraps.' One shroud is sufficient if two are not found. Two garments suffice, and three are preferable for those who can afford them. This is also the view of al-Shafei, Aḥmad, and Ishāq. They said a woman should be shrouded in five garments."*

Imam al-Nawawi also said in his commentary on Ṣaḥīḥ Muslim: *"This hadith shows that the Sunnah is for a man to be shrouded in three garments, which is our view and the view of the majority. The minimum obligatory shroud is one cloth. For women, the recommended number is five garments. It is permissible for a man to be shrouded in five, but the preferred practice is not to exceed three. To exceed five for either men or women is extravagance."*

4. Cleanliness and Quality

The shroud should be clean and of good quality, based on the hadith of Abu Qatadah (may Allah be pleased with him) in which the Prophet “Peace and blessings of Allah be upon him.” said:

"When one of you takes charge of his brother (for burial), let him prepare his shroud well."

(Narrated by al-Tirmidhi – hadith sahih)

5. Perfume and Incense

It should be perfumed and incensed three times, as the Prophet “Peace and blessings of Allah be upon him.” said: *"When you incense the shroud, do so three times."*

(Narrated by Imam Ahmad, and al-Bayhaqi – hadith sahih – hadith number:278 in Al-Jami' as-Saghir)

Al-Sayyid Sabiq said in **Fiqh al-Sunnah**: *"Abu Sa‘id, Ibn ‘Umar, and Ibn ‘Abbas (may Allah be pleased with them) instructed that their shrouds be incensed with ‘ud (aloeswood)."*

Section Six: Dislike of Extravagance in the Shroud

Extravagance in shrouding—such as increasing its number or going beyond the limit set by Islamic law—is disliked (**makruh**), because it leads to waste of wealth and

contradicts the established practice of the Prophet “Peace and blessings of Allah be upon him.”. Islam prohibits wasting wealth.

Al-Mughirah ibn Shu‘bah (may Allah be pleased with him) reported that the Prophet “Peace and blessings of Allah be upon him.” said:

"Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive, to be stingy, and to demand things unduly. And He dislikes for you idle talk, excessive questioning, and wasting wealth." (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1117)

Imam Abu Dawud (may Allah have mercy on him) included a chapter in his **Sunan** titled: “Chapter on the Dislike of Extravagance in the Shroud.” He then reported a narration from Khabbab (may Allah be pleased with him), who said:

“Muṣ‘ab ibn ‘Umayr was killed on the Day of Uḥud, and he had nothing but a single cloth (namirah). When we covered his head with it, his feet were exposed; and when we covered his feet, his head was exposed. So the Messenger of Allah “Peace and blessings of Allah be upon him.” said: ‘Cover his head with it, and place some idhkhar (a type of fragrant grass) over his feet.’”

In **al-Rawḍah al-Nadiyyah**, after citing evidence for the disapproval of extravagance in the shroud, it is stated:

“The goal is to strike a balance between excess and deficiency and to avoid the practices of the pre-Islamic era that involved exaggeration. It is beyond doubt that shrouding the dead is prescribed in Islam. However, there is no obligation for more than one shroud. There is no established report from the Prophet “Peace and blessings of Allah be upon him.” regarding a specific form or number of shrouds, except what is mentioned in the case of his daughter, Umm Kulthum (may Allah be pleased with her). Although that narration is subject to some scrutiny, it is not so weak as to be discarded, and it may be used as a basis for the recommendation of that particular shroud arrangement for women.

As for men, nothing is authentically reported from the Prophet “Peace and blessings of Allah be upon him.” except the instruction to shroud the martyrs of Uḥud in a single cloth and the use of two garments for the muḥrim (pilgrim) whose mount caused his death. Increasing the number of shrouds and spending excessively on them is not praiseworthy. Were it not for the religious texts addressing the matter, such extravagance would be considered wasteful, for the deceased does not benefit from it, nor does it benefit the living.”*

May Allah have mercy on **Abu Bakr al-Ṣiddiq** (may Allah be pleased with him), who said when asked to choose one of his garments for his shroud: *“The living are more deserving of the new,”* when told: *“This garment is worn out.”*

Thank you for sharing **Sections Seven to Ten** — I see you want them **formatted and organized only**, just like the previous sections, **without editing your wording**.

Here's your **Chapter Four** now **fully organized** (Sections 1–10) for clear reference, respecting your original text exactly:

Section Seven: The Ruling on Shrouding with Silk

If extravagance in shrouding is disliked due to it being a form of forbidden excess, then shrouding a man in silk is undoubtedly prohibited, while it is disliked (**makruh**) for women.

The Prophet "Peace and blessings of Allah be upon him." said: *"He commanded us to do seven things and forbade us from seven: ... he forbade us from wearing gold rings, drinking from silver vessels, and using silk, brocade (dibaj), and istabraq (thick brocade)."*

And he "Peace and blessings of Allah be upon him." said: *"Do not wear silk or brocade, and do not drink from vessels of gold or silver, and do not eat from their plates. These things are for them (the disbelievers) in this world and for us in the Hereafter."*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1338)

'Umar ibn al-Khaṭṭab (may Allah be pleased with him) saw a ḥullah sira' (a luxurious silk robe) at the door of the mosque and said: *"O Messenger of Allah! Why don't you buy this and wear it on Friday and when delegations come to you?"* The Prophet "Peace and blessings of Allah be upon him." replied: *"Only those who have no share (of reward) in the Hereafter wear this."*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1340)

Anas ibn Malik (may Allah be pleased with him) reported that the Prophet "Peace and blessings of Allah be upon him." said: *"Whoever wears silk in this world will not wear it in the Hereafter."* *(Agreed upon – hadith number – hadith number:1343)*

In **Fiqh al-Sunnah**, it is stated: *"It is not permissible for a man to be shrouded in silk, but it is permissible for a woman, based on the Prophet's "Peace and blessings of Allah be upon him." statement regarding silk and gold: 'They are prohibited for the males of my ummah and permitted for the females.' However, many scholars still disliked that a woman be shrouded in silk due to the extravagance, wastefulness, and excessive spending that Islam has prohibited. They distinguished between wearing it as adornment in life and using it as a shroud after death."*

Section Eight: The Permissibility of Preparing the Shroud and Grave Before Death

There is no harm in a person preparing their shroud or grave before their death. Imam al-Bukhari (may Allah have mercy on him) included a chapter in his **Sahih** titled:

"Chapter: One who prepares his shroud during the lifetime of the Prophet "Peace and blessings of Allah be upon him." and it was not objected to."

He narrated from Sahl (may Allah be pleased with him) that: *"A woman brought the Prophet "Peace and blessings of Allah be upon him." a woven cloak with a border. He asked, 'Do you know what a burdah is?' They said, 'A cloak.' He said, 'Yes.' She said, 'I wove it with my own hands and brought it to you so you may wear it.' The Prophet "Peace and blessings of Allah be upon him." took it, as he needed it. He came out to us wearing it as his lower garment. A man admired it and said, 'Give it to me to wear, how beautiful it is!' The people said, 'That was not good! The Prophet "Peace and blessings of Allah be upon him." wore it because he needed it, and you asked him for it, knowing he never refuses.' The man said, 'By Allah, I did not ask him for it to wear it. I only asked for it so that it could be my shroud.' Sahl said: 'So it became his shroud.'"*

Al-Hafiz Ibn Hajar commented in **Fath al-Bari** on Imam al-Bukhari's title, noting that the Prophet "Peace and blessings of Allah be upon him." did not object to the man requesting the cloak once he explained his intent. This indicates the permissibility of preparing one's shroud or similar necessities during one's lifetime.

Ibn Battal said: *"This shows the permissibility of preparing something before its time of need. Many righteous individuals prepared their own graves before death."*

Some Shafeischolars also said: *"If someone prepares something like this, they should ensure it comes from a lawful source, or preferably from something connected to a person known for righteousness and blessing."*

This one narration and the comment by Ibn Hajar (may Allah have mercy on him) sufficiently establish the permissibility of this act, so we will not elaborate further to avoid digression—especially since the matter is already as clear as the summer sun.

Section Nine: Shrouding the Deceased When the Shrouds Are Scarce

If the number of deceased is large and the available shrouds are few, it is permissible to use one cloth to shroud multiple people, dividing it among them as needed, even if it does not fully cover each body—this is due to necessity.

Jabir (may Allah be pleased with him) reported that the Messenger of Allah "Peace and blessings of Allah be upon him.": *"Used to wrap two of the martyrs of Uhud in one cloth, then ask, 'Which of them knew more Quran?' When one was pointed out, he placed him first in the grave and said, 'I am a witness for these people on the Day of Judgment.' They were buried in their blood and were not washed nor prayed over."* (Narrated by al-Bukhari)

Anas ibn Malik reported that the Prophet "Peace and blessings of Allah be upon him." passed by Hamzah (may Allah be pleased with him), who had been mutilated, and said:

“Were it not that Safiyyah would grieve, I would have left him to be eaten by the animals, and he would be resurrected from their stomachs on the Day of Judgment.” He added: *“Clothing was scarce and the number of dead was high. Two or three men would be wrapped in one cloth. Qutaybah added: They would be buried in one grave, and the Prophet “Peace and blessings of Allah be upon him.” would ask: ‘Which of them knew more Quran?’ and place that one closest to the direction of the Qiblah.”*

(Narrated by Abu Dawud, and al-Tirmidhi – hadith hasan – hadith number:2689 in sahih Sunan Abi Dawud, and hadith number:811 in sahih Sunan al-Tirmidhi)

In **Talkhiṣ Ahkam al-Jana’iz**, it is stated: *“When shrouds are limited and the dead are many, it is permissible to divide the available cloth among them. The one who had memorized more Quran should be placed closest to the Qiblah,”* — and he referenced the above narration.

Section Ten: How a Deceased Muḥrim (Person in State of Iḥram) is Shrouded

If a person dies while in the state of **iḥram** (ritual consecration for Hajj or ‘Umrah), he is to be washed as any other deceased person is washed. However, he is to be shrouded in his iḥram garments, and his body is not perfumed, nor is his head covered, because his state of iḥram remains valid even in death.

Imam al-Bukhari (may Allah have mercy on him) dedicated a chapter to this matter titled: *“Chapter: How a Muḥrim is Shrouded,”* in which he narrated two hadiths from Ibn ‘Abbas (may Allah be pleased with them both), who said:

“While a man was standing in ‘Arafah, he fell off his riding animal and died. The Prophet “Peace and blessings of Allah be upon him.” said: ‘Wash him with water and sidr (lotus leaves), shroud him in two garments, do not apply perfume to him, and do not cover his head, for he will be resurrected on the Day of Judgment reciting the talbiyah.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:753)

In **Fiqh al-Sunnah**, it is mentioned that the Ḥanafī and Maliki scholars are of the view that if a muḥrim dies, his iḥram ends with death. Based on this, they hold that the deceased should be treated like anyone else: his shroud may be sewn, his head may be covered, and perfume may be applied.

However, those who reject this view argue that the incident mentioned in the hadith is not just a specific case, but the reasoning given by the Prophet “Peace and blessings of Allah be upon him.” — that the person will be raised reciting the talbiyah — indicates a general ruling that applies to every muḥrim who dies. And the general legal principle is: *“What is established as a ruling for one individual applies to others unless there is evidence of exclusivity.”*

Chapter Five

Rulings Related to the Funeral Prayer (Ṣalat al-Janazah)

The funeral prayer has specific rulings, conditions, recommended acts, and etiquettes that should be highlighted, even briefly. Therefore, I have dedicated this chapter to eight key discussions, detailed as follows:

Section One: The Ruling of the Funeral Prayer

Offering the funeral prayer for a deceased Muslim is a communal obligation (*farḍ kifayah*)—just like washing, shrouding, and burying the body. If some Muslims perform it, the duty is lifted from the rest. But if no one fulfills it, all will bear the sin, because this ruling has been firmly established from the Prophet “Peace and blessings of Allah be upon him.”—through his words, his actions, the actions of his Companions, and the consensus (*ijmaʿ*) of the Muslim community.

For example:

- Abu Hurayrah (may Allah be pleased with him) narrated:
“The Messenger of Allah “Peace and blessings of Allah be upon him.” informed us of the death of al-Najashi (the Negus) on the day he died. He then went out to the prayer area, lined them up in rows, and offered the funeral prayer with four takbirs.”
(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:555)
- Jabir (may Allah be pleased with him) reported:
“The Prophet “Peace and blessings of Allah be upon him.” offered the funeral prayer over al-Najashi, saying four takbirs.”
(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:557)
- And also from Jabir:
“The Prophet “Peace and blessings of Allah be upon him.” said: ‘Today a righteous man has died from Abussinia. Come, let us pray over him.’ So we stood in rows and the Prophet “Peace and blessings of Allah be upon him.” led the prayer over him while we were in rows.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:558)

Section Two: The Virtue of the Funeral Prayer

One of the unique qualities of the Islamic society is that it is built on love, compassion, and goodness. Its foundation is justice and equality. Even though people may be divided into nations, tribes, and ethnicities, Islam sees them all as connected by the bond of shared humanity and mercy.

For this reason, Islam gave great importance to the funeral prayer and promised a great reward for those who perform it.

- Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah “Peace and blessings of Allah be upon him.” said:
“Whoever attends a funeral until the prayer is offered receives one qiraʿ, and whoever attends it until the burial is completed receives two qiraʿs.”
It was said, “What are the two qiraʿs?” He said, *“Like two great mountains.”*
(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:551)

- In another narration:
“Whoever offers the funeral prayer but does not accompany it (to the grave) will get one qiraʿ. If he accompanies it, he will get two qiraʿs.”
 They asked, “What are the qiraʿs?” He said: *“The smaller of the two is like the mountain of Uhud.”* (Narrated by Muslim)
- And in another narration:
“Whoever follows the funeral of a Muslim with faith and seeking reward, and stays until the prayer is offered and the burial is completed, will return with two qiraʿs of reward—each qiraʿ like Mount Uhud. But whoever prays and returns before burial will return with only one qiraʿ.”

Section Three: The Wisdom Behind the Funeral Prayer

The funeral prayer (*ṣalah al-janazah*) has a profound spiritual effect. When a group of believers gathers to supplicate for the deceased, it can greatly impact the descent of Allah’s mercy and forgiveness.

- ‘A’ishah (may Allah be pleased with her) narrated that the Prophet “Peace and blessings of Allah be upon him.” said:
“No Muslim dies and is prayed over by a group of a hundred Muslims who all intercede for him, except that their intercession will be accepted.”
 (Narrated by Muslim)
- Kuraib reported from Ibn ‘Abbas (may Allah be pleased with him) that:
**“A son of his died at Qudayd or at ‘Usfan. So he said: ‘O Kuraib, go see how many people have gathered for him.’ I went and found many people, and told him. He asked, ‘Are they forty?’ I said, ‘Yes.’ He said: ‘Then bring him out, for I heard the Messenger of Allah “Peace and blessings of Allah be upon him.” say: ‘Whenever a Muslim dies and forty people who do not associate anything with Allah stand over his funeral prayer, Allah accepts their intercession for him.’”*

In *Ḥikmat al-Tashrī‘ wa-Falsafatih* (The Wisdom and Philosophy of Islamic Legislation), it says:

“This prayer carries many deep purposes. When a person dies, his soul is delivered to Allah and is held accountable for its deeds. If he has sins and no one to intercede for him except his righteous deeds—and the time for action has passed—then Allah’s mercy is the only hope. So Muslims gather to supplicate for him, asking Allah to forgive him and treat him with kindness.

This collective prayer shows that believers do not want any of their brothers to suffer. And what suffering is worse than the punishment of Hell or the wrath of the Most Merciful? Hence, they ask Allah to pardon their fellow believer.

That’s also why the funeral prayer is not allowed for non-Muslims.

Moreover, every human has a right to honor—granted by Allah’s saying: (We have certainly honored the children of Adam) (Surat Al-Isra: 70). Failing to perform this due respect is an act of injustice against the deceased.”

Section Four: Conditions of the Funeral Prayer

The funeral prayer (*ṣalat al-janazah*) has specific conditions and pillars. It is not valid without them. Since the prayer is named *ṣalah* (prayer) in both the Quran and authentic hadiths, it shares the same requirements as other formal prayers, except for the condition of time, as the funeral prayer can be offered at any time the body is present. The times it is allowed or prohibited will be discussed in a later section, if Allah wills.

Some of the main conditions are:

1. Purity from both major and minor impurity, i.e., the person praying must be in a state of ritual purity.
2. Both the one praying and the deceased must be Muslim. It is strictly forbidden to pray over a non-Muslim, based on Allah’s statement:
“And never offer prayer for any of them who dies ever, nor stand by his grave...”
(*Surat At-Tawbah:84*)
3. Cleanliness of the body, clothes, and place of prayer. The deceased must also be ritually washed or, if not possible, at least ritually purified with dry ablution (*tayammum*).
4. Covering the ‘awrah (private parts), as in all prayers.
5. Facing the Qiblah.
6. The person praying must be legally responsible (*mukallaf*), i.e., an adult of sound mind.
7. The presence of the deceased’s body in the same place as the congregation (if within the town). It is not valid to pray over a hidden or distant body—details about absentee prayers will come later, *in sha’ Allah*.
8. The deceased must not be a martyr, since martyrs are not to be washed, and the ruling on their funeral prayer is different.
9. The deceased’s body should be placed in front of the imam and congregation, not behind them, according to most jurists.
10. According to the Ḥanafis and Ḥanbalis, it is invalid to pray over the deceased if he is being carried on a mount or on people’s shoulders during the prayer. But the Malikis and Shafei allow it.

11. At least part of the main body of the deceased (that requires washing) must be present. Otherwise, the prayer is not valid—this was discussed in the earlier section on the washing of the deceased.

Section Five: The Pillars (Essential Acts) of the Funeral Prayer

The most important pillars are:

1. **Intention (niyyah)**

Based on the verse:

“And they were not commanded except to worship Allah, being sincere to Him in religion.” (Surat al-Bayyinah:5)

And the hadith:

“Actions are judged by intentions, and each person will have only what they intended.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1245)

2. **Standing during the prayer, if able.**

It is not valid to pray sitting down without a valid excuse.

3. **Four Takbirs (saying "Allahu Akbar" four times).**

As in the hadith:

“The Prophet “Peace and blessings of Allah be upon him.” prayed over the Negus (al-Najashi) and said four takbirs.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:557)

Al-Tirmidhi said: This is the practice of most scholars among the Prophet’s companions and others, including Sufyan al-Thawri, Malik, Ibn al-Mubarak, al-Shafei, Ahmad, and Ishaq.

4. **Reciting Surat al-Fatiḥah after the first Takbir.**

Based on the general hadith:

“There is no prayer for the one who does not recite al-Fatiḥah.”

Imam al-Bukhari included a chapter in his Ṣaḥīḥ: *“Chapter: Reciting al-Fatiḥah in the Funeral Prayer”* and narrated from Ṭalḥah ibn ‘Abd Allah ibn ‘Awf:

“I prayed behind Ibn ‘Abbas over a funeral and he recited al-Fatiḥah, and said: ‘This is to show that it is Sunnah.’”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:222)

5. **Sending blessings upon the Prophet “Peace and blessings of Allah be upon him.” after the second Takbir.**

6. **Supplicating for the deceased after the third Takbir.**

As the Prophet “Peace and blessings of Allah be upon him.” said:

“When you pray over the deceased, then make sincere supplication for him.”

Any sincere *du‘a* is valid, but it is preferred to use the authentic supplications reported from the Prophet “Peace and blessings of Allah be upon him.”

(Narrated by Abu Dawud – *hadith hasan* – *hadith number: 2740 in sahih Sunan Abi Dawud*)

7. Ending the prayer with salam after the fourth Takbir.

According to *Fiqh al-Sunnah*:

- Saying *salam* is agreed upon as obligatory by most scholars, except for Abu Hanifah who held that two salams (right and left) are required but not pillars.
- The majority consider the *salam* a necessary conclusion to the prayer, just as in the regular prayers.
- Ibn Masoud said: “*The salutation in the funeral prayer is like that of regular prayer.*”
- Ahmad said: One *salam* is Sunnah, to the right side. It is also acceptable to say it facing forward.
- Al-Shafei preferred two salams, one to the right, one to the left.
- Ibn Hazzam said: “*The second salam is a remembrance and a good deed.*”

This concludes the explanation of the necessary conditions and essential acts of the funeral prayer. Without these, the prayer is invalid and must be repeated, whether these are considered conditions or pillars—depending on the views of the scholars.

Section Six: The Manner of the Funeral Prayer

The funeral prayer (*Ṣalat al-Janazah*) differs from the regular daily prayers in its form and performance, according to the various schools of Islamic jurisprudence. This has been summarized concisely in *Fiqh al-Madhahib al-Arba‘ah* (Jurisprudence According to the Four Schools), and is presented here for general benefit.

Ḥanafi School

According to the Ḥanafis, the manner of the funeral prayer is as follows:

- The one praying stands level with the chest of the deceased.
- He makes the intention (*niyyah*) to perform the obligatory funeral prayer in worship of Allah.
- He says the first *Takbir* (*Allahu Akbar*) while raising his hands.
- Then he recites the opening supplication (*thanaa*’).

- He says the second *Takbir* without raising his hands and recites salutations upon the Prophet “Peace and blessings of Allah be upon him.”.
- He says the third *Takbir*, again without raising his hands, and makes supplication for the deceased and for all Muslims, preferably using an authentic supplication.
- He says the fourth *Takbir*, again without raising his hands.
- He concludes the prayer with two salams:
 - One to the right, greeting those on his right.
 - One to the left, greeting those on his left.
- The salams are not intended as greetings to the deceased.
- All parts of the prayer are performed silently, except for the *Takbirs*, which are said aloud.

Maliki School

According to the Malikis:

- The one praying stands at the middle of the deceased if male, and at the shoulders if female.
- He makes the intention to pray for the deceased among the present Muslim dead.
- He says the first *Takbir* (*Takbirat al-Ihram*) while raising his hands, as in regular prayer.
- After the first *Takbir*, he makes supplication.
- He says the second *Takbir* without raising his hands, then supplicates again.
- He says the third *Takbir*, again without raising his hands, and repeats the supplication.
- He says the fourth *Takbir* without raising his hands, followed by a final supplication.
- He ends the prayer with a single salam to the right, with the intention of exiting the prayer. No second salam is given, even for a follower (*ma'mum*).
- It is recommended that the imam pronounce the *Takbirs* and the final salam aloud so the congregation can hear, while the rest recite silently.
- Each supplication should begin with praise of Allah and salutations upon His Prophet “Peace and blessings of Allah be upon him.”.

Shafei School

The Shafeis describe the funeral prayer as follows:

- The imam or individual stands at the head of the deceased if male, and at the hip if female.
- He makes the intention in his heart (and may say it aloud), such as:
“I intend to perform four Takbirs upon this deceased Muslim as a communal obligation, for the sake of Allah Most High.”
- If following an imam, he also intends to follow.
- He says the first *Takbir* and seeks refuge with Allah from Shayṭan (*“A‘udhu billahi min al-shayṭan al-rajim”*), without any opening supplication (*Du‘a’ al-Istiftah*).
- He recites Surat al-Fatiḥah only.
- He says the second *Takbir* and sends salutations upon the Prophet “Peace and blessings of Allah be upon him.” with the full Ibrahimic formula.
- He says the third *Takbir* and makes supplication for the deceased, preferably using an authentic supplication.
- He says the fourth *Takbir* and then says:
“Allahumma la taḥrimna ajrahu wa la taftinna ba’dahu.”
(“O Allah, do not deprive us of his reward and do not test us after him.”)
- He may also recite the verse: *{Those who bear the Throne and those around it...}* (Surat Ghafir: 7).
- He ends with two salams:
 - One to the right.
 - One to the left.
- He raises his hands at each *Takbir* and places them below the chest as in regular prayer.

Ḥanbali School

According to the Ḥanbalis:

- The one praying stands at the chest of the deceased if male, or at the middle if female.
- He intends to pray over this particular deceased person or group of deceased Muslims.

- He says the first *Takbir* raising his hands, seeks refuge, says *Bismillah*, and recites Surat al-Fatiḥah.
- He says the second *Takbir*, raising his hands, and sends salutations upon the Prophet “Peace and blessings of Allah be upon him.” as in the final *tashahhud* of regular prayer.
- He says the third *Takbir*, raising his hands, and makes supplication for the deceased.
- He says the fourth *Takbir*, raising his hands, then remains silent briefly.
- He concludes with one salam (two are permissible but not required).

Comparative Notes

On Intention (Niyyah)

- **Ḥanafis:** Sufficient to intend inwardly. Some require specifying the deceased.
- **Malikis:** Sufficient to intend prayer for the deceased; mistaken identity does not affect validity.
- **Shafeis:** Must include the communal obligation (*farḍ kifayah*) in intention.
- **Ḥanbalis:** Must intend for that specific deceased or group.

On Supplication (Du‘a’)

- **Ḥanafis:** After the third *Takbir* only; any wording related to the Hereafter is valid.
- **Malikis:** Supplication after each *Takbir* is obligatory.
- **Shafeis:** Required after the third *Takbir*; must mention the deceased specifically.
- **Ḥanbalis:** After the third *Takbir* (or fourth); minimum is: “O Allah, forgive him.”

On Reciting al-Fatiḥah

- **Ḥanafis:** Discouraged (*makruh*) if intended as recitation; permitted if intended as supplication.
- **Malikis:** Disliked (*makruh tanzihan*).
- **Shafeis & Ḥanbalis:** A pillar (*rukṇ*).

Section Seven: The Recommended Acts (Sunan) of the Funeral Prayer

The funeral prayer includes recommended practices (*sunan*) noted across the schools:

1. Praying in Congregation:

It is sunnah to pray in congregation. It may be performed alone, but the Sunnah is to gather.

2. Increasing the Number of Attendees:

Recommended to have many attendees. The Prophet "Peace and blessings of Allah be upon him." promised acceptance of intercession for groups of forty or more.

(Narrated by Muslim)

3. Forming Rows:

It is sunnah to stand in rows behind the imam.

4. Straightening the Rows:

The rows should be straightened, as the Prophet "Peace and blessings of Allah be upon him." instructed during the funeral prayer for al-Najashi.

(Al-Lu'lu wa-al-Marjan – hadith number:555)

5. Position of the Imam:

- Sunnah for the imam to stand at the head for a male, at the middle for a female.

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:566)

- Ḥanafis: Prefer standing at the chest regardless.
- Malikis: Middle for a man, shoulders for a woman.

6. Raising the Hands:

- Ḥanafis & Malikis: Only at the first *Takbir*.
- Shafeis & Ḥanbalis: At each *Takbir*.

7. Audible *Takbir* and Salam by the Imam:

The imam should say them aloud; the congregation remains silent.

8. Silent Recitation:

All recitations and supplications are silent except for the imam's *Takbirs*.

9. Seeking Refuge Before al-Fatiḥah:

Recommended by some jurists.

10. Saying Amin:

Recommended after completing al-Fatiḥah.

11. Supplication After the Fourth *Takbir*:

Some Shafeis recommend: “O Allah, do not deprive us of his reward...” after the fourth *Takbir*.

12. The Second Salam:

Shafeis recommend two salams—right and left—saying *wa barakatuh* is also commendable.

Section Eight: Some Rulings Related to the Funeral Prayer

1. Who Has the Greatest Right to Lead the Funeral Prayer?

In *Fiqh al-Sunnah*, it is stated that scholars differ regarding who is most entitled to lead the funeral prayer:

- One view holds that the most entitled is:
 - The executor (*waṣī*) of the deceased,
 - then the governor or ruler,
 - then the father, even if he is further up the lineage,
 - then the son, even if he is further down the lineage,
 - then the nearest male relative by blood (‘*aṣaba*), in that order.This is the view of the Malikis and Ḥanbalis.
- Another view states:
 - The father comes first,
 - then the grandfather,
 - then the son, then grandson,
 - then brother, then nephew (brother’s son),
 - then uncle, then cousin — all according to the order of male agnates (‘*aṣaba*).This is the opinion of al-Shafei and Abu Yusuf (a Ḥanafī jurist).
- Abu Hanifah and Mohammad ibn al-Ḥasan (also Ḥanafīs) said:

The most entitled is the ruler (*walī*) if present, followed by the judge, then the local mosque’s imam, then the guardian of the deceased woman, then the closest agnate by blood, ordered as usual, except that the father takes precedence over the son when both are present.

2. The Ruling on Women Praying Over the Deceased

Fiqh al-Sunnah states:

It is permissible for women to perform the funeral prayer, just like men, whether they pray individually or in congregation.

Examples:

- ‘Umar waited for Umm ‘Abd Allah to finish praying over ‘Utbah.
- ‘A’ishah ordered that Sa’d ibn Abi Waqqaṣ be brought to her so she could pray over him.

al-Nawawi said: It is recommended for women to pray in congregation just like in other prayers. This was also the opinion of:

- al-Ḥasan ibn Ṣaliḥ,
- Sufyan al-Thawri,
- Aḥmad ibn Ḥanbal, and
- the Ḥanafis.

Malik disagreed: He held that women should pray individually (not in congregation).

In *Al-Majmu*:

- If men are present, there are two opinions on whether women’s funeral prayer counts for communal obligation (*farḍ kifayah*):
 1. Stronger opinion: It does not fulfill the obligation — this was asserted by al-Furani, al-Baghawi, and others.
 2. The other opinion: It does fulfill it — asserted by al-Mutawalli.
- If only women are present:

They must perform the funeral prayer without disagreement, and their prayer fulfills the communal obligation. They should pray individually, but if they pray in congregation, there is no harm in doing so. This applies regardless of whether the deceased is male or female.

al-Rafi‘i transmitted from Abu al-Makarim a weak opinion that congregation is only preferred if the deceased is a woman — this view is rare and not reliable.

3. Who Is Prayed Over from Among the Dead?

The scholars have agreed on the obligation of the funeral prayer, as previously stated, and they also agree that it should be performed over any deceased Muslim, regardless of:

- gender (male or female),

- or age (child or adult).

However, there are some cases where scholars disagreed about whether the prayer is required. We will mention these briefly here.

First: The Martyr (*al-Shahid*)

As discussed earlier under washing the deceased, the martyr is:

- not to be washed, and
- not to be prayed over, according to some narrations.

Yet, other authentic narrations clearly mention that the Prophet “Peace and blessings of Allah be upon him.” did pray over the martyrs of Uḥud. Thus, scholars differed based on these conflicting narrations.

Sayyid Sabiq, in *Fiqh al-Sunnah*, explains:

Some authentic *ḥadiths* affirm not praying over martyrs (e.g., Jabir’s narration), while others affirm that the Prophet “Peace and blessings of Allah be upon him.” did pray over them.

Among the reports stating he prayed over martyrs:

1. Al-Bukhari narrated from ‘Uqbah ibn ‘Amir:
“The Prophet “Peace and blessings of Allah be upon him.” came out one day and prayed over the martyrs of Uḥud after eight years, as if bidding farewell to the living and the dead.”
2. Abu Malik al-Ghifari narrated:
The bodies of the martyrs of Uḥud were brought to the Prophet “Peace and blessings of Allah be upon him.” in groups of nine with Ḥamzah as the tenth. He would pray over them and they would be carried away, then another nine brought with Ḥamzah still present, and he would pray again... until he prayed over them all.
Narrated by al-Bayhaqi, who said: “It is the strongest report in this chapter, but it is *mursal* (i.e., with a missing link).”

Scholarly Views on This Matter:

- Some scholars combined all the narrations, accepting both positions.
Ibn Ḥazm said:
“If the funeral prayer is performed, that is good. If not, that is also good.”
This is also one of the views reported from Aḥmad ibn Ḥanbal. Ibn al-Qayyim preferred this position, saying:
“The correct view is that one may choose to pray over martyrs or not, since authentic reports exist for both. This is one of Aḥmad’s views and aligns best with

his overall methodology.”

He added:

“What appears from the case of the martyrs of Uḥud is that the funeral prayer was not performed at the time of burial. Seventy companions were killed that day — it is unlikely that their funeral prayer would have been missed if it had been done then.” Supporting this is the narration from Jabir ibn ‘Abd Allah, who clearly stated the prayer was not performed — his own father was among the dead, making him an informed witness.

- Others prioritized one set of narrations over the other:
Abu Ḥanifah, al-Thawri, al-Ḥasan al-Baṣri, and Ibn al-Musayyib held that the funeral prayer over martyrs is obligatory.
In contrast, Malik, al-Shafei, Ishaq, and one narration from Aḥmad said that it is not performed.

Imam al-Shafei (may Allah have mercy on him) said:

When polytheists kill Muslims in battle, the slain are not washed, nor is the funeral prayer offered over them. They are to be buried with their wounds and blood, and their families may shroud them however they wish — just as they would shroud others who die naturally.

They may be shrouded in the clothes they died in, provided those clothes resemble burial garments — such as tunics (*qamiṣ*), waist wrappers (*izar*), cloaks (*rida’*), and turbans — but not other types of clothing.

If they prefer, they may strip those clothes off and shroud them in something else, just like other deceased individuals. Their clothing (in which they died) can also be removed.

Do you not see that some of the martyrs of Uḥud were shrouded in a simple striped garment (*namirah*)? And it was assumed, God willing, that they were wearing their weapons and armor when they died.

Some have said: "They must be shrouded in the very clothes in which they were killed, except for fur garments, padded clothing, or quilted coverings."

But I have never heard of anyone being shrouded in fur, hide, or padding.

However, if the padded material was all cloth and it was used to shroud someone, I would see no harm in that — since it’s common clothing.

As for leather: it is not known to be part of ordinary attire, and so it would not be suitable for shrouding.

Some claimed that the funeral prayer should be offered for them, even if they are not washed. They supported their claim with what al-Sha‘bi narrated: that 70 funeral prayers were offered over Ḥamzah, and that the Prophet “Peace and blessings of Allah

be upon him.” would bring nine martyrs at a time, with Ḥamzah as the tenth, pray over them, then bring another group, while Ḥamzah remained in place, until 70 prayers had been offered over him.

But the number of martyrs at Uḥud was 72, so even if we suppose that the Prophet “Peace and blessings of Allah be upon him.” prayed over ten at a time, this would make a total of seven or eight funeral prayers.

Let us assume the maximum: that he prayed individually over two martyrs and once over Ḥamzah — then this would make nine funeral prayers. So where did the 70 come from?

And if what was meant was 70 *takbirs* (not 70 prayers), then both we and they agree that the funeral prayer consists of four *takbirs*. So if there were nine prayers, that would total 36 *takbirs* — so where did the 34 extra *takbirs* come from?

Whoever narrated this *ḥadīth* should be ashamed, for it contradicts the well-established, mass-transmitted reports that the Prophet “Peace and blessings of Allah be upon him.” did not offer funeral prayer over the martyrs, and instead said: “Wrap them in their blood and wounds.”

If someone were to say that martyrs should be washed but not prayed over, there would be no proof against him, except to say: “You accepted part of the report and rejected the rest.”

Perhaps the reason why neither washing nor prayer was done for those killed in battle by polytheists was to let them meet Allah with their wounds, in line with what the Prophet “Peace and blessings of Allah be upon him.” said:

“The smell of the wound is the smell of musk, and the color is the color of blood.”

This is a divine honor for them, and a form of relief for the remaining Muslims, who may be wounded or fearful of the enemy’s return, or anxious about their families.

Supporting this is the fact that leaders of the Muslims, such as ‘Umar ibn al-Khaṭṭab, were washed and prayed over, even though he was a martyr—but his death was not in battle.

Similarly, those who die by stomach illness, burning, drowning, or building collapse are considered martyrs, yet they are washed and prayed over—because their situation is not like battle, where fighters are surrounded by danger.

As for someone killed in direct combat, then the ruling differs.

Even if he survived a little while after being wounded—but during a pause in fighting—he is still treated as a martyr and not washed or prayed over, unless enough time passed for the war to be clearly over and peace restored.

Malik narrated from Nafi' from Ibn 'Umar that:
'Umar ibn al-Khaṭṭab was washed, shrouded, and prayed over.

Rulings on Children and Women Killed in Battle

If a child or a woman is killed in battle, they are treated like martyrs:

- They are not washed, and
- No funeral prayer is offered over them.

Even if the child was killed by weapons, or trampled, or by any cause resulting from the battle—they are still treated as martyrs.

Some differed regarding the child, saying: "He is not like a martyr."

But some Companions held the same view we do—that the child is a martyr, free of sin, and superior in status to many adults.

al-Rabi' narrated from al-Shafei, who said:

Some of our companions reported from Layth ibn Sa'd, from 'Abd al-Raḥman ibn Ka'b ibn Malik, from Jabir ibn 'Abd Allah, that:

"The Messenger of Allah "Peace and blessings of Allah be upon him." did not pray over the martyrs of Uḥud, nor were they washed."

Another report came from our companions, from Usamah ibn Zayd, from al-Zuhri, from Anas ibn Malik, who said:

"The Messenger of Allah "Peace and blessings of Allah be upon him." did not pray over the martyrs of Uḥud, nor were they washed."

Sufyan also narrated from al-Zuhri, and Ma'mar confirmed it from Ibn Abi al-Ṣaghir that:
"The Prophet "Peace and blessings of Allah be upon him." looked over the martyrs of Uḥud and said:

'I bear witness for these—wrap them in their wounds and blood.'"

On the Ḥadith of 'Uqbah ibn Amir

As for the ḥadith of 'Uqbah ibn Amir, it clearly states: "This was eight years after the battle."

So it seems that the Prophet "Peace and blessings of Allah be upon him." was making du'a' and seeking forgiveness for them, knowing his death was near, and he was bidding farewell to both the living and the dead.

Therefore, it does not abrogate the established ruling on the martyrs' funeral rites.

Secondly: The Child

The scholars agreed that the child who has shown a sign of life — such as crying,

sneezing, or any movement indicating that the child was alive — the funeral prayer is performed over him.

This is well documented and categorized by Imams al-Tirmidhi, al-Nasa'i, and Ibn Majah (may Allah have mercy on them) in their Sunan, under the chapter "Prayer on Children," where they narrated authentic hadiths from the Prophet "Peace and blessings of Allah be upon him.", including the report of al-Mughirah ibn Shu'bah (may Allah be pleased with him), who said: The Prophet "Peace and blessings of Allah be upon him." said: "The rider follows the funeral, and the walker goes wherever he wishes, and the child is prayed over." (*Narrated by al-Tirmiddhi – hadith sahih – hadith number:823 in sahih Sunan al-Tirmidhi*)

(In another narration it is said:) "The child is prayed over."

(*Narrated by Ibn Majah – hadith sahih – hadith number:1224 in sahih Sunan Ibn Majah*)

And from Jabir ibn 'Abd Allah, the Prophet "Peace and blessings of Allah be upon him." said:

"When the child cries (makes a sound), the funeral prayer is performed over him, and he inherits."

(*Narrated by Ibn Majah – hadith sahih – hadith number:1225 in sahih Sunan Ibn Majah*)

In *Takhlees Ahkam al-Jana'iz* (Summary of Funeral Rulings), regarding the obligation of the funeral prayer, it is mentioned:

- Two types of persons are excluded from this obligation, and the prayer is not obligatory for them:
 1. The child who has not reached the stage of crying or other signs of life.
 2. The other exception is explained elsewhere.

It is narrated that the Prophet "Peace and blessings of Allah be upon him." did not perform the funeral prayer over his son Ibrahim (may Allah be pleased with him). Aisha (may Allah be pleased with her) said:

"Ibrahim, the son of the Prophet "Peace and blessings of Allah be upon him.", died when he was eighteen months old, and the Prophet "Peace and blessings of Allah be upon him." did not perform the funeral prayer over him."

In *Al-Majmu* (by al-Nawawi), it is stated that:

- The majority of the early and later scholars hold that the funeral prayer is obligatory for the child who has shown signs of life (crying, etc.).
- Ibn al-Mundhir narrated that there is a consensus (*ijma'*) on this ruling.

- It is mentioned that Sa'id ibn Jubayr held the minority view that the prayer is not performed unless the child has reached the age of maturity, but this view is considered contrary to the consensus of the scholars.

Some scholars who opposed the consensus tried to support their view by citing the narration that the Prophet "Peace and blessings of Allah be upon him." did not pray over his son Ibrahim, but the majority of narrators affirm that he did pray for him.

Al-Bayhaqi said the affirming narration is stronger. The scholars said this is stronger because:

1. It is more authentic than the negation narration.
2. It is supported by many narrations, so it should be given precedence over those which negate it.
3. The two can be reconciled by understanding that the Prophet "Peace and blessings of Allah be upon him." might have instructed others to pray for Ibrahim, while he himself was occupied with other prayers such as the eclipse prayer.

As for the argument that the purpose of the prayer is seeking forgiveness for the deceased — which the child, being sinless, does not need — this is refuted because:

- The funeral prayer is performed even for the Prophet "Peace and blessings of Allah be upon him." himself (peace and blessings be upon him).
- It is also performed over the insane who reached maturity and remained so until death.
- It is performed for those who were unbelievers but then embraced Islam before they died, without committing new sins afterward.

Thus, there is unanimous consensus that the funeral prayer is performed in these cases, and they are free from sin, without any doubt.

Thirdly: The Miscarriage

As mentioned earlier in the chapter on washing the deceased, miscarriage is defined and the scholars' views on its rulings were explained, including when it must be washed and shrouded, and when it is not required. Thus, it is unnecessary to repeat here.

The permissibility and obligation of performing the funeral prayer on a miscarriage are connected to the obligation of washing and shrouding it.

The majority of jurists agree that:

- If the miscarriage occurs before four months (i.e., the fetus is less than four months old), then it is not washed, not shrouded, and no funeral prayer is performed on it. Instead, it is wrapped in a piece of cloth and buried.
- If the miscarriage is four months or more and it shows signs of life (called "istihaal" — crying or making sounds), then it is washed, shrouded, and prayed over unanimously by the scholars.

Imam al-Tirmidhi (may Allah have mercy on him) mentioned this in his chapter titled: "What has been reported about not praying on the child until it cries."

He narrated a hadith from Jabir ibn Abdullah (may Allah be pleased with him) in which the Prophet "Peace and blessings of Allah be upon him." said:

"The child is not prayed over, nor does he inherit, nor is he inherited from until he cries."

(Hadith sahih – hadith number:824 in sahih Sunan al-Tirmidhi)

Some scholars have adopted this view, including Al-Thawri and Al-Shafi'i, as a commentary on the hadith of Al-Mughira ibn Shu'bah mentioned earlier.

Other scholars, including Ahmad ibn Hanbal and Ishaq, stated that:

- Even if the child has not cried, as long as it is known to have been formed (created), then the funeral prayer is performed on it.

The intended meaning of "istihaal" for the miscarriage is that the child raises its voice crying or screaming at birth.

In *Al-Muhadhdhab* (by Al-Shirazi), it is stated:

- If the miscarriage cries or moves, then it must be washed, prayed over, and inherits as per Islamic law.
- Ibn Abbas (may Allah be pleased with him) narrated that the Prophet "Peace and blessings of Allah be upon him." said:
"If the miscarriage cries, it is washed, prayed over, inherits and is inherited from."
- This is because it attains the ruling of life in the Islamic legal system, including inheritance and *diyyah* (blood money).
- If the miscarriage does not cry or move — and it is less than four months old — then it is wrapped in a cloth and buried.
- If it reaches four months or more, scholars differ:
 - Imam Al-Shafeiin his earlier work stated it should be prayed over because the soul has been breathed into it and it is like one who cries.

- But in his later book *Al-Umm*, he said it should not be prayed over as it has not attained worldly legal rulings like inheritance.

Regarding washing, two views exist:

- Al-Buwayti said it is not washed because it is not prayed over, similar to the ruling on a martyr (who is not washed).
- In *Al-Umm*, Al-Shafei said it should be washed because washing can be separate from prayer, like with a non-Muslim.

In *Al-Mughni* and *Sharh al-Kabir*, the detailed explanation is:

- If the miscarriage is born alive and cries, it is washed and prayed over without dispute.
- If born dead but more than four months, Ahmad ibn Hanbal said it should be washed and prayed over — a view supported by Sa'id ibn al-Musayyib, Ibn Sirin, and Ishaq.
- Ibn Umar prayed over his father's stillborn child.
- Hasan, Ibrahim, Al-Hakam, Hammad, Malik, Al-Awza'i, and other scholars did not consider prayer obligatory until the child cries or shows life.
- Al-Shafei had two views on this matter.
- The hadith of Al-Mughira that the Prophet "Peace and blessings of Allah be upon him." said:
"The miscarriage is prayed over." (Narrated by Abu Dawud and At-Tirmidhi) — was considered *hasan sahih* (good and authentic), and Ahmad ibn Hanbal used it as evidence.
- Abu Bakr as-Siddiq reportedly said:
"No one is more deserving to have prayer performed for him than a child."

This is because the miscarriage is a soul into which the spirit has been breathed, and is prayed over like one who cries.

The Prophet "Peace and blessings of Allah be upon him." said the truthful one breathed the spirit into it after four months, so before that it is like a lifeless entity and prayer is not performed over it like other lifeless things.

This was narrated by the scholars and others added that prayer should be done if some human form is clear.

In summary:

- If the fetus is less than four months and did not cry, it is not prayed over but wrapped in a cloth and buried.
- If it cries or moves and is four months or more, it is washed, shrouded, and prayed over like any other deceased Muslim.

Fourthly: Some Detached Human Body Parts

Earlier, the ruling on washing some detached human body parts was mentioned, so it will not be repeated here. The purpose of this section is to clarify the jurists' opinions regarding the permissibility or obligation of performing funeral prayer on detached body parts from a human.

- There is no disagreement among jurists that funeral prayer is not obligatory on detached parts from a living person.
- However, jurists differ regarding performing the funeral prayer on detached parts of a deceased person:
 - Some say it is obligatory.
 - Others say it is not obligatory.

In *Al-Muhadhdhab* it is mentioned:

- If a detached part of a dead person is found, it should be washed and prayed upon. For example:
 - Umar (may Allah be pleased with him) prayed over some bones in Syria.
 - Abu Ubaidah prayed over heads.
 - The Companions (may Allah be pleased with them) prayed over a hand of Abd al-Rahman ibn Utbah ibn Asid which a bird dropped in Mecca from the Battle of the Camel.

Imam Nawawi (may Allah have mercy on him) commented:

- The texts of Imam Al-Shafei and his companions agree that if part of a dead body is found, it should be washed and prayed over.
- Imam Ahmad also said this.

Imam Abu Hanifa said:

- Funeral prayer is not performed on a detached part unless more than half of the body is found.

Imam Malik said:

- Funeral prayer is not performed on a small part detached from the body.

The Hanafi school holds that there is no difference between a little or a lot; what matters is certainty of death.

If a body part is cut from a living person (for example, a thief's hand or a madman), it is not prayed upon.

If it is unclear whether the part is detached from a living or dead person, then no prayer is performed.

This is the correct and widely accepted view, and the scholars agreed upon it, except the author of *Al-Hawi* and those who follow him, who mentioned two opinions regarding detached parts from a living person:

1. One view: wash and pray upon it as if it is from a dead person.
2. The stronger view: do not wash nor pray upon it.

Ibn Hazm (may Allah have mercy on him) said:

- Funeral prayer should be performed on whatever is found from the Muslim deceased.

Fifthly: Those Killed by Hudud (Legal Punishment)

The jurists agree that washing and praying over those who are executed for *hudud* crimes is obligatory.

This is based on the hadith narrated by Imran ibn Husain (may Allah be pleased with him) where a pregnant woman from the tribe of Juhaynah came to the Prophet "Peace and blessings of Allah be upon him." confessing to zina (adultery):

- The Prophet "Peace and blessings of Allah be upon him." said:
"Carry out the hadd punishment on her."
- He called her guardian and told him to treat her kindly until she gave birth.
- After childbirth, she was stoned according to the legal ruling.
- Then the Prophet "Peace and blessings of Allah be upon him." prayed over her.
- 'Umar asked:
"Do you pray over her, O Prophet, while she committed zina?"
- The Prophet "Peace and blessings of Allah be upon him." replied:
"She repented with a repentance so great that if it was divided among seventy people of Medina, it would suffice them. Is there a better repentance than her giving her soul to Allah?" (*Narrated by Muslim*)

Imam An-Nasa'i (may Allah have mercy on him) titled this section in his Sunan as:
"The Prayer on One Who Was Stoned" and narrated the same hadith.

In *Fiqh al-Sunnah*, it is said:

- Imam Ahmad said:
"We do not know of the Prophet "Peace and blessings of Allah be upon him."
leaving prayer over anyone except the one who died by suicide (*ghal*) or who
killed himself."

Sixth: One Who Dies Owing Debt

It is established from the Prophet Muhammad "Peace and blessings of Allah be upon him." that he initially refrained from performing funeral prayer over someone who died owing a debt. However, he "Peace and blessings of Allah be upon him." would order his companions to pray over that person. This suggests that the Prophet's initial withholding of prayer was likely to discourage debt but not to indicate that the prayer was impermissible.

Excellent — I see you have provided a **long, detailed continuation** of your text. Let me now **format and organize it clearly**, preserving **every word exactly as you wrote it** — no additions or omissions — only formatting for structure and readability.

Here's your text, formatted:

Narrated by Abu Huraira (may Allah be pleased with him): The Prophet "Peace and blessings of Allah be upon him." was once brought a deceased man who had debts. He asked:

"Did he leave enough wealth to pay off his debt?"

If the answer was yes, he prayed over him. Otherwise, he told the Muslims: *"Pray over your companion."*

When Allah granted him victory, the Prophet "Peace and blessings of Allah be upon him." said:

"I am more entitled to the believers than themselves. Whoever among the believers dies leaving a debt, it is upon me to pay it off; and whoever leaves wealth, it belongs to his heirs."

(**Reference:** Muslim, among others)

Imam An-Nasa'i (may Allah have mercy on him) titled a section in his *Sunan* as *"Prayer on One Who Has Debt"* and narrated several hadiths related to this topic.

Among them:

- Abu Qatadah said: The Prophet "Peace and blessings of Allah be upon him." was brought a man from the Ansar to pray over him. The Prophet "Peace and blessings of Allah be upon him." said: *"Pray over your companion, for he has a debt."* Abu Qatadah said: He was Ali. The Prophet "Peace and blessings of Allah be upon him." said: *"With full payment."* So they prayed over him.

- Jabir narrated: The Prophet “Peace and blessings of Allah be upon him.” did not pray over a man who owed debt. When a dead person was brought, he asked: *“Does he have a debt?”* They said yes, two dirhams. The Prophet “Peace and blessings of Allah be upon him.” said: *“Pray over your companion.”* Abu Qatadah said: It was Ali. The Prophet “Peace and blessings of Allah be upon him.” prayed over him. Then after the conquest of Mecca, the Prophet “Peace and blessings of Allah be upon him.” said: *“I am more entitled to every believer than themselves. Whoever dies leaving debt, it is upon me to pay it, and whoever leaves wealth, it is for his heirs.”*

In the book *Summary of Funeral Rulings*, it states that a debtor who leaves no wealth to pay his debt should still be prayed upon. The Prophet “Peace and blessings of Allah be upon him.”’s initial refusal was for admonition only.

Seventh: One Who Cheats (in Wealth or Dealing)

The majority of scholars agreed on the permissibility of performing the funeral prayer on one who cheated in spoils of war before distribution or was unjust in dealings during life.

Eighth: The Suicide

In *Al-Mughni (Al-Majmu’)* it is stated:

Whoever kills himself or cheats in spoils is to be washed and prayed over according to the Hanafi, Maliki, and Dawudiyya schools. Imam Ahmad said the imam should not lead the prayer for them, but the rest of the people should pray for them.

In *Fiqh al-Sunnah*, the majority of scholars hold that prayer is performed over the one who steals spoils unlawfully, the one who kills himself, and other sinners. Imam An-Nawawi said quoting the judge:

“The consensus of the scholars is that funeral prayer is performed on every Muslim, including the stoned, those who kill themselves, and the illegitimate children.”

The Prophet “Peace and blessings of Allah be upon him.”’s refraining from praying over those who were stoned or committed suicide was likely to discourage such acts, similar to his initial withholding of prayer on debtors while commanding prayer for them.

Ninth: The Immoral and the Sinner

In the book *Summary of Funeral Rulings* it says:

The immoral person who persistently commits sins and violations, such as one who abandons prayer and zakat despite acknowledging their obligation, the adulterer, the habitual drunkard, and others among the sinners, funeral prayer is performed over them. However, scholars and religious authorities should refrain from leading the prayer over them as a form of discipline and admonishment, as the Prophet “Peace and blessings of Allah be upon him.” used to do.

One of the hadiths mentioned:

Abu Qatadah said: *"When the Prophet "Peace and blessings of Allah be upon him." was invited to a funeral, he would ask about the deceased. If he was praised well, he would stand and pray over him; if not, he would say to the family: 'It is your affair with him,' and would not pray over him."*

(Ibn Hazm stated:)

Prayer is performed on every Muslim, whether righteous or sinful, killed by legal punishment (*hudud*), in war, or by rebellion. Prayer is also performed over innovators unless they commit outright disbelief (*kufr*), and over those who kill themselves or kill others — even if they were the worst on earth — provided they die as Muslims. This is based on the Prophet's command:

"Pray over your companion."

A Muslim is our brother. Allah says: *"The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy."* (Surat Al-Hujurat:10) and *"The believing men and believing women are allies of one another..."* (Surat At-Tawbah:71)

So whoever prevents prayer over a Muslim has committed a serious offense. A sinner is even more in need of the prayers of his believing brothers than a righteous deceased.

Ata reported that funeral prayers were performed on the illegitimate child, his mother, the quarrellers, those led astray, the stoned (*rajm*), and those who fled from battle and were killed. Ata said: *"I do not withhold prayer on anyone who says 'There is no god but Allah'."* Allah says: *"After the truth has become clear to them, [they are] those who are the losers."* (Surah Al-Imran: 85)

Ibrahim an-Nakha'i said that they did not withhold prayer on any member of the Qibla community. Those who commit suicide are prayed over, and the stoned are prayed over; this is a general Sunnah, not restricted to any particular imam.

Qatada said: *"Pray over anyone who says 'There is no god but Allah.' If he was very bad, say: 'O Allah, forgive the believing men and women.' I do not know any scholar who abstained from praying over anyone from the people of the Qibla."*

Ibn Sirin said: *"I have never seen anyone sin for praying over a member of the Qibla."*

Al-Hasan said: *"Prayer is performed over anyone who says 'There is no god but Allah' and faces the Qibla, for it is intercession."*

Abu Ghalib said: I asked Abu Umamah al-Bahili: *"What about a man who drinks alcohol, should we pray over him?"*

He said: *"Yes, perhaps once when he lay down on his bed he said 'There is no god but Allah' and was forgiven."*

Tenth: One Who Was a Disbeliever Then Embraced Islam and Died Connected to It

The majority of scholars hold that washing, shrouding, and praying over one who was once a disbeliever but then embraced Islam and died or was killed immediately after conversion — without performing any Islamic ritual — is obligatory.

This is supported by two relevant hadiths from the Prophet “Peace and blessings of Allah be upon him.”:

- Abu Huraira narrated that the Prophet “Peace and blessings of Allah be upon him.” said: *“Allah laughs at two men, one of whom kills the other; they both enter Paradise. One fights in the cause of Allah and is killed; then Allah accepts the repentance of the killer who then becomes a martyr.”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1238)

- Another hadith states: *“The one who repents from sin is like one who has no sin.”*

(Hadith hasan – hadith number:3008 in Al-Jami' as-Saghir)

Imam An-Nawawi commented: Regarding the permissibility of praying over the stillborn and those similar to them, and those who were disbelievers but then embraced Islam and died connected to it without committing a new sin:

“Prayer is unanimously confirmed in these cases and there is no sin upon them, and Allah knows best.”

Eleventh: The Deceased Who Is Absent from the Town

It is established that the Prophet Muhammad “Peace and blessings of Allah be upon him.” lamented the death of the Negus (the king) of Abussinia on the day he died and prayed with his companions in the prayer place, making four *takbirs* (saying “Allahu Akbar”).

(Agreed upon)

Based on this, both Imam ash-Shafi'i and Imam Ahmad held the view that it is permissible to perform the funeral prayer for a deceased person who is absent from the locality, whether the deceased is in the direction of the Qibla or elsewhere. In contrast, Imam Abu Hanifa and Imam Malik opposed this view.

The detailed discussion is as follows:

Imam An-Nawawi said in *Al-Majmoo'*:

Our madhhab (school) permits praying over a deceased who is absent from the town, regardless of whether he is in the direction of the Qibla or not, provided the person praying faces the Qibla. There is no difference whether the distance between the two towns is near or far, and there is no dispute about this matter in our school.

However, if the deceased is present within the town, there are two opinions:

- The dominant opinion (the madhhab of Imam ash-Shafi'i and the majority) is that it is not permissible to pray over the deceased until he is physically present, because the Prophet "Peace and blessings of Allah be upon him." did not pray over a deceased person present in the town without being physically there. Also, there is no hardship in being physically present in this case, unlike the absent case.

Regarding the different madhhabs' views on praying over the absent deceased:

- Our madhhab allows it.
- Abu Hanifa forbids it.

The evidence for the permissibility is the hadith of the Negus (king of Abussinia), which is authentic and unassailable. The opponents have no valid response except speculative ideas (e.g., the claim that the earth was folded so the Prophet "Peace and blessings of Allah be upon him." saw the funeral), but this is rejected because if such extraordinary incidents were accepted, it would undermine confidence in the apparent texts of Shariah, given the possibility of distorting common norms. Moreover, if such an event had occurred, it would have been well documented.

Ibn Qudamah said in *Al-Mughni*:

It is permissible to pray over an absent person in another town with the intention, whether the town is near or far, and the person praying faces the Qibla and prays for him as if he were present. This is the view of ash-Shafi'i. Malik and Abu Hanifa say it is not permissible, and Malik's proof is the hadith of the Negus. Ibn Qudamah continues to say that the claim that the earth was folded for the Prophet "Peace and blessings of Allah be upon him." to see the funeral is baseless and has not been authentically transmitted. We must follow the Prophet "Peace and blessings of Allah be upon him."s example unless something specific restricts his example. If it were impermissible to pray over a distant deceased, the Prophet "Peace and blessings of Allah be upon him." would not have prayed for the Negus.

Furthermore, if the Prophet "Peace and blessings of Allah be upon him." had the ability to see the funeral (as claimed), he would have prayed only for him, but he prayed with his companions, indicating the permissibility for others as well. If the Negus was absent and no one prayed for him, that does not set a precedent for others because the Negus was a king of Abussinia who openly embraced Islam, and it is unlikely that none of his people prayed for him.

Ibn Hāzīm said:

"The funeral prayer is to be performed over a deceased person who is absent (i.e., not physically present) by an imam and a congregation. The Messenger of Allah "Peace

and blessings of Allah be upon him.” prayed over al-Najashi (may Allah be pleased with him), who had died in the land of Abussinia, and his Companions prayed with him, forming rows behind him. This constitutes a consensus (ijma’) among them, and it is not permissible to go against it.” (2)

This was also the view of Shaykh al-Albani, as stated in his book *Talḥiṣ Aḥkam al-Jana’iz* (*The Summary of Funeral Rulings*). (1)

Twelfth: The Funeral Prayer at the Grave (Ṣalah ‘ala al-Qabr)

It is permissible to perform the funeral prayer over a deceased person after burial, at any time, if they were buried before the funeral prayer was performed, or if only some people had prayed over them and others had not. In such cases, those who missed it may perform the funeral prayer while the deceased is in their grave. Several authentic ḥadiths from the Prophet “Peace and blessings of Allah be upon him.” support this practice.

The leading ḥadith scholars — al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasa’i, and Ibn Majah (may Allah have mercy on them) — all included a dedicated chapter in their collections regarding this matter. Among the most authentic of these reports is what Ibn ‘Abbas (may Allah be pleased with him) narrated from Sulayman al-Shaybani, who said:

“I heard al-Sha‘bi say: A person told me that he passed with the Prophet “Peace and blessings of Allah be upon him.” by a discarded grave, and he led them in prayer over it, lining them up behind him.”

I asked: “O Abu ‘Amr, who told you this?”

He said: “Ibn ‘Abbas.” (*Agreed upon - Al-Lu’lu wa-al-Marjan – hadith number:559*)

And from Abu Hurayrah (may Allah be pleased with him), that a Black man (or woman) used to clean the mosque. That person died, and the Prophet “Peace and blessings of Allah be upon him.” was not informed. Later, he remembered them and asked:

“What happened to that person?”

They said: “He (or she) died, O Messenger of Allah.”

He said: “Why didn’t you inform me?”

They replied with some justification, underestimating the person’s importance.

The Prophet “Peace and blessings of Allah be upon him.” said: “Show me his grave.”

So he went to the grave and performed the funeral prayer there.

(*Agreed upon - Al-Lu’lu wa-al-Marjan – hadith number:560*)

In another narration: A Black woman (or a young man) used to clean the mosque. The Prophet “Peace and blessings of Allah be upon him.” missed her and asked about her (or him).

They said: “She has died.”

He said: *"Why didn't you inform me?"*

They seemed to think her case was too insignificant.

He said: *"Show me her grave."*

They showed it to him and he prayed over her. Then he said:

"Indeed these graves are filled with darkness for their occupants. But Allah illuminates them by my prayer upon them." (Narrated by Muslim)

Imam al-Tirmidhi (may Allah have mercy on him) commented after citing some of these narrations: *"This is the practice among most of the scholars from the Companions of the Prophet "Peace and blessings of Allah be upon him." and others. It is also the opinion of al-Shafei and Ishāq. Some scholars, however, said that the funeral prayer should not be performed at the grave — this was the opinion of Malik ibn Anas (may Allah have mercy on him)."*

Ibn al-Mubarak said: *"If a person is buried without having had the funeral prayer performed, then the prayer should be made over the grave."*

Aḥmad and Ishāq said: *"The prayer at the grave may be performed up to a month [after burial]."*

They also said: *"What we heard most often from Ibn al-Musayyib is that the Prophet "Peace and blessings of Allah be upon him." prayed at the grave of Umm Sa'd ibn 'Ubadah a month after her death."*

Imam al-Nawawi (may Allah have mercy on him) stated:

"Our position is that the funeral prayer may be performed over the grave. It was reported from 'Ali and other Companions (may Allah be pleased with them). Ibn al-Mundhir stated that this was also the view of Ibn 'Umar, Abu Musa, 'Ayshah, Ibn Sirin, al-Awza'i, and Aḥmad. But al-Nakha'i, Malik, and Abu Hanifah held that one may only pray over the deceased once, and only on the grave if the deceased was buried without prayer. However, if the legal guardian was absent and others prayed and buried the deceased, the guardian may still pray over the grave."

Ibn Ḥazm said:

"The funeral prayer is permissible at the grave, even if the deceased had already had the prayer performed over them. He cited scholarly views and textual evidence, then said: Some claimed that this practice was unique to the Prophet "Peace and blessings of Allah be upon him." But this is incorrect. What is in these narrations is merely a reference to the special blessing and superiority of the Prophet's prayer — not an exclusivity. There is no prohibition against others performing prayer at the grave. Allah said:

'Indeed, in the Messenger of Allah you have a good example.' (al-Aḥzab: 21)"

He added:

"Among the strongest proofs against the idea of exclusivity is what we narrated with the chain to Muslim, from al-Sha'bi, from someone who told him:

'We came with the Prophet "Peace and blessings of Allah be upon him." to a fresh grave, and he prayed over it, lining up the people behind him and making four takbirs.'

Al-Shaybani said: I asked 'Amir al-Sha'bi: 'Who told you?' He said: 'A trustworthy person who witnessed it, and that was Ibn 'Abbas.'

This invalidates the claim of exclusivity, since the Companions (may Allah be pleased with them) also prayed with him at the grave."

He concluded:

"These reports are mass-transmitted (mutawatir), and one is not permitted to ignore them."

Shaykh al-Albani affirmed this view in his book *Talkhiṣ Aḥkam al-Jana'iz*.

B - Those Upon Whom the Funeral Prayer is Not Legislated (by Consensus)

First: Disbelievers (Kuffar)

It is forbidden to perform the funeral prayer for a disbeliever or to supplicate for their forgiveness or mercy. This is established clearly in the Quran and agreed upon by scholarly consensus.

Allah Almighty said: *"And never offer prayer upon any of them (the hypocrites) who dies, nor stand by his grave. Surely, they disbelieved in Allah and His Messenger, and died while they were defiantly disobedient."* (Surat at-Tawbah:84)

And He also said: *"It is not for the Prophet and those who have believed to ask forgiveness for the polytheists — even if they were relatives — after it has become clear to them that they are companions of Hellfire."* (Surat at-Tawbah:113)

And Imam al-Nawawi (may Allah have mercy on him) said in Al-Majmu:

"As for performing the funeral prayer over a disbeliever and supplicating for his forgiveness, it is forbidden by explicit Quranic text and scholarly consensus."

He also said:

"There is consensus on the prohibition of praying over a disbeliever, because the funeral prayer is a supplication for forgiveness — and the disbeliever will not be forgiven."

This view was affirmed by Sayyid Sabiq in *Fiqh al-Sunnah*.

Shaykh al-Albani, in *Talkhiṣ Aḥkam al-Jana'iz*, also said:

"It is forbidden to perform the funeral prayer, seek forgiveness, or show mercy to disbelievers and hypocrites, based on the verse:

‘And never offer prayer upon any of them who dies, nor stand by his grave ...’ (Surat Al-Tawbah: 84)

He further cited the ḥadith of ‘Ali (may Allah be pleased with him):

“I heard a man asking forgiveness for his parents while they were polytheists. I said:

‘Are you asking forgiveness for your parents while they are polytheists?’

He replied: ‘Did not Abraham ask forgiveness for his father while he was a polytheist?’

So I mentioned it to the Prophet “Peace and blessings of Allah be upon him.”, and then Allah revealed:

‘It is not for the Prophet and those who believe to ask forgiveness for the polytheists ...’
(Surat Al-Tawbah:113)

Commentary:

From this, one learns the error of some Muslims today who ask Allah’s mercy or express approval (*tarḥam* or *tarḍī*) upon certain disbelievers — a practice especially common among newspaper and magazine writers.

I even heard one of the well-known Arab leaders, reputed for his religiosity, say:

“May Allah have mercy on Stalin” — the communist whose ideology is among the fiercest enemies of Islam!

He said this during a speech delivered upon Stalin’s death, which was broadcast on radio.

While such a person might have been unaware of the ruling, it is far more astonishing to find Muslim preachers falling into this error. One preacher, for instance, wrote in a letter:

“May Allah have mercy on Bernard Shaw.”

I was also informed by trustworthy sources about a certain Shaykh who would perform funeral prayers over deceased individuals from the Isma‘ili sect, despite his own conviction that they were not Muslims — because they rejected prayer and pilgrimage and worshipped human beings — yet he still performed the prayer over them out of hypocrisy and appeasement. To Allah we complain, and He is our only Helper.

In confirmation of Shaykh al-Albani’s statement on this matter, I came across a periodic bulletin issued by the General Secretariat of the Arab Scout Organization in Cairo. In it, the publisher seeks mercy for an Australian Christian man and prays that Allah envelops him in His mercy.

To confirm what I have previously said — and in the interest of academic honesty — I found it appropriate to reproduce the text here for benefit. Here is the content:

“After a life filled with work and dedication in service to the international Scouting movement, Dr. Norman Sidney Johnson — the former Chairman of the World Scout

Committee — has passed away.

The Regional Commission mourns, with deep sorrow and grief, one of the prominent figures of the global Scouting movement and one of its sincere pioneers.

The deceased had many contributions that everyone remembers with appreciation and respect. He believed in the role of the Scouting movement in developing youth in a rapidly changing society.

He also received several awards, among them: the Bronze Wolf Award and the Silver Kangaroo Award.

May Allah have mercy on the deceased. Our heartfelt condolences to the World Scout Bureau and the Australian Scout Association.”

There is no doubt — based on the previously cited textual evidences — that such expressions are clearly forbidden. Whoever utters or writes such statements is utterly distant from Islam and its rulings, as distant as the earth is from the sky.

He said in *Fiqh al-Sunnah*:

“And likewise, the funeral prayer is not performed over their children — that is, the children of disbelievers — because they follow the ruling of their parents.

Except in the case of a child whom we judge to be Muslim: such as if one of the parents embraces Islam, or if the child dies or is taken captive separately from both parents or from one of them — then the funeral prayer is performed for him.”

Third: The Hypocrites (Munafiqun)

We have already cited the words of Shaykh al-Albani, where he explicitly stated the prohibition of performing the funeral prayer, seeking forgiveness, or showing mercy to disbelievers and hypocrites. He described the hypocrites as follows:

“They are those who conceal disbelief while outwardly showing Islam. Their disbelief becomes apparent through what leaks out from their words — such as criticism or mockery of certain rulings of the Shari’ah, claiming that these rulings contradict reason or good taste.

Our Lord — Exalted and Blessed is He — referred to this reality in His saying:

‘Do those in whose hearts is disease think that Allah would never expose their malice? If We willed, We could show them to you, and you would know them by their marks. But you will surely know them by the tone of their speech. And Allah knows your deeds.’
(*Surat Mohammad: 29–30*)”

There are many such hypocrites in our present time — and Allah is the One from Whom help is sought.

Fourth: When Muslims Are Mixed with Disbelievers

If Muslims are mixed with disbelievers in such a way that they cannot be distinguished, should the funeral prayer be performed over them or not?

Imam al-Nawawi (may Allah have mercy on him) addressed this in his book *Al-Majmu*, saying:

“If Muslims and disbelievers are mixed together and cannot be distinguished, then according to our scholars, all of them must be washed, shrouded, prayed over, and buried. There is no disagreement on this, because these matters are obligatory for Muslims, and among them are Muslims, and fulfilling the obligation requires encompassing all of them — so it becomes obligatory to do so. It makes no difference whether the number of Muslims is greater or smaller. Even if one Muslim is mixed with a hundred disbelievers, all of them must be washed, shrouded, prayed over, and buried.”

Our scholars (may Allah have mercy on them) said:

“As for the method of prayer, one is given the choice. If he wishes, he may offer a separate prayer for each individual while intending to pray for the one who is Muslim among them. And in the supplication, he says: ‘O Allah, forgive him if he is a Muslim.’ Our scholars said: it is excusable to have uncertainty in the intention in such cases of necessity — similar to someone who forgets which of the five daily prayers he missed and performs all of them, being excused in his uncertain intention. Or if he wishes, he may perform a single funeral prayer over all of them together, intending it for the Muslims among them. This second method is preferable, since it does not include an actual prayer over a disbeliever.”

He continued:

“We mentioned that our school (al-Shafei) holds that it is obligatory to wash and pray over all of them, whether the number of Muslims is more or less. This is also the opinion of Malik, Aḥmad, Dawud, and Ibn al-Mundhir.

Abu Hanifah and Mohammad ibn al-Ḥasan held that if the Muslims are more in number, the prayer is performed over all. But if the disbelievers are more or equal in number, no prayer is performed — because those over whom the prayer is prohibited have been mixed with others, and so the prohibition takes precedence, similar to the case when a man's sister is mixed with unrelated women, making marriage unlawful.”

Our scholars countered by saying:

“The funeral prayer over Muslims is obligatory and cannot be fulfilled except by praying over all of them — so it must be done, since what is necessary to complete an obligation is itself obligatory. This is also supported by analogy to the case where the Muslims are greater in number.”

As for their analogy (that it is like the case where one's sister is mixed with unrelated women and is therefore prohibited from marrying any of them), our scholars said:

"That comparison is invalid in the case where she is mixed with a large, uncountable group of women — because in that case, it is allowed for him to marry one of them without making a specific identification or *ijtihad*."

5 – How to Perform the Funeral Prayer When There Are Multiple Deceased

If there are multiple deceased persons—whether they are all male, all female, or a mix of men, women, and children—it is permissible to pray over them collectively in one funeral prayer, and it is also permissible to pray over each person individually.

In *Fiqh al-Sunnah*, it is stated:

"If more than one deceased person is present, and they are either all men or all women, they should be lined up one after the other between the imam and the qiblah, so that they are all positioned in front of the imam. The most virtuous among them should be placed closest to the imam, and then one collective prayer is offered over all of them."

If the deceased include both men and women, it is permissible to:

- Pray over the men separately and the women separately;
- Or pray over all of them together.

In that case, the men are placed in front, closer to the imam, and the women closer to the qiblah.

Narrated from Nafi', on the authority of Ibn 'Umar (may Allah be pleased with them): He prayed over nine deceased—men and women—and placed the men closer to the imam, and the women closer to the qiblah, lining them up in one row. Among them was the body of Umm Kulthum, the daughter of 'Ali and the wife of 'Umar, along with her son—said to be named Zayd.

The imam on that day was Sa'id ibn al-'Aṣ, and among the people present were Ibn 'Abbas, Abu Hurayrah, Abu Sa'id, and Abu Qatadah. The boy was placed nearest to the imam.

A man said, *"I was surprised by that, so I looked toward Ibn 'Abbas, Abu Hurayrah, Abu Sa'id, and Abu Qatadah, and said: What is this?"*

They replied: *"This is the Sunnah."*

Narrated by al-Nasa'i and al-Bayhaqi. Al-Ḥafiz said: *"Its chain is authentic."*

From this hadith, it is understood that when a child is prayed over together with a woman, the child is placed nearer to the imam, and the woman nearer to the qiblah. And if men, women, and children are all included in the funeral prayer, the children are placed between the men and the women.

5 – How a Latecomer (*Masbuq*) Prays the Funeral Prayer

In *Fiqh al-Sunnah*, it is stated:

"If someone arrives late to the funeral prayer and misses one or more of the takbirs, it is recommended that he make them up consecutively after the imam's salam. If he does not make them up, there is no harm."

Ibn 'Umar, al-Ḥasan, Ayyub al-Sakhtiyani, and al-Awza'i all said:

"He does not make up the missed takbirs of the funeral prayer and instead ends the prayer with the imam."

Imam Aḥmad said: *"If he does not make them up, it does not matter."*

The author of *Al-Mughni* preferred this opinion, saying:

"We rely on the statement of Ibn 'Umar, and there is no known opposing view among the Companions. It is also reported that 'Ayshah (may Allah be pleased with her) said: 'O Messenger of Allah, I pray the funeral prayer but sometimes miss some of the takbirs.'

He replied: 'Say takbir for what you heard, and there is no obligation to make up what you missed.'

This is explicit.

Moreover, the takbirs are successive (i.e., not pillars), so what is missed of them does not require being made up—similar to the takbirs of the two 'Ids."

6 – Permissible and Impermissible Times for Funeral Prayer

There are clear textual evidences indicating that the Messenger of Allah "Peace and blessings of Allah be upon him." forbade praying over the deceased or burying them at certain times. However, there are also other narrations indicating the recommendation of hastening the funeral process regardless of time. Thus, scholars differed in their conclusions—some preferring one set of hadiths over the other, while others reconciled between them. This merits mention for general benefit.

First: The Hadiths That Prohibit

From 'Uqbah ibn 'Amir al-Juhani (may Allah be pleased with him):

"There are three times during which the Messenger of Allah "Peace and blessings of Allah be upon him." forbade us to perform prayer or to bury our dead:

1. When the sun begins to rise until it has fully risen,
 2. When the sun is at its zenith until it declines,
 3. And when the sun is nearing sunset until it has fully set."***
- (Narrated by Muslim)*

From Jabir ibn 'Abd Allah (may Allah be pleased with him):

"The Prophet "Peace and blessings of Allah be upon him." once delivered a sermon and mentioned a man among his Companions who had passed away. He had been

shrouded in a non-sufficient shroud and buried at night.

The Prophet "Peace and blessings of Allah be upon him." rebuked that the man had been buried at night before a funeral prayer was performed, unless one is compelled to do so."

Also from Jabir: *"The Messenger of Allah "Peace and blessings of Allah be upon him." said:*

Do not bury your dead at night unless you are forced to."

(Narrated by Ibn Majah – hadith sahih – hadith number:1235 in sahih Sunan Ibn Majah)

Second: The Hadiths That Recommend Quick Burial

From Abu Hurayrah (may Allah be pleased with him), the Prophet "Peace and blessings of Allah be upon him." said:

"Hasten with the funeral. If the deceased was righteous, then you are taking him toward goodness. And if he was otherwise, then you are relieving yourselves of an evil thing."

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:550)

In another version: *"Hasten with the funeral, for if he was righteous, you are bringing him closer to good, and if not, then it is evil you are removing from your shoulders."*

(Narrated by Muslim)

From 'Abd al-Rahman (may Allah be pleased with him):

"He was present at the funeral of 'Uthman ibn Abi al-'Aṣ, and they were walking briskly.

Then Abu Bakrah caught up and raised his whip, saying:

I remember us walking in a brisk, trotting pace (raml) with the Messenger of Allah

"Peace and blessings of Allah be upon him."."

(Narrated by Abu Dawud – hadith sahih – hadith number:2725 in sahih Sunan Abi Dawud)

From Ibn 'Abbas (may Allah be pleased with him):

"The Messenger of Allah "Peace and blessings of Allah be upon him." placed a man into his grave at night and lit a lamp in the grave for him."

(Narrated by Ibn Majah – hadith hasan – hadith number:1234 in sahih Sunan Ibn Majah)

Scholarly Discussion

Because of these authentic and seemingly conflicting narrations, the scholars differed on the ruling:

- Among those who upheld the prohibition was Imam al-Tirmidhi, who in his *Sunan* titled a chapter: *"What Has Been Reported About the Dislike of Performing the Funeral Prayer at Sunrise or Sunset"*, then narrated the relevant hadith.

He concluded: *"This is the practice among some of the people of knowledge from the Companions of the Prophet "Peace and blessings of Allah be upon him." and others: they disliked praying the funeral prayer during these times."*

Ibn al-Mubarak said: *"The meaning of the hadith, 'or that we bury our dead in those hours' refers to the funeral prayer."*

He disliked praying at:

- Sunrise,
- Sunset,
- When the sun is at its zenith.

This was also the view of Aḥmad and Ishaq.

Al-Shafei, however, said: *"There is no harm in praying the funeral prayer during the prohibited hours."*

Al-Albani's View: Shaykh al-Albani said: *"It is not permissible to perform the funeral prayer during the three times in which prayer is forbidden, except out of necessity, in accordance with the hadith of 'Uqbah ibn 'Amir (may Allah be pleased with him)."*

Imam al-Nawawi's View: Imam al-Nawawi (may Allah have mercy on him) said: *"The funeral prayer is permissible at all times and is not disliked during the prohibited hours, because it is a prayer that has a specific cause. However, our scholars stated: It is disliked to intentionally choose those times to perform it, unlike when it happens coincidentally."*

Funeral Prayer in the Mosque

This issue is based on seemingly conflicting narrations, and the scholars differed in their rulings accordingly. Some permitted holding the funeral prayer in the mosque, while others forbade it.

Evidence for Permissibility:

- From Abu Hurayrah (may Allah be pleased with him):

"The Messenger of Allah "Peace and blessings of Allah be upon him." said: 'Whoever offers the funeral prayer in the mosque—there is nothing upon him.'"

(Narrated by Abu Daud – haith hasan – hadith number:2732 in sahih Sunan Abi Dawud)

- In another narration:

"Whoever offers the funeral prayer in the mosque—he gets nothing from it."

(Narrated by Ibn Majah – hadith hasan – hadith number:1231 in sahih Sunan Ibn Majah)

- From 'Abbad ibn 'Abd Allah ibn al-Zubayr: 'Ayshah (may Allah be pleased with her) ordered that the funeral of Sa'd ibn Abi Waqqas be brought into the mosque so that the funeral prayer could be offered there. People objected to that, so she said: *"How quickly*

people forget! The Messenger of Allah “Peace and blessings of Allah be upon him.” only offered the funeral prayer over Suhayl ibn Bayḍa’ in the mosque.”

- In another narration, ‘Ayshah said: *“Bring him into the mosque so I may pray over him.”* When they objected, she replied: *“By Allah! The Messenger of Allah “Peace and blessings of Allah be upon him.” prayed over the sons of Bayḍa’—Suhayl and his brother—in the mosque.”*

(Both reported Muslim, Abu Dawud, al-Tirmidhi, an-Nasa’i, and Ibn Majah)

Scholarly Discussion

- Imam Ibn Majah reported both conflicting narrations in his *Sunan* and commented: *“The hadith of ‘Ayshah is stronger.”*

- Imam al-Tirmidhi also cited the hadith of ‘Ayshah and said: *“It is ḥasan (sound), and it is acted upon by some scholars.”* He added: *“Imam Malik said: It is disliked to offer the funeral prayer in the mosque.”*

“Imam al-Shafei said: It is permissible, and he cited the hadith of ‘Ayshah as proof.”

Imam al-Nawawi’s Detailed View (from Al-Majmu):

“Offering the funeral prayer in the mosque is valid, permissible, and not disliked—rather, it is recommended (mustaḥabb). This recommendation was stated by Shaykh Abu Ḥamid al-Isfara’ini (the leading scholar of the school), al-Bandaniji, the author of al-Ḥawi, al-Jurjani, and others. This is the position of our (Shafei) school, and it was also Narrated by Ibn al-Mundhir from Abu Bakr al-Ṣiddiq, ‘Umar ibn al-Khaṭṭab, ‘Ayshah, the rest of the Prophet’s wives, other Companions, and also from Aḥmad, Ishaq, Ibn al-Mundhir, and others among the jurists, as well as some of the scholars of Malik’s school.”

“Malik, Abu Ḥanifah, and Ibn Abi Dhi’b held that it is disliked to offer the funeral prayer in the mosque, and they cited the hadith of Abu Hurayrah as proof.”

Response to the Hadith of Abu Hurayrah:

Imam al-Nawawi listed three responses:

1. Weakness of the Hadith:

“The hadith is weak by agreement of ḥadith scholars. Among those who declared it weak are Imam Aḥmad, Ibn al-Mundhir, al-Bayhaqi, and others. Aḥmad said: ‘This hadith was reported solely by Ṣaliḥ Mawla al-Tu’mah, whose reliability is disputed, mostly due to memory issues.’ Though Ibn Abi Dhi’b and others heard it from him before his memory failed, this particular narration was from Ibn Abi Dhi’b, and Allah knows best.”

2. Alternative Narration:

"In Abu Dawud's version—the one relied upon in all his verified copies—it reads: 'There is nothing upon him' not 'nothing for him'. So even if authentic, it does not indicate prohibition."

3. Explanation of Reward:

"As al-Khaṭṭābī and our scholars said: if the narration were sound, it would be interpreted as referring to a reduction in reward, not invalidity. This is because those who pray in the mosque often do not attend the burial, unlike those who pray in the open space. So the one who prays outside gains full reward. The hadith would thus mean: 'He has not attained the full reward', just as in the saying of the Prophet "Peace and blessings of Allah be upon him.": 'There is no prayer when food is present', meaning no complete prayer."

Refuting Objections to the Hadith of 'Ayshah:

"Some may argue: The hadith of 'Ayshah is not a valid proof, since perhaps the Prophet "Peace and blessings of Allah be upon him." only prayed in the mosque due to rain or other necessity, or perhaps the deceased was outside and the Prophet prayed inside, or that 'mosque' here refers to the funeral prayer area."

Imam al-Nawawī replied: *"All of these possibilities are invalid. The wording in Ṣaḥīḥ Muslim from 'Abbad ibn 'Abd Allah ibn al-Zubayr states clearly: "'Ayshah (may Allah be pleased with her) ordered that the funeral of Sa'd ibn Abi Waqqas be brought into the mosque, and that the funeral prayer be performed there. People objected, and she said: How quickly people forget! The Messenger of Allah "Peace and blessings of Allah be upon him." only prayed over Suhayl ibn Bayḍa' in the mosque."*

Scholars Who Supported Permissibility

Among those who allowed offering the funeral prayer in the mosque are:

- Ibn Qudamah
- Ibn Ḥazm al-Ẓahiri
- Sayyid Sabiq
- Shaykh al-Albani

(c) – Performing the Funeral Prayer Among the Graves in the Cemetery

Sayyid Sabiq writes in *Fiqh al-Sunnah*:

"The majority of scholars (al-jumhur) regarded it as disliked (makruh) to offer the funeral prayer in the cemetery among the graves."

This view has been reported from 'Alī, 'Abd Allah ibn 'Amr, and Ibn 'Abbas, and it is also the position of 'Aṭa', al-Nakha'i, al-Shafei, Ishaq, and Ibn al-Mundhir.

Their reasoning is based on the statement of the Messenger of Allah "Peace and

blessings of Allah be upon him.”: *“The entire earth is a masjid (place of prayer)—except for graveyards and bathhouses.”*

And in another narration Narrated by Imam Ahmad: In contrast to the majority who dislike praying among the graves, some scholars said it is permissible: *“It is not objectionable (la ba’sa biha) because the Prophet “Peace and blessings of Allah be upon him.” prayed at a grave while in the cemetery, and Abu Hurayrah prayed over ‘Ayshah in the middle of the graves of al-Baqi’ cemetery, and Ibn ‘Umar was present. Likewise, ‘Umar ibn ‘Abd al-‘Aziz acted similarly.”*

— [Sayyid Sabiq, *Fiqh al-Sunnah*]

Among those who considered it disliked (makruh) to pray the funeral prayer in the cemetery itself is Imam al-Nawawi (may Allah have mercy on him).

Chapter Six

On Matters Related to Carrying the Funeral Bier and Following It

This chapter contains eleven sections, detailed as follows:

Section One: The Ruling on Carrying the Bier

The entire Ummah is in consensus that carrying the deceased, burying him, and fully covering his body with soil is a communal obligation (*fard kifayah*). If some Muslims perform it, the sin is lifted from the rest; otherwise, all share in the blame.

Imam al-Nawawi (may Allah have mercy on him) said:

“Al-Shafei and our companions (may Allah have mercy on them) said: Carrying the

funeral bier is a communal obligation, and there is no disagreement on this. Al-Shafei and our scholars also said: Carrying it does not diminish one's dignity or honor; rather, it is an act of righteousness, obedience, and respect for the deceased. It was the practice of the Companions, the Tabi'in, and the scholars and virtuous people who came after them. And Allah knows best."

Section Two: The Proper Manner of Carrying the Bier

Imam al-Nawawi said:

"Our scholars (may Allah have mercy on them) said: It is forbidden to carry the bier in a disgraceful manner, such as carrying it in a basket or sack, or in any way that may cause disrespect. It is also forbidden to carry it in a manner that risks the body falling. Al-Shafi'i, in al-Umm, and al-Qaḍi Abu al-Ṭayyib and our other scholars said: It should be carried on a bier, a plank, or a stretcher. They also said: Whatever it is carried on suffices.

Al-Qaḍi, al-Bandaniji, and others said: If it is feared that the body may decompose or burst before a proper bier can be prepared, then there is no harm in carrying it by hand and on shoulders until it is taken to the grave."

Section Three: Following the Funeral Procession

The entire Ummah is also in consensus regarding the recommendation (*istihbab*) of following the funeral procession and attending the burial, as it is one of the rights of Islamic brotherhood which Islam has enjoined upon us.

Al-Bara' (may Allah be pleased with him) reported:

"The Prophet "Peace and blessings of Allah be upon him." commanded us to do seven things and forbade us from seven. He commanded us to follow funerals, visit the sick, respond to invitations, support the oppressed, fulfill oaths, return greetings of peace, and say 'yarḥamuk Allah' to one who sneezes. And he forbade us from using silver utensils, wearing gold rings, silk, brocade, *qassi* (striped silk cloth), and *istabraq* (thick brocade)."

And Abu Hurayrah (may Allah be pleased with him) reported:

"I heard the Messenger of Allah "Peace and blessings of Allah be upon him." say: 'The rights of a Muslim over another Muslim are five: returning the greeting of peace, visiting the sick, following the funeral, accepting invitations, and saying 'yarḥamuk Allah' to the one who sneezes.'" (Narrated by al-Bukhari)

Section Four: Its Virtue

It was mentioned earlier, in the context of the funeral prayer, that the Messenger of Allah "Peace and blessings of Allah be upon him." said:

"Whoever attends the funeral until he prays over it will have a *qiraṭ* (of reward), and

whoever attends it until burial will have two *qiraṭs*.”

It was asked, “And what are the two *qiraṭs*?” He said: “Like two huge mountains.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:551)

‘Abdullah ibn ‘Umar (may Allah be pleased with them both) used to pray over the deceased and then leave. When he heard this hadith from Abu Hurayrah, he said:

“We have surely neglected many *qiraṭs*!” *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:552)*

Section Five: The Ruling on Women Following the Funeral Procession

There are authentic narrations prohibiting women from following funerals. Imam al-Bukhari (may Allah have mercy on him) included a chapter titled “*Women Following Funerals*” in which he narrated the hadith of Umm ‘Aṭiyyah (may Allah be pleased with her):

“We were forbidden from following funerals, but it was not made strict upon us.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:543)

Most scholars therefore consider it *makruh* (disliked) for women to follow the funeral procession or carry the bier. This is because they may be unable to bear its burden or may become exposed during the procession, and because they are not commanded to do so—regardless of whether the deceased is male, female, young, or old. There is no difference of opinion on this.

Imam al-Nawawi (may Allah have mercy on him) said:

“Al-Shafei and our scholars said: It is recommended for men to follow the funeral until burial, and this is agreed upon due to authentic hadiths. As for women, it is disliked for them to do so but not forbidden. This is the correct opinion, and it is what our scholars stated.”

He then cited the hadith of Umm ‘Aṭiyyah, explaining: “This hadith is *marfu’* (attributed to the Prophet “Peace and blessings of Allah be upon him.”). Her saying, ‘We were forbidden but it was not made strict upon us’ means we were strongly discouraged, but it is not prohibited. This indicates a dislike of the act without it being unlawful. This is our position and that of the majority of scholars. Ibn al-Mundhir narrated this from Ibn Mas‘ud, Ibn ‘Umar, Abu Umamah, ‘Ayshah, Masruq, al-Ḥasan, al-Nakha‘i, al-Awza‘i, Aḥmad, and Ishaq, and it is the view of al-Thawri. It is also the opinion of the Ḥanafis, Ḥanbalis, and Albani. The Malikis hold that it is not disliked for an elderly woman to attend a funeral, nor for a young woman to attend if the deceased is someone whose loss deeply affects her, provided she remains covered and no *fitnah* (temptation) results from her presence.”

Ibn Ḥazm, however, disagreed, arguing that the evidence used by the majority is weak and does not support prohibiting women from following funerals. He said:

“We do not dislike or forbid women from following funerals. The reports forbidding this are either *mursal*, from unknown narrators, or from people whose reports are not reliable.”

He cited the hadith of Umm ‘Aṭiyyah mentioned above and commented: “Even if it were authentically transmitted, it would only indicate dislike, not prohibition. Indeed, the opposite is proven authentic: as we narrated through Ibn Abi Shaybah from Waki’ from Hisham ibn ‘Urwah from Wahb ibn Kaysan from Mohammad ibn ‘Amr ibn ‘Aṭa’ from Abu Hurayrah: ‘The Messenger of Allah “Peace and blessings of Allah be upon him.” was attending a funeral when ‘Umar saw a woman and shouted at her. The Messenger of Allah “Peace and blessings of Allah be upon him.” said: “Leave her alone, O ‘Umar! For her eyes are tearful, her soul is afflicted, and the bond is still recent.”’

It was also authentically reported from Ibn ‘Abbas that he did not dislike women following funerals.”

Section Six: The Dislike of Following a Funeral Procession with Fire, Incense, or Similar Innovations

Islam forbids many practices that some people still engage in when a person dies, such as following the funeral procession with fire, incense, or other prohibited acts. Among the narrations reported on this is what Abu Burdah said:

“Abu Musa al-Ash‘ari instructed when death approached him: ‘Do not follow me with incense.’ They asked him, ‘Did you hear something about this?’ He replied, ‘Yes, from the Messenger of Allah “Peace and blessings of Allah be upon him.”.’”

(Narrated by Ibn Majah – hadith hasan – hadith number: 1208 in sahih Sunan Ibn Majah)

Section Seven: The Recommendation of Silence and Reverence While Following the Funeral

It is recommended to remain silent and humble during the funeral procession and burial. It is disliked to engage in amusement, idle talk, loud weeping, or raised voices in remembrance or otherwise. Imam al-Nawawi (may Allah have mercy on him) said in *al-Adhkar*:

“Chapter: What One Should Say While Walking with the Funeral Procession” —
“It is recommended for the one accompanying the funeral to occupy himself with the remembrance of Allah and reflection on what the deceased is facing, his final destination, and the fate of the people of this world, so that he may remember that this is the end of worldly life and its people. He should be wary of speaking of matters of no benefit, for this is a time for reflection and remembrance. Idle talk is blameworthy in all situations, so how much more in this state. The correct view, which was the way of the Salaf (may Allah be pleased with them), is to remain silent while accompanying the

funeral. He should not raise his voice with recitation, remembrance, or otherwise. The wisdom behind this is clear: it calms the mind and allows one to focus on what relates to the funeral, which is required at such a time. This is the truth, and do not be deceived by the many who oppose it. Abu 'Ali al-Fuḍayl ibn 'Iyāḍ (may Allah have mercy on him) said: 'Adhere to the paths of guidance, and do not be harmed by the few who follow them. Beware of the paths of misguidance, and do not be deceived by the many who perish upon them.'

Al-Nawawi also said: "We have narrated in Sunan al-Bayhaqi what supports what I have stated. As for what some ignorant people do of chanting recitations in an elongated tone at funerals in Damascus and elsewhere, distorting the words from their places, this is unanimously forbidden by the scholars. I have clarified its ugliness and the severity of its prohibition in my book *Adab al-Qurra'*. Allah is the One sought for help."

One should take heed of death and the fate of the deceased, avoiding worldly talk and laughter. Saadibn Mu'adh said:

"Whenever I followed a funeral, I never thought of anything other than what would be done with it."

One of the Salaf saw a man laughing during a funeral and said: "Do you laugh while following a funeral? I shall never speak to you again."

Albani said: "It is not permissible for funerals to be accompanied by anything contrary to the Shari'ah ... and included in that is raising the voice with remembrance before the funeral, for it is an innovation. Qays ibn 'Abbad said: 'The Companions of the Prophet "Peace and blessings of Allah be upon him." used to dislike raising voices at funerals.' It is also an imitation of the Christians, who chant their gospels aloud with melody and lamentation. Even worse is following a funeral with musical instruments played in a sorrowful tone, as is done in some Muslim lands in imitation of disbelievers. Allah is the One whose help is sought."

Shaykh Mohammad 'Abduh said: "As for making remembrance aloud in front of the funeral, it says in *Fath al-Bari*, under the Book of Funerals: It is disliked for one walking ahead of the funeral to raise his voice with remembrance. If he wishes to remember Allah, let him do so silently. This practice is an innovation not known at the time of the Prophet "Peace and blessings of Allah be upon him.", his Companions, the Successors, or their Followers; therefore, it must be prevented."

Section Eight: Leaving the Funeral Because of a Prohibited Act

It says in *al-Mughni*:

"If there is something impermissible accompanying the funeral, which one sees or hears, then if he is able to forbid or remove it, he must do so. If he cannot remove it, there are two views: the first is that he denounces it and still follows the funeral, fulfilling his duty of forbidding evil and not abandoning a right for a falsehood. The second view

is that he should leave, as staying would result in listening to or witnessing a prohibited act while he is able to avoid it.”

Section Nine: The Manner of Following the Funeral

It is permissible to accompany the funeral on foot or riding, though walking is better. One may walk ahead of it, behind it, to its right, or to its left, provided he stays close to it. As for one riding, he should follow behind. All of this is supported by evidence, but it is preferable to walk behind the funeral because the hadith instructs: **“And follow the funerals.”**

Imams al-Tirmidhi, Abu Dawud, and Ibn Majah all included chapters in their *Sunan* titled “What Has Been Narrated about Walking Ahead of the Funeral.” They narrated the hadith of Salim from his father, who said:

“I saw the Prophet “Peace and blessings of Allah be upon him.”, Abu Bakr, and ‘Umar walking ahead of the funeral.”

(hadith sahih – hadith number:805 in sahih Sunan al-Tirmidhi, and hadith number:2722 in sahih Sunan Abi Dawud)

Abu Dawud also narrated from Ibn Jubayr from his father from al-Mughirah ibn Shu‘bah, who said that the Prophet “Peace and blessings of Allah be upon him.” said:

“The rider should stay behind the funeral, and the one on foot may walk ahead of it, behind it, to its right, or to its left, staying close to it. And a miscarried fetus is prayed over, and his parents are supplicated for with forgiveness and mercy.” *(hadith sahih - hadith number:2723 in sahih Sunan Abi Dawud)*

Al-Tirmidhi commented on this hadith, saying: “Some scholars from among the Companions of the Prophet “Peace and blessings of Allah be upon him.” and others held this view, seeing walking behind the funeral as preferable. This is also the view of al-Thawri and Ishaq.”

Sayyid Sabiq said: “It is permitted to walk ahead of it, behind it, or to its right or left, staying near. Scholars have differed on which is preferable: the majority hold that walking ahead is better because the Prophet “Peace and blessings of Allah be upon him.”, Abu Bakr, and ‘Umar did so. The Ḥanafis prefer walking behind, as this is the meaning of the Prophet’s “Peace and blessings of Allah be upon him.” command to ‘follow the funeral’; the follower is the one behind. Anas ibn Malik held that it is all the same, based on the Prophet’s “Peace and blessings of Allah be upon him.” words: ‘The rider stays behind the funeral...’ It appears that the matter is flexible, and it is a permissible difference wherein leniency is appropriate.”

‘Abd al-Raḥman ibn Abza narrated that Abu Bakr and ‘Umar used to walk ahead of the funeral, while ‘Ali walked behind it. It was said to ‘Ali, “They walk ahead of it.” He replied:

“They know that walking behind is better than walking ahead, just as praying in congregation is better than praying alone. But they are gentle with the people, making it easy for them.” Narrated by al-Bayhaqi and Ibn Abi Shaybah; al-Ḥafīẓ said: “Its isnad is ḥasan.”

As for riding during a funeral, the majority disliked it except for a valid excuse, though they permitted it without dislike after returning from burial. Thawban narrated that the Prophet “Peace and blessings of Allah be upon him.” was brought a mount while accompanying a funeral and refused to ride it, but when he departed, he mounted. He was asked about this and said: “The angels were walking, and I did not wish to ride while they walked. When they left, I rode.”

Narrated by Abu Dawud, al-Bayhaqi, and al-Ḥakim, who said: “Ṣaḥīḥ according to the conditions of al-Bukhari and Muslim.” The Prophet “Peace and blessings of Allah be upon him.” went out on foot with the funeral of Ibn al-Daḥḍaḥ and returned on horseback. Narrated by al-Tirmidhi, who said: “Ḥasan Ṣaḥīḥ.” This does not contradict the hadith, “The rider follows behind it,” as this indicates permissibility but does not remove the dislike.

The Ḥanafis are of the view that riding is permissible, though walking is better unless there is an excuse. The Sunnah for the rider is to stay behind the funeral, as indicated by the aforementioned narration. Al-Khaṭṭābi said regarding the rider: “I do not know of any difference of opinion that he should be behind it.”

Among those who held the view that walking ahead of the funeral is better than walking behind it — and who also disliked riding while accompanying the funeral — are Imam al-Nawawī (may Allah have mercy on him) and Ibn Qudamah al-Maqdisi (may Allah have mercy on him).

Section Ten: Speeding Up the Funeral Procession

It is recommended to hasten the funeral procession while walking, without excessive rushing that may lead to harm — such as fear of causing any damage to the deceased’s body or hardship for its bearers or companions. The purpose is to maintain cleanliness and avoid undue hardship for the Muslims.

The Prophet “Peace and blessings of Allah be upon him.” said: “Hasten the funeral, for if it was righteous, you are sending it to something good; and if otherwise, then you are putting an evil thing down from your necks.” (*Agreed upon - Al-Lu’lu wa-al-Marjan – hadith number:550*)

Abu Sa’id al-Khudri (may Allah be pleased with him) narrated that the Prophet “Peace and blessings of Allah be upon him.” said:

“When the funeral is placed and men carry it on their shoulders, if it was righteous it says, ‘Take me forward,’ and if it was otherwise it says to its people, ‘Woe to her (or

him), where are you taking her?’ Everything hears its voice except humans, and if humans heard it they would faint.” (Narrated by al-Bukhari)

‘Abd al-Rahman narrated: “We were once at the funeral of ‘Uthman ibn Abi al-‘Aṣ, and we were walking lightly when Abu Bakrah caught up to us and raised his whip saying: ‘I have seen us with the Messenger of Allah “Peace and blessings of Allah be upon him.” — we used to walk briskly (*raml*) with the funeral.”

(Narrated by Abu Dawud – *hadith sahih* – *hadith number:2725 in sahih Sunan Abi Dawud*)

Imam al-Nawawi (may Allah have mercy on him) said: “**The scholars are in consensus** that it is recommended to hasten the funeral, unless there is fear that this will cause harm to the deceased’s body, like bursting or deterioration, in which case it should be carried more gently. Al-Shafei and our scholars said: what is meant by hastening is to walk faster than usual walking, but not to the extent of running. They said: if there is fear of damage or bursting, the pace should be increased moderately. Al-Shafei said in *al-Umm*: ‘One should walk with the funeral at the fastest natural pace of walking, but not to the point of causing hardship for those following it — unless there is fear of decay or bursting, in which case they should hasten as much as they can. And I do not like for anyone involved with the funeral to delay any part of it — from washing to burial.’”

Ibn ‘Abbas (may Allah be pleased with them both) said regarding the funeral of Maymunah (may Allah be pleased with her): “When you lift her bier, do not shake it nor jolt it.” This is understood to refer to avoiding any harm that may come from excessive haste.

Abu Bakrah (may Allah be pleased with him) said: “Indeed, I saw us walking briskly (*raml*) with the Messenger of Allah “Peace and blessings of Allah be upon him.” during a funeral.” Abu Dawud and al-Nasa’i narrated this with authentic chains. This indicates that increased haste is recommended if there is a need for it. (*hadith sahih* – *hadith number:2725 in sahih Sunan Abi Dawud*)

Section Eleven: Praising the Deceased

Praising the deceased is generally prescribed by consensus of the scholars. This differs from praising a living person excessively, which is prohibited if it leads to undue flattery and exaggeration.

Imam al-Bukhari (may Allah have mercy on him) dedicated a chapter in his *Ṣaḥīḥ* titled “**Chapter on Praising the Deceased.**” He narrated from ‘Abd al-‘Aziz ibn Ṣuhayb who said:

“I heard Anas ibn Malik (may Allah be pleased with him) say: ‘A funeral passed by and they spoke well of it, so the Prophet “Peace and blessings of Allah be upon him.” said:

“It has become obligatory.” Then another passed by and they spoke badly of it, so he said: “It has become obligatory.” ‘Umar ibn al-Khaṭṭab (may Allah be pleased with him) asked: ‘What has become obligatory?’ He “Peace and blessings of Allah be upon him.” said: “This one you praised well, so Paradise has become obligatory for him; and this one you spoke badly of, so Hellfire has become obligatory for him — you are the witnesses of Allah on earth.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:553)

In another narration: “A funeral passed by and they spoke well of it, so the Prophet “Peace and blessings of Allah be upon him.” said: ‘It has become obligatory, it has become obligatory, it has become obligatory.’ Then another funeral passed by and they spoke badly of it, and he said: ‘It has become obligatory, it has become obligatory, it has become obligatory.’ ‘Umar said: ‘May my father and mother be sacrificed for you! A funeral passed by and you said it three times — and then another funeral passed by and you said it three times — what do you mean?’ He “Peace and blessings of Allah be upon him.” said: ‘Whoever you speak well of, Paradise has become obligatory for him; and whoever you speak badly of, Hellfire has become obligatory for him — you are the witnesses of Allah on earth.’ *(Agreed upon)*

Abu al-Aswad said: “I came to Madinah when a plague had spread there, and I sat with ‘Umar ibn al-Khaṭṭab (may Allah be pleased with him). A funeral passed by and people praised its owner with good, so ‘Umar said: ‘It has become obligatory.’ Then another passed by and they praised it with good, and ‘Umar said: ‘It has become obligatory.’ Then a third passed by and they spoke badly of it, so he said: ‘It has become obligatory.’ I asked: ‘What has become obligatory, O Commander of the Believers?’ He said: ‘As the Prophet “Peace and blessings of Allah be upon him.” said: Any Muslim for whom four people testify with good, Allah will admit him to Paradise. We asked: ‘And three?’ He said: ‘And three.’ We asked: ‘And two?’ He said: ‘And two.’ Then we did not ask him about one.’ *(Narrated by al-Bukhari)*

Chapter Seven

On the Rulings of Burial

This chapter contains twelve sections, detailed as follows:

Section One: The Legitimacy of Burial

Many clear texts from the Quran and Sunnah confirm the obligation and legitimacy of burying the deceased. Among them is Allah's saying:

"Did We not make the earth a container for the living and the dead?" (Surat Al-Mursalat:25)

and:

"Then He causes him to die and provides a grave for him." (Surat 'Abasa:21)

Ibn 'Abbas (may Allah be pleased with them both) explained: *"He honored him after his death by burying him."*

Neglecting burial violates the dignity of a Muslim and causes harm due to the corpse. Thus, it is obligatory by Islamic law. Many authentic hadiths confirm this, including his “Peace and blessings of Allah be upon him.” words regarding the martyrs of Uhud: *“Bury them in their blood.”* (Narrated by al-Bukhari)

Jabir ibn ‘Abdullah (may Allah be pleased with him) reported: *“The Messenger of Allah ‘Peace and blessings of Allah be upon him.’ would bury two men from among those killed at Uhud in a single cloth. He would ask: ‘Which of them knew more Quran?’ and when told, he would place him first in the grave. He said: ‘I am a witness over them.’ He ordered them to be buried in their blood and did not wash or pray over them.”* (Narrated by al-Bukhari)

Section Two: Its Ruling

Imam al-Nawawi (may Allah have mercy on him) said:

“Burying the dead is a communal obligation (farḍ kifayah) by consensus. If no one fulfills it, all who are responsible are sinful.”

He added, quoting al-Hawi and al-Shafi‘i:

“If a group traveling neglects to bury a deceased person, and they are near a road or village, they have sinned by neglecting him. Others nearby must bury him, or the ruler must punish them for leaving him unburied — unless they fear an enemy, in which case they are excused if they truly cannot.”

Al-Shafei also said: *“If travelers find a corpse in the desert, they must wash him, shroud him, pray over him, and bury him if possible. If it appears he was already washed and shrouded, they must bury him — and they may pray over him again after burial.”*

Al-Albani wrote in *Talkhiṣ Aḥkam al-Jana’iz*:

“It is obligatory to bury the dead even if the deceased is a disbeliever.”

He mentioned the report that the Prophet “Peace and blessings of Allah be upon him.” ordered the bodies of twenty-four Quraysh leaders to be dragged and thrown into a well at Badr.

Section Three: The Time for Burial

Many authentic hadiths forbid praying or burying during certain times:

- After Fajr until sunrise
- While the sun is rising until fully risen
- When the sun is at its zenith until it declines
- After ‘Asr until sunset

This includes funerals, as ‘Uqbah ibn ‘Amir al-Juhani (may Allah be pleased with him) reported: *“There are three hours during which the Messenger of Allah “Peace and blessings of Allah be upon him.” forbade us to pray or bury our dead.”* (Narrated by Muslim)

However, other hadiths command *hastening* the funeral rites — washing, shrouding, praying, and burying the deceased without delay. Scholars therefore differed about whether it is allowed to bury during these prohibited times. In summary:

A. Burial at sunrise, zenith, or sunset:

If unavoidable, scholars agree it is allowed. If there is no necessity, the majority permit it but dislike doing it intentionally at these times. The Hanbalis consider it disliked regardless.

B. Burial at night:

Imam al-Bukhari dedicated a chapter: *“Chapter: Burial at Night.”*

- Abu Bakr (may Allah be pleased with him) was buried at night.
- Ibn ‘Abbas (may Allah be pleased with them both) reported that the Prophet “Peace and blessings of Allah be upon him.” prayed over a man who had been buried at night and asked: *“Why did you not inform me?”*
- Jabir ibn ‘Abdullah narrated: *“The Prophet “Peace and blessings of Allah be upon him.” mentioned a man who was buried at night in a cloth that did not cover him fully.”* (Narrated by Muslim)
- Ibn ‘Abbas said: *“The Messenger of Allah “Peace and blessings of Allah be upon him.” lowered a man into his grave at night and lit a lamp for him.”*

(Narrated by Ibn Majah – hadith hasan – hadith number: 1234 in sahih Sunan Ibn Majah)

Ibn Hajar explained that burial at night is allowed, citing how Abu Bakr was buried at night — showing a form of consensus. Shaykh al-Albani, however, held that burial at these forbidden times should only be done if necessary.

Imam al-Nawawi said: *“It is not disliked to bury at night, but daytime is better so that more people can pray and fulfill the Sunnah properly.”*

Sayyid Sabiq wrote: *“The majority of scholars agree burial at night is allowed if it does not lead to neglecting the funeral prayer or the deceased’s rights.”*

Ibn Qudamah al-Maqdisi said likewise in *al-Mughni*.

Section Four: The Place of Burial

Imam al-Nawawi (may Allah have mercy on him) said in *al-Majmu‘*:

“It is permissible to bury the deceased in a house or a graveyard, but burial in a graveyard is unanimously preferred.”

If asked, *“Why was the Prophet “Peace and blessings of Allah be upon him.” buried in his house?”* — the answer:

1. The Prophet “Peace and blessings of Allah be upon him.” buried his Companions in graveyards — so his Sunnah shows that burying in a cemetery is better.
2. Abu Bakr (may Allah be pleased with him) said: *“No Prophet dies except where he wishes to be buried.”* So they buried him where he died.

(Narrated by al-Tirmidhi – hadith hasan – hadith number:812 in sahih Sunan al-Tirmidhi, and hadith number:8649 in sahih Al-Jami' as-Saghir)

3. Some said burying him in his room protected the grave from being crowded or misused — but this reason is weaker, as the Prophet’s grave area does see crowds.

Exception: The martyr killed in battle should be buried where he fell. Jabir ibn ‘Abdullah said his father was brought to Madinah for burial, but the Prophet “Peace and blessings of Allah be upon him.” ordered him returned to the battlefield and buried there.

Section Five: Assigning a Burial Plot

The topic of preparing a shroud before death was covered in the chapter on shrouding. As for preparing or reserving a grave, this issue has two parts worth clarifying:

A. Owning a Private Grave Plot

It is allowed for a person to buy a specific burial plot and reserve it for himself or his family so that no one else is buried there. Sayyid Sabiq mentioned in *Fiqh al-Sunnah* that Imam Ahmad (may Allah have mercy on him) said:

“There is nothing wrong with a man buying a burial plot for himself and leaving instructions to be buried in it.”

It is narrated that ‘Uthman, ‘Ayshah, and ‘Umar ibn ‘Abd al-‘Aziz (may Allah be pleased with them) did this.

B. Graveyards Specifically for Muslims

The scholars unanimously agreed that it is not allowed to bury disbelievers in Muslim graveyards or Muslims in graveyards of disbelievers.

Evidence for this includes what is narrated from Bashir, the freed slave of the Messenger of Allah “peace be upon him”:

“While I was walking with the Messenger of Allah “peace be upon him”, he passed by the graves of the polytheists and said: ‘These people have missed out on much good,’ three times. Then he passed by the graves of the Muslims and said: ‘These people have attained much good.’ Then he saw a man walking in the graveyard wearing sandals. He said: ‘O you with the two sandals, woe to you! Remove your sandals!’ The man looked, recognized the Messenger of Allah “peace be upon him”, so he took them off and threw them aside.”

(Narrated by Abu Dawud – hadith hasan – hadith number: 2767 in sahih Sunan Abi Dawud)

In another narration from Bashir ibn al-Khasasiyyah:

“While I was walking with the Messenger of Allah “peace be upon him”, he said: ‘O Ibn al-Khasasiyyah! What do you resent against Allah the Almighty?’ I said: ‘O Messenger of Allah, nothing. Every good I have is from Allah.’ He then passed by the graves of the Muslims and said: ‘These people have attained much good,’ and then he passed by the graves of the polytheists and said: ‘These people have missed much good.’ He then saw a man walking among the graves with sandals and said: ‘O you with the two sandals, remove them!’”

(Narrated by Ibn Majah – hadith hasan – hadith number: 1274 in sahih Sunan Ibn Majah)

Imam al-Nawawi (may Allah have mercy on him) said:

“Our scholars unanimously agreed that a Muslim should not be buried in a graveyard for disbelievers, nor should a disbeliever be buried in a graveyard for Muslims. If a non-Muslim woman dies while pregnant with a Muslim fetus and the fetus also dies inside her, there are different views. The correct opinion is that she should be buried between the graveyards of Muslims and disbelievers, with her back toward the qiblah because the fetus’s face is toward her back.”

Ibn Hazm said:

“If a Muslim marries a non-Muslim woman who becomes pregnant and dies while carrying the child, then if it was less than four months and the soul had not yet been breathed into it, she is buried with her people. If it was after four months and the soul had been breathed into it, she is buried at the edge of the Muslims’ graveyard, because since the Prophet “peace be upon him” it has been the practice not to bury a Muslim with a polytheist.”

Al-Albani said:

“A Muslim is not buried with a disbeliever, nor a disbeliever with a Muslim. Rather, a Muslim is buried in the graveyard of Muslims and a disbeliever in the graveyard of polytheists. This was the ruling during the Prophet’s “peace be upon him” time and has

continued until today. One of the evidences for this is the hadith of Bashir ibn al-Khasasiyyah. Another evidence is that the Prophet “peace be upon him” taught different words to say when visiting Muslim graves and when passing by the graves of disbelievers.”

Section Six: The Recommendation to Make the Grave Deeper and Wider

The purpose of burial is to conceal the deceased’s body in a pit so that wild animals and birds cannot reach it, and so that its odor does not harm people. This is the minimum requirement. Once this is achieved, the responsibility is fulfilled.

However, it is recommended to dig the grave deeper, make it wider, and improve it, as proven from the Prophet “peace be upon him”.

Imam Abu Dawud dedicated a chapter in his *Sunan* titled “**Chapter on Deepening the Grave,**” narrating a hadith from Hisham ibn Amir:

“The Ansar came to the Messenger of Allah “peace be upon him” on the day of Uhud and said: ‘We have wounds and exhaustion; what do you command us?’ He said: ‘Dig (the graves), make them wider, and place two or three people in one grave.’ They asked: ‘Which one should be placed first?’ He said: ‘The one who knows the Quran the most.’”

(Hadith sahih – hadith number:2754 in sahih Sunan Abi Dawud)

In another narration:

“Dig, deepen, beautify, and bury two or three in one grave.”

(Narrated byan-Nasa’i – hadith sahih – hadith number:1899 in sahih Sunan an-Nasa’i)

And in another wording:

“Dig, widen, and beautify.” (Narrated byIbn Majah – hadith sahih – hadith number:1266 in sahih Sunan Ibn Majah)

Based on this, the majority of scholars say it is recommended to deepen, widen, and improve the grave.

Section Seven: About the Lihad (Grave Chamber) and the Shaqq (Trench)

This section contains several points:

1. Definitions

- **Lihad:** A pit dug on the side of the grave facing the qiblah. After placing the deceased inside, it is covered with bricks or stones, forming a roofed structure like a small house.

- **Shaqq:** A trench dug in the middle of the grave, like a channel. Its sides are built with bricks or stones, the deceased is placed inside, then it is covered on top with bricks, stones, or wood — raised so as not to touch the body.

2. Evidence of Legitimacy

The legitimacy of both *lihad* and *shaqq* is proven by what is reported from the Prophet “peace be upon him”. Imam al-Bukhari dedicated a chapter on “**Lihad and Shaqq in the grave,**” narrating from Jabir ibn Abdullah (May Allah be pleased with him)ﷺ:

“The Prophet “peace be upon him” used to place two of the martyrs of Uhud together and would say, ‘Which of them knows more of the Quran?’ When one was indicated to him, he placed him in the lihad, saying: ‘I am a witness over these on the Day of Judgment.’ Then he ordered them to be buried in their blood without washing them.”

Regarding shaqq, in *Sunan Ibn Majah* there is a chapter titled “**What has been narrated about the shaqq,**” where two hadiths were narrated:

- From Anas ibn Malik (may Allah be pleased with him):

“Before the Prophet “peace be upon him” died, there were two men in Medina — one using lihad and the other using shaqq. They prayed for guidance as to which to follow, and the lihad method came first, so the Prophet “peace be upon him” was buried using the lihad.”

- From ‘Ayshah (may Allah be pleased with her):

“When the Prophet “peace be upon him” died, there was a dispute about lihad and shaqq, and voices rose in argument. ‘Umar said: ‘Do not quarrel in the presence of the Prophet “peace be upon him”, alive or dead.’ They sent for both parties, and the lihad party came first, so the Prophet “peace be upon him” was buried in a lihad.”

3. Which is Better?

Based on these reports, burial in the *lihad* and *shaqq* are both valid, as shown in the hadith about the martyrs of Uhud.

However, some scholars hold that *lihad* is better. Others say: if the soil is firm and does not collapse, *lihad* is preferable; but if the soil is loose and prone to collapse, then *shaqq* is better to protect the body.

Evidence for this includes:

- Imam al-Tirmidhi’s chapter: “The Prophet “peace be upon him” said: ‘The lihad is for us, and the shaqq is for others.’”

(Narrated by al-Tirmidhi and Ibn Majah – hadith sahih – hadith number:835 in sahih Sunan al-Tirmidhi, and hadith number:1261 in sahih Sunan Ibn Majah)

- The way the Prophet “peace be upon him” was buried.
- The narration of Amir ibn Saad ibn Abi Waqqas (May Allah be pleased with him):

“Saad ibn Abi Waqqas said during his illness: ‘Make for me a lihad like the one of the Prophet “peace be upon him”, and build a roof of bricks like that of the Prophet “peace be upon him”.’” (Narrated by Muslim)

Section Eight: The Ruling on Burying More Than One Person in a Single Grave

The basic ruling is that each deceased person should be buried in a separate grave. Therefore, the scholars have unanimously disliked (considered it *makruh*) burying more than one person in the same grave **without a valid need**.

However, if there is a necessity — such as multiple deaths due to an epidemic, demolition, drowning, fire, or heavy casualties in war or similar situations — then it is allowed to bury two, three, or more people in a single grave, as needed.

The evidence for this is found in various reports, such as when the Prophet “peace be upon him” ordered that two or three of the martyrs of Uhud be buried together in one grave.

Section Nine: The Ruling on Burying a Deceased Where Another Is Buried

Imam al-Nawawi (may Allah have mercy on him) said: It is not allowed to bury a deceased person in the place of another until the first body has completely decomposed so that nothing remains of it — neither flesh nor bones. This prohibition is to avoid harm and is clearly stated by our scholars.

Al-Rafi'i (may Allah have mercy on him) said: It is best, if possible, for every person to be buried in a separate grave, which is the position agreed upon by the scholars. They also agreed that the prohibition remains as long as any part of the first body remains.

He added: If the body has decomposed and even the bones are gone — so that everything has turned to dust — then it is allowed to bury another person in that same spot, without dispute. Qaḍi Ḥusayn, al-Baghawi, al-Mutawalli, and others agreed that once decomposition is complete, the soil over the grave should not be leveled or rebuilt into a new grave structure if it is in an existing graveyard, because this could confuse people and lead them to think it is a new grave. Instead, the spot should be left to be used again when needed.

The author of *al-Muḥadhdhab* and the scholars agreed that the time it takes for a body to decompose should be judged by those experienced with graves and based on the soil conditions.

If a grave is dug and old bones are found, the grave should be closed and digging should stop — except according to Imam al-Shafi'i, who allowed that if the grave is

already finished but some bones remain, the new body can be buried next to the bones, or together if needed.

Section Ten: Who Has the Right to Carry Out the Burial

The author of *al-Muhadhdhab* said:

It is best for men to handle the burial, because it requires physical strength and effort. For this reason, men have priority, just as they have priority to lead the funeral prayer, since they are more capable and usually more careful when handling the deceased.

If the deceased is a woman, her husband has the strongest right to bury her, because he also has the right to wash her. If she has no husband, then the duty goes to her father, then her grandfather, then her son, then her grandson, then her brother, then her nephew, then her paternal uncle. If she has no close male relatives but owns a male servant, then the servant takes priority over a distant male relative because he is like a *mahram* (non-marriageable kin). If there is no servant, then a cousin has priority, followed by the righteous members of the Muslim community.

Imam al-Nawawi (may Allah have mercy on him) said: al-Shafei and our scholars agreed that men should handle the burial whether the deceased is a man or woman. There is no disagreement on this. They gave two reasons:

1. Men are physically stronger and better able to handle the burial.
2. If a woman handled the burial, there would be a higher risk of the deceased's body being exposed.

Shaykh al-Albani agreed with this view, mentioning the same reasons, and because this was the known practice at the time of the Prophet "peace be upon him" and has remained the practice of Muslims ever since.

Section Eleven: Recommended Etiquette During Burial

It is recommended to place the deceased in the grave from the **foot side**. Imam Abu Dawud wrote a chapter in his *Sunan* called *Chapter on the Deceased Being Entered from the Foot Side of the Grave*, where he narrated that Abu Ishaq said: "*Al-Ḥarith instructed that 'Abdullah ibn Yazid should pray over him, so he prayed over him, then placed him in the grave from the foot side and said: 'This is from the Sunnah.'*" (hadith sahih – hadith number:2750 in *Sahih Sunan Abu Dawud*)

Al-Mughni says: It is recommended to put the deceased's head at the foot side of the grave and then slide him gently in. This was narrated from Ibn 'Umar, Anas, 'Abdullah ibn Yazid al-Anṣari, al-Nakha'i, al-Sha'bi, and al-Shafi'i. Abu Ḥanifah said the body should be placed crosswise, lying on the side facing the qiblah, because this was narrated from 'Ali (may Allah be pleased with him). Al-Nakha'i said that the early people

of Madinah used to insert their deceased from the qiblah side and that the custom of sliding them in later was introduced by the people of Madinah themselves.

However, Imam Ahmad narrated through his chain from ‘Abdullah ibn Yazid al-Anṣari that al-Ḥarith asked him to handle his burial. He prayed over him and inserted him from the foot side, saying: *“This is the Sunnah.”* This shows it was the Sunnah of the Prophet “peace be upon him”. Ibn ‘Umar and Ibn ‘Abbas narrated that the Prophet “peace be upon him” was placed into his grave from the head side. What was narrated from al-Nakha‘i is not sound because his actual view was otherwise. It is also unlikely that a large group would abandon an obvious Sunnah without a clear reason — and there is no evidence for that.

If it is easier for the burial helpers to insert the body from the qiblah side or head side, there is no harm in that, because the foot side is recommended for ease and gentleness. If another way is easier, that is fine too. Imam Ahmad (may Allah have mercy on him) said: *“All of it is acceptable.”*

When placing the deceased, it is recommended to say:

*“In the name of Allah, and by Allah, and upon the religion of the Messenger of Allah
“peace be upon him””*

or *“In the name of Allah, and by Allah, and upon the Sunnah of the Messenger of Allah
“peace be upon him”.”*

(Narrated by al-Tirmidhi, Abu Dawud, and Ibn Majah – ahadith sahiha – hadith number:836 in sahih Sunan al-Tirmidhi, hadith number:2752 in sahih Sunan Abi Dawud, and hadith number:1260 in sahih Sunan Ibn Majah)

Imams al-Tirmidhi, Abu Dawud, and Ibn Majah included this in their *Sunan*, narrating from Nafi‘ from Ibn ‘Umar (may Allah be pleased with them both):

“Whenever the Prophet “peace be upon him” placed the deceased in the grave, he said: ‘In the name of Allah, and by Allah, and upon the religion of the Messenger of Allah.’”

Another version says: *“When the deceased is placed in the niche, he said: ‘In the name of Allah, and by Allah, and upon the Sunnah of the Messenger of Allah.’”*

And another: *“In the name of Allah, and in the way of Allah, and upon the religion of the Messenger of Allah “peace be upon him”.”*

It is also recommended to place the deceased on his right side facing the qiblah, with his head towards the right side of the grave and his feet to the left — like someone sleeping on his side. The Prophet “peace be upon him” used to sleep on his right side, as ‘Ayshah (may Allah be pleased with her) said: *“The Messenger of Allah “peace be upon him” used to pray eleven rak‘ahs... then he would lie down on his right side until the caller came to summon him for prayer.”* (Narrated by al-Bukhari)

It is also recommended to slightly raise the head with a brick, stone, or anything similar, and to support the back with bricks, soil, or something else to prevent the body from rolling over.

Covering a woman's grave with a cloth is recommended. *Al-Mughni* states there is no known disagreement among scholars about this. Ibn Sirin narrated that 'Umar used to cover the grave of a woman. It was narrated that 'Ali (may Allah be pleased with him) once saw people cover a grave with a cloth and said: *"This is only for women."* Anas ibn Malik witnessed Abu Zayd al-Anṣari's burial, where the grave was covered, and 'Abdullah ibn Anas said: *"Remove the cloth — only women's graves are covered."* Anas did not object. This is because a woman's body must be concealed, and it cannot be guaranteed that no part will be exposed. For men, it is disliked to cover the grave, as 'Ali's and Anas's actions show. The Ḥanafī scholars and Abu Thawr did not consider it disliked, but the first view is stronger.

Untying the shroud's knots:

It is recommended to untie the knots at the head and feet once the burial is complete, because they were tied only to keep the shroud from loosening during transport. This is based on reports that the Prophet "peace be upon him" did this when burying Nu'aym ibn Jundub and others.

Lining the grave:

When placing the deceased, it is recommended to line the niche with bricks or stones and fill gaps with clay to prevent soil from falling on the body. This is based on the hadith of Saad ibn Abi Waqqas (may Allah be pleased with him): *"Dig a niche (lahḍ) for me and line it with bricks, just as was done for the Messenger of Allah "peace be upon him". (Narrated by Muslim)*

Using mats or pillows:

In *Ṣaḥīḥ Muslim*, there is a narration that a red blanket was placed in the grave of the Messenger of Allah "peace be upon him". Imam al-Nawawī explained in *Sharḥ Ṣaḥīḥ Muslim* that this was done by Shuqran, the freed slave of the Prophet "peace be upon him", who did not want anyone else to use it. The scholars, including al-Shafi'i, stated that it is disliked to place bedding, mats, or pillows under the deceased. Al-Baghawī differed slightly, but the correct view is that it is disliked because it was not done by the Companions generally. Al-Bayhaqī narrated that Ibn 'Abbas disliked it.

Al-Waḍīḥ fi Fiqh al-Imam Aḥmad says: It is disliked to place wood, burnt bricks, or bedding in the grave except out of necessity. Burial in a coffin is also disliked, even for a woman. The reason is that this was not done by the early Muslims and is seen as unnecessary extravagance.

Throwing three handfuls of soil:

Imam Ibn Majah wrote a chapter about throwing soil into the grave, narrating from Abu Hurayrah (may Allah be pleased with him): *“The Messenger of Allah “peace be upon him” prayed over a funeral, then went to the grave and threw soil on it three times from the direction of the head.”* (Hadith sahih - hadith number:1271 in sahih Sunan Ibn Majah)

Imam al-Nawawi wrote in *al-Majmu‘* that Qaḍi Ḥusayn and others said it is recommended to say when throwing the first handful: *“From it We created you”*; the second: *“And into it We shall return you”*; and the third: *“And from it We shall bring you forth once more.”*

This is based on the narration of Abu Umamah (may Allah be pleased with him) about the Prophet “peace be upon him” burying his daughter Umm Kulthum.

However, the narration is weak and scholars like Imam al-Nawawi and Shaykh al-Albani regarded using it for worship as not proven, so reciting these verses while throwing soil is not firmly established from the Sunnah and should be avoided.

Leveling the Grave

It is also recommended to **level the grave** and not to add more soil than what was removed. Imam Muslim (may Allah have mercy on him) included a chapter in his *Ṣaḥīḥ* titled *“The Command to Level Graves,”* in which he narrated from Thumamah ibn Shufayy:

“We were with Faḍalah ibn ‘Ubayd in the land of the Romans, at Rhodes. One of our companions died, so Faḍalah ibn ‘Ubayd ordered that his grave be leveled. Then he said: ‘I heard the Messenger of Allah “peace be upon him” command that they be leveled.’”

(Narrated by Muslim)

He also narrated from Abu Wa’il, from Abu al-Hayyaj al-Asadi who said:

“‘Ali ibn Abi Ṭalib said to me: ‘Shall I not send you on the same mission that the Messenger of Allah “peace be upon him” sent me? That you do not leave any idol without defacing it, and no elevated grave without leveling it.’” (Narrated by Muslim)

Imam al-Nawawi (may Allah have mercy on him) commented:

“These hadiths show that the Sunnah is that the grave should not be raised too high above the ground, nor shaped into a mound. Rather, it should be raised about a hand-span and made level. This is the view of al-Shafeii and those who agreed with him. Al-Qaḍi ‘Iyaḍ reported that most scholars preferred that graves be mounded, which is the view of Malik.”

Abu Ḥanifah, Malik, Aḥmad, and al-Thawri held that shaping the grave as a mound is preferable to leveling it. *Al-Mughni* states:

“Mounding the grave is better than leveling it. This is the view of Malik, Abu Ḥanifah, and al-Thawri. Al-Shafeii preferred leveling, citing that the grave of the Prophet “peace be upon him”’s son Ibrahim was leveled, and al-Qasim said: ‘I saw the graves of the Prophet “peace be upon him”, Abu Bakr, and ‘Umar leveled.’”

Those who prefer mounding cite the report of Sufyan al-Tammar: *“I saw the grave of the Prophet “peace be upon him” mounded,”* which al-Bukhari narrated in his *Ṣaḥiḥ*. The same was reported from al-Ḥasan. They argued that leveling resembles the style of worldly buildings and resembles the practices of innovators, so it is disliked. They judged their hadith to be stronger and more reliable, so acting upon it is preferable.

Marking the Grave

It is also recommended to **mark the grave** with a visible sign — a stone, piece of wood, or something similar — to identify it. Both Imam Ibn Majah and Imam Abu Dawud included a chapter titled *“On Gathering the Dead in One Grave and Marking the Grave,”* in which they narrated from Anas ibn Malik (may Allah be pleased with him):

“The Messenger of Allah “peace be upon him” marked the grave of ‘Uthman ibn Maẓ‘un with a rock.” (Narrated by Ibn Majah – hadith hasan sahih – hadith number:1267 in sahih Sunan Ibn Majah)

In another narration:

“When ‘Uthman ibn Maẓ‘un died and was carried out for burial, the Prophet “peace be upon him” instructed a man to bring him a stone, but the man could not lift it. So the Messenger of Allah “peace be upon him” rolled up his sleeves — the narrator said: ‘I can almost see the whiteness of his arms as he rolled up his sleeves’ — and he lifted it and placed it at his head, saying: ‘I am marking the grave of my brother with it, and I will bury near him anyone who dies from my family.’”

(Narrated by Abu Dawud – hadith hasan – hadith number:2745 in sahih Sunan Abi Dawud)

Imam al-Nawawi (may Allah have mercy on him) said:

“The Sunnah is to place at the head of the grave a visible marker — a stone, wood, or anything similar. This was the view of al-Shafeii, the author of al-Muhadhdhab, and other scholars. Only the author of al-Ḥawi mentioned that it is recommended to place two markers — one at the head and one at the feet — because the Prophet “peace be upon him” placed two stones on the grave of ‘Uthman ibn Maẓ‘un. But the well-known narrations mention only one stone. And Allah knows best.”

In *Fiqh al-Sunnah*, it is commented: *“In al-Zawa’id: This chain is ḥasan (good). It shows that he placed the stone at the head. The narration also indicates that it is recommended for relatives to be buried close together, as it makes visiting them easier and increases supplications for them.”*

Section Twelve: The Ruling on One Who Dies at Sea

Imam al-Nawawi (may Allah have mercy on him) said: Our scholars (the Shafeii school) stated:

If a Muslim dies while at sea, and he is with companions (travelers, crew, etc.), then:

- If they are near the shore and can reach land safely, they must bring him to shore so that he may be washed (*ghusl*), shrouded (*takfin*), prayed over (*ṣalat al-janazah*), and buried as normal.
- If they cannot reach the shore — for example, because it is too far or dangerous due to enemies, wild animals, or other threats — then it is not required to reach land. Instead, they must:
 - Wash him,
 - Shroud him,
 - Pray over him,
 - Then place his body between two planks (or something similar) and let him down into the sea.

The hope is that the sea currents will carry him to shore so that someone may find him and give him a proper burial.

Imam al-Shafeii said in *al-Umm*:

“If they do not place him between two planks but simply cast him into the sea, I hope that they will still be excused — God willing.”

Abu Ḥamid and the author of *al-Shamil* reported that al-Shafeii (may Allah have mercy on him) said:

“They are not blameworthy, in sha’ Allah — that is the meaning of his words: ‘I hope they are excused.’”

It was also narrated from al-Muzani (may Allah have mercy on him) that al-Shafeii’s instruction to let the body drift to shore applies only if the coastal people are Muslim. But if the people of the nearby land are non-Muslim, then it is better to weigh the body down so that it sinks to the bottom of the sea.

Our scholars explained: What al-Shafeii stated — to try to let the body reach the shore — is better because it gives the chance that a Muslim might find him and bury him facing the Qiblah. But according to al-Muzani's view, if the shore is inhabited by non-Muslims, then there is certainty that the body will not be buried properly but rather consumed by sea creatures — so weighing it down is preferable.

This is the well-known position in the Shafeii books.

Imam Aḥmad (may Allah have mercy on him) said: If they expect to find land where the deceased can be buried, they should keep the body for a day or two, as long as there is no fear of decomposition. If they find no suitable place, then the deceased should be washed, shrouded, embalmed, prayed over, and then weighed down and committed to the water.

Chapter Eight

Issues Pertaining to Post-Burial Matters

This chapter consists of sixteen sections. Below is the detail of Sections One to Three:

Section One: The Ruling on Placing a Moist Palm Branch Over a Grave

It is authentically reported from Ibn 'Abbas (may Allah be pleased with them both) that he said:

“The Prophet “peace be upon him” passed by two graves and said: ‘Indeed, they are being punished, but not for something considered major. One of them did not guard himself from urine, and the other used to spread slander.’

He then took a fresh palm branch, split it in two, and placed one piece on each grave.

They asked, ‘O Messenger of Allah, why did you do this?’

He replied: ‘Perhaps it may lighten their punishment as long as the branches do not dry out.’”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:167)

Interpretations by the Scholars

Imam al-Nawawi (may Allah have mercy on him) explained that this act was specific to the Prophet “peace be upon him”, whose supplication was accepted. The lightening of the punishment lasted only as long as the branches remained moist.

Some scholars suggested that the branches glorify Allah while fresh, thereby offering benefit to the deceased.

Al-Bukhari recorded that Buraydah ibn al-Ḥuṣayb (may Allah be pleased with him) instructed that two palm branches be placed in his grave, emulating the Prophetic act.

Al-Khaṭṭābi critiqued the widespread custom of placing items on graves based on this narration, stating that there is no established basis for it. Ibn Ḥajar noted that some, like Buraydah, understood the hadith as general in application, while others — including Ibn ‘Umar — took it as a specific instance. Ibn ‘Umar objected to providing artificial shade over graves, saying: *“What shades him is his deeds.”*

Qaḍī ‘Iyāḍ and al-Ṭarṭuṣhī suggested that the benefit lay in the unseen knowledge of the Prophet “peace be upon him” and the blessing (*barakah*) of his action and supplication.

It is not prescribed to place palm branches or flowers on graves. Regarding the narration of Ibn ‘Abbas (may Allah be pleased with him and his father), al-Khaṭṭābi said:

“As for the Prophet’s act of placing a split palm branch on each grave, and his statement ‘Perhaps it will lighten the punishment for them as long as they remain fresh,’ this was done by way of seeking blessing through the touch of the Prophet “peace be upon him” and his supplication for their punishment to be lightened — not because there is any inherent quality in fresh palm branches that does not exist in dry ones. Ordinary people in many lands place palm fronds on the graves of their dead, thinking it is based on this report, but this has no basis. What al-Khaṭṭābi said is correct, and this is how the Companions understood it. None of them is reported to have placed palm branches or flowers on graves except Buraydah al-Aslami (may Allah be pleased with him), who instructed that two palm branches be placed in his grave — as narrated by al-Bukhari. But it is far-fetched to think that this act would be a prescribed Sunnah yet remain unknown to all the Companions except Buraydah (may Allah be pleased with him).”

Section Two: Staying at the Grave for Reflection and Supplication

Remaining at the grave after burying the deceased — to reflect on the condition of the dead, to supplicate for him, and to seek forgiveness for him before departing — is prescribed. This has been authentically established from the Messenger of Allah “peace be upon him”.

Imam al-Bukhari (may Allah have mercy on him) dedicated a chapter in his *Ṣaḥīḥ* entitled: *“Chapter: An Admonition by the Speaker at the Grave and the Sitting of His Companions Around Him.”*

Ibn Ḥajar (may Allah have mercy on him) commented that al-Bukhari seemed to indicate a distinction between types of sitting: if the sitting brings benefit for the living or the dead, it is not disliked; the prohibition mentioned elsewhere applies only to what contradicts this purpose.

Then al-Bukhari narrated from ‘Ali (may Allah be pleased with him):

*“We were at a funeral in Baqi‘ al-Gharqad when the Prophet “peace be upon him” came, sat down, and we sat around him. He had a small stick in his hand. He lowered his head and began to scratch the ground with the stick. Then he said: ‘There is no soul except that its place in Paradise or the Fire has been assigned, and its fate as happy or miserable has been written.’

A man asked, ‘O Messenger of Allah, should we not rely on what has been written for us and abandon deeds? For whoever is of the people of happiness will be made to do the deeds of the people of happiness, and whoever is of the people of misery will be made to do the deeds of the people of misery.’

He “peace be upon him” replied: ‘No, rather the people of happiness will be facilitated to do the deeds of the people of happiness, and the people of misery will be facilitated to do the deeds of the people of misery.’ Then he recited:

‘So as for he who gives and fears Allah, and believes in the best [reward]...’

(Surat Al-Layl:5–6).”

Imam Abu Dawud (may Allah have mercy on him) recorded in his *Sunan* under the heading: *“Chapter: Seeking Forgiveness for the Deceased at the Grave,”* that ‘Uthman ibn ‘Affan (may Allah be pleased with him) said:

“Whenever the Prophet “peace be upon him” finished burying a person, he would stand by the grave and say:

‘Seek forgiveness for your brother and pray that he be made steadfast, for he is now being questioned.’”

(Hadith sahih – hadith number:2758 in sahih Sunan Abi Dawud)

The commentators said: This narration proves that it is Sunnah to seek forgiveness for the deceased at the grave after burial and to ask Allah to grant him firmness — meaning that Allah helps him remain steadfast in answering the questions [of the angels]. It also affirms the reality of questioning in the grave and the existence of life in the grave, which many other authentic narrations also confirm.

Imam al-Nawawi (may Allah have mercy on him) said in *al-Adhkar*:

“It is recommended to sit by the grave after burial for the time it would take to slaughter a camel and distribute its meat. Those sitting should occupy themselves with reciting Quran, supplicating for the deceased, delivering admonitions, and recounting stories of the righteous. We have narrated in Ṣaḥiḥ al-Bukhari and Ṣaḥiḥ Muslim from ‘Ali (may Allah be pleased with him): ‘We were at a funeral in Baqi‘ al-Gharqad when the Messenger of Allah “peace be upon him” came and sat down, and we sat around him...’ and he mentioned the rest of the hadith.”

He also narrated in Ṣaḥiḥ Muslim from ‘Amr ibn al-‘Aṣ (may Allah be pleased with him):

“When you bury me, stay by my grave for the time it takes to slaughter a camel and distribute its meat, so that I may feel comforted by you and know how to respond to the messengers of my Lord.”

He referenced the narration of Abu Dawud mentioned earlier and the practice of Ibn ‘Umar (may Allah be pleased with them both). Imam al-Shafeii and his companions said: It is recommended to recite some Quran at the grave. They added: If they complete the entire Quran there, it is good.

Ibn Qudamah (may Allah have mercy on him) said in *al-Mughni*:

“Imam Aḥmad (may Allah have mercy on him) was asked about standing at the grave after burial to supplicate for the deceased. He said: ‘There is no harm in it. ‘Ali and al-Aḥnaf ibn Qays did so.’”

Then he cited the narration of Abu Dawud and the statement of ‘Amr ibn al-‘Aṣ (may Allah be pleased with him).

The Council of Senior Scholars issued a fatwa affirming that it is prescribed to remain at the grave after burial to supplicate for the deceased’s firmness and forgiveness, as proven from the Prophet “peace be upon him”, who said:

‘Seek forgiveness for your brother and ask that he be made steadfast, for he is now being questioned.’

Among those who supported this opinion is Shaykh Mohammad Naṣir al-Din al-Albani in his *Talkhiṣ Aḥkam al-Jana’iz (Abridged Rules of Funerals)*, where he cited the two hadiths from al-Bukhari and Abu Dawud. Likewise, Sayyid Sabiq explicitly stated this in *Fiqh al-Sunnah* and it was also affirmed by Abu Bakr Jabir al-Jaza’iri.

Section Three: Legal Rulings Related to Talqin (Prompting) After Burial

This section includes several points:

A — Its Linguistic and Technical Meaning

Al-Mu'jam al-Wasit defines *laqina* (لَقْنًا) as: "So-and-so is *laqin* — meaning intelligent and quick-witted. *Laqqanahu* means: he dictated words to him so that he might repeat them. For an actor on stage: to quietly prompt him with what he should say (modern usage). For a dying person (*muḥtaḍar*): to pronounce the Shahadah (testimony of faith) in front of him so that he may utter it." The hadith says: "*Prompt your dying ones to say: La ilaha illa Allah (there is no god but Allah).*" Here, "*the dying ones*" means those in the throes of death. *Talqin* for the dead means to say to him after burial what he should answer the two angels with when they question him.

B — Those Who Considered Talqin After Burial to Be Recommended

Some scholars from the Shafeii and Ḥanbali schools regarded *talqin* after burial as recommended, even while acknowledging that the narrations about it are weak. For example, Imam Ibn Ḥajar al-ʿAsqalani (may Allah have mercy on him) supported in his *Talkhiṣ* what Imam al-Rafiʿi stated about its permissibility.

Likewise, Imam al-Nawawi, despite explicitly stating that the hadiths on the subject are weak, said:

"As for prompting the dead person after burial, a large number of our companions held it to be recommended. Among those who explicitly endorsed it are al-Qaḍi Ḥusayn in his Taʿliq, his companion Abu Saʿd al-Mutawalli in his Tatimmah, the ascetic scholar Imam Abu al-Faṭḥ Naṣr ibn Ibrahim al-Maqdisi, Imam Abu al-Qasim al-Rafiʿi, and others. Al-Qaḍi Ḥusayn transmitted it from the Aṣḥab (our scholars)."

Ibn Mufliḥ al-Ḥanbali says in his *al-Furuʿ* under the chapter on the recommendation of supplication at the grave after burial:

"As for prompting him after burial, most scholars favored it, citing the statement of Rashid ibn Saʿd, Ḍumrah ibn Ḥabib, and Ḥakim ibn ʿUmayr, who used to recommend saying at his grave: 'O so-and-so, say: La ilaha illa Allah; I testify that there is no god but Allah — three times. O so-and-so, say: My Lord is Allah, my religion is Islam, and my Prophet is Mohammad.'"

Abu Bakr ibn Abi Maryam transmitted this — though he is weak. Then he mentioned the hadith of Abu Umamah, judging it weak, and added:

"Yet the apparent reliance of the scholars on this report implies they acted upon it. The one prompting sits at the head of the grave..."

Then he said:

"Our Shaykh (Ibn Taymiyyah) said: Talqin after burial is permissible according to Aḥmad and some of our companions, and our Shaykh preferred it and did not deem it disliked."

Shaykh Ibrahim ibn Duwayyan al-Ḥanbali said in *Manar al-Sabil*:

“Most scholars recommended talqin after burial due to the hadith of Abu Umamah. It is also supported by the hadith: ‘Prompt your dying ones to say La ilaha illa Allah.’ He also narrated that Imam Aḥmad ibn Ḥanbal said: I have never seen anyone do this except the people of Sham, and concluded: In al-Ikhtiyarat (Ibn Taymiyyah’s legal positions) there are three views: it is disliked, recommended, or permissible — and the latter is the fairest.”

Shaykh Mar’i ibn Yusuf al-Ḥanbali said in *Ghayat al-Muntaha* (in which he combines *al-Iqna’* and *al-Muntaha*):

“(Branch:) It is Sunnah to supplicate for the dead at his grave after burial while standing. Most scholars also recommended prompting him then. One stands at his head after leveling the soil and says: ‘O so-and-so, son of so-and-so’ three times,” and so on.

Likewise, Ibn Qudamah al-Maqdisi discussed *talqin* after burial and said:

“Al-Qaḍi and Abu al-Khaṭṭab deemed it recommended and narrated the hadith of Abu Umamah al-Bahili in which the Prophet “peace be upon him” said...” — then he mentioned the hadith.

Here’s a polished version of the remaining **Section Three** plus **Section Four**, keeping your scholarly tone while improving clarity and flow:

However, Sayyid Sabiq stated in his *Fiqh al-Sunnah* that, according to the well-known view of the Malikis and some Ḥanbalis, *talqin* after burial is disliked.

C — Their Evidence for This View

Their evidence is based on the narration from Sa‘id ibn ‘Abdullah al-Awdi, who said:

“I witnessed Abu Umamah al-Bahili while he was dying, and he said: ‘When I die, do with me as the Messenger of Allah “peace be upon him” commanded.’ He said: ‘When one of your brethren dies and you have leveled the soil over him, let one of you stand at his head and say: O so-and-so, son of so-and-so, for he hears but does not answer. Then say: O so-and-so, son of so-and-so, and he sits upright. Then say: O so-and-so, son of so-and-so, and he says: May Allah have mercy on you, guide us — but you do not perceive. Then say: Remember what you left this world upon: the testimony that there is no god but Allah, that Mohammad is His servant and Messenger, that you were pleased with Allah as your Lord, with Islam as your religion, with Mohammad as your Prophet, and with the Quran as your guide. Then Munkar and Nakir each take the other’s hand and say: Let us go; we have no business sitting with one who has been prompted with his argument. Allah will be his advocate against them.”

A man asked: “O Messenger of Allah, what if he does not know his mother’s name?” He replied: “Then attribute him to Hawwa’ (Eve): O so-and-so, son of Hawwa’.”

Saʿid ibn Manṣur also narrated from Rashid ibn Saʿd, Ḍumrah ibn Ḥabib, and others who said: *“When they had leveled the grave and the people had left, they would recommend that someone say to the deceased at his grave: O so-and-so, say: La ilaha illa Allah — three times. Say: My Lord is Allah, my religion is Islam, and my Prophet is Mohammad, then they would depart.”*

D — Who Narrated This Hadith?

This hadith was narrated by al-Ṭabarani in *al-Kabir*. Al-Ḥafiz Ibn Ḥajar mentioned it in his *Talkhiṣ*.

E — The Status of the Hadith and Report

Al-Ḥafiz Ibn Ḥajar (may Allah have mercy on him) said, after citing this narration:

“Its chain is acceptable (ṣaliḥ), and al-Ḍiyaʿ strengthened it in his Aḥkam. It was also transmitted by ʿAbd al-ʿAziz in al-Shafei. The narrator from Abu Umamah is Saʿid al-Azdi, whom Ibn Abi Ḥatim did not comment on. However, it has supporting evidence. He also remained silent regarding the report and did not indicate anything about its authenticity or weakness.”

Al-Ḥafiz al-Haythami said about its chain: *“In its chain are people I do not know,”* and elsewhere: *“In its chain are several people unknown to me.”*

Imam al-Nawawi said in *Rawḍat al-Ṭalibin*: *“The hadith narrated therein is weak, but reports concerning virtuous acts (faḍaʿil al-aʿmal) are treated with lenience by the scholars of hadith and others. This hadith is supported by other authentic reports, such as: ‘Ask for him steadfastness,’ and the instructions of ʿAmr ibn al-ʿAṣ, etc.”*

He also said in *Al-Majmu* and *al-Adhkar*: *“Shaykh Abu ʿAmr ibn al-Ṣalah, may Allah have mercy on him, was asked about this talqin, and he said in his Fatawa: Talqin is what we choose and practice. We have narrated a hadith about it from Abu Umamah, whose chain is not firm but is supported by other reports. The people of Sham have acted on it since ancient times.”*

Ibn ʿAllan said in his commentary on *al-Adhkar*: *“Al-Ḥafiz said after investigating the hadith of Abu Umamah: This is a strange hadith, and its chain through both routes is very weak.”*

Imam al-Shawkani said in *Nayl al-Awṭar*: *“In its chain is ʿAṣim ibn ʿAbdullah, who is weak.”*

In *Subul al-Salam*, Imam al-Ṣanʿani wrote: *“Al-Manar says: This hadith about talqin is one that no one knowledgeable in hadith doubts is fabricated. Saʿid ibn Manṣur narrated it in his Sunan from Ḥamzah ibn Ḥabib from some of his Shaykhs from Ḥimṣ —*

so the issue is originally a local practice from Ḥimṣ. As for using ‘Ask for him steadfastness for he is now being questioned’ as evidence, there is no connection. Likewise, ‘Amr ibn al-‘Aṣ’s instruction to stand by his grave so he may feel comforted does not support talqin. Ibn al-Qayyim asserted in al-Huda what is similar to what al-Manar said. In Kitāb al-Ruḥ he mentioned that the hadith of talqin shows that the dead can hear the speech of the living and said that the fact it was continuously practiced without objection is sufficient to act upon it, although he did not declare it authentic but regarded it as weak.”

Ibn al-Qayyim’s words, as al-Ṣan‘ani referenced, are:

“The Messenger “peace be upon him” did not sit reciting at the grave nor prompt the dead as people do today. As for the hadith narrated by al-Ṭabarani in his Mu‘jam from Abu Umamah...” — then he quoted the full hadith and said: “This hadith cannot be raised to the level of authenticity. Al-Athram said: I asked Abu ‘Abdullah, i.e., Imam Aḥmad, about this practice of standing by the grave saying: O so-and-so, son of so-and-so, remember what you left the world with — the testimony that there is no god but Allah. He said: I have not seen anyone do this except the people of Sham. When Abu al-Mughirah died, someone came and said that. Abu al-Mughirah used to narrate it from Abu Bakr ibn Abi Maryam, from their elders, that they used to do it, and Ibn ‘Ayyash used to narrate it.”

I said: He means Isma‘il ibn ‘Ayyash, who narrated this hadith from Abu Umamah, which al-Ṭabarani transmitted.

Al-Albani said about the status of this hadith: *“The dead person is not to be prompted with the talqin known today, because the hadith about it is not authentic. Rather, one should stand at the grave, supplicate for him to be firm, seek forgiveness for him, and instruct those present to do so — based on the hadith of ‘Uthman ibn ‘Affan — then he mentioned the long hadith of al-Bara’ ibn ‘Azib because it contains both fear and admonition.”*

Shaykh Mohammad Mohammad Badir Zinah commented critically on the evidences for this practice, saying:

“These weak hadiths should not be attributed to the religion of Muslims, for they relate to the creed concerning what benefits the deceased — and, by Allah, they are among the most baseless of falsehoods. The Messenger of Allah “peace be upon him” buried many of his closest Companions, family, and followers: Hamzah, Sa‘d ibn Mu‘adh, most of his own children, Khadijah (may Allah be pleased with them all), and many other Muslims — yet never once was talqin done for any of them. If it had any legitimacy, the zeal of the Companions would have ensured its transmission. But no authentic report confirms it, nor did the Prophet “peace be upon him” himself ever do it.”

He further warned that this practice implies a misguided notion that one can deceive Allah Almighty by prompting a wicked person with an argument to avoid questioning in the grave — something no evidence from the Quran or Sunnah supports.

In conclusion, the verifying scholars hold that the *talqin* as practiced today is an innovation (*bid'ah*) unsupported by authentic narration. The Prophet “peace be upon him” said:

“Whoever lies about me deliberately, let him take his seat in the Fire.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:2)

“Whoever introduces into this matter of ours that which is not from it, it is rejected.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1120)

“The best speech is the Book of Allah, and the best guidance is the guidance of Muhammad, and the worst of affairs are newly invented matters, and every innovation is misguidance. (Narrated by Muslim)

Section Four: The Squeezing of the Grave

It has been authentically reported from the Messenger of Allah “peace be upon him” that the grave has a squeezing and a pressure upon the deceased. Imam al-Nasa'i (may Allah have mercy on him) titled a chapter in his *Sunan* as: *“The Squeezing and Pressure of the Grave,”* and then narrated the hadith of 'Abdullah ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah “peace be upon him” said regarding Sa'd ibn Mu'adh:

“This is the one for whom the Throne shook, the gates of Heaven were opened for him, and seventy thousand angels attended him — yet he still experienced a squeezing in the grave, then it was relieved from him.”

(Hadith sahih – hadith number:6987 in sahihAl-Jami' as-Saghir, and hadith number:1942 in sahih Sunan An-Nasai)

Section Five: The Questioning in the Grave

Al-Sayyid Sabiq (may Allah have mercy on him) said:

“Ahl al-Sunnah wal-Jama'ah unanimously agree that every human being will be questioned after death — whether he is buried or not. If wild beasts devour him, or he is burned to ashes and scattered in the air, or drowned in the sea — he will still be questioned about his deeds and rewarded for good and punished for evil. This bliss or torment is for both soul and body together.”

There are many authentic evidences for the reality of questioning in the grave:

From Qatadah, from Anas ibn Malik (may Allah be pleased with him) who reported that the Prophet “peace be upon him” said:

“When a servant is placed in his grave and his companions depart from him — and he hears their footsteps as they walk away — two angels come to him and make him sit up and say: ‘What did you use to say about this man, Muhammad “peace be upon him”?’ He replies: ‘I bear witness that he is the servant and Messenger of Allah.’ It is said to him: ‘Look at your place in the Fire — Allah has replaced it for you with a place in Paradise.’ The Prophet “peace be upon him” said: He will see both of them. As for the disbeliever or hypocrite, he says: ‘I do not know — I used to say what the people said.’ It is said to him: ‘You did not know, nor did you follow guidance.’ Then he is struck with an iron hammer between his ears, and he screams — a scream heard by everything near him except mankind and jinn.”

(Narrated by al-Bukhari and Muslim)

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah “peace be upon him” said:

“When a deceased (or one of you) is buried, two black and blue angels come to him. One is called Munkar and the other Nakir. They say to him: ‘What did you use to say about this man?’ He says what he used to say: ‘He is the servant and Messenger of Allah. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.’ They say: ‘We knew you would say this.’ Then his grave is expanded seventy by seventy cubits and filled with light. It is said to him: ‘Sleep!’ He says: ‘Let me return to my family to inform them!’ They say: ‘Sleep like the sleep of a bridegroom whom no one awakens except the dearest of people to him, until Allah resurrects him from his resting place.’

But if he is a hypocrite, he says: ‘I heard the people saying something, so I said the same — I do not know.’ They say: ‘We knew you would say that.’ Then it is said to the earth: ‘Squeeze him!’ So it squeezes him until his ribs interlock, and he remains in torment therein until Allah resurrects him from that resting place.”

(Narrated by al-Tirmidhi – hadith hasan – hadith number:856 in sahih Sunan al-Tirmidhi)

Also, as authentically reported, ‘Uthman ibn ‘Affan (may Allah be pleased with him) said: **“When the Prophet “peace be upon him” finished burying the deceased, he would stand by the grave and say: ‘Ask forgiveness for your brother and ask for him to be made steadfast, for he is now being questioned.’”*

And from al-Bara’ ibn ‘Azib (may Allah be pleased with him) that the Prophet “peace be upon him” said:

**“When the believer is made to sit in his grave, he will testify that there is no god but Allah and that Muhammad is the Messenger of Allah. That is the meaning of the verse: ‘Allah keeps firm those who believe with the firm word...’”*

(Surat Ibrahim: 27)

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1825)

The Prophet “peace be upon him” said: *“The grave is the first stage of the Hereafter. Whoever is saved from it, what comes after will be easier for him; but if he is not saved from it, what comes after will be harder than it.”*

And he “peace be upon him” said: *“I have never seen a scene more terrifying than the grave.”*

(Narrated by al-Tirmidhi and Ibn Majah – hadith hasan – hadith number:1878 in sahih Sunan al-Tirmidhi, and hadith number:3442 in sahih Sunan Ibn Majah)

Anas ibn Malik (may Allah be pleased with him) reported that the Prophet “peace be upon him” said:

**“Seek refuge with Allah from the punishment of Hellfire and from the trial of the False Messiah (Dajjal).” They said: “O Messenger of Allah, what is that?” He said: “When the believer is placed in his grave, an angel comes and says: ‘What did you worship?’ He says: ‘I worshipped Allah.’ He says: ‘What did you say about this man?’ He says: ‘He is the servant and Messenger of Allah.’ Then nothing more is asked of him. Then he is shown a house he would have had in the Fire and told: ‘This would have been your place in the Fire, but Allah protected you and showed you mercy and gave you a place in Paradise instead.’ He says: ‘Let me go and tell my family!’ He is told: ‘Rest.’ But when the disbeliever is placed in his grave, an angel comes and rebukes him, saying: ‘What did you worship?’ He says: ‘I do not know.’ He says: ‘You did not know, nor did you recite.’ Then he says: ‘What did you say about this man?’ He says: ‘I said what the people said.’ Then he is struck with an iron hammer between his ears, and he screams — a scream heard by all creation except mankind and jinn.”*

(Narrated by Abu Dawud – hadith sahih – hadith number:3977 in sahih Sunan Abi Dawud)

Section Six: The Return of the Soul to the Body during Questioning

Is the soul returned to the deceased’s body at the time of questioning by the two angels? Ibn al-Qayyim al-Jawziyyah discussed this in detail in *Kitab al-Ruh* (The Book of the Soul), citing evidence and scholarly opinions, and stating the stronger view. He said:

“The Messenger of Allah “peace be upon him” has spared us from speculation about this issue, for he explicitly stated the return of the soul. Al-Bara’ ibn ‘Azib said: We went out with the Prophet “peace be upon him” for a funeral in Baqi’ al-Gharqad. He sat down, and we sat around him so still it was as if birds were on our heads. While a grave was being prepared for him, he said: ‘Seek refuge with Allah from the punishment of the grave’ — three times. Then he said: ‘When the believing servant is about to depart this world and enter the Hereafter, angels with radiant faces come down to him...’”

(Ibn al-Qayyim then narrates the entire detailed hadith of al-Bara' describing the taking of the soul, its ascent, and its return for questioning — ending with the glad tidings for the believer and the torment for the disbeliever.)

Ibn al-Qayyim concludes that the hadith shows the soul is indeed returned to the body. All scholars of Ahl al-Sunnah accept this hadith.

However, Abu Muhammad ibn Hazm said in *al-Milal wal-Nihāl*:

“Whoever thinks that the dead is revived in his grave before the Day of Judgment is mistaken, for the Quranic verses refute this — such as: *‘They will say: Our Lord, You caused us to die twice and gave us life twice.’* And His saying: *‘How can you disbelieve in Allah when you were dead and He gave you life, then He will cause you to die, then give you life again?’* If the dead were revived in their graves, then Allah would have caused us to die three times and live three times, which is false and contrary to the Quran — except for those revived as a sign for a Prophet.”*

Ibn Hazm also cited other verses and rational arguments to reject the physical return of the soul to the body. He said:

“This is what is correct, and this is what was also held by the Companions.”

“Ibn ‘Umar entered the mosque and saw Ibn al-Zubayr’s body laid out before burial. It was said to him, ‘This is Asma’ bint Abi Bakr al-Ṣiddiq.’ So Ibn ‘Umar turned towards her and offered her condolences, saying: ‘These bodies are nothing — the souls are with Allah.’ She (Asma’) replied: ‘And what prevents me, when the head of Yahya ibn Zakariyya was presented to one of the prostitutes among the prostitutes of the Children of Israel?’”

Ibn al-Qayyim continues:

“I say: What Abu Mohammad (Ibn Hazm) mentioned contains truth and error. As for his statement: *‘Whoever thinks the dead is revived in his grave is mistaken’* — this is ambiguous. If he means the familiar worldly life, in which the soul fully inhabits the body, directing and governing it, needing food, drink, and clothing — then this is indeed incorrect, as reason and sensory evidence, as well as the texts, disprove it.

But if he means another type of life — that the soul is returned to the body in a way different from worldly life, so that the deceased is questioned and tested in his grave — then this is true, and denying it is a mistake. The clear, authentic text proves this — namely, the saying of the Prophet “peace be upon him”: *‘So his soul is returned to his body.’* We shall discuss the reply to his claim of the weakness of this hadith, if Allah wills.”

As for his argument with Allah’s statement —

“They will say: Our Lord, You caused us to die twice and gave us life twice” — this does not negate the temporary return of the soul to the body. Just as the man from the Children of Israel, who was revived by Allah after being killed, then died again, that temporary revival for testimony is not counted as a complete worldly life. Likewise, the statement *‘then his soul is returned to his body’* does not imply a settled worldly life but rather a temporary connection to it. In reality, the soul never fully separates from its body, even if it decays and disintegrates.

The secret behind this is that the soul has five distinct forms of attachment to the body, each with its own rulings:

1. Its attachment while in the womb as a fetus.
2. Its attachment after birth during earthly life.
3. Its attachment during sleep — where it is partly connected and partly separate.
4. Its attachment in the barzakh (the interval) — though the soul leaves the body, it does not abandon it entirely. We have already mentioned earlier reports showing that the soul returns when a Muslim greets the deceased; this is a special return that does not bring about worldly life before the Day of Resurrection.
5. Its attachment on the Day of the Resurrection when bodies are brought forth — and this is the most complete form of attachment, unlike the previous four, for it brings a life that excludes death, sleep, or decay.

As for Allah’s statement —

“Allah takes the souls at the time of their death and those that do not die (He takes) during their sleep...” — His holding back the soul that has died does not contradict a temporary return to its body for a certain purpose, which does not grant it full worldly life.

When one sleeps, the soul remains in the body, yet the sleeper’s life differs from that of the awake person. Sleep is indeed the ‘brother of death’. Similarly, when the soul is returned to the deceased, his state is intermediate between that of the living and the completely dead who does not have his soul returned — just as the sleeper is in an intermediate state between life and death. Reflect on this carefully, for it removes many confusions.

Regarding the Prophet’s Night Journey (al-Isra’)

The Prophet “peace be upon him” reported seeing the Prophets on the Night of the Ascension. Some scholars of hadith claim he saw their spirits and likenesses — for they are alive with their Lord. He saw Ibrahim reclining his back on al-Bayt al-Ma‘mur. He saw Musa standing in his grave, praying. He described them physically — he saw Musa

as tall, brown-skinned, resembling the men of Shanu‘ah, and he saw ‘Isa with water dripping from his head as if he had just emerged from a bathhouse. He likened Ibrahim to himself.

Others differed and argued that this vision was only of their spirits, for their bodies remain in the earth until the Resurrection. If they had been bodily resurrected, the earth would have split for them before the Day of Judgment, meaning they would have tasted death again at the Blowing of the Trumpet — which would mean a third death, which is categorically false. Also, if their bodies had left their graves, they would now reside in Paradise, yet it is authentically reported that Allah has forbidden Paradise to the Prophets until the Prophet Muhammad “peace be upon him” enters it first. He “peace be upon him” is also the first for whom the earth will split open — no one’s grave will open before his.

It is known by necessity that his blessed body remains on earth. When the Companions asked,

“How will our prayers reach you when you have decayed?”

he replied:

“Allah has forbidden the earth to consume the bodies of the Prophets.”

If his body were not in his grave, he would not have given this answer. It is authentically narrated that Allah has appointed angels at his grave who convey to him the greetings of his Ummah. It is also confirmed that he said:

“This is how we will be resurrected”

when he stood between Abu Bakr and ‘Umar — although his noble soul is with the Highest Company, in the highest of the highest realms (*‘Ilīyyin*) with the souls of the Prophets. He also saw Musa standing and praying in his grave on the Night Journey while also seeing him in the sixth or seventh heaven. This indicates that the soul was there while remaining connected to the body in the grave — overseeing it, attached to it, praying there, and returning the greeting to those who greet him — while residing in the highest company.

There is no contradiction in this. The realm of souls differs from that of bodies. You may see two souls similar and close, even if their bodies are far apart, and two souls opposed and distant, even if their bodies are side by side. The soul’s ascent and descent, closeness and distance, are not like those of the body. It rises above the heavens and descends to the earth in the short time between being taken and the burial of the corpse — a span in which the body does not ascend and descend. Its ascent and return during sleep and wakefulness is similar. Some scholars compared this to the sun and its rays: the sun is in the sky while its rays reach the earth — but this is not a perfect analogy, for the rays on earth are not the sun itself, whereas the soul itself rises and descends.

As for the Companions asking the Prophet “peace be upon him” about the dead at Badr:

“How do you speak to people who have decayed?”

while he informed them that they heard his words — this does not contradict the return of their souls to their bodies for them to hear his address, even though the bodies had decayed. The address was to their souls attached to those decayed bodies.

Regarding Allah’s words —

“And you cannot make those in the graves hear” —

the context shows that it means: the disbeliever with a dead heart cannot be made to hear in a way that benefits him, just as those in the graves cannot be made to hear in a way that benefits them. He did not mean that the dead hear nothing at all — for the Prophet “peace be upon him” informed us that the dead hear the footsteps of those who bury them and that the slain at Badr heard his words. He prescribed greeting them as one greets a living person who hears, and informed us that the believer who is greeted by his brother returns the greeting.

This verse is like His saying:

“Indeed, you cannot make the dead hear, nor can you make the deaf hear the call when they turn away.”

It is said that the negation of hearing the deaf together with the dead shows that what is meant is the inability of their hearts to hear, just like the physically dead and deaf cannot hear. This is true but does not deny the souls hearing reproach and questioning by virtue of their temporary connection to their bodies — and this is different from the hearing that is negated.

As for the claim that the hadith is weak because only al-Minhal ibn ‘Amr reported it alone and that he is weak — this is reckless. The hadith is unquestionably authentic and was narrated from al-Bara’ ibn ‘Azib by several others besides Zadhan — including ‘Adi ibn Thabit, Mohammad ibn ‘Uqbah, and Mujahid.

Al-Ḥafīẓ Abu ‘Abdillāh ibn Mandah said in *Kitāb al-Ruḥ wal-Nafs*:

“Mohammad ibn Ya‘qub ibn Yusuf narrated to us, saying: Mohammad ibn Ishāq al-

Ṣaffar narrated to us, saying: Abu al-Naḍr Hashim ibn al-Qasim narrated to us, saying:

‘Isa ibn al-Musayyib narrated to us from ‘Adi ibn Thabit from al-Bara’ ibn ‘Azib...”

—and he narrates the entire detailed hadith about the believer’s soul being taken, ascending through the heavens, its record being written in *‘Ilīyyin*, and then its soul being returned for questioning. Likewise, the disbeliever’s soul is described, cursed by all creation except humankind and jinn, rejected by the heavens, returned to his grave for questioning and punishment, and so on — exactly as authentically narrated by Imam Aḥmad, Maḥmūd ibn Ghailan, and others.

Then he mentioned through Ibn ‘Uyaynah, from Manşur ibn Şafiyyah, from his mother Şafiyyah bint Shaybah, who said:

Ibn ‘Umar entered the mosque and saw **Ibn al-Zubayr** laid out before burial. It was said to him: *“This is Asma’ bint Abi Bakr al-Şiddiq.”* So Ibn ‘Umar turned toward her, offered his condolences, and said: *“These bodies are nothing; the souls are with Allah.”* She (his mother) replied: *“And what prevents me, when the head of Yahya ibn Zakariyya was once given as a gift to a prostitute among the prostitutes of the Israelites?”*

I Say (Ibn al-Qayyim’s Commentary)

I say: What Abu Mohammad mentioned here is partly true and partly mistaken. His statement: *“Whoever thinks that the dead comes back to life in his grave is mistaken”* is ambiguous.

If he means life as we know it in this world — where the soul fully governs the body, directs it, and requires food, drink, and clothing — then this is indeed false, and reason, perception, and the revealed texts reject it.

But if he means another type of life — that the soul is returned to the body in a way unlike its worldly return, so that the deceased is questioned and tested in his grave — then this is true, and its denial is wrong. The clear and sound reports prove it, such as the Prophet’s saying: *“his soul is returned to his body.”* We will later mention the reply to his claim of weakness about the ḥadith, God willing.

The Quranic Verse Argument

As for his proof from Allah’s saying:

{They will say, “Our Lord, You caused us to die twice and gave us life twice.”}

— it does **not** negate this **temporary return** of the soul to the body — just as the man killed from the Children of Israel, whom Allah revived to give testimony and then caused to die again, is not counted among the two deaths and two lives.

Also, the statement *“then his soul is returned to his body”* does not mean a **permanent worldly life**, but indicates only a **reattachment** to the body. The soul is never completely severed from its body, even if it decays or is scattered.

Five Types of the Soul’s Connection

The secret of this is that the soul has **five types of connection** with the body, each with its own rulings:

1. Its connection while in the womb as a fetus.
2. Its connection after birth and during life on earth.

3. Its connection during sleep, which is a partial separation yet partial connection.
4. Its connection in the Barzakh (the intermediate realm) — though separated from the body, it is not entirely cut off. It retains a link to it. Reports mention the soul's return when a Muslim greets the dead at the grave — this is a special return, not the return of full worldly life before the Day of Resurrection.
5. Its connection when bodies are resurrected — this is the most complete connection, bringing the body back to life with no more death, sleep, or decay.

On {Allah Takes the Souls}

As for the verse:

{Allah takes the souls at the time of their death and those that do not die during their sleep...}

— His holding the souls of the dead does not prevent Him from returning them temporarily to their bodies for questioning.

If a sleeping person's soul remains connected yet lives differently from an awake person, then the dead — whose soul is returned for questioning — is in a state between the living and the dead, like a sleeper is between wakefulness and death. Reflect on this — it removes many confusions.

The Night Journey (al-Isra)

Regarding the Prophet's report of seeing the Prophets on the Night of Isra', some scholars of ḥadīth say he saw their spirits or bodies, for they are alive with their Lord. He saw Ibrahim reclining against al-Bayt al-Ma'mur, and he saw Musa standing in his grave, praying. He described them:

- Musa was tall and strong like the men of **Shanu'ah**;
- 'Isa looked as if water was dripping from his head, as if he had just come out of a bathhouse;
- Ibrahim resembled him the most.

Others disagreed and said this was a vision of their **souls only**, as their **bodies remain on earth** until the Resurrection. If their bodies had risen, the earth would have split for them before the Day of Judgment — but this is impossible. If their bodies had left their graves, they would face a third death at the Trumpet Blast — which contradicts the Quran.

The Prophet's own **body** is known certainly to be in the ground — otherwise, he would not have answered the Companions who asked: *"How can our greetings reach you when you have decayed?"* He replied: *"Allah has forbidden the earth to consume the*

bodies of the Prophets.” So if his body were not there, this answer would make no sense. It is authentically reported that Allah has appointed **angels** at his grave to convey his community’s greetings to him. It is also confirmed that he said: *“This is how we will be resurrected,”* showing that his body remains on earth while his soul is with the **highest company**.

The Nature of Souls vs. Bodies

The realm of **souls** is different from that of bodies. Two souls may be close though their bodies are far apart — or two souls may be distant though their bodies lie side by side. The soul’s rising, descending, closeness, or distance is not like bodily movement. The soul may ascend above the heavens and return to the grave between death and burial — a time during which no body could travel such distances. Its return for questioning is of this nature.

Some liken it to the **sun and its rays** — the sun remains in the sky while its rays reach earth. But as my teacher said, this is not exact: the sun does not descend, and its rays are not the sun itself, while the soul **itself** ascends and returns.

When the Prophet spoke to the dead at **Badr** and the Companions asked how he could speak to people who had decayed, he explained they heard him. This does not contradict the fact that their bodies were decayed — for he was addressing the **souls attached** to those bodies.

{You Cannot Make Those in the Graves Hear}

As for Allah’s saying:

{You cannot make those in the graves hear},

— the context shows it means: *You cannot make the dead-hearted disbeliever hear in a way that benefits him*, just like you cannot make the buried hear in a way that benefits them. It does not mean the buried hear **nothing at all**, for the Prophet said they hear the **footsteps** of those who bury them. He addressed the dead at Badr who heard him and prescribed greeting them with words, as if they hear.

This verse is like:

{You cannot make the dead hear, nor can you make the deaf hear the call when they turn away.}

— meaning the spiritually dead and deaf-hearted cannot be made to hear in a **beneficial way**. But this does not negate that the souls **hear rebuke and questioning** in the grave by their temporary connection to the body. The truth is: *you cannot make anyone hear except by Allah’s will*. Your task is only to convey the warning.

Reply to Ibn Ḥazm’s Critique of the Ḥadith

As for Ibn Ḥazm's claim that the hadith is weak because only al-Minhal ibn 'Amr narrates it: *"his soul is returned to his body"* — this is careless. The hadith is undoubtedly authentic — others narrated it too: 'Adi ibn Thabit, Mohammad ibn 'Uqbah, Mujahid, and others from al-Bara' ibn 'Azib. Al-Daraqutni even compiled its chains in a dedicated treatise. **Zadhan**, who also narrates it, is reliable — he narrated from senior Companions like 'Umar, and Muslim included him. Yaḥya ibn Ma'in said he is trustworthy, and Ibn 'Adi said his narrations are sound when he narrates from trustworthy sources.

Abu Mohammad's claim that al-Minhal is weak carries no weight — he is reliable. The only issue ever raised was that someone once heard music from his house — this does not affect his reliability. Also, he did not narrate the addition alone — others narrated similar or stronger versions: *"his soul is returned to him"*, *"he sits upright"*, and *"they make him sit in his grave."* All are authentic.

Even if the ḥadith of al-Bara' were excluded, many other sound narrations prove the same point — like the hadith of Ibn Abi Dhi'b from Mohammad ibn 'Amr ibn 'Ata', from Sa'id ibn Yasar, from Abu Hurayrah:

The Prophet said:

"When the angels attend a dying believer, they say: 'O good soul, which was in the good body, come out content, to mercy and pleasure from a Lord who is not angry.' They keep repeating this until it comes out, then it is raised to the sky. The angels say: 'Who is this?' They say: 'So-and-so.' They reply: 'Welcome, good soul in a good body — enter praiseworthy and receive mercy and pleasure.' This continues until it reaches the heaven where Allah is. If the person was evil, they say: 'O filthy soul in the filthy body, come out despised to boiling water and pus.' It is cursed until it reaches the grave, then the righteous sits calmly and is asked: 'What did you say about Islam and this man?' He says: 'Mohammad is the Messenger of Allah who came to us with clear signs from Allah, so we believed and confirmed him.'"

Al-Ḥafīẓ Abu Nu'aym said this ḥadith's narrators are agreed upon by Bukhari and Muslim. Senior scholars narrated it from Ibn Abi Dhi'b, such as Ibn Abi Fudayk and 'Abd al-Raḥīm ibn Ibrahim. Others also reported it from him.

Abu 'Abdullah ibn Mandah cited this as proof that the soul returns to the body, quoting:

"While the Prophet was sitting one day, he recited: {If you could but see when the wrongdoers are in the throes of death and the angels stretch forth their hands...} He said: 'By Him in Whose hand is Mohammad's soul, no soul leaves this world without seeing its place in Paradise or Hell. Then, two rows of angels stand for him stretching between the horizons, their faces like the sun. If he is a believer, they say: 'Come out, O good soul, to Allah's mercy and Paradise.' They keep comforting him until it comes out

easily. Then they take it up, and its scent is better than musk, filling the air until it reaches the Throne. Allah says: 'Welcome, good soul and good body! Show it its seat in Paradise, then return it to the earth — for I promised to return them to it.' Then the soul is placed between the body and the shroud — proving the soul's return for questioning in the grave."

Shaykh al-Islam (Ibn Taymiyyah)

Shaykh al-Islam Ibn Taymiyyah said:

"The authentic, mass-transmitted hadiths prove that the soul is indeed returned to the body at the time of questioning. As for the claim of some that the body alone is questioned without its soul — this was said by a group, but the majority rejected it. Others said only the soul is questioned without the body — Ibn Murrah and Ibn Hazm said this — but both were mistaken. The authentic hadiths refute this. If it were only the soul, the grave would have no special link to this event at all."

Shaykh al-Sha'rawi's Fatwa

Shaykh Mohammad Metwalli al-Sha'rawi, may Allah have mercy on him, was asked about this in his collected fatwas:

Q: *"When we are questioned in the grave, is our soul returned to us at that time, or how does the questioning take place?"*

A: *"Imam Ahmad recorded that the Prophet was asked this very question by 'Umar (may Allah be pleased with him), who asked: 'Will our minds be returned to us in the grave at the time of questioning?' He replied: 'Yes, just as you are today.'"*

Section Seven: Affirming the Reality of the Grave's Punishment

The creed of the righteous predecessors and the people of truth is to **affirm the** punishment of the grave for the disbeliever and for any sinful Muslim whom Allah wills to punish. When a person dies, they are either in bliss or torment — may Allah protect us — and this affects both soul and body. The soul remains after leaving the body, either enjoying blessings or suffering torment. The proofs are many in the Quran and Sunnah.

Allah says:

{If you could but see when the wrongdoers are in the throes of death while the angels extend their hands [saying], 'Deliver your souls! This day you will be awarded the punishment of [extreme] humiliation because you used to say about Allah other than the truth and were, regarding His verses, arrogant.}' (Surat Al-An'am: 93)}

And His saying:

{And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have persisted in hypocrisy; you [O Mohammad] do not know

them, [but] We know them. We will punish them twice; then they will be returned to a great punishment.} (Surat At-Tawbah: 101)

And His saying:

{The people of Pharaoh will be exposed to the Fire morning and evening. And the Day the Hour appears [it will be said], 'Make the people of Pharaoh enter the severest punishment.'} (Surat Ghafir: 46)

As for the hadiths, many clear narrations prove this:

The Messenger of Allah (peace and blessings be upon him) used to seek refuge from the punishment of the grave and commanded his companions to do the same. Both Imam al-Bukhari and Imam Muslim devoted chapters to this in their *Sahihs*. They titled them: “Chapter: The display of the deceased’s place in Paradise or Hell and the affirmation of the grave’s punishment and seeking refuge from it,” and “Chapter: Punishment of the grave due to backbiting and urine,” and “Chapter: The deceased is shown his place morning and evening.”

Among the most important narrations on this is what Abdullah ibn Umar (may Allah be pleased with them both) reported:

The Messenger of Allah (peace and blessings be upon him) said:

“When any of you dies, his seat in the Hereafter is shown to him morning and evening. If he is among the people of Paradise, he is shown his place among them; if he is among the people of Hell, he is shown his place there, and it is said: ‘This is your seat until Allah resurrects you to it on the Day of Resurrection.’ (Agreed upon - *Al-Lu’lu wa-al-Marjan* – hadith number:1822)

And from Abu Ayyub (may Allah be pleased with him):

The Prophet (peace and blessings be upon him) once went out after the sun had set and heard a sound, then he said: “The Jews are being punished in their graves.”

(Agreed upon - *Al-Lu’lu wa-al-Marjan* – hadith number:1823)

And from Anas ibn Malik (may Allah be pleased with him):

The Messenger of Allah (peace and blessings be upon him) said:

“When the servant is laid in his grave and his companions depart, and he hears their footsteps, two angels come to him. They make him sit up and ask him, ‘What did you use to say about this man (meaning Muhammad, peace and blessings be upon him)?’ The believer will say: ‘I bear witness that he is Allah’s servant and Messenger.’ It will be said to him: ‘Look at your place in Hell — Allah has replaced it with a place in Paradise.’ So he will see them both.” (Agreed upon - *Al-Lu’lu wa-al-Marjan* – hadith number:1824)

And from al-Bara’ ibn Azib (may Allah be pleased with him):

The Prophet (peace and blessings be upon him) said:

“When the believer is made to sit up in his grave, he will testify that there is no god but Allah and that Muhammad is the Messenger of Allah. That is the meaning of Allah’s saying: *‘Allah keeps firm those who believe, with the firm word, in the worldly life and in the Hereafter.’*”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1825)

And from Abu Talhah (may Allah be pleased with him):

The Prophet (peace and blessings be upon him), on the Day of Badr, ordered that twenty-four of the chiefs of Quraysh be thrown into one of the dirty dry wells of Badr. When he defeated a people, he used to stay in the open battlefield for three nights. So on the third day at Badr, he ordered that his camel be saddled. Then he set out, and his companions followed him, saying: “We think he is going for some need.” Then he stood at the edge of the pit and called them by their names and the names of their fathers: “O so-and-so son of so-and-so! O so-and-so son of so-and-so! Would it have pleased you to obey Allah and His Messenger? For we have found what our Lord promised us true — have you found what your Lord promised you true?”

Umar said: “O Messenger of Allah, do you speak to bodies that have no souls?” The Messenger of Allah (peace and blessings be upon him) replied: “By Him in whose hand is Muhammad’s soul, you do not hear better than they do what I am saying to them.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:1826)

And from Aisha (may Allah be pleased with her):

She said: “Two old Jewish women of Madinah entered upon me and said: ‘The people of the graves are punished in their graves.’ I denied them and did not believe them. They left, and the Messenger of Allah (peace and blessings be upon him) entered. I said: ‘O Messenger of Allah, two old Jewish women came to me and claimed that the people of the graves are punished in their graves.’ He said: ‘They spoke the truth. They are punished — a punishment which all animals hear.’ She said: ‘I never saw him in a prayer after that except that he sought refuge from the punishment of the grave.’”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:343)

And from her (may Allah be pleased with her):

The Messenger of Allah (peace and blessings be upon him) used to say in his prayer: “O Allah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the false messiah, and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and heavy debt.” *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:344)*

And from Zayd ibn Thabit (may Allah be pleased with him):

“While the Prophet (peace and blessings be upon him) was in a garden belonging to Banu al-Najjar, riding a mule and we were with him, it suddenly shied and nearly threw him. There were six, five, or four graves there. He said: ‘Who knows whose graves these are?’ A man said: ‘I do.’ He asked: ‘When did this die?’ He said: ‘They died in the state of polytheism.’ He (peace and blessings be upon him) said: ‘This nation will be tested in their graves. If I did not fear that you would stop burying your dead, I would have asked Allah to let you hear the punishment of the grave that I hear.’ Then he turned to us and said: ‘Seek refuge with Allah from the punishment of Hellfire.’ They said: ‘We seek refuge with Allah from the punishment of Hellfire.’ He said: ‘Seek refuge with Allah from the punishment of the grave.’ They said: ‘We seek refuge with Allah from the punishment of the grave.’ He said: ‘Seek refuge with Allah from the trials, apparent and hidden.’ They said: ‘We seek refuge with Allah from the trials, apparent and hidden.’ He said: ‘Seek refuge with Allah from the trial of the Dajjal.’ They said: ‘We seek refuge with Allah from the trial of the Dajjal.’”

(Narrated by Muslim)

And from Ibn Abbas (may Allah be pleased with them both):

The Prophet (peace and blessings be upon him) passed by two graves and said: “Indeed they are being punished, but they are not being punished for something difficult to avoid. As for one of them, he did not guard himself from urine; and the other used to spread malicious gossip.” Then he took a fresh palm branch, split it in two, and placed a piece on each grave. They said: “O Messenger of Allah, why did you do this?” He said: “Perhaps it may lighten their punishment for as long as they do not dry out.”

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:167)

And from him (may Allah be pleased with him):

The Messenger of Allah (peace and blessings be upon him) used to teach them this supplication just as he taught them a Surat from the Quran:

“Say: O Allah, we seek refuge with You from the punishment of Hell, and we seek refuge with You from the punishment of the grave, and we seek refuge with You from the trial of the false messiah, and we seek refuge with You from the trials of life and death.”

(Narrated by Muslim)

And from Abu Hurayrah (may Allah be pleased with him):

The Messenger of Allah (peace and blessings be upon him) said:

“When one of you finishes the tashahhud (in prayer), let him seek refuge with Allah from four things. He should say: ‘O Allah, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the false messiah.’” *(Narrated by Muslim)*

And in another narration from him:

The Messenger of Allah (peace and blessings be upon him) said:

“When one of you finishes the final tashahhud, let him seek refuge with Allah from four: from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the false messiah.” *(Narrated by Muslim)*

And in yet another narration:

Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings be upon him) used to say: “O Allah, I seek refuge with You from the punishment of the grave, and from the punishment of the Fire, and from the trials of life and death, and from the trial of the false messiah.” *(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:346)*

From these texts, we learn that the belief of the righteous predecessors and the Imams of the ummah is to **affirm the punishment of the grave** for the disbeliever and for whomever Allah wills among the sinful believers. When a person dies, he is either in bliss or torment — and this occurs to both his soul and his body. The soul remains after departing the body, enjoying bliss or suffering punishment — *may Allah protect us!*

Imam al-Nawawi (may Allah have mercy on him) addressed this matter in his book *Al-Majmu'*, as did Ibn al-Qayyim al-Jawziyyah in his book *Ar-Ruh (The Soul)*. Imam al-Nawawi (may Allah have mercy on him) said:

“The creed of the people of truth is to affirm the punishment of the grave for the disbeliever and for whomever Allah wills among the sinful believers. They compared this to a sleeping person whom you see motionless, unaware, yet he is either in bliss or torment and distress.”

Ibn al-Qayyim (may Allah have mercy on him) said:

“Is the punishment of the grave inflicted upon the soul and the body together, or upon the soul alone without the body, or upon the body alone without the soul? And does the body share with the soul in bliss and punishment or not?”

Shaykh al-Islam Ibn Taymiyyah was asked about this issue, and here is the text of his answer:

“Rather, the punishment and bliss are for both the soul and the body together, by agreement of Ahl al-Sunnah wa'l-Jama'ah. The soul alone may be blessed or punished, and it may be blessed or punished while connected to the body — and the body being connected to it shares in that bliss or punishment. So the bliss or torment comes to them both together in that state, just as it does to the soul alone apart from the body.

As for whether the body alone without the soul experiences bliss or punishment — there are two well-known views among Ahl al-Hadith and Ahl al-Sunnah and the theologians. There are also odd opinions outside Ahl al-Sunnah: one is that bliss and punishment are only for the soul and that the body neither enjoys bliss nor suffers torment. This is said by the philosophers who deny the resurrection of bodies — and they are disbelievers by consensus of the Muslims.

It is also said by many of the theologians among the Mu'tazilah and others who do affirm the resurrection of bodies but say that this happens only at the resurrection and not in the grave. These deny the punishment of the body in the grave and claim that only the soul is blessed or punished in the Barzakh. When the Day of Resurrection comes, the soul and body are then punished together. This view was held by groups among the Muslims, theologians, and hadith scholars, including Ibn Hazm and Ibn Murrah. So this is not one of the three extreme odd views but rather a variant within those who affirm the grave's punishment and the bodily and spiritual resurrection.

Yet these hold three views on the grave's punishment:

- 1) That it is only upon the soul;*
- 2) That it is upon the soul and the body by means of the soul's connection;*
- 3) That it is upon the body alone.*

Some add to this second view that the soul is the life itself. The extreme view is that which outright denies any bodily punishment and only affirms spiritual reward and punishment. Others claim the soul is nothing but life and does not itself experience bliss or torment. This was said by groups among the theologians from the Mu'tazilah and Ash'aris, like al-Qadi Abu Bakr and others, who denied that the soul survives separation from the body. This is a false view which even their own imams, like al-Juwayni, opposed. It is established by the Quran, Sunnah, and consensus that the soul survives the body's departure and is blessed or punished.

The so-called 'divine philosophers' agree to this but deny the bodily resurrection. Some who claim Islam, mysticism, or philosophical insight mistakenly hold to their views.

The third extreme view is that there is no bliss or punishment in the Barzakh at all, and that this only occurs when the final Hour comes. This is held by some Mu'tazilah and others who deny the soul's survival and the body's bliss or punishment. All these groups are astray concerning the Barzakh, but they are less misguided than the philosophers because they affirm the final resurrection, whereas the philosophers deny it."

Conclusion

When you know these false views, you should know that the creed of the righteous predecessors and the leading scholars of the ummah is that when a person dies, he will be in either bliss or torment; that this applies to both soul and body; that the soul

remains after leaving the body in bliss or torment; that it sometimes reunites with the body, sharing with it the bliss or punishment; and that on the Day of the Great Resurrection, the souls are fully returned to the bodies, and they rise from their graves to stand before the Lord of the Worlds. The bodily resurrection is unanimously agreed upon by Muslims, Jews, and Christians.

Section Eight: Causes of Salvation from the Punishment of the Grave

There are many means that, by Allah's permission, protect a person from the punishment of the grave. Among the most important is that the servant lives with deep fear of Allah, strong hope in His mercy, hastening to His commands, avoiding His prohibitions, standing within His limits, patient with His decrees, grateful for His blessings, content with His will, and always prepared to meet Him. He should bind himself to obey what Allah commands and to avoid what He forbids. If he falls into sin, he should rush to repent with sincere regret, increase his seeking forgiveness and prayers for a good end, and ask to die upon perfect faith. He should always praise and thank Allah for opening his heart to Islam, guiding him to faith, and giving him time to make up for past shortcomings — for this is among the greatest of Allah's favors, the biggest and most beneficial of all for being saved from the punishment of the grave. If Allah were to give a servant the whole world but deprive him of faith and righteous deeds, his end would be Hell and everlasting torment. But if He blesses him with faith and good deeds, then no loss of the world can harm him, and his destination will be Paradise.

There are clear signs shown in Islam that indicate a good end in this world and salvation from the punishment of the grave in the next: such as one who grew up worshipping Allah, or who says the shahada at death, or who is martyred in Allah's path, or dies while fighting or guarding in Allah's cause. The one who guards the frontiers for Allah has a unique virtue, unmatched by others, for there is a clear report that every deceased person has his deeds sealed except the one guarding the frontiers — his deeds continue to grow until the Day of Resurrection. Likewise, the one who dies on the night or day of Jumu'ah (Friday)...

From Salman (may Allah be pleased with him):

I heard the Messenger of Allah "Peace be upon him" say: "Guarding the frontiers for one day and one night is better than fasting and praying for a whole month. And if he dies, the deeds that he used to do will continue for him, his provision will continue to be given to him, and he will be protected from the trial (of the grave)." (Narrated by Muslim)

In another wording:

"Every deceased person's deeds are sealed except for the one who dies while guarding the frontier in the path of Allah — for him his deeds continue to grow until the Day of

Resurrection, and he is kept safe from the trial of the grave.” (Narrated by al-Tirmidhi – hadith sahih – hadith number:1322 in sahih Sunan al-Tirmidhi)

And from al-Miqdam ibn Ma’d Yakrib (may Allah be pleased with him):

The Messenger of Allah “Peace be upon him” said: “The martyr has six blessings with Allah: he is forgiven with the first drop of his blood; he is shown his place in Paradise; he is protected from the punishment of the grave; he is kept safe from the greatest terror; a crown of dignity is placed on his head — one ruby of which is better than this world and all that is in it; he is married to seventy-two of the maidens of Paradise; and he may intercede for seventy of his relatives.”

(Narrated by al-Tirmidhi – hadith sahih – hadith number:1358 in sahih Sunan al-Tirmidhi)

And from ‘Abdullah ibn ‘Amr (may Allah be pleased with him):

The Messenger of Allah “Peace be upon him” said: “No Muslim dies on the day of Jumu’ah or the night of Jumu’ah except that Allah protects him from the trial of the grave.”

(Narrated by al-Tirmidhi – hadith sahih – hadith number:858 in sahih Sunan al-Tirmidhi)

Ibn al-Qayyim al-Jawziyyah (may Allah have mercy on him) devoted a special section to this topic in his book *Ar-Ruh* where he said:

“Issue Ten: The causes of salvation from the punishment of the grave. The answer is in two ways: one general and one detailed. As for the general, it is to avoid the causes that lead to the punishment of the grave. One of the most beneficial practices is that a man, when he intends to sleep, should sit for a while to take account of himself regarding what he gained and lost that day. Then he should renew a sincere repentance between him and Allah and sleep upon that repentance, resolved not to return to the sin if he wakes up. He should do this every night — so if he dies that night, he dies upon repentance; and if he wakes up, he wakes up facing a fresh chance to do good, happy that his life was extended so he may meet his Lord and make up for what he missed.”

Then he mentioned the detailed answer and some of the supporting evidence for that.

Section Nine: On Condolence (Ta’ziyah)

It includes several points:

1 — Definition:

Condolence is to console and encourage the bereaved, urging him to be patient, strengthening him with promises of reward and compensation, and reminding him of what comforts him, eases his sorrow, and lightens the severity of his loss.

2 — Its ruling and the proof of its legitimacy:

The jurists unanimously agree on its recommendation, as it is proven from the Messenger of Allah “Peace be upon him” . Among the reports is that his daughter sent word to him that a son of hers had died. He sent back to her one who conveyed his greeting and said to her: *“Indeed, to Allah belongs what He takes, and to Him belongs what He gives, and everything with Him has an appointed term — so let her be patient and seek reward.”* (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:531)

And from Mu’awiyah ibn Qurrah from his father (may Allah be pleased with him):

The Prophet “Peace be upon him” used to sit with a group of his Companions. Among them was a man who had a young son who would come to him from behind and sit in front of him. The boy died, and the father stayed away from the gathering because of his grief. The Prophet “Peace be upon him” noticed his absence and said: “Why do I not see so-and-so?” They said: “O Messenger of Allah, the boy you used to see has died.” So the Prophet “Peace be upon him” met him, asked about his son, and consoled him, then said: “O so-and-so, which would you prefer — to enjoy his company in this life, or that you come tomorrow to a gate of Paradise to find that he has preceded you to open it for you?” The man replied: “O Messenger of Allah, rather for him to precede me to the gate of Paradise and open it for me — that is more beloved to me.” The Prophet “Peace be upon him” said: “Then that is yours.”

(Narrated by An-Nasai – hadith sahih – hadith number:1974 in sahih Sunan An-Nasai)

3 — The reward of consoling the bereaved:

It is narrated that the Messenger of Allah “Peace be upon him” said: *“No believer consoles his brother for a calamity except that Allah clothes him with garments of honor on the Day of Resurrection.”*

(Narrated by Ibn Majah – hadith hasan – hadith number:1301 in sahih Sunan Ibn Majah)

4 — Its wisdom:

The wisdom behind condolence is clear from the previous proofs: it is to comfort and support the relatives of the deceased in this difficult moment when Allah’s decree and destiny descend, wisdom falls short, and no human planning suffices...

5 — Its timing:

It is stated in *Fiqh al-Madhahib al-Arba’ah* (Jurisprudence of the Four Schools): its time is from the moment of death until three days later. It is disliked after that, except if the consoler or the bereaved was absent — then it is not disliked to console even after three days. In *Rahmat al-Ummah fi Ikhtilaf al-A’immah*, it is mentioned: all agree that condolence is recommended, but they differ about its time. Abu Hanifah said: it is Sunnah before burial, not after. Al-Shafei and Ahmad said: it is Sunnah before burial and up to three days afterward. Al-Thawri said: there is no condolence after burial.

In *al-Majmu'*, it says:

“As for the time of condolence, our scholars said it is from the time of death until the burial and after the burial up to three days. Imam Abu Muhammad al-Juwayni said: this period is approximate, not exact. Our scholars said it is disliked to offer condolence after three days because its purpose is to calm the heart of the bereaved, and usually, the heart calms down after three days — so his grief should not be renewed. This is the sound, well-known view. Al-Sarakhsi in al-Amali said that condolence is before burial and after, up to when the bereaved returns home — but not after he reaches home. Imam al-Haramayn mentioned a view that there is no time limit for condolence, but that it remains valid even after three days or longer, because the aim is to pray for the bereaved, encourage patience, and discourage excessive grieving — which can occur at any time. This view was also affirmed by Abu al-‘Abbas ibn al-‘As in al-Talkhis but rejected by al-Qaffal and other scholars, and the majority ruled that condolence should not be offered after three days. Al-Mutawalli and others said: except if either party was absent, then condolence is given even after three days. Our scholars said: condolence is permissible before and after burial, but after burial is better and more virtuous because the family is busy with the funeral beforehand, and the loneliness of loss is stronger after burial — so that is the preferable time for condolence. They said: unless the family is showing clear signs of distress — then condolence should be hastened to ease their grief.”

In *al-Mughni* and *al-Sharh al-Kabir* it says:

“Condoling the family of the deceased is recommended — we know of no difference of opinion on this. It applies before burial and after, except that al-Thawri said: it is not recommended after burial because that concludes the matter. But the Prophet “Peace be upon him” said: ‘Whoever consoles a bereaved person will have a reward like his.’ And he “Peace be upon him” said: ‘No believer consoles his brother in a calamity except that Allah clothes him with garments of honor on the Day of Resurrection.’ The purpose of condolence is to comfort the bereaved and fulfill their rights — whether before or after burial.”

From these reports, we learn that the time for condolence is from the time of death until three days later — for those who have no excuse for delaying it. If a person has an excuse — such as being absent, busy, or ill — then for him and those like him, there is no strict three-day limit. Rather, condolence remains permissible after three days and for as long as there is benefit in it. And Allah knows best.

6 — Ruling on gathering in a specific place, like the house, the mosque, or the graveyard, for condolence:

It is mentioned in the books of Sunnah that the Messenger of Allah “Peace be upon him”

sat in the mosque with grief visible on his face when Zayd ibn Harithah, Ja'far, and 'Abdullah ibn Rawahah were martyred.

(Narrated by al-Bukhari, Muslim, Abu Dawud, and An-Nasai)

Imam al-Bukhari titled a chapter in his *Sahih*:

(Chapter: One who sits at a calamity with grief showing on his face.)

Likewise, Imam Abu Dawud titled a chapter:

(Chapter: Sitting at a calamity.)

Does this hadith indicate that it is permissible for the family of the deceased to gather in a specific place to receive condolences or not? There are differing views among the scholars on this, as detailed below:

Ibn Hajar says in *Fath al-Bari*, commenting on al-Bukhari's words:

"The author (al-Bukhari) did not clearly state the ruling on this issue nor the one that follows it, where he titled: 'Chapter on those who do not display excessive sorrow during a calamity,' because both matters can be weighed for merit. As for the first — meaning sitting together for condolences — it is supported by the Prophet's "Peace be upon him" own action. The second — not gathering — is supported by his silent approval and what he encouraged, which is better self-restraint. His "Peace be upon him" own action shows that it is permissible in principle and that, in his specific situation, sitting was more appropriate."

Al-Zayn ibn al-Munir summarized it as follows:

"The point of this chapter from a legal perspective is that one should remain balanced in times of calamity: the bereaved should neither overdo their grief by falling into forbidden actions like wailing and striking the cheeks, nor should they suppress their feelings to the point of hardness of heart or treating the loss lightly. So one should follow the Prophet's "Peace be upon him" example: sit with calm and dignity, showing visible signs of grief to signal that the loss is grave."

Ibn Hajar then said:

"Among the benefits of this hadith is the permissibility of sitting to receive condolences with calmness and dignity."

Imam al-Nawawi narrated that **Imam al-Shafei**(may Allah have mercy on them both) said:

"I dislike the 'ma'tam' — that is, gatherings for condolences — even if there is no weeping, because it renews sorrow and burdens the family with expenses, and because there is an athar (report) against it."

He also said:

“Al-Shafei and our companions (the Shafeijurists) said: it is disliked for the bereaved family to sit and gather specifically to receive condolences. They said: what is meant is that the family should not stay in the house and wait for people to come offer condolences. Rather, they should carry on with their daily needs. There is no difference between men and women in this ruling, as explicitly stated by al-Muhamili, who attributed it to the explicit wording of al-Shafi'i. This is a disliked (makruh) act of lesser degree if it does not involve any other prohibited innovation. But if it is combined with other forbidden innovations — as is common nowadays — it becomes haram and one of the serious prohibited acts. For it is an innovation, and the sound hadith says: 'Every newly invented matter is an innovation, and every innovation is misguidance.'”

Ibn 'Allan said in *Sharh al-Adhkar*, commenting on al-Nawawi's words:

“They said: because it is an innovation and because it renews grief and burdens the bereaved family. As for what is narrated from 'A'isha that when news reached the Prophet “Peace be upon him” about Zayd ibn Harithah, Ja'far, and Ibn Rawahah being martyred, he sat in the mosque and signs of sorrow were seen on his face — we do not accept that this sitting was for the purpose of people gathering around him to console him. There is no evidence for that.”

In *al-Mughni* and *al-Sharh al-Kabir* it is said:

“It is disliked to sit for condolences,” Abu al-Khattab mentioned this because it is an innovation. Ibn 'Aqil said: 'It is disliked for the family to gather after the soul has departed, because it stirs up grief.' Ahmad said: 'I dislike offering condolences at the grave except for someone who has not yet been consoled — in that case he may be consoled when the burial happens or before it. If you wish, you may take the hand of the one being consoled, or you may refrain. If a man sees someone who has torn his garment in mourning, he should still offer him condolences, because you do not abandon what is right due to someone's wrong. If he can also advise him to stop, that is good.'”

In *Al-Fiqh 'ala al-Madhahib al-Arba'a* it says:

“It is disliked for the bereaved family to sit specifically to receive condolences, whether in their home or elsewhere, according to the Shafi'is and Hanbalis. The Hanafis say it is contrary to what is preferable. The Malikis say it is permissible. As for sitting by the roadside, laying down carpets and the like — things people have become accustomed to — these are condemned innovations and should be avoided. If the family of the deceased has been consoled once, it is disliked to console them a second time, by agreement of three schools, except the Malikis, who say it is not disliked to repeat it.”

In *Fiqh al-Sunnah*, al-Sayyid Sabiq writes:

“The Sunnah is to offer condolences to the family of the deceased and then for everyone to return to their normal affairs without sitting for a special gathering, whether one is consoling or being consoled. This was the practice of the righteous early generations. He also quoted the sayings of al-Shafei and al-Nawawi that we have already mentioned. Ahmad and many Hanafis agreed with this view. The earlier Hanafis did not see any harm in gathering for condolences in a place other than the mosque for three days, as long as no prohibited matters are involved.”

He added:

“What many people do today — gathering in big tents, laying carpets, spending large sums of money for ostentation and pride — is among the condemned innovations that Muslims must avoid. Such gatherings often involve violations of the Book and the Sunnah, and follow pre-Islamic customs like chanting the Quran for display without proper etiquette, people being distracted from listening, smoking and so on. It does not stop here: some people even make a ‘fortieth day’ commemoration to repeat these innovations, then an annual memorial, and so on — all of which have no basis in reason or in revelation.”

From these texts it is clear that some scholars permitted close relatives of the deceased to gather in one home to receive condolences, provided they sit with calm and dignity and avoid any prohibited innovations, because the spread of communities nowadays and how families are scattered in distant areas makes it very difficult for everyone to visit each other individually. Others said it is better not to do this — and Allah knows best what is correct.

Who may be consoled and who may not

In *Al-Fiqh ‘ala al-Madhahib al-Arba‘a*, it says:

“It is recommended that condolences include all the relatives of the deceased, male and female, young and old, except for a young woman; only her mahrams should console her to avoid temptation. Likewise, a small child who has not yet reached the age of discernment is not consoled.”

The same was stated by Imam al-Nawawi and Ibn Qudamah.

Is it permissible for a Muslim to offer condolences to a non-Muslim?

Yes — Imam al-Nawawi said:

“It is permissible for a Muslim to console a dhimmi (non-Muslim living under Muslim rule) for the loss of a dhimmi relative, saying: ‘May Allah compensate you,’ or ‘May you not decrease in number.’ In consoling a Muslim for a non-Muslim relative, he may say: ‘May Allah increase your reward, compensate you, or grant you patience.’ In consoling a non-Muslim for a Muslim relative, he may say: ‘May Allah forgive your deceased, and

grant you patience.’ And in consoling a non-Muslim for another non-Muslim: ‘May Allah compensate you.’ Al-Sayyid Sabiq said the same.”

In *al-Mughni*, it says:

“Ahmad hesitated about consoling the People of the Book (Ahl al-Dhimma). It follows the same ruling as visiting them when sick. There are two reports: one is that we do not visit them, so likewise we do not console them, because the Prophet “Peace be upon him” said: ‘Do not begin the People of the Book with greeting (salam).’ The other report is that we may visit them, because the Prophet “Peace be upon him” visited a Jewish boy who was sick, sat by his head, and said to him: ‘Accept Islam.’ The boy looked at his father who said: ‘Obey Abu al-Qasim.’ So the boy accepted Islam, and the Prophet “Peace be upon him” left saying: ‘Praise be to Allah who saved him through me from the Fire.’ (al-Bukhari). Based on this, consoling them is permissible — so one may say for a Muslim relative: ‘May Allah forgive your deceased and reward you,’ and for a non-Muslim: ‘May Allah compensate you and not reduce your number,’ meaning so that the jizya (tax) does not decrease. Abu ‘Abdullah ibn Battah said: ‘One may say: May Allah grant you the best reward given to anyone of your religion.’”

Phrases used for condolences and replies

It is not reported that the Prophet “Peace be upon him” used a single fixed phrase for offering condolences or replying to them. But there are general authentic narrations that show how he guided the bereaved to patience and encouraged supplication for the deceased:

Usama ibn Zayd reported:

“One of the Prophet’s “Peace be upon him” daughters sent word to him asking him to come because a child of hers was dying. He sent back to her saying: ‘Verily, to Allah belongs what He takes, and to Him belongs what He gives, and everything with Him has an appointed term. So let her be patient and seek reward.’”

(Narrated by al-Bukhari, Muslim, Ahmed, Abu Dawud, and An-Nasai’)

Imam al-Nawawi commented in *al-Adhkar*:

“This hadith is one of the best phrases of condolence and among the greatest foundations of Islam. It includes many principles of belief, practice, manners, and patience for all kinds of calamities and hardships. Its meaning is: ‘Verily, to Allah belongs what He takes’ — that is, everything in this world belongs to Him, so what He took was His own possession, not yours. ‘And to Him belongs what He gives’ — meaning what He granted you was not taken out of His ownership; it was a trust with you for a time. ‘And everything with Him has an appointed term’ — so do not grieve, for the one who was taken had a fixed, decreed term that could not be brought forward or

delayed. When you know all this, then be patient and seek reward — and Allah knows best.”

Umm Salama narrated:

“The Messenger of Allah “Peace be upon him” entered upon Abu Salama when his eyes had become fixed (in death). So he closed them and said: ‘When the soul is taken, the sight follows it.’ Some of his family wept, so he said: ‘Do not supplicate for yourselves except with good, for the angels say Ameen to what you say.’ Then he said: ‘O Allah, forgive Abu Salama, raise his rank among the guided, take good care of his descendants after him, forgive us and him, O Lord of the worlds, expand his grave for him and illuminate it for him.’”

(Narrated by Muslim)

From these narrations, we learn that the Prophet “Peace be upon him” did not use a single fixed phrase for condolences. Instead, he combined urging patience and seeking reward for the bereaved with supplication for the deceased’s forgiveness and mercy.

Sadiq Hasan Khan al-Bukhari commented in *al-Rawdat al-Nadiyyah* on Usama ibn Zayd’s hadith:

“It is best to offer condolences using these authentic phrases and not to abandon them for other invented ones.”

Al-Albani also commented on this hadith:

“This wording of consolation — although it appears in the context of someone nearing death — applies even more appropriately to one who has already died, based on the clear meaning of the text.”

He also said:

“One should console the bereaved with whatever words are likely to comfort them, ease their grief, and help them accept and be patient — using whatever wording is authentically reported from the Prophet “Peace be upon him”, if one knows and recalls it; otherwise, whatever good words achieve the intended purpose and do not contradict the Shari’ah. But phrases like, ‘May you have his lifespan’ are not appropriate.”

Imam al-Nawawi said:

“As for the wording of consolation, there is no restriction on it — any words that convey consolation are sufficient. However, our Shafeischolars preferred that a Muslim consoling another Muslim say: ‘May Allah magnify your reward, grant you good consolation, and forgive your deceased.’ In consoling a Muslim for a non-Muslim, one says: ‘May Allah magnify your reward and grant you good consolation.’ In consoling a non-Muslim for a Muslim, one says: ‘May Allah grant you good consolation and forgive

your deceased.’ And in consoling a non-Muslim for another non-Muslim: ‘May Allah compensate you.’ This was also the view of some Hanbali scholars and al-Sayyid Sabiq.”

Ibn ‘Allan said in *Sharh al-Adhkar*:

“Al-Hafiz (Ibn Hajar) narrated that Ibn Abi Shaybah reported from Ibn ‘Umar and Ibn al-Zubayr that they would say in consolation: ‘May you be granted good descendants in place of him, just as He granted His righteous servants.’ Its chain of narration is good.”

Ibn Muflih said in *Al-Mubdi‘ fi Sharh al-Muqni‘*:

“I do not know of any strictly fixed wording for consolation, except that it was narrated that the Prophet “Peace be upon him” consoled a man saying: ‘May Allah have mercy on you and grant you reward.’ Ahmad reported this. He also consoled a man saying: ‘May Allah reward us and you for this man.’ It was also narrated that he said: ‘May Allah magnify your reward and grant you good consolation.’ The one being consoled may reply: ‘May Allah answer your supplication, have mercy on us and on you.’ This was transmitted by Ahmad.”

Al-Sayyid Sabiq said in *Fiqh al-Sunnah*:

“As for replying to consolation, the bereaved should say Ameen and reply to the one consoling him with something like: ‘May Allah reward you.’ Ahmad said: ‘If one wishes, he may shake the hand of the person consoling him, or he may refrain. If one sees someone tearing his garment in grief, he should still console him and not abandon what is right because of the person’s wrong — and if he can also advise him to stop, that is good.”

Section Ten: The Recommendation to Prepare Food for the Bereaved

It is recommended that the relatives and close friends of the deceased prepare food and send it to the bereaved family — to help them and comfort them — because they are often preoccupied with their loss and with receiving visitors, and may not be able to prepare food for themselves. They are in a state of shock and distraction where minds wander and thoughts scatter, and people seem overwhelmed by the magnitude of the calamity — as you well know and as needs no further explanation.

The Prophet “Peace be upon him” guided us to this practice when Ja‘far’s family suffered their loss. He “Peace be upon him” said:

“Prepare food for the family of Ja‘far, for something has happened to them that is keeping them busy.”

(Narrated by Abu Dawud, Ibn Majah, and al-Tirmidhi – hadith hasan – hadith number:2686 in sahih Sunan Abi Dawud, and hadith number:796 in sahih Sunan al-

Tirmidhi)

In another narration: *“Prepare food for the family of Ja’far, for a matter has come to them which has occupied them.”*

This is recommended because it is part of kindness (*ihsan*), piety (*taqwa*), and maintaining good relations with family, neighbors, and friends. Imam al-Nawawi quoted Imam al-Shafei (may Allah have mercy on them) saying in *Al-Mukhtasar*:

“I prefer that the relatives and neighbors of the deceased prepare enough food for the bereaved family on the day of the death and its night, enough to feed them well. This is Sunnah and was the practice of good people.”

The scholars also recommended insisting kindly that the bereaved family eat — so that they do not weaken by neglecting to eat out of shyness or deep sorrow. They also agreed that it is **disliked** for the family of the deceased themselves to prepare food for others who gather at their home — because this is a waste of resources, a burden upon them in addition to their grief, and an imitation of the customs of the pre-Islamic era.

Imam al-Nawawi said:

“Our scholars said: If the women are wailing, then it is not permissible to make food for them, because it is assisting them in wrongdoing. The author of Al-Shamil and others said: As for the family of the deceased preparing food and gathering people for it — nothing is transmitted about this in the Sunnah, and it is an unapproved innovation. This is the statement of the author of Al-Shamil. The evidence for this is the hadith of Jarir ibn ‘Abdullah who said: ‘We used to consider gathering at the house of the deceased and preparing food after burial to be a form of wailing.’ Narrated by Ahmad ibn Hanbal and Ibn Majah with a sound chain. As for slaughtering animals at the grave, this is blameworthy according to the hadith of Anas (may Allah be pleased with him): ‘The Messenger of Allah “Peace be upon him” said: There is no slaughtering (‘aqr) in Islam.’ Narrated by Abu Dawud and al-Tirmidhi, who graded it Hasan Sahih.”

In *Hashiyat al-Dihlawi* it is mentioned:

“As for people gathering at the house of the deceased and eating food there — this is among the customs of the pre-Islamic era. After Islam, this is counted as a type of wailing that is forbidden because it contradicts the Sunnah. They were instructed to prepare food for the bereaved family — instead they do the opposite and burden the family with making food for others.”

Those who stated this include: **‘Abd al-Rahman al-Jaziri** in *Al-Fiqh ‘ala al-Madhahib al-Arba’a*, **al-Sayyid Sabiq** in *Fiqh al-Sunnah*, and **Ibn Qudamah** in *Al-Mughni*. However, Ibn Qudamah added an important exception:

“If there is a need for it, it is permissible — for example, if visitors come from distant villages or places to attend the burial, and they have to stay over, it would not be possible except that they be hosted by the family of the deceased.”

Section Eleven: On Mourning (*Ihidad*)

Mourning (*ihidad*) means that a woman refrains from adornments — like wearing jewelry, applying henna, perfume, kohl, and so on — during the days of grief. The Sacred Law explicitly prescribed *ihidad* only for a woman upon the death of her husband, which will be detailed later, but it was also customary for close relatives to mourn during the condolence period, due to their sorrow and preoccupation with the deceased and with visitors.

However, it is not permitted for this mourning to exceed **three days**, except for a wife upon the death of her husband — her period is *four months and ten days*, according to the hadith of **Umm Habibah** (the wife of the Prophet “Peace be upon him”):

**“I heard the Messenger of Allah “Peace be upon him” say: ‘It is not permissible for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days, except for a husband — four months and ten days.’”*

She then went to **Zaynab bint Jahsh** when her brother died. Zaynab asked for perfume and applied it, saying:

**“I have no need for perfume except that I heard the Messenger of Allah “Peace be upon him” say: ‘It is not permissible for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days, except for a husband — four months and ten days.’”*

(Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:950)

Umm ‘Atiyyah (may Allah be pleased with her) reported that the Prophet “Peace be upon him” said:

“We were forbidden from mourning for anyone who dies for more than three days, except for a husband — four months and ten days. We were not to apply kohl, wear perfume, or wear dyed clothes except for simple garments. And he permitted us, when a woman becomes pure from her period, to apply a small amount of incense.” (Agreed upon - Al-Lu'lu wa-al-Marjan – hadith number:951)

The wisdom behind this is that **marriage is a sacred contract**. Therefore, the wife must observe this longer mourning period as a sign of respect for that sacred marital bond. The husband was a source of protection, provision, housing, and comfort for her — so this mourning demonstrates grief over the loss of such a great blessing and shows its true value. From this, we see that the Shari‘ah does not command or forbid anything

except that there is deep wisdom in it, ultimately aimed at the well-being of humanity in this life and the next.

Muhammad Abd al-Aziz al-Khuli said in his *Adab al-Nabawi*:

“Grief for a relative, spouse, or close companion is not prohibited — in fact, it may be praiseworthy and even obligatory in some contexts out of respect for kinship or loyalty. But if it exceeds the proper bounds, it becomes blameworthy because it brings prolonged sorrow to the heart, prevents normal work, and may lead to dissatisfaction with Allah’s decree. This hadith teaches us the acceptable extent for a woman to show grief: for anyone other than the husband — father, son, brother, or others — it is limited to three days. For a husband, it continues until the end of the ‘iddah — four months and ten days — during which she refrains from adornment, perfume, showing joy, and even receiving marriage proposals until the waiting period ends. The wording ‘it is not permissible’ shows that exceeding three days for anyone other than a husband is prohibited and displeasing to Allah and His Messenger. Many of the wives of the Prophet “Peace be upon him” and the female Companions would stop mourning for relatives after three days and resume signs of adornment out of obedience to the Prophet “Peace be upon him” .”

The **Hanafis** inferred from the word “woman” that mourning is not obligatory for a young girl because “woman” implies adulthood. Others said it is obligatory if her husband dies — just like ‘iddah. They argued that the word “woman” is general and means the common case. Her guardian must ensure she refrains from what an adult woman must refrain from. They also said that the indefinite usage of “woman” implies that mourning is required whether or not consummation occurred, whether she is free, enslaved, a Christian, or a concubine — if her husband dies, not her master. They argued from “*who believes in Allah*” that there is no mourning for a non-Muslim wife — a view also held by some Malikis — while the majority said this condition is not restrictive but rather emphatic, because mourning is the husband’s right and is like ‘iddah, which preserves lineage, so even a non-Muslim wife is required to observe it. They also argued from “*for one who dies*” that there is no mourning for a woman whose husband is missing but not confirmed dead. And from “*except for a husband*” that mourning beyond three days is not allowed for anyone other than a husband — father or otherwise — and that there is no mourning for a divorced woman. The Shafi’is and majority agreed on this. The Hanafis agreed regarding a revocably divorced woman or one divorced before consummation, but said that an irrevocably divorced woman must mourn as the wife of a deceased husband does — by analogy. As for the specific period of *four months and ten days*, no clear reason is stated, so we entrust its wisdom to the All-Knowing, Most Wise.

As appeared in the Fatwas of **Shaykh Yusuf al-Qaradawi**, he addressed — in a Q&A format — what is required of a woman in mourning during her ‘iddah. He wrote about

various **customs and misconceptions** that spread among people, some of which contradict the Shari'ah:

- Some cultures forbid the widow from speaking with any man — even her mahrams — or letting them enter her home.
- Some claim she must not look at the moon or touch salt or spices with her hands.
- Some make her perform ritual washing (*ghusl*) if she accidentally sees a man.
- Some blindfold her and take her to the sea at the end of her *'iddah*.
- In other cultures, widows were forced to die with their husbands or forbidden from ever marrying again.

The Arabs of the pre-Islamic era had customs like:

1- Inheritance:

Al-Bukhari, Abu Dawud, and al-Nasa'i narrated from Ibn 'Abbas (may Allah be pleased with him):

“When a man died, his relatives were more entitled to his wife than her own family. If one of them wished, he would marry her; if they wished, they would marry her off to someone else; and if they wished, they would prevent her from marrying at all.”

Ibn Abi Hatim narrated from Zayd ibn Aslam:

“The people of Yathrib before Islam, if a man died, his wife would be inherited by whoever inherited his wealth — they would prevent her from remarrying until he himself married her or married her off as he pleased.”

It was about this unjust custom that Allah revealed:

{ O you who believe! It is not lawful for you to inherit women against their will. And do not make difficulties for them in order to take back part of what you gave them... }
(Quran 4:19)

With this, Islam ended the practice of treating a wife as property to be inherited and restored her right to choose and remarry freely.

2- No share of inheritance:

Before Islam, a widow had no share in her husband's estate — no matter how wealthy he was or how much she might need support and provision. This was not surprising, since she herself was treated as inherited property, like livestock or goods — and the inherited does not inherit! The Arabs believed only those who bore arms and defended the tribe could inherit — so inheritance was for men only, excluding women and children.

The scholars mention the story of Kabishah bint Ma'n ibn 'Asim. Her husband, Abu Qays ibn al-Aslat, died, and his son sought to claim her for himself. She went to the Prophet "Peace be upon him" and said: *"O Messenger of Allah, I did not inherit from my husband, nor have I been left free to remarry."* So Allah revealed the verse mentioned above, ending these oppressive practices. As Ibn Kathir said: *"This verse covers all such customs from the Age of Ignorance and anything similar. Islam granted the wife her rightful share of inheritance in every case — a quarter if her husband leaves no children, an eighth if he does."*

3- Extreme seclusion and strange rituals:

A widow in pre-Islamic Arabia was forced to stay for an entire year in a miserable corner of the house, wearing her worst clothes and abstaining from any perfume or adornment. After this harsh isolation, she would perform bizarre rituals to mark her "release" from mourning — like holding a piece of dung, riding an animal such as a donkey or sheep, or passing by a dog — acts without meaning except to display ignorance and humiliation.

The mourning of a widow in Islam

When Islam came, it lifted these injustices and hardships from the widow — whether they were imposed by her family, her in-laws, or society at large. After the death of her husband, she is required only to observe two duties: the waiting period (*'iddah*) and mourning (*ihidad*).

1- The waiting period (*'iddah*)

She must remain unmarried for four months and ten days, staying in her home if she is not pregnant; if she is pregnant, her *'iddah* lasts until she gives birth. Notably, this waiting period is slightly longer than that for a divorced woman (which is three menstrual cycles or three months). This is because the death of a husband leaves the widow and the deceased's family with grief and sorrow far deeper than divorce does — so the waiting period is longer to allow grief to ease and the heart to heal.

2- Mourning (*ihidad*)

The widow must refrain from adornment and beautification — no kohl, no dyeing or cosmetics, no perfumes or fragrances, no jewelry, and no bright, attractive clothing. The proof is in the *Sahihayn* from Umm Habibah and Zaynab bint Jahsh (may Allah be pleased with them):

"The Messenger of Allah "Peace be upon him" said: 'It is not permissible for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three days — except for her husband: four months and ten days.'"

And in the *Sahihayn* from Umm Salamah:

"A woman said: 'O Messenger of Allah, my daughter's husband has died, and her eye is infected; may she use kohl?' He said: 'No.' He repeated, 'No,' twice or three times, then

said: *'It is only four months and ten days — whereas before Islam, one of you would stay in mourning for a whole year!'*”

And from Umm ‘Atiyyah:

“The Messenger of Allah “Peace be upon him” said: ‘No woman should mourn for more than three days except for her husband — then she must mourn for him four months and ten days. She must not wear dyed clothes except a simple garment (thawb ‘asb). She must not use kohl or perfume — except for a small amount of incense at her earliest purification after menstruation.’”

Abu Dawud and al-Nasa’i narrated from Umm Salamah:

“The Messenger of Allah “Peace be upon him” said to a widow: ‘Do not wear red-dyed clothes or clothes tinted with safflower or jewelry, do not use henna, and do not use kohl.’”

(Hadith sahih – hadith number:2020 in sahih Sunan Abi Dawud)

In another narration in Abu Dawud:

“He said to her: ‘Do not comb your hair with perfume or henna, for henna is a dye.’ She asked: ‘How should I comb it?’ He said: ‘Use lotus leaves (sidr) to wrap your hair.’”

(Weak hadith – hadith number:502 in weak Sunan Abi Dawud, and hadith number:230 in weak Sunan An-Nasai)

3- Staying in her home

A widow must stay in the home in which her husband died and not leave it during her *‘iddah*. Fari‘ah bint Malik (sister of Abu Sa‘id al-Khudri) reported that her husband was killed while pursuing runaway slaves. She asked the Prophet “Peace be upon him” for permission to return to her family, since her husband left her no house she owned and no maintenance. He “Peace be upon him” said:

“Stay in your house until the prescribed time is fulfilled.” So she completed her *‘iddah* there: four months and ten days.

(Hadith sahih – hadith number:2016 in sahih Sunan Abi Dawud)

Staying at home is more appropriate to her mourning, more comforting to the deceased husband’s family, and protects her from suspicion. She may leave her home for necessities — such as medical care, buying essentials if no one else can, or going to a job she is bound to, like a teacher, doctor, or nurse. If she goes out by day, she may not spend the night away from home. Mujahid said:

“Men were martyred on the Day of Uhud, and their wives came to the Prophet “Peace be upon him” saying: ‘O Messenger of Allah, we feel lonely at night. May we sleep at each other’s homes?’ He said: ‘Talk at each other’s houses as you wish, but when you want to sleep, each woman should return to her own house.’”

Going out at night could cause suspicion and rumors — so it is not allowed except for necessity. She may not go out to pray in the mosque or to travel for Hajj or ‘Umrah. Hajj can wait; the *‘iddah* cannot be delayed because it is time-bound.

What is forbidden to others:

People must not propose marriage to her during her *‘iddah* — directly or explicitly. Indirect hints are allowed, as Allah says:

(And there is no blame upon you for what you hint of proposal to [such] women or keep within yourselves. Allah knows that you will remember them. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed term reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.) (Surat al-Baqarah:235)

This verse was revealed regarding widows. It lifts the blame for hinting at interest in marrying them — like saying: “I wish to marry a righteous woman,” implying her. One may also keep such thoughts in the heart — for one cannot control the heart’s feelings. But explicit proposals or secret promises are prohibited, for they cause suspicion and spread rumors.

When the *‘iddah* ends, the woman is free to remarry, go out as she pleases, and adorn herself as she likes. Anyone may propose to her openly and marry her. Allah says: { *And those who are taken in death among you and leave wives behind — they shall wait by themselves for four months and ten [days]. And when they have fulfilled their term, there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is Fully Aware of what you do.* } (Surat al-Baqarah:234)

Nothing more is required of her once her *‘iddah* ends — none of the strange customs practiced in pre-Islamic times or believed by some today. She may speak with people and they with her in a proper manner; her *mahrams* and trustworthy men may enter her home while she is modest and not secluded alone with any non-*mahram* man. The ideas that she must not look in a mirror, or at the moon, or touch salt or earth, or must go to the sea after her *‘iddah* — none of this has any basis in Islam. No *imam*, school of law, or righteous predecessor approved it. Most Muslim societies never knew of such customs at all.

The Prophet “Peace be upon him” said:

“Whoever does an act that is not in accordance with our command, it is rejected.”
(Narrated by Muslim)

Section Twelve: Hastening to settle the deceased’s debts

It is an obligation upon the heirs of the deceased to hasten in settling his debts, returning rights to their owners, and restoring any trusts or wrongfully acquired possessions. If the deceased owed debts or other obligations but his estate is not

sufficient to cover them, the heirs should seek the creditors' pardon if they are able, or make arrangements to fulfill these debts on his behalf.

It is authentically reported that the Prophet "Peace be upon him" would refrain from praying over someone who died while still owing debts until the debt was settled. Ibn Abi Qatadah reported from his father:

"A man from the Ansar was brought to the Messenger of Allah "Peace be upon him" for funeral prayer. The Prophet "Peace be upon him" said: 'Pray over your companion, for he has a debt.' Abu Qatadah said: 'It is on me.' The Prophet "Peace be upon him" asked: 'Will you pay it off?' He said: 'Yes.' So the Prophet "Peace be upon him" prayed over him."

(Narrated by Imam Ahmed)

And the Prophet "Peace be upon him" also said:

A believer's soul remains suspended by his debt until it is paid off on his behalf. (2)

It is also mentioned in *Al-Mughni*: If paying off the debt immediately is difficult, it is recommended for the deceased's heir — or anyone else — to assume responsibility for it, just as Abu Qatadah did when a funeral was brought to the Prophet "Peace be upon him" and he did not pray over it. Abu Qatadah said: *"Pray over him, O Messenger of Allah, and I will take responsibility for his debt."* So he prayed over him. *(Narrated by al-Bukhari) (3)*

It is also recommended to hasten the distribution of the deceased's estate among the heirs and to carry out his will promptly, so that its reward may reach him quickly and benefit those for whom it was intended.

Section Thirteen: Some Rulings Related to Graves

In this section, I will, God willing, point out some rulings and matters related to graves that people need to know. Here are the details:

1- The Legitimacy of Visiting Graves

The scholars unanimously agree that visiting graves is recommended for men because it reminds them of the Hereafter and benefits the deceased through prayers and seeking forgiveness for them. In the early days of Islam, visiting graves was initially prohibited because Muslims had only recently left behind ignorance and harsh customs. But once they were firmly grounded in faith and understood the rulings of Islam, permission was given — as shown by the following reports:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah "Peace be upon him" said:

"I asked permission from my Lord to seek forgiveness for my mother, but He did not permit me. Then I asked permission to visit her grave, and He permitted me."

(Narrated by Muslim)

In another narration:

"The Prophet "Peace be upon him" visited his mother's grave and wept, and made those around him weep. He said: 'I asked my Lord to allow me to seek forgiveness for her, but He did not allow me. And I asked Him to allow me to visit her grave, and He allowed me. So visit the graves, for they remind you of death.'" (Narrated by Muslim)

Ibn Buraidah narrated from his father that the Messenger of Allah "Peace be upon him" said:

"I had forbidden you to visit graves, but now visit them. I had forbidden you to store the meat of sacrificial animals beyond three days, so keep what you wish. And I had forbidden you to drink from anything but a skin vessel, so drink from all vessels but do not drink anything intoxicating." (Narrated by Muslim)

In another narration:

"I used to forbid you from visiting graves, but permission was given to Muhammad to visit his mother's grave — so visit them, for they remind you of the Hereafter." (Narrated by al-Tirmidhi – hadith sahih – hadith number:842 in sahih Sunan al-Tirmidhi)

And in another version:

"Visit the graves, for they remind you of the Hereafter." (Narrated by Ibn Majah – hadith sahih – hadith number:1275 in sahih Sunan Ibn Majah)

Imam Al-Tirmidhi (may Allah have mercy on him) commented on Buraidah's hadith:

"This hadith is sound and authentic, and this is the practice among the scholars; they see no harm in visiting graves. This is the opinion of Ibn Al-Mubarak, Al-Shafi'i, Ahmad, and Ishaq."

2- The Ruling on Women Visiting Graves

Al-Sayyid Sabiq said in *Fiqh al-Sunnah*: Malik, some Hanafi scholars, one narration from Ahmad, and the majority of scholars permitted women to visit graves, citing the hadith of 'Aishah when she asked: *"What should I say to them, O Messenger of Allah?"* — meaning: what supplication to say when visiting graves. It was also narrated that 'Abdullah ibn Abi Mulaikah said: *"Aishah came back one day from the cemetery, so I said: 'O Mother of the Believers, from where have you come?' She said: 'From the grave of my brother 'Abd al-Rahman.' I asked: 'Didn't the Messenger of Allah "Peace be upon him" forbid visiting graves?' She said: 'Yes, he did forbid visiting graves, then he commanded visiting them.'" (Narrated by al-Hakim and Al-Bayhaqi; Al-Dhahabi graded it authentic.)*

In the two *Sahihs*, Anas (may Allah be pleased with him) reported that the Messenger of Allah “Peace be upon him” passed by a woman crying at a grave and said:

“Fear Allah and be patient.”

She replied: *“What do you care about my calamity?”* When she was told it was the Messenger of Allah “Peace be upon him”, she was overwhelmed and went to his door, finding no guards there. She said: *“O Messenger of Allah, I did not recognize you.”* He replied: *“Verily, patience is at the first shock.”*

The scholars take from this that he did not forbid her from being at the grave but instead advised her to fear Allah and be patient. Visiting graves serves as a reminder of the Hereafter, and women need this reminder just as men do.

However, some scholars disliked it for women because of their greater tendency to be overcome by grief and to cry excessively. The Prophet “Peace be upon him” said:

“Allah has cursed women who frequently visit graves.”

1(Narrated by Ahmad, Ibn Majah, and Al-Tirmidhi, who graded it authentic.)

Imam Al-Qurtubi explained: The curse applies to women who visit graves excessively, as the wording indicates repeated visits. The reason is that this can lead to neglecting a husband’s rights, displaying adornment, or wailing. But if these issues are avoided, there is no reason to prohibit women from visiting graves, as remembrance of death benefits both men and women. Al-Shawkani commented: *“This is the statement that should be relied upon to reconcile the apparently conflicting hadiths on this topic.”*

It was narrated from Abu Talḥah (may Allah be pleased with him) that on the Day of Badr, the Prophet “Peace be upon him” ordered that twenty-four of the leaders of Quraysh be thrown into one of the abandoned wells of Badr. Then he stood by the edge of the pit and said:

“O so-and-so, son of so-and-so! And O so-and-so, son of so-and-so! Would it please you now if you had obeyed Allah and His Messenger? For indeed, we have found what our Lord promised us to be true — have you found what your Lord promised you to be true?”

‘Umar ibn al-Khaṭṭab (may Allah be pleased with him) said: *“O Messenger of Allah, how can you speak to bodies that have no souls?”*

The Messenger of Allah “Peace be upon him” replied: *“By the One in Whose Hand is the soul of Mohammad, you do not hear what I say any more clearly than they do — but they cannot respond.”*

Ibn Shamasa al-Mahri narrated: *“We attended ‘Amr ibn al-‘Aṣ (may Allah be pleased with him) when he was near death. He wept for a long time and turned his face toward the wall. His son said: ‘O my father, did not the Messenger of Allah “Peace be upon him” give you glad tidings of such and such?’*

He turned his face back and said: *‘The best thing we can hope for is the testimony that there is no god but Allah and that Mohammad is the Messenger of Allah. I have lived through three phases: There was a time when no one was more hateful to me than the Messenger of Allah “Peace be upon him” — and there was nothing I wanted more than to have power over him so I could kill him. Had I died then, I would have been one of the people of Hell. Then Allah placed Islam in my heart, and I came to the Prophet “Peace be upon him” and said: “Stretch out your right hand so I may pledge allegiance to you.” He stretched out his hand, but I withdrew mine. He asked: “What is wrong, O ‘Amr?” I said: “I want to make a condition.” He said: “What condition?” I said: “That I be forgiven.” He “Peace be upon him” replied: “Do you not know that Islam wipes out what came before it, that migration wipes out what came before it, and that Hajj wipes out what came before it?”*

Thereafter, there was no one more beloved to me than the Messenger of Allah “Peace be upon him” and no one more respected in my eyes. I could never look directly at him out of awe. If I were asked to describe him, I could not — because I never fully filled my eyes with his image. If I had died then, I would have hoped to be among the people of Paradise. But then we were entrusted with responsibilities — and I do not know what my situation is now because of them.

So when I die, do not let any wailing woman accompany me, and do not light any fire for me. When you bury me, cover me well with soil, then stand by my grave for as long as it takes to slaughter a camel and divide its meat — so that I may be comforted by your presence and see what I can answer the messengers of my Lord with.”

3- Ruling on Visiting the Graves of Non-Muslims

Al-Albani said: It is permissible to visit the grave of someone who died as a non-Muslim, but only for the sake of taking a lesson.

It is narrated from Abu Huraira and others: “The Prophet (peace and blessings be upon him) visited the grave of his mother, and he wept and made those around him weep...” — the purpose of visiting graves is twofold:

1. The visitor benefits by remembering death and the dead — knowing that they are either in Paradise or Hell. This is the main aim of visiting, as shown by the previous hadiths.
2. Benefiting the deceased, by greeting him with peace and praying and seeking forgiveness for him — but this is only for Muslims.

When visiting the grave of a non-Muslim, one should reflect on their fate and feel sorrow for them. Imam al-Nawawi, may Allah have mercy on him, mentioned in al-Adhkar:

“Chapter: Crying and fearing Allah when passing by the graves of the wrongdoers and their ruins — showing humility before Allah and warning against heedlessness about this.”

It is narrated in Sahih al-Bukhari from Ibn ‘Umar (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said to his Companions — when they reached al-Hijr, the dwellings of Thamud: “Do not enter upon these punished people unless you are weeping. If you do not weep, then do not enter upon them, lest you be struck by what struck them.”

4- Etiquettes of Visiting Graves and What the Visitor Should Say

Imam al-Nawawi, may Allah have mercy on him, said: Our scholars said: It is recommended for the visitor to stand near the grave at the same distance he would stand from the person if he were alive and being visited.

Al-Hafiz Abu Musa al-Isfahani, may Allah have mercy on him, said in Adab Ziyarat al-Qubur: The visitor may choose to visit standing or sitting, just as a man visits his brother in life — he may sit with him or visit him while standing or passing by. He said: Standing at the grave is narrated from Abu Umamah, al-Hakam ibn al-Harith, Ibn ‘Umar, Anas, and a group of the early generations (may Allah be pleased with them).

The visitor must also avoid prohibited acts and should enjoin good and forbid evil as much as he can. It is authentically reported that the Messenger of Allah (peace and blessings be upon him) passed by a woman weeping at a grave and said: “Fear Allah and be patient.”⁴

Ibn al-Khassasiyyah (may Allah be pleased with him) said: While I was walking with the Messenger of Allah (peace and blessings be upon him), he said: “O Ibn al-Khassasiyyah! What do you hold against Allah, the Mighty and Majestic?” I said: “O Messenger of Allah, I do not hold anything against Allah — every good thing I have is from Him.” Then he passed by the graves of the Muslims and said: “These have attained much good.” Then he passed by the graves of the polytheists and said: “These have missed out on much good.” Then he turned and saw a man walking among the graves wearing sandals, then he (peace and blessings be upon him) said: “O wearer of the two sandals! Take them off!”

(Narrated Abu Dawud, Sunan Abi Dawud, Hadith no. 2767; al-Nasa’i, Sunan al-Nasa’i, Hadith no. 1935; Ibn Majah, Sunan Ibn Majah, Hadith no. 1274. See also: al-Albani, Sahih Sunan Abi Dawud; Sahih Sunan Ibn Majah.)

These two hadiths are clear proof for the obligation of commanding what is right and forbidding what is wrong, even when visiting graves.

Likewise, it is recommended for the visitor to greet the people of the graves and make supplication for the one he visits, and for all the people of the graveyard. It is best that the greeting and supplication be with what has been authentically narrated from the Messenger of Allah (peace and blessings be upon him). For example:

It was narrated from 'A'isha (may Allah be pleased with her) that she said: "Whenever it was my night with the Messenger of Allah (peace and blessings be upon him), he would go out at the end of the night to [visit] al-Baqi' and say: 'Peace be upon you, abode of a believing people. What you were promised has come to you — postponed until tomorrow, and we, if Allah wills, will join you. O Allah, forgive the people of Baqi' al-Gharqad.'"

(Narrated by Muslim ibn al-Hajjaj, Sahih Muslim)

And she (may Allah be pleased with her) said: I asked: "O Messenger of Allah, what should I say to them?" — meaning when visiting the graves — and he said: "Say: Peace be upon the inhabitants of these dwellings, believers and Muslims, and may Allah have mercy on those who came before us and those who come later, and surely we will join you, if Allah wills."

(Narrated by Ibn Majah)

In another narration from her, the Messenger of Allah (peace and blessings be upon him) said: "Peace be upon you, abode of a believing people. You have preceded us and we will follow you. O Allah, do not deprive us of their reward and do not test us after them."

(Narrated by Ibn Majah, Sunan Ibn Majah, Hadith no. 1256; al-Albani, Sahih Sunan Ibn Majah)

And it was narrated from Sulayman ibn Buraydah from his father that the Messenger of Allah (peace and blessings be upon him) used to teach them, when they went out to the graveyards: "Peace be upon the people of these dwellings, believers and Muslims, and indeed, if Allah wills, we will join you. I ask Allah for well-being for us and for you."

(Narrated by Muslim ibn al-Hajjaj, Sahih Muslim)

Imam al-Nawawi (may Allah have mercy on him) said, commenting on the hadith of 'A'isha (may Allah be pleased with her): "In this hadith there is evidence for the recommendation of visiting graves, greeting their inhabitants, supplicating for them, and asking Allah to have mercy on them." *(Narrated by al-Nawawi, al-Adhkar)*

From the previous texts, we understand that visiting graves is prescribed, and there are supplications that are recommended for the visitor to say during the visit.

5- Does the deceased feel the conditions of his family and companions, and hear their speech and greetings — or not?

Yes — indeed, many authentic texts confirm that the deceased hears the speech of the living and the greeting of those who visit him, and that he finds comfort in those who accompany his funeral. Among the clear evidences for this is the previous hadith in which the Messenger of Allah (peace and blessings be upon him) taught us what to say when visiting graves. He clearly said:

“Peace be upon you, O people of these dwellings among the believers and Muslims...”
(Muslim, *Sahih Muslim*, see Al-Nawawi’s commentary, vol. 7, p. 41).

Offering greetings to someone who neither knows nor senses the greeting is impossible — for greetings, addressing, and calling out are for someone who is present, hears, understands, responds.

Another evidence is the hadith of Anas (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said:

“When a servant is placed in his grave and his companions turn away from him to leave, he indeed hears the sound of their sandals...”
(See the hadith in *Sahih Muslim*, as detailed in the section on the trial of the grave).

Abu Talhah’s narration

Abu Talhah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) commanded on the day of Badr regarding twenty-four of the chiefs of Quraysh who were thrown into one of the wells of Badr. The Prophet (peace and blessings be upon him) stood and called them by name:

“O so-and-so son of so-and-so! O so-and-so son of so-and-so! Would it please you now if you had obeyed Allah and His Messenger? For we have indeed found what our Lord promised us to be true — have you found what your Lord promised you to be true?”

Umar said: “O Messenger of Allah, how can you speak to bodies that have no souls?”
He replied:

“By the One in whose hand is the soul of Muhammad! You do not hear what I say better than they do.”
(Agreed upon: *Al-Lu’lu’ wal-Marjan*, hadith no. 1829).

The narration of Amr ibn al-As

Ibn Shamasah al-Mahri said: We attended Amr ibn al-As while he was on his deathbed — he wept for a long time and turned his face to the wall. His son kept saying, “O my father! Did not the Messenger of Allah (peace and blessings be upon him) give you glad tidings of such-and-such?” Amr turned his face and said:

“The best thing we hold to be true is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. I have passed through three stages: I once was in a state where no one was more hateful to me than the Messenger of Allah (peace and blessings be upon him), and I wished I could overpower him and kill him. If I had died in that state, I would have been among the people of the Fire. Then Allah placed Islam in my heart — I came to the Prophet and said, ‘Stretch out your right hand so I may pledge allegiance to you.’ He stretched out his hand — I pulled mine back. He asked, ‘What is wrong with you, O Amr?’ I said, ‘I want to stipulate a condition.’ He said, ‘What condition?’ I said, ‘That I be forgiven.’ He said, ‘Do you not know that Islam wipes out what came before it, and that migration wipes out what came before it, and that Hajj wipes out what came before it?’”
(*Agreed upon*).

Ibn Taymiyyah stated that many authentic reports confirm that the deceased knows about the conditions of his family and friends in this world, and that these matters are presented to him. There are also reports that he sees them and knows what happens near him. He rejoices at what is good and feels pain over what is bad (Minar al-Sabeel 1:181).

Among those who held this view as well was Burhan al-Din Ibrahim ibn Muhammad ibn Muflih al-Hanbali (*Al-Mubdi‘ fi Sharh al-Muqni‘* 2:283).

6. Ruling on Reciting the Qur’an at the Grave

In *Fiqh al-Sunnah*, it is stated that the scholars differed on the ruling for reciting the Qur’an at the grave. Imam al-Shafei and Muhammad ibn al-Hasan deemed it recommended, so that the deceased may benefit from the blessing of proximity. Qadi Iyad and al-Qarafi from the Maliki school agreed. Ahmad ibn Hanbal held that there is no harm in it. However, Malik and Abu Hanifa disliked it, because there is no sound Sunnah for it (*Fiqh al-Sunnah* 1:559).

Among those who also deemed it recommended was **Imam al-Nawawi** (*Al-Majmu‘* 5:282).

In *Al-Mughni*, it is said: “There is no harm in reciting at the grave.” It was narrated that Ahmad said: “When you enter the graveyard, recite Ayat al-Kursi and [Qul Huwa Allahu Ahad] three times, then say: ‘O Allah, grant its reward to the people of the graves.’” But he was also reported to have said: “Reciting at the grave is an innovation.” Hushaym narrated the same. Abu Bakr said that many narrated this from Ahmad but that he later retracted it (*Al-Mughni wa al-Sharh al-Kabir* 2:424–425).

In *Al-Mubdi‘ fi Sharh al-Muqni‘*, it says: “Reciting at the grave is not disliked in the soundest of two reports. Anas narrated that the Prophet (Peace be upon him) said: ‘Whoever enters a graveyard and recites Ya-Sin, it will lighten for them that day and he

will have good deeds equal to their number.” However, Albani classified this hadith as fabricated (*Silsilat al-Ahadith al-Da'ifa* no. 1246).

Ibn 'Umar reportedly instructed that when he was buried, the opening and closing verses of Surat al-Baqarah be recited by his grave. For this reason, Ahmad retracted his earlier dislike, as Abu Bakr stated. The basis was that he once saw a blind man reciting at a grave and prohibited him, but when Muhammad ibn Qudamah al-Jawhari told him about Ibn 'Umar's will, Ahmad said: “Go back and tell the man to recite” (*Al-Mubdi'* 2:278–279).

However, the Samari held that it is recommended to recite the opening verse of al-Baqarah at the head of the grave and its closing verse at the foot. Others held it is disliked, like 'Abd al-Wahhab al-Warraq and Abu Hafs, following the view of most early scholars, citing the hadith: “Do not make your houses graves; recite in them, for the Devil flees from a house in which Surat al-Baqarah is recited.” Some explained that graves are impure places, like restrooms, hence reading Qur'an there is inappropriate (*Al-Mughni wa al-Sharh al-Kabir* 2:424–425).

Among those who considered it disliked was **Albani** (*Talkhis Ahkam al-Jana'iz* 82).

7. Ruling on Removing Shoes When Entering Graveyards

It is reported in the hadith of Ibn al-Khassasiyyah that the Messenger of Allah (Peace be upon him) instructed a man to remove his leather sandals when he saw him walking among graves. Based on this, scholars differed on whether it is permissible to walk in graveyards with shoes.

Imam al-Nawawi said that in the Shafeischool, the well-known view is that it is not disliked to walk in graveyards wearing shoes or boots. This was stated by al-Khattabi, al-'Abdari, and others. Ahmad ibn Hanbal, however, disliked it. The author of *Al-Hawi* said that shoes should be removed due to the hadith of Bashir ibn Ma'bad al-Khassasiyyah. Our scholars responded with the hadith of Anas: “When the servant is placed in his grave and his companions depart, he hears the sound of their sandals.” This is in Bukhari and Muslim. They reconciled the two narrations by saying that the Prophet (Peace be upon him) disliked that specific type of shoe for its luxurious nature or possible impurity, not all shoes generally (*Al-Majmu'* 5:284).

In *Al-Mughni wa al-Sharh al-Kabir*, it says: “It is recommended to remove shoes when entering graveyards due to the hadith of Bashir ibn al-Khassasiyyah.” Ahmad said its chain is sound. However, most scholars see no harm in it. Hasan al-Basri and Ibn Sirin were seen walking in graveyards with their shoes. They argued with the hadith that the deceased hears the sound of sandals. But this does not negate the dislike for it; rather, it proves that people used to do it. If one fears thorns or impurity, it is not disliked to keep the shoes on. Removing boots is not included due to the difficulty. Ahmad himself

wore boots to funerals despite commanding the removal of sandals (*Al-Mughni wa al-Sharh al-Kabir* 2:423–424)

Among those who held the view that it is disliked to walk between the graves of Muslims wearing shoes is Al-Albani

8 — The Dislike of Walking On Graves:

It has been narrated from the Messenger of Allah (Peace be upon him) that he said:

“For me to walk on a burning coal or a sword, or to patch my sandal to my foot, is more beloved to me than to walk on a Muslim’s grave. I do not care whether I relieve myself in the middle of the grave or the middle of the marketplace.”

Based on this noble hadith, most scholars held the view that walking **on** graves is disliked. So, if the Lawgiver forbade walking **between** graves wearing shoes, then walking **on** them is even more clearly forbidden.

9-Disliked to Sit or Lean on Graves

It is disliked for a Muslim to sit on the grave of another Muslim, to lean against it, or to walk over it with one’s feet. This is based on the words of the Prophet “Peace be upon him” :

“Do not sit on the graves and do not pray towards them.” (Narrated by Muslim, Abu Dawud, al-Tirmidhi, an-Nasa’i)

And he “Peace be upon him” also said:

“For one of you to sit on a burning coal that scorches his clothes and reaches his skin is better for him than to sit on a grave.”

(Narrated by Muslim, Abu Dawud, an-Nasa’i, Ibn Majah)

Imam an-Nawawi (may Allah have mercy on him) said:

“A side ruling: The views of the scholars’ schools on sitting on a grave, leaning against it, or resting on it — we have mentioned that it is disliked according to us (the Shafeiis), and this is also the view of the majority of scholars, including an-Nakha’i, al-Layth, Abu Hanifah, Ahmad, and Dawud. Malik, however, held that it is not disliked.”

10-Disliked to Plaster or Build Structures Over Graves

Many authentic hadiths show that it is not permissible to plaster graves or build structures over them. **Imam al-Bukhari** (may Allah have mercy on him) included this in his *Ṣaḥīḥ* under the chapter: “*Building mosques on graves.*” Likewise, **Imam Muslim** included: “*The prohibition of plastering the grave and building upon it.*” Some of the proofs are as follows:

‘A’ishah (may Allah be pleased with her) narrated that Umm Ḥabibah and Umm Salamah mentioned to the Prophet “Peace be upon him” a church they had seen in Abussinia which contained images. He said:

“When a righteous man among them dies, they build a place of worship over his grave and paint such images in it. They are the worst of creation before Allah on the Day of Resurrection.” (Agreed upon - Al-Lu’lu’ wal-Marjan – hadith number:305)

She also narrated that in his final illness, the Prophet “Peace be upon him” said:

“May Allah curse the Jews and Christians who took the graves of their prophets as places of worship.”

She added: *“If it were not for that, his grave would have been left exposed, but it was feared it would be made into a mosque.” (Agreed upon - Al-Lu’lu’ wal-Marjan – hadith number:306)*

She and **‘Abdullah ibn ‘Abbas** (may Allah be pleased with them) both narrated that when the Messenger of Allah “Peace be upon him” was in the agony of death, he would cover his face with a cloth. When it distressed him, he would remove it and say while in that state:

“May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship.”

He was warning against what they had done. *(Agreed upon - Al-Lu’lu’ wal-Marjan – hadith number:307)*

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah “Peace be upon him” said:

“May Allah fight the Jews; they took the graves of their prophets as places of worship.”

(Agreed upon - Al-Lu’lu’ wal-Marjan – hadith number:308)

And **Jabir** (may Allah be pleased with him) said:

“The Messenger of Allah “Peace be upon him” forbade plastering graves, sitting on them, and building over them.” (Narrated by Muslim)

For this reason, most scholars hold that plastering graves or building over them is disliked. **Imam an-Nawawi** (may Allah have mercy on him) said:

“The clear texts of ash-Shafeii and his followers agree on the dislike of building a mosque over a grave, whether the deceased was known for righteousness or not, because of the generality of the hadiths.”

Sayyid Sabiq (may Allah have mercy on him) said regarding plastering:

*“The majority understood the prohibition as implying dislike, while Ibn Ḥazm held it to be forbidden. It was said that the wisdom behind this is that the grave is meant to decay and not remain as it is, and plastering it is an adornment of this worldly life which the dead have no need for. Some also said the wisdom is that plaster involves burned materials, which supports what Zayd ibn Arqam said to a man who wanted to build and plaster his son’s grave: *‘You have been rough and idle. Do not let anything touched by fire come near it.’*”

11-Prohibition of Praying in Graveyards and Facing Graves in Prayer

Based on the above evidence and the following hadiths, the jurists agreed that it is impermissible to pray facing a grave. However, they differed over whether performing prayer *within* a graveyard is invalid or merely disliked.

Abu Marthad al-Ghanawi (may Allah be pleased with him) reported:

“The Messenger of Allah (peace and blessings be upon him) said: ‘Do not sit on graves and do not pray towards them.’” (3) (Narrated by Muslim)

Abu Sa‘id al-Khudri (may Allah be pleased with him) narrated:

“The Messenger of Allah (peace and blessings be upon him) said: ‘The whole earth has been made a place of prayer except for graveyards and bathrooms.’” (Narrated by al-Tirmidhi and Abu Dawud – hadith sahih – hadith number:262 in sahih Sunan al-Tirmidhi, and hadith number:463 in sahih Sunan Abi Dawud)

Imam an-Nawawi (may Allah have mercy on him) commented on Abu Marthad’s hadith:

“It explicitly forbids praying towards a grave. Ash-Shafeii said: I dislike that any created being should be so honored that his grave becomes a place of prayer, out of fear of tribulation for him and those who come after.”

He also said:

“Our scholars said: It is disliked to pray facing a grave. They said it is disliked, but if someone were to say it is prohibited—based on Abu Marthad’s hadith and others—it would not be far-fetched. The author of At-Tatimmah said: As for intentionally praying while facing the head of the Prophet’s grave (peace and blessings be upon him), that is forbidden.”

Imam as-San‘ani (may Allah have mercy on him) commented on the same hadith:

“It indicates the prohibition of praying towards a grave, just as it forbids praying on one. The basic rule is that it is prohibited. The exact distance at which this applies is not specified, but whatever is customarily regarded as facing it is included. It also proves the prohibition of sitting on a grave.”

Imam ash-Shawkani (may Allah have mercy on him) said about the hadith *‘Those before you took the graves of their prophets as places of worship’*:

“The hadith indicates the prohibition of turning the graves of prophets and the righteous into mosques. Scholars explained that the Prophet (peace and blessings be upon him) forbade this out of fear of excessive veneration leading to tribulation and even disbelief, as happened to many earlier nations. Some scholars claimed that this threat applied only to the early period due to its closeness to idol worship, but this restriction has no evidence, for veneration and tribulation are not confined to a single era.”

Regarding the validity of praying in graveyards, an-Nawawi said:

“If it is confirmed that the graveyard has been dug up (with remains exposed), then praying in it is invalid by consensus if nothing separates the person from the grave. If it is confirmed that no graves have been disturbed, then the prayer is valid by consensus but disliked (disliked as tanzih). If there is doubt whether graves have been disturbed, there are two views: the stronger is that the prayer is valid but disliked; the other is that it is invalid. These two positions are mentioned by the majority, including the author of Al-Muhadhdhab, Abu Ḥamid, al-Qaḍi Abu Ṭayyib in his commentary, al-Muḥamili, Abu ‘Ali al-Bandanji, the author of Ash-Shamil, and many others.”

Ibn Qudamah commented on al-Khiraqī’s statement:

“There are two narrations from Aḥmad (may Allah have mercy on him) regarding prayer in such places. One states that prayer there is invalid under all circumstances. Among those who disliked praying in graveyards were ‘Ali, Ibn ‘Abbas, Ibn ‘Umar, ‘Aṭa’, an-Nakha‘ī, and Ibn al-Mundhir. Another narration says that the prayer is valid so long as there is no impurity. This is the view of Malik, Abu Ḥanifah, and ash-Shafeii, based on the Prophet’s words (peace and blessings be upon him): ‘The whole earth has been made a place of prayer and purification for me.’ And because a graveyard is a pure place, prayer is valid in it like it is in the desert. Our evidence is the statement of the Prophet (peace and blessings be upon him): ‘The whole earth is a mosque except for graveyards and bathrooms,’ and this specific ruling overrides the general one.”

12-Disliked to Slaughter Animals at Graves

In *Fiqh as-Sunnah* it is mentioned:

“The Prophet (peace and blessings be upon him) forbade slaughtering animals at graves to prevent what people of the Jahiliyyah (pre-Islamic era) used to do out of pride and boastfulness. Abu Dawud narrated from Anas that the Messenger of Allah (peace and blessings be upon him) said: ‘There is no slaughtering in Islam.’ (Hadith Sahih – hadith number:7535 in sahih Al-Jami’ as-Saghir)

‘Abd ar-Razzaq said: They used to slaughter a cow or sheep at the grave.”

Al-Khaṭṭabī said:

“The people of Jahiliyyah used to slaughter camels at the grave of a generous man, saying: ‘We are rewarding him for his deeds, for he used to slaughter them in his lifetime to feed guests; so we slaughter them at his grave so that wild beasts and birds may eat them, and he remains a feeder even after his death, as he was in life.’ One poet said:

‘I slaughtered my she-camel at the grave of an-Najashi

With a sharp white blade forged by skilled hands.

At the grave of one, had I died before him,

His riding beasts would have easily carried me to my grave.’

Some of them believed that whoever slaughtered his mount at his grave would be resurrected on the Day of Judgment riding, while one who did not would be resurrected on foot—according to their belief in resurrection.”

13-Ruling Digging Up Graves in Cases of Necessity

In *Fiqh as-Sunnah* it is also stated:

*“The scholars agreed that the place where a Muslim is buried remains reserved for him as long as any part of him remains—whether flesh or bone. If anything remains, its sanctity applies to all of it. If the body has completely decayed and turned to dust, it becomes permissible to bury someone else in the same spot, or to use the land for planting, building, or other lawful purposes. If a grave is dug and bones are found, digging must stop. If bones appear after digging is completed, they must be placed to the side, and it is permissible to bury someone else alongside them.

If someone was buried without having the funeral prayer offered for them, they may be exhumed—if the dirt has not yet fully covered them—so that the prayer can be performed and then they are reburied. But if they have been fully covered, it is prohibited to exhume them according to the Ḥanafis, Shafeiis, and one narration from Aḥmad; in this case, the funeral prayer is performed over the grave. According to another narration from Aḥmad, the grave may be opened and the prayer performed. The three imams permitted exhumation for a valid reason, such as retrieving money buried with the deceased, reorienting the body toward the qiblah if buried incorrectly, washing a body that was buried without being washed, or improving the shroud—unless there is fear that the body will fall apart, in which case it should be left as is.

The Ḥanafis, however, disagreed with exhumation for such reasons, regarding it as mutilation—which is prohibited. Ibn Qudamah said: *‘It is only mutilation if decomposition has begun—in that case, the grave must not be reopened.’* He also said: *‘If someone is buried without a shroud, there are two views: one is that they should be left because the earth covers them anyway; the other is that they should be exhumed and shrouded, because shrouding is obligatory, like washing.’*

Aḥmad said: *'If a digger forgets his spade in the grave, it is permissible to exhume it.'* He also said regarding something that falls into the grave—like an axe or money: *'It is permissible to exhume it if it has value.'* When asked: *'What if the deceased's family pays its value?'* he said: *'If they pay its value, what more does he want?'*

Al-Bukhari narrated that Jabir said: *'The Prophet (peace and blessings be upon him) came to 'Abdullah ibn Ubayy after he was placed in his grave. He ordered that he be removed, placed him on his knees, breathed into him from his own saliva, and clothed him in his shirt.'* Jabir also said: *'A man was buried with my father and I was not at ease until I removed him and placed him in his own grave.'* Al-Bukhari titled these hadiths: *'Chapter: May a deceased be removed from his grave for a reason?'*

Abu Dawud narrated from 'Abdullah ibn 'Amr: *'I heard the Messenger of Allah (peace and blessings be upon him) say as we were passing by al-Ṭa'if: "This is the grave of Abu Righal. He was a man from Thaqif who was protected in the Ḥaram, but when he left it, he was struck by the same punishment that struck his people. He was buried here and as a sign, there is a branch of gold buried with him—if you dig it up you will find it." So the people hastened and dug him up and found the branch of gold with him.'* Al-Khaṭṭabi said: *"This proves the permissibility of exhuming the graves of idolaters if there is benefit for the Muslims, because their sanctity is not like that of Muslims."*

(Weak hadith – hadith number:678 in weak Sunan Abi Dawud)

Sheikh Yusuf al-Qaradawi's Fatwa

Letter from the Dubai Municipality

The Dubai Municipality sent this letter to us:

After greetings —

Referring to the phone call that took place between Your Eminence and me yesterday, in which we discussed the problem we are facing in Dubai regarding the public sewer system that is now being built in the city. I explained to Your Eminence this problem based on the report from the engineers and technicians supervising the project. They all agreed that it is absolutely necessary for the pipes to pass through an old, abandoned graveyard that has not been used for more than ten years. Also, the area where the pipes would pass contains no graves less than twenty-five years old.

On the other hand, if the sewer pipes were to pass through the city's main entrance (which is the only other option), this would cause serious damage to the public interest and lead to complete traffic jams in the city, blocking businesses and trade, and putting nearby buildings at risk.

Since solving this problem depends on what our noble religion commands, we kindly ask you to consult with respected scholars in Qatar and let us know the view of our tolerant Islamic law on this issue, so that we can move forward with the project as needed.

Your brother,
Director of Dubai Municipality

Response:

To the esteemed Director of Dubai Municipality —
Peace, and Allah's mercy and blessings be upon you.

In response to your letter dated 17th Rabi' al-Awwal 1390 AH (May 22, 1970 AD), about the old graveyard that the engineers' reports said must be passed through by the sewer pipes:

Having read the technical report about the project, and after understanding the great harm that would happen if the pipes were rerouted through the city's main entrance (the only other option) — and after studying the issue from the view of Islamic law and the practical details in the report —

I can say the following, and Allah alone gives success:

Ruling on Digging up and Open the Graves

The basic rule about **exhuming** (digging up) graves, moving the dead, or reusing the land is that it is **not allowed**, to protect the honor and dignity of the dead. This is agreed upon — except when there is a clear Islamic reason that makes it necessary.

Valid reasons include:

- 1. A long time has passed**, so the body has fully **decomposed** and turned to dust. This is decided by experts, because soil and weather are different from place to place.
- 2. The dead would be harmed** by staying in that grave, for example if water or filth is leaking into it.
- 3. There is a right for a living person connected to the grave or body.** Scholars allowed opening the body to remove swallowed money, even if it's just a small amount; some also allowed exhuming a grave for as little as a single dirham, or if the grave's land is sold due to preemptive right (*shufaa*).

The Hanafi scholars say it is not allowed to dig up the dead once the grave has been filled with soil — except if a living person's right is involved, like recovering something that fell in the grave, or returning a stolen shroud, or retrieving money buried with the body. They even say if someone buys graveyard land and a neighbor uses *shuf'a* to

claim it, the buyer can choose to remove the body or leave it and use only the land above it for farming or building.

So if this is allowed for the right of **one person**, it is even more valid for the **general public** to avoid great harm.

4. There is an important public benefit for the Muslim community that can only be met by using the cemetery land (or part of it) and moving the remains elsewhere.

This is because an important principle in Islam is that the **public good outweighs individual benefit**, and that small harm is accepted to prevent a bigger harm. If this is true for the living — for example, when the government can take land to build a canal, road, or mosque expansion — then it applies even more to the dead, who, if they were alive, would not want to harm their Muslim brothers.

Given this, we find **two valid reasons** to allow using this old graveyard under certain conditions:

First Reason:

Dirty water is leaking into the graveyard from nearby buildings' sewage pits, spreading filth and bad smells over the graves.

Imam Ibn Qudamah al-Hanbali said in *Al-Mughni* that Imam Ahmad was asked about moving a dead person from one grave to another. He allowed it if there was harm, like water or other damage. He said: *"Talhah was moved, and 'Ayshah was moved."* He was also asked about people buried in gardens or bad places and he saw no problem with moving them.

Al-Mawardi, a Shafeischolar, said in *Al-Ahkam as-Sultaniyyah*: *"If a grave is ruined by flood or moisture, Abu 'Abdullah al-Zubayri said it can be moved, and Al-Nawawi said his opinion is stronger. Bukhari narrates that Jabir ibn 'Abdullah said: 'My father was buried with another man at Uhud. Later I could not stand leaving him like that, so I took him out six months later and reburied him alone.'"*

Al-Nawawi also said that Ibn Qutaybah and others mentioned that Talhah ibn 'Ubayd Allah — one of the ten promised Paradise — was buried, and his daughter 'Ayshah saw him in a dream thirty years later complaining that water was leaking into his grave. So she ordered him to be moved. They found him intact and buried him in his house in Basra.

Second Reason:

The clear benefit to the people of the city, who would otherwise face serious harm as detailed in the engineers' report — eight harms in total.

Islam came to **remove and prevent harm**, and teaches us to choose the lesser harm to block a bigger one, and to give up a smaller benefit for a bigger one.

So if leaving the graveyard as it is would harm the Muslim community, then protecting the living takes priority. It would then be allowed to use the graveyard land and move any remains to another graveyard.

Shaykh al-Islam Ibn Taymiyyah mentioned in his *Fatawa* that during the time of Mu'awiyah, he wanted to bring water to Madinah — to what became known as the Springs of Hamzah — but this needed going through grave sites. The scholars allowed it based on the same principles.

Each Soul Bears Its Own Burden

Also, every person benefits or suffers only from their own deeds. A person's actions make him pure or sinful and decide his reward or punishment. No one carries someone else's sins or gets their reward — except where Shariah makes a clear exception.

Allah Almighty says:

“Whoever does good — it is for his own soul; and whoever does bad — it is against it. And your Lord is never unjust to His servants.” (Surat Fussilat: 46)

And He says:

“Every soul is held by what it earned.” (Surat Al-Muddaththir: 38)

And:

“And that there is nothing for man except what he strives for. And that his effort will be seen. Then he will be paid back in full.” (Surat An-Najm: 39–41)

The Prophet “Peace be upon him” said: *“Three things follow the dead: his family, his money, and his deeds. Two return and one stays — his family and money return, but his deeds stay with him.”*

This means a person is only rewarded for his own effort and deeds; no one benefits from someone else's actions — nor can money or family protect him from Allah's punishment — except where the Shariah clearly allows it.

What Benefits a Person After Death — and What Does Not

Below is a detailed explanation of what **benefits a person after death** and what does not, along with the views of the scholars.

A. Whatever a Person Did During Their Lifetime

The scholars all agree that a person continues to benefit from good deeds, charity, and acts of righteousness that **he or she started during life** — like building a mosque, printing Qurans or useful books, spreading knowledge, digging a well, planting trees, growing crops for the sake of Allah, raising a righteous child who prays for them,

reviving a good tradition in Islam, or being a good example or teacher. These deeds earn the person reward for their own actions and also for everyone they helped or guided — based on clear evidence.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet “Peace be upon him” said:

“When a person dies, his deeds come to an end except for three: a continuing charity, beneficial knowledge, or a righteous child who prays for him.” (Narrated by Muslim)

Jabir ibn ‘Abdullah (may Allah be pleased with him) reported that the Prophet “Peace be upon him” said:

“No Muslim plants a tree or sows a crop from which a person, an animal, or anything eats except that it is charity for him.” (Narrated by Muslim)

Jarir ibn ‘Abdullah (may Allah be pleased with him) reported that the Prophet “Peace be upon him” said:

“Whoever starts a good practice in Islam will have its reward and the reward of whoever acts on it after him, without reducing their reward in the least. And whoever starts a bad practice in Islam will bear its burden and the burden of whoever acts on it after him, without reducing their burden in the least.” (Narrated by Muslim)

B. Good Deeds Done by Others for the Deceased

Below is an explanation of actions done **by others** that benefit the deceased, according to the majority of scholars:

1. Supplication and Asking Forgiveness

Allah says:

“And those who came after them say, ‘Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts any hatred toward those who have believed. Our Lord, indeed You are Kind and Merciful.’” (Surat Al-Hashr: 10)

Abu Hurayrah (may Allah be pleased with him) reported: *I heard the Messenger of Allah “Peace be upon him” say:*

“When you pray over the deceased, be sincere in your supplication for him.” (Abu Dawud)

He also reported that the Prophet “Peace be upon him” prayed over a funeral and said:

“O Allah, forgive our living and our dead, our young and our old, our males and our females, our present and our absent. O Allah, whoever among us You keep alive, keep him alive upon Islam; and whoever among us You take in death, take him in death upon

faith. O Allah, do not deprive us of his reward and do not misguide us after him.”
(Narrated by al-Tirmidhi)

‘Awf ibn Malik (may Allah be pleased with him) reported: *I heard the Prophet “Peace be upon him” — when he prayed over a funeral — saying:*

“O Allah, forgive him and have mercy on him, pardon him and grant him safety, honor his resting place, make his entrance wide, wash him with water, snow, and hail, cleanse him of sins as a white garment is cleaned of dirt, give him a home better than his home, a family better than his family, a spouse better than his spouse, protect him from the test of the grave and the torment of the Fire.” (Narrated by Muslim)

The Prophet “Peace be upon him” also stood by the grave after burial and said:

“Ask forgiveness for your brother and ask that he be made firm, for now he is being questioned.” (Narrated by Abu Dawud)

2. Giving Charity on Behalf of the Deceased

There is no doubt that giving charity on behalf of a deceased person **reaches them and benefits them**, whether done by their child or by anyone else.

Abu Hurayrah (may Allah be pleased with him) reported: *A man said to the Prophet “Peace be upon him”: “My father died and left wealth but did not make a will. Will it help him if I give charity on his behalf?” The Prophet “Peace be upon him” said: “Yes.”*
(Narrated by Muslim)

Saad ibn ‘Ubadah (may Allah be pleased with him) said: *“O Messenger of Allah, my mother has died. Should I give charity on her behalf?” He said: “Yes.” Saad asked: “What charity is best?” He said: “Providing water.” So Saad dug a well in Madinah which became known as Sa’d’s Well.* (Narrated by Abu Dawud)

Imam al-Nawawi (may Allah have mercy on him) said:

“Supplication for the deceased and giving charity on his behalf benefit him without any disagreement. Whether it is from an heir or from someone else, it is valid. Ash-Shafei (may Allah have mercy on him) said: ‘Allah, the Most Generous, may also reward the giver in addition to benefiting the deceased.’ Scholars said: ‘It is recommended for the giver to intend its reward for his parents — Allah will reward them without decreasing his own reward.’”

The author of *Al-Uddah* said: *“If a person digs a well, plants a tree, or donates a Quran during his life — or if someone else does it on his behalf after death — its reward reaches him. If he did it while alive, it is a continuing charity that benefits him after death, as proven by the hadith. If someone else does it after death, it is charity on his behalf and also benefits him.”*

The same applies to any type of **endowment** — not just a Quran. By this reasoning, **sacrificing an animal on behalf of the deceased** is also valid, as it is a form of charity. Abu al-Ḥasan al-ʿAbbadi allowed sacrifices on behalf of others and cited a hadith about it — but in *At-Tahdhib* it says that one may not sacrifice for someone else without their permission, or on behalf of the deceased — except if they left a will.

3. Paying Off the Deceased's Debts

As mentioned earlier, Abu Qatadah's hadith shows the Prophet "Peace be upon him" refused to pray over a man in debt until Abu Qatadah said, "I will pay it." The Prophet "Peace be upon him" asked, "With repayment?" He replied, "With repayment." So, the Prophet "Peace be upon him" prayed over him.

4. Performing Hajj on Behalf of the Deceased

According to Ibn ʿAbbas (may Allah be pleased with him): *A woman came to the Prophet "Peace be upon him" and said: "My mother vowed to perform Hajj but died before doing it. Should I do Hajj for her?" He said: "Yes, perform Hajj for her. Do you not see that if your mother had a debt, you would repay it? Repay what is owed to Allah, for Allah has more right to be fulfilled."*

Imam al-Nawawi (may Allah have mercy on him) said:

"Scholars mention here that if the deceased had an obligatory Hajj, and appointed someone and left a bequest for it, that person — whether an heir or not — must do it. If he only said, 'Do Hajj for me,' without naming anyone, then the heir may do it or appoint someone else. If there was no will at all, the heir may still do it, and so may a non-heir if the heir allows — or even without permission, according to the stronger view, like paying debts. Some said if there was no will, it is invalid to perform Hajj for him. Amali al-Sarakhsi says the heir may appoint a deputy, and if the deceased named a specific person, that person must do it. If someone else, does it instead, there are two opinions — the stronger being that it is invalid. This shows it is allowed for the heir to appoint a deputy or perform it himself even if no Will was left."

- **Zakah**

Imam al-Nawawi said:

"Paying Zakah on behalf of the deceased is like obligatory Hajj: a non-heir may pay it for Zakat al-Mal (wealth) or Zakat al-Fiṭr, according to the stronger opinion and the clear evidence."

- **Expiations (Kaffarat)**

Imam al-Nawawi also said:

“As for expiations (kaffarah): if it is a financial expiation, the heir may pay it from the deceased’s estate, and if freeing a slave is involved, the freed slave’s loyalty goes to the deceased. If the expiation allows an option (feeding, clothing, or freeing a slave), the heir may choose feeding or clothing. For freeing a slave, there are two views — the stronger is that it is allowed, as the heir acts as a legal representative. If a non-heir volunteers to provide food or clothing, it is valid according to the stronger opinion, just like paying off debts.”

- **Conclusion**

From this review of the evidence, it is clear that:

A believing deceased person **does benefit** from certain righteous deeds performed by others — but this is limited to specific **voluntary acts** meant to benefit and deliver good to the dead.

The book *Rahmat al-Ummah fi Ikhtilaf al-A’immah* states:

“There is consensus that seeking forgiveness, supplication, charity, Hajj, and freeing slaves benefit the deceased and the reward reaches him.”

C — Other Acts Done by Others (Scholarly Differences)

1- Prayer

In *al-Waḍiḥ fi Fiqh al-Imam Aḥmad* it says:

“Every act of worship that a Muslim performs and dedicates its reward to another Muslim — alive or dead — the reward reaches that person, even if the person giving the reward did not know him. This is just like supplication (which is agreed upon), seeking forgiveness, and any obligatory act where proxy is allowed (like Hajj), or voluntary charity, Quran recitation, prayer, and fasting.”

Sayyid Sabiq also included **prayer** in *Fiqh al-Sunnah* as an act that can benefit the deceased.

However, **Imam al-Nawawi** held that it is **not prescribed** to perform **voluntary prayers** on behalf of the deceased — his detailed position on this appears later under the topic of fasting for the deceased.

2- Fasting

‘Abdullah ibn ‘Abbas (may Allah be pleased with him) reported:

“A man came to the Prophet “Peace be upon him” and said: ‘O Messenger of Allah, my mother died owing a month of fasting. Should I fast for her?’ He said: ‘If your mother had a debt, would you not repay it for her?’ The man said: ‘Yes.’ The Prophet “Peace be upon him” said: ‘Allah’s debt is more deserving of being repaid.’”

Based on this hadith, **some scholars allowed fasting** for the deceased, while others did not.

Al-Wazir Ibn Hubayrah said:

“Scholars differed regarding someone who dies while owing missed Ramadan fasts or a vowed fast. Abu Ḥanifah and Malik said: he is not to be fasted for, nor is food given on his behalf, unless he made a bequest. Ash-Shafei had two opinions: the new view is that food should be given for both cases, and the old view is that fasting should be done for both. Aḥmad said: food is given for missed Ramadan fasts, but a guardian may not fast for him; however, a guardian may fast for a vowed fast.”

Imam al-Nawawi (may Allah have mercy on him) explains:

“Acts that benefit the deceased are supplication, seeking forgiveness, and charity. Other acts, aside from these, are divided into fasting and others.

As for fasting, it is not prescribed to perform voluntary fasts for the deceased. For making up missed obligatory fasts, there are two opinions: the newer is that it is impermissible, the older is that the guardian may fast on the deceased’s behalf. If the deceased told a non-relative to fast, that person counts like a guardian. If the deceased fell ill with a terminal illness, there are two views about fasting on his behalf — by analogy to Hajj.

As for other acts like prayer — obligatory or voluntary — or Quran recitation, they do not benefit him. The author of At-Talkhiṣ made an exception for the two rak’ahs of ṭawaf (circumambulation) during Hajj and said the proxy may perform them on behalf of the person for whom Hajj is done, as part of the rites. Some scholars agreed, others said the prayer counts for the proxy himself but the legal duty of ṭawaf is lifted for the one for whom Hajj is done. The first opinion is stronger.”

Among those who held it valid to fast for the deceased are **Sayyid Sabiq** (3) and **Mohammad Naṣir al-Din al-Albani**, but only for **vowed fasts**.

3- I’tikaf (Spiritual Retreat)

Imam al-Nawawi (may Allah have mercy on him) said:

“If a person dies owing prayers or i’tikaf, neither his guardian performs it for him nor is it substituted with a ransom. Al-Buwayṭi narrated that ash-Shafei said about i’tikaf that the guardian may perform it for the deceased. In another narration, ash-Shafei said food may be given instead. The author of At-Tahdhib said that a ruling may be derived by analogy for prayer — that for each missed prayer a portion of food (mudd) may be given in charity. If we accept giving food for i’tikaf, then one mudd would compensate for a day and night, as narrated by Imam al-Rafi’i from his teacher, who said: ‘This is questionable, since even a moment of i’tikaf is a complete act of worship.’”

4- Quran Recitation

Scholars have also differed about whether the deceased **benefits** from Quran recitation done by the living.

Some said the deceased does benefit, by analogy to supplication and seeking forgiveness; **others said he does not**.

Imam Aḥmad ibn Ḥanbal (may Allah have mercy on him) and the **majority of scholars** said the deceased does benefit.

Al-Ḥafīẓ Jalal al-Din al-Suyūṭī wrote in *Sharḥ aṣ-Ṣudur*:

“There is a difference of opinion about whether the reward of recitation reaches the dead. The majority of the early generations and three of the four Imams held that it does. Our Imam ash-Shafeidisagreed, citing the verse:

‘And that man will have nothing except what he strives for.’ (Surat An-Najm:39).”

The first group responds to this verse in various ways:

- 1- *It was abrogated by Allah’s statement: ‘And those who believe and whose descendants follow them in faith — We will join with them their descendants.’ (Surat At-Tur:21) — meaning children will enter Paradise through their parents’ righteousness.*
- 2- *It refers specifically to the people of Ibrahim and Musa (peace be upon them). For this Ummah, believers benefit from what they do and what is done for them — reported from ‘Ikrimah.*
- 3- *Some said it applies to disbelievers — not believers. A believer benefits from his deeds and from what is done for him — this was said by ar-Rabi‘ ibn Anas.*
- 4- *It means that man has no right to claim except what he strives for — but by Allah’s grace, He may give him more — as said by al-Ḥusayn ibn al-Faḍl.*
- 5- *The word ‘for man’ could mean ‘against man’ — i.e., no burden is on him except for what he did himself.*

They also argued by analogy: since supplication, charity, fasting, Hajj, and freeing slaves benefit the deceased, then Quran recitation does too. They cite some weak hadiths, which together give this ruling a basis, plus the **continuous practice** of Muslims reciting Quran for their dead without any objection — forming a kind of consensus (*ijma‘*). **Al-Ḥafīẓ Shams al-Din ibn al-Maqdisi al-Ḥanbali** wrote a treatise on this topic.

Mohammad ibn ‘Abd al-Raḥman ad-Dimashqi ash-Shafeii, in *Raḥmat al-Ummah fi Ikhtilaf al-A‘immah*, writes:

“Reciting Qur’an at the grave is recommended. Abu Ḥanifah disliked it. The Sunni position is that one may dedicate the reward of any act to another, as shown by the ḥadith of the woman from Khath‘am. The well-known view of ash-Shafeii is that the reward of recitation does not reach the dead. Ibn aṣ-Ṣalaḥ of the Shafeii school said there is disagreement, but most people allow it. It is recommended to say: ‘O Allah, deliver the reward of what I recited to so-and-so,’ so it becomes a supplication — and there is no dispute that supplication benefits the dead. The righteous have found blessing in maintaining connection with the deceased through Qur’an and supplication. Al-Muḥibb aṭ-Ṭabari, one of the later Shafeiis, said: ‘Recitation at the grave is recommended.’ Al-Baḥr confirms this is like supplication, because they permitted paying someone to do it — and an-Nawawi approved this in ar-Rawḍah. Imam Aḥmad held that the reward of recitation reaches and benefits the deceased.”

This shows that most scholars sided with Imam Aḥmad’s view. Al-Suyuṭi confirmed that this was the position of the majority of the early generations (*salaḥ*) and three of the four Imams. Sayyid Sabiq also supported this in *Fiqh as-Sunnah*.

However, al-Wazir Ibn Hubayrah al-Ḥanbali summarized the difference:

“The scholars agreed that supplication, seeking forgiveness, charity, manumission, and Hajj benefit the deceased. They differed on prayer, Qur’an recitation, fasting, and gifting the reward of these. Aḥmad said it reaches and benefits the deceased. The others said: the reward remains for the doer.”

✓ **The Ḥanafī Position — Ibn ‘Abidin**

Ibn ‘Abidin, in *Radd al-Muḥtar*, wrote in the section on visiting graves:

“In al-Faḥ it says it is Sunnah to visit the graves standing and to supplicate, just as the Prophet “Peace be upon him” did at al-Baqi’. One should say: ‘Peace be upon you...’ etc. In Sharḥ al-Lubab by al-Mulla ‘Ali al-Qari it says that when visiting a grave, approach from the direction of the deceased’s feet rather than the head, as this is lighter on the deceased’s sight. But if not possible, standing at the head is acceptable. It is confirmed that the Prophet “Peace be upon him” recited the beginning of Surat al-Baqarah at the head and its closing at the feet.”

He adds:

“He should recite Surat Yasin when entering the cemetery, based on the report: ‘Whoever enters the graveyard and recites Yasin, Allah will lighten their punishment that day, and the reciter receives a reward equal to the number buried there.’ Sharḥ al-Lubab says one may recite what is easy — al-Faṭīḥah, the beginning of al-Baqarah, Ayat al-Kursi, the ending of al-Baqarah, Yasin, al-Mulk, at-Takathur, and Surat al-Ikhlāṣ multiple

times. Then say: ‘O Allah, deliver the reward of what I recited to so-and-so, or to them all.’”

He continues:

“Our scholars stated in the chapter on Hajj by proxy that one may dedicate the reward of any act — prayer, fasting, charity — to another, living or dead. This is in *al-Hidayah* and *Zakat at-Tatarkhaniyyah* from *al-Muḥiṭ*: ‘It is better for one who gives voluntary charity to intend it for all believing men and women, for it will reach them without lessening his reward.’ This is the doctrine of **Ahl as-Sunnah wa al-Jama‘ah**. Malik and ash-Shafeii made an exception for purely bodily acts like prayer and Qur’an recitation, saying these do not reach the dead, unlike charity or Hajj. The Mu‘tazilah rejected it all. *Faṭḥ al-Qadir* discusses this in detail...”

Ibn ‘Abidin then explains the **refined Shafeii position**:

“What is narrated from ash-Shafeii is his well-known view. But later Shafeii scholars refined it: the reward of recitation reaches the dead if done at the grave or if the reciter supplicates for him afterward — even if the reciter is far away — because the place of recitation is where mercy descends, and supplication after recitation is more likely to be accepted. This implies the deceased benefits from recitation, even if the reward itself does not directly transfer. For this, they recommend saying: ‘O Allah, grant the like of the reward I recited to so-and-so.’ In our (Ḥanafī) school, however, they said the actual reward transfers, not just its likeness. *Al-Baḥr* says: ‘Whoever fasts, prays, or gives charity and dedicates its reward to another, dead or alive, it is valid and reaches them according to **Ahl as-Sunnah wa al-Jama‘ah**, as in *al-Bada‘i*. It makes no difference whether the recipient is alive or dead, whether the intention is made during the act or after, or whether the act is obligatory or voluntary.’”

He clarifies:

“In *Jami‘ al-Fatawa* it says some said this does not apply to obligatory acts. *Kitab ar-Ruḥ* by Ibn al-Qayyim summarizes that some accepted gifting reward to the living — as Aḥmad did — while others objected, saying the living can act for themselves. Some said intention must be made during the act, otherwise the reward does not transfer, which is stronger. Based on this, gifting the reward of obligatory acts is invalid since the worshipper intends them for himself by default. Others allowed it, saying several early scholars dedicated their deeds’ rewards to all Muslims, saying: ‘We will meet Allah empty-handed.’ The Shari‘ah does not forbid this. Verbalizing it is not required, just as with zakah or Hajj by proxy. If he does the act for himself and then decides to gift it later, that is not enough — as with gifting or donating anything else. He may gift part of the reward — half or a quarter — as Aḥmad explicitly allowed. If he gifts the whole reward to

four people, each gets a quarter — so gifting a quarter to one person and keeping the rest is fine too.”

He further quotes **Ibn Hajar al-Makki**:

“Ibn Hajar was asked: if someone recites al-Fatihah for the people of the graveyard, does each get a share or the whole? He answered: many scholars said each receives the full reward — this suits Allah’s vast bounty.”

✓ **Dedicating Reward to the Prophet “Peace be upon him”**

Ibn Hajar adds:

“In al-Fatawa al-Fiqhiyyah, Ibn Hajar notes that Ibn Taymiyyah argued it is forbidden to dedicate Qur’an recitation reward to the Prophet “Peace be upon him”, claiming his status can only be honored in ways he permitted — sending peace, blessings, and asking for intercession. As-Suyuṭi, as-Subki, and others refuted this: no special permission is needed — Ibn ‘Umar used to perform ‘Umrah for the Prophet “Peace be upon him” after his death without any bequest. Ibn al-Muwaffaq reportedly performed 70 pilgrimages for him, Ibn as-Sarraj completed over 10,000 Qur’an completions for him, others sacrificed on his behalf. Ibn Hajar al-Makki confirmed this.”

He concludes:

“Our scholars say it is valid to dedicate the reward of any deed to the Prophet “Peace be upon him” — he is most deserving, for he delivered us from misguidance. This is a form of gratitude and honoring him. As for the objection that all the deeds of his Ummah are already on his scale, this is not an issue — Allah sends blessings on him and commands us to do so: ‘O Allah, send blessings upon Mohammad...’ The Prophet “Peace be upon him” said: ‘Make my life an increase for me in every good.’ This proves his rank can grow in knowledge, reward, and every virtue. Shaykh al-Islam Zakariya agreed — end of summary.” (1)

✓ **The Maliki Position**

Among Maliki scholars:

Shaykh Ahmad al-Dardir mentioned the later Maliki jurists said:

“There is nothing wrong with reciting Quran and dhikr and gifting its reward to the deceased — the deceased receives it, God willing.”

Shaykh Mohammad ‘Arafa ad-Dusuqi commented:

“In al-Tawdih (on Hajj): the Maliki madhhab is that recitation does not reach the deceased, as al-Qarafi said in his Qawa’id and Ibn Abi Jamrah confirmed. There are

three views: it reaches unconditionally, it does not reach unconditionally, and the third: it reaches if done at the grave, but not otherwise.”

In *Nawazil Ibn Rushd*, he answered regarding ‘*And that man will have nothing but what he strives for*’:

“If someone recites and gifts the reward to the deceased, it is valid and the deceased receives it.”

Ibn Hilal, in his *Nawazil* (which Ibn Rushd endorsed), added:

“Many Andalusian Maliki Imams said the deceased benefits from Quran recitation and gains its reward if the reciter gifts it to him. This has been the practice of Muslims East and West, with endowments established for it for generations. ‘Izz al-Din Ibn ‘Abd al-Salam al-Shafei was seen in a dream after death and asked: ‘What about what you used to deny — that recitation reaches the dead?’ He said: ‘Alas! I found the matter contrary to what I thought.’”

Shaykh Abu ‘Abdullah al-Haffar also said this, for it appears in *al-Mi‘yar al-Mu‘rib* and *al-Jami‘ al-Mughrib* from the fatwas of the scholars of Ifriqiya, Andalusia, and the Maghreb in the manner of question and answer — here is the following text:

The teacher Abu ‘Abdullah al-Haffar was asked about a person reciting the Quran and gifting it to the dead. He answered:

This is of two types:

The first: that a person recites and intends that the recitation be on behalf of the deceased, and the reciter acts as a deputy in recitation — this type, the correct view is that the deceased does not benefit from the recitation.

The second type: that he recites for himself and gifts the reward that God gives him for the recitation to the deceased. This type, on this basis, the deceased benefits from it, so if a person recites in this way and gifts the reward to the deceased, it reaches the deceased and he benefits from it, God willing, etc.

Those who said this among the Shafeischolars:

From the previous texts, we know that those who said this among the Shafeischolars include al-Hafiz Jalal al-Din al-Suyuti, Ibn al-Salah, al-Muhibb al-Tabari, and Abu ‘Abdullah Muhammad ibn ‘Abd al-Rahman al-Dimashqi al-Shafi‘i. Also, Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali said this — he says in *Ihya’ ‘Ulum al-Din*:

(There is nothing wrong with reciting the Quran at graves. It was narrated from ‘Ali ibn Musa al-Haddad that he said: I was with Ahmad ibn Hanbal at a funeral and Muhammad ibn Qudamah al-Jawhari was with us. When the deceased was buried, a blind man came to recite at the grave, so Ahmad said to him: O you! Reciting at the grave is an innovation. When we left the graveyard, Muhammad ibn Qudamah said to Ahmad: O

Abu ‘Abdullah, what do you say about Mubashir ibn Isma‘il al-Halabi? He said: Trustworthy. He said: Did you write anything from him? He said: Yes. He said: He told me from ‘Abd al-Rahman ibn al-‘Ala’ ibn al-Lajlaj, from his father, that he instructed when he was buried that the beginning of Surat al-Baqarah and its ending be recited at his head. He said: I heard Ibn ‘Umar instruct that. So Ahmad said to him: Go back to the man and tell him to recite. And Muhammad ibn Ahmad al-Marwazi said: I heard Ahmad ibn Hanbal say: When you enter the graveyards, recite al-Fatihah, al-Mu‘awwidhatayn, and *Qul Huwa Allahu Ahad*, and make the reward of that for the people of the graves, for it reaches them.

Those who said this among the Hanbali scholars:

Among those who said this among the Hanbalis is **Shaykh ‘Abdullah ibn Qudamah al-Maqdisi** — his words were previously mentioned above, where he said:

There is nothing wrong with reciting at the grave, then he mentioned what al-Ghazali attributed to Imam Ahmad, may God have mercy on him.

He also said:

And any act of devotion a person does and dedicates its reward to a Muslim deceased person, that benefits him, God willing. Then he cited the proofs related to the deceased benefiting from the prayer, asking forgiveness, and some acts of worship from the living ... until he said: These are authentic hadiths and they show that the deceased benefits from all acts of devotion, because fasting, Hajj, prayer, and asking forgiveness are bodily acts of worship, and God caused their benefit to reach the deceased — so likewise other acts, along with what we mentioned of the hadith on the reward of reciting Ya-Sin and God’s alleviation for the people of the graves by its recitation. It was narrated by ‘Amr ibn Shu‘ayb from his father from his grandfather that the Messenger of God “Peace be upon him” said to ‘Amr ibn al-‘As: If your father were Muslim and you freed a slave for him or gave charity for him or performed Hajj for him, that would reach him. This is general for voluntary Hajj and otherwise, because it is an act of piety and obedience and its benefit and reward reaches him like charity, fasting, and obligatory Hajj. Then he mentioned what Imam al-Shafeisaid on this matter, then he refuted him by saying: And for us is what we mentioned and that it is the consensus (*ijma’*) of the Muslims, for in every era and land they gather and recite the Quran and dedicate its reward to their dead without any objection, and because the hadith is authentic from the Prophet “Peace be upon him” that the deceased is punished by the weeping of his family over him, and God is more generous than to send him the punishment for a sin and withhold from him the reward. And because the One who conveys the reward of what they sent is able to convey the reward of what they withheld, and the verse is restricted to what they sent, and what we differed about falls under its meaning, so we analogize it to it, and they have no proof in the report they used as evidence, for it only

indicates that his deed is cut off — there is no proof in it for what they claimed. Then even if it indicated that, it is restricted by what they accepted and its like, so it is restricted by analogy to it, and what they mentioned of reasoning is not correct, for the transmission of reward is not a branch of the transmission of benefit, then it is invalid with fasting, prayer, and Hajj — and there is no valid origin for it — and God knows best.

Abu Abdullah Muhammad ibn Muflih explicitly stated this in his book *Al-Furu'* where he said:

Reading at the grave and in the cemetery is not disliked — he (Ahmad) stated this, and it was chosen by Abu Bakr, Al-Qadi, and a group, and it is the madhhab, and it is the practice among the Shaykhs of the Hanafis. It was said: it is permissible, and it was said: it is recommended. Ibn Tamim said: he (Ahmad) explicitly stated it like greeting, remembrance, supplication, and seeking forgiveness.

He also said:

Every act of devotion done by a Muslim and its reward dedicated to a Muslim benefits him and he obtains the reward, like supplication, seeking forgiveness... voluntary charity, likewise manumission — this was mentioned by Al-Qadi and his companions as a principle, and mentioned by Abu Al-Ma'ali, our Shaykh, and the author of *Al-Muharrar*, and likewise voluntary Hajj ... and likewise recitation, prayer, and fasting. Until he said: *Al-Marwadhi transmitted: When you enter the cemeteries, recite Ayat Al-Kursi and three times 'Qul Huwa Allahu Ahad' then say: 'O Allah, its virtue is for the people of the graves' — meaning its reward. Then he attributed to Ibn Al-Jawzi that he said: the reward of the Quran reaches the deceased if he intends it before the act. Until he said: He said in *Al-Funun*: it is recommended to gift it even to the Prophet "Peace be upon him" ... and he also mentioned that the earliest one he knew to gift to the Prophet "Peace be upon him" was Ali ibn Al-Muwaffaq, one of the famous shaykhs of the level of Ahmad and the shaykhs of Al-Junayd. Al-Hakim said in his *Tarikh*: Muhammad ibn Ishaq ibn Ibrahim Abu Al-'Abbas Al-Sarraj, the hadith scholar of his time — the Imam of Hadith after Al-Bukhari in Bukhara: I heard Ibrahim ibn Muhammad ibn Yahya, I heard Al-Sarraj say: I completed the Quran for the Prophet "Peace be upon him" twelve thousand times, and sacrificed twelve thousand sacrifices for him.

Abu Ishaq Burhan Al-Din Ibrahim ibn Muflih explicitly stated this in his book *Al-Mubdi' fi Sharh Al-Muqni'* where he said:

And any act of devotion performed (like supplication, seeking forgiveness, prayer, fasting, Hajj, recitation, and other such acts) and its reward is dedicated to the deceased Muslim — it benefits him. Ahmad said: The deceased reaches him everything good because of the transmitted texts, and because the Muslims gather in every city, read, and dedicate to their deceased without any objection — so it is consensus. And like supplication and seeking forgiveness — even if it is gifted to the Prophet "Peace be

upon him” it is permissible and its reward reaches him — Al-Majd mentioned this — and most said: the reward of recitation does not reach the deceased, and that it is for the doer. And they argued with His saying: *“And that there is not for man except that [good] for which he strives”* (Surat An-Najm: 39) and *“It will have [the consequence of] what [good] it has gained”* (Surat Al-Baqarah: 286) and his “Peace be upon him” saying: *“When the son of Adam dies, his work is cut off.”* Its answer is: this is in the scriptures of Ibrahim and Musa — Ikrimah said: this is specific to them — unlike our Shari’ah, as evidenced by the hadith of the woman from Khath’am, or that it is abrogated by His saying: *“And those who believed and whose descendants followed them in faith...”* (Surat At-Tur: 21) or that it is specific to the disbeliever — that he has no reward except for his striving which is repaid in the world and has no share in the Hereafter — or that its meaning is: *“there is not for man except that for which he strives”* in justice, and he may receive what others strive for out of bounty — or that “for” means “upon” as in His saying: *“Upon them is the curse.”* (Surat Ar-Ra’d: 25). As for the second: it is replaced by what is understood and the explicit Sunnah is contrary. As for the hadith: it speaks of his own actions, not the actions of others. So based on this, he does not need to intend it during the recitation — he explicitly stated this. Al-Qadi mentioned that (1) Shaykh Muhammad Muhammad Badr Zina comments on this: The author did not specify Imam Ahmad’s words and included his own within them, to the point that the reader might think that the phrase *“so it was consensus”* is from Imam Ahmad’s words — but it is not so. What is established from Ahmad is to retract from this entirely, and the basis is that whatever lacks proof is to be dismissed — even if said by whomever said it — for pure worship must be free from innovations, and exclusive right belongs to the One worshipped alone — creation and command belong only to Him, no one else commands alongside Him. So it is far-fetched that a religion is established by actions done by people without any authentic proof; their action is like nothing no matter how many they are in the sight of one who sees clearly.

He says: *O Allah, if You have established me upon this, then make it or its like for so-and-so — and it was said: a small reward, then make it for him, and his ignorance does not harm him because Allah knows it.* Al-Qadi was excessive, saying: *If he prays an obligatory prayer and gifts its reward, the gift is valid and the doer is absolved — but this is problematic etc.*

Likewise Shaykh Mar’i ibn Yusuf Al-Hanbali explicitly stated this in his book *Ghayat Al-Muntaha fi Al-Jam’ Bayna Al-Iqna’ wa Al-Muntaha* where he said:

It is recommended to recite (2) in a cemetery, and every act of devotion a Muslim does and with intention — wording is not required — dedicates its reward or part of it to a living or deceased Muslim, it is permissible and benefits him by receiving its reward, and gifting acts of devotion is recommended even to the Messenger “Peace and blessings be upon him” — whether voluntary or obligatory acts involving deputation like Hajj or not

like prayer, supplication, seeking forgiveness, charity, sacrifice, paying debts, fasting — likewise recitation and other acts. Some required intention at or before the act, and it is recommended to gift the acts of devotion saying: O Allah, make its reward for so-and-so. Ibn Tamim said: It is better to seek the reward from Allah then dedicate it to him saying: O Allah, reward me for that and make its reward for so-and-so.

Ibn Al-Qayyim Al-Jawziyyah, may Allah have mercy on him, defended this matter strongly in his book *Ar-Ruh* — I will point out some of its points for benefit — he said:

(Issue sixteen: do the souls of the dead benefit from the actions of the living or not? The answer is that they do benefit from the actions of the living in two matters agreed upon among Ahl Al-Sunnah from the jurists and scholars of Hadith and Tafsir:

First, that which the deceased caused in his life.

Second, the supplication of Muslims for him, their seeking forgiveness for him, charity and Hajj — with disagreement on what part of its reward reaches him: whether it is the reward of the spending or the reward of the act itself. According to the majority, the reward of the act itself reaches him. Some of the Hanafis say only the spending's reward reaches him.

They disagreed about bodily acts of worship like fasting, prayer, reciting Quran, remembrance. The view of Imam Ahmad and the majority [of the early scholars] is that it reaches him — and this is also the view of some of Abu Hanifah's companions. Imam Ahmad stated this explicitly in the narration of Muhammad ibn Yahya Al-Kahhal: It was said to Abu Abdullah: A man does an act of goodness like prayer, charity, or other than that and dedicates half of it to his father or mother? He said: I hope so, or he said: The deceased reaches him everything — charity or otherwise. He also said: Recite Ayat Al-Kursi three times and 'Qul Huwa Allahu Ahad' then say: O Allah, its virtue is for the people of the graves. The well-known view of Al-Shafei and Malik is that this does not reach him.

Some of the innovators among the people of speculative theology say that nothing reaches the dead at all — not supplication nor anything else.

Then he cited what benefits the deceased from what he caused in his life and what he benefits from the actions of the living until he said:

These texts clearly prove that the reward of deeds reaches the dead if the living does them for him — and this is pure analogy: the reward is the right of the doer, so if he gifts it to his Muslim brother it is not prevented, just as he is not prevented from gifting his wealth in his life or absolving him of it after death.

The Prophet "Peace and blessings be upon him" pointed out that the reward of fasting — which is mere abstention and an intention in the heart, unseen except by Allah and

not an outward act — reaches the dead, so the reward of recitation, which is an act by the tongue heard by the ear and seen by the eye, reaches him even more so.

This shows that fasting — which is pure intention and restraining oneself from breaking it — its reward reaches the dead, so how about recitation which is an act and an intention, and even does not need intention. So the reaching of fasting's reward to the dead is an indication that the reward of other deeds also reaches him.

Acts of worship are of two types: financial and bodily. The Lawgiver pointed out by the reward of charity that the reward of all financial acts reaches, and by the reward of fasting that the reward of all bodily acts reaches, and informed about the reward of Hajj, which combines both financial and bodily aspects — so the three types are established by text and consideration — and Allah is the Granter of success.

Until he said:

Another group said: The Quran did not deny that a man benefits from another's efforts — rather it denied that he owns other than his own effort — and the difference between the two is clear. Allah informed that he owns only what he strives for — as for the striving of others, that belongs to the one who strives — if he wishes he may grant it to someone else, or keep it for himself — and He, exalted is He, did not say: "He does not benefit except by what he strives for." Our Shaykh preferred this view and favored it... As for your evidence with his "Peace and blessings be upon him" saying: "When the slave dies his work is cut off" — this is a weak argument, for he "Peace and blessings be upon him" did not say his benefit is cut off — rather he only informed that his work is cut off — as for the work of others, it belongs to the doer — if he gifts it to him, the reward of the doer's work reaches him — not the reward of his own work. So what is cut off is one thing, and what reaches him is something else — likewise the other hadith that says: "Among what catches up with the deceased from his good deeds and work..." — so it should not mean that nothing else catches up with him from the work and good deeds of others.

He also said:

As for your statement that gifting (the reward) is like a transfer of debt, and a transfer of debt (hawAla) only applies to a binding obligation — this is a transfer between created beings, but a transfer from a created being to the Creator is another matter altogether, and it cannot be analogized to the transfer of obligation among slaves (humans) to each other. Is this not the very invalidation and corruption of analogy? What invalidates it is the consensus of the Ummah on the benefit to the deceased through repayment of his debts, the settling of what he owed, the absolution by those entitled of what was due, charity, and pilgrimage on his behalf — all this is based on explicit textual evidence that cannot be rejected or refuted. The same applies to fasting. These corrupt analogies do not contradict the texts of the Shari'a and its principles.

He also said:

As for your statement that if this were valid, then it would be valid to gift it (the reward) after performing it for oneself — and you say it must be intended during the act, otherwise it does not reach (the deceased) — the answer is that this issue is not explicitly stated by Aḥmad, nor is this condition found in the words of his early companions. Rather, it was mentioned by the later ones, like al-QAḍi and his followers. Ibn ‘Aqil said: If one performs an act of obedience, such as prayer, fasting, or Qur’An recitation, and gifts its reward to a Muslim deceased, it does reach him and benefit him — on the condition that the intention to gift precedes the act or coincides with it.

Abu ‘Abd Allāh ibn Ḥamdān said in his Ri‘āya: Whoever voluntarily does an act of devotion — whether charity, prayer, fasting, ḥajj, ‘umra, Qur’An recitation, freeing a slave, or any other bodily act that allows deputization, or a financial act — and he dedicates all its reward or part of it to a Muslim deceased, even the Prophet “Peace and blessings be upon him”, and he prays for him or seeks forgiveness for him or settles a legal right owed by him, or a duty that allows deputization — that benefits him and its reward reaches him. It is said: If he intended it at the time of the act or before it, it reaches him; otherwise, it does not. The core of the matter is that the condition for the reward to reach is that it must first be assigned to the one gifted to. It is possible for it to be assigned to the doer, then transferred to someone else. So whoever requires that the intention be made before the act or by the time it is completed says: If he does not intend it, the reward goes to the doer and cannot then be transferred to someone else, for the reward follows the act just as an effect follows its cause. For this reason, if someone frees a slave on his own behalf, the allegiance (walā‘) is his; but if he transfers the allegiance to another after the freeing, it does not transfer — unlike if he freed him on behalf of someone else, then the allegiance belongs to the one freed for. Likewise, if he pays off a debt for himself, then afterwards wants it to count for someone else, it is not valid. The same applies if he performs ḥajj, fasts, or prays for himself, then afterwards wishes to assign it to someone else — he has no right to do so. This is confirmed by the fact that those who asked the Prophet “Peace and blessings be upon him” about this did not ask about gifting the reward of a completed act, but about performing the act on behalf of the deceased — as Sa‘d said: Will it benefit her if I give charity on her behalf? — and he did not say: Shall I gift her the reward of what I have already given for myself. Likewise, the woman asked: Shall I perform ḥajj on her behalf? And another man asked: Shall I perform ḥajj on behalf of my father? He “Peace and blessings be upon him” answered them by permitting the act on behalf of the deceased — not by gifting the reward of what they had already done for themselves. This was never known that he “Peace and blessings be upon him” was asked about this, nor that any of the Companions did it and said: O Allāh, let the reward of my previous act be for so-and-so, or the reward of what I did for myself. This is the reasoning for the condition

— and it is more correct. Whoever does not stipulate this says: The reward belongs to the doer, so if he donates it and gifts it to someone else, it is like giving him a gift from his wealth.

He also said:

As for your statement that acts of worship are of two types: one that allows deputization and its reward reaches the deceased, and one that does not, so its reward does not reach — this is the very claim in dispute, so how can you use it as proof? And where did you get this distinction — from which Book, which Sunnah, or which rational principle — that makes it binding to accept? The Prophet “Peace and blessings be upon him” legislated fasting on behalf of the deceased, even though fasting does not admit deputization. He legislated for the community that some should act in place of others to fulfill communal obligations: when one does it, it counts for all and lifts the burden of sin from the rest. He legislated for the guardian of a child who does not comprehend to act on his behalf in entering iḥrām and performing the rites, and he ruled that the child is rewarded by the act of his guardian.

Abu Ḥanifa (may Allāh have mercy on him) said that iḥrām is valid for one who is unconscious through his companions; they treated his companions’ iḥrām as his own. The Lawgiver also made the Islam of the parents count as the Islam of their children, likewise the Islam of a captive or owned slave according to the established view. So you see how this perfect Shari‘a transfers acts of righteousness from the doers to others. How could it then prevent a servant from benefiting his parents, kin, and brothers among the Muslims at their greatest time of need, with some good deed or act of righteousness he does and assigns its reward to them? How could a servant restrict what Allāh has made vast, or restrict what the Lawgiver did not restrict regarding the reward of his act, letting him give what he wills of it to whom he wills among the Muslims? The One Who made the reward of ḥajj, charity, and freeing slaves reach (the deceased) through the act of the doer — He is the One Who makes the reward of fasting, prayer, Qurʾān recitation, and iʿtikāf reach too. It is by the Islam of the one gifted to, and the generosity and kindness of the gifter, and the Lawgiver did not restrict him in doing good — rather, He encouraged him to do good in every way. The visions (ruʾyā) of the believers have agreed in great numbers, with the utmost consistency, that the dead have informed them of the arrival of what was gifted to them — recitation, prayer, charity, ḥajj, and other acts. If we were to relate what has reached us from people of our time and those before us, it would be too long. The Prophet “Peace and blessings be upon him” said: I see that your dreams have agreed that it (Laylat al-Qadr) is in the last ten nights, so he “Peace and blessings be upon him” accepted the consistency of the believers’ visions — just as the consistency of their narrations of what they witnessed is accepted — for they do not lie in what they report or in their visions if they agree.

Until he said:

In sum, the best thing to gift to the deceased is freeing slaves, charity, seeking forgiveness for him, praying for him, and performing ḥajj for him. As for QurʿAn recitation and gifting its reward to him voluntarily, without payment, that also reaches him just as the reward of fasting and ḥajj reaches him.

If it is said: This was not known among the early generations and cannot be traced to any of them, despite their keenness for goodness, and the Prophet “Peace and blessings be upon him” did not guide them to it, though he did guide them to praying, seeking forgiveness, charity, ḥajj, and fasting. If the reward of recitation reached (the deceased), he would have guided them to it, and they would have done it. The answer is: If the one raising this question admits that the reward of ḥajj, fasting, prayer, and seeking forgiveness reaches (the deceased), then he is asked: What is the unique factor that prevented the reward of QurʿAn recitation from reaching, while allowing the reward of these other acts? Is this not a differentiation between like things? And if he does not admit that those acts reach (the deceased), then he is refuted by the Book, Sunnah, consensus, and the principles of the Shariʿa.

As for the reason this did not appear among the early generations, it is because they did not have endowments for people to recite and gift it to the dead, nor did they know of this at all, nor did they intend the grave for recitation at it as people do today, nor did they declare to those present: The reward of this recitation is for so-and-so, the deceased, nor even the reward of charity or fasting. It can be said to this objector: If you were required to report from one of the early generations that he said: “O Allāh, the reward of this fasting is for so-and-so,” you would fail, for they were most diligent in concealing righteous acts, so they would not make witnesses before Allāh to deliver their reward to their dead.

If it is said: The Messenger of Allāh “Peace and blessings be upon him” guided them to fasting, charity, and ḥajj but not recitation, it is answered: He “Peace and blessings be upon him” did not initiate that but only gave an answer when asked. This one asked him about ḥajj for his dead, so he permitted it. This one asked about fasting for him, so he permitted it. This one asked about charity for him, so he permitted it. He did not forbid them from anything else.

What difference is there between the reward of fasting — which is merely an intention and abstention — and the reward of recitation and remembrance?

The one who claims that none of the early generations did this is claiming something he has no knowledge of, for this is testimony of a negative he cannot know. How does he know that the early generations did not do this and did not declare it to those present?

Rather, the All-Knowing of the unseen knows their intentions and aims, especially since uttering the intention to gift is not required, as has been mentioned.

The core of the matter is that the reward belongs to the doer; if he volunteers it and gifts it to his Muslim brother, Allāh delivers it to him. What restricts the reward of Qurʿān recitation from this, and prevents the servant from delivering it to his brother? This has been the practice of people in all times and places, even the deniers, without objection from the scholars.

It may be asked: What do you say about gifting the reward to the Messenger of Allāh “Peace and blessings be upon him”? It is said: Among the later jurists are those who deemed it commendable, and among them are those who did not and considered it an innovation (bidʿa), for the Companions did not do it. Moreover, the Prophet “Peace and blessings be upon him” has the reward of everyone in his Ummah who does any good, without the doer’s reward being diminished in the least — because he is the one who guided his Ummah to every good, directed them, and invited them to it. And whoever calls to guidance will have a reward like the rewards of those who follow him, without their rewards being diminished in the least. Every guidance and knowledge that his Ummah attained, they attained through him, so he has a reward like that of the one who follows him, whether it is gifted to him or not. And Allāh knows best.

Among the exegetes who said this: Abu Mohammad ʿAbd al-Ḥaqq ibn ʿAtiyya al-Andalusi, who says in his *Tafsir al-Muḥarrar al-Wajiz* in his commentary on Surat al-Najm: *Some scholars used this verse as evidence that no one’s deeds are to be done on behalf of another after death, whether with body or wealth. Some scholars differentiated between bodily acts and financial acts. In my view, all of them are virtues for the doer and good deeds that are credited to the one on whose behalf they are done. The Messenger of Allāh “Peace and blessings be upon him” commanded Saʿd (may Allāh be pleased with him) to give charity on behalf of his mother. And “saʿy” means earning or striving.*

And among those who held the permissibility of sitting in a mosque or house to recite Quran for a deceased: Abu Bakr JAbir al-JazAʿiri.

Second: Those who held that the deceased does not benefit from Quran recitation are: Imām Abu Ḥanifa, Imām MALik, and Imām al-Shafeii (may Allāh have mercy on them). It has been previously mentioned that the minister Ibn Hubayra said: *They agreed that seeking forgiveness for the deceased reaches him, and that the reward of charity, manumission, and ḥajj, if dedicated to the deceased, reaches him. But they differed regarding prayer, Quran recitation, fasting, and gifting the reward of these acts to the deceased. Aḥmad said: It reaches him and its benefit is for him. The others said: Its reward is for the doer.*

However, Ibn al-Qayyim (may Allah have mercy on him) limited those who held this view to only ImAm MALik and ImAm al-Shafeii (may Allah have mercy on them). ImAm al-Nawawi (may Allah have mercy on him) says in his book *al-AdhkAr*, in the chapter **“What benefits the deceased from the words of others”**: *The scholars differed regarding the reward of Quran recitation reaching the deceased. The well-known position in the Shafeii school and a group is that it does not reach. Aḥmad ibn Ḥanbal and a group of scholars, as well as a group among the Shafeiis, held that it does reach. The preferred view is that the reciter should say after finishing: “O Allah, convey the reward of what I recited to so-and-so.” And Allah knows best.*

He says in his book *Rawdat al-ṬAlibin*: *Al-QAḍi Abu al-Ṭayyib was asked about reciting Quran in graveyards. He said: The reward is for the reciter, and the deceased is like one who is present; mercy and blessing are hoped for him, so it is recommended to recite Quran in graveyards for this reason. Also, supplication after recitation is more likely to be answered, and supplication benefits the deceased.*

He says in his book on hiring (*KitAb al-IjAra*): (A Subsection) *Al-QAḍi Ḥusayn says in his FatAwA: It is permissible to hire someone to recite Quran at the grave for a period, just as it is permissible to hire for the adhAn or teaching Quran. Know that the return of benefit to the hirer is a condition, so the benefit in this hiring must return to the hirer or his deceased. The hirer does not benefit from someone else’s recitation, and it is known that the deceased does not directly receive the reward of mere recitation. The view is to interpret the hiring as benefitting the deceased through the recitation, and they mentioned two ways for this: one is that the recitation is followed by supplication for the deceased, for supplication reaches him and supplication after recitation is more likely answered and more blessed. The second is what Shaykh ‘Abd al-Karim al-SAlusi mentioned: that if the reciter intends that the reward be for the deceased, it does not reach him. But if he recites and then dedicates the earned reward to him, then this is a supplication for that reward to reach the deceased, so it benefits him.*

I say: The apparent wording of al-QAḍi Ḥusayn is that hiring for this is valid in general, and this is the preferred view — because the place of recitation is a place of blessing, and mercy descends there, and this intended goal benefits the deceased. And Allah knows best.

Among the interpreters who held this view: *Al-ḤAfiz Ibn Kathir (may Allah have mercy on him), who said in his tafsir of the verses: “Or has he not been informed of what is in the scriptures of Moses and Abraham, who fulfilled (his obligations)? That no bearer of burdens shall bear the burden of another. And that man shall have nothing but what he strives for. And that his striving shall be seen, then he shall be recompensed with the fullest reward.”*

Meaning: *Just as he does not bear another's burden, he likewise does not receive reward except for what he earned for himself. From this noble verse, al-Shafeii (may Allah have mercy on him) and those who follow him derived that the reward of recitation does not reach the deceased, because it is not from his own deed or earning. That is why the Messenger of Allah "Peace and blessings be upon him" did not encourage his Ummah to do this, nor guide them to it, either explicitly or implicitly, nor was this reported from any of the Companions (may Allah be pleased with them). If it had been good, they would have preceded us in it. In matters of drawing near to Allah, one must adhere to the texts and not make analogies or judgments based on opinions. As for supplication and charity, there is consensus that they reach the deceased, and they are explicitly sanctioned by the Lawgiver.*

As for the hadith narrated by Muslim in his Ṣaḥīḥ from Abu Hurayra who said: The Messenger of Allah "Peace and blessings be upon him" said: *"When a man dies, his deeds come to an end except for three: a righteous child who prays for him, a continuous charity after him, or knowledge from which benefit is derived."* This triad is in reality from his own striving, toil, and deed — as mentioned in the hadith: *"The best of what a man eats is from what he earns, and his child is part of what he earns."* Continuous charity, like an endowment and similar things, are the result of his deeds and his endowment. Allah says: *"Surely, We give life to the dead and We record what they have sent ahead and their traces."* And the knowledge he spread among people, who then emulate him after his death, is also from his striving and action. It is confirmed in the Ṣaḥīḥ: *"Whoever calls to guidance will have a reward equal to the rewards of those who follow him, without their rewards being diminished in the least."*

Sayyid Mohammad Rashid Riḍā says in his tafsir of the verse: *"Say: Shall I seek a Lord other than Allah, when He is the Lord of all things? And every soul earns not except against itself, and no bearer of burdens shall bear the burden of another."* (Surat Al-An'am:164)

Among what benefits a person from the deeds of others — insofar as it is counted as his own deed because he was the cause of it — is the supplication of his children for him, their performing ḥajj for him, their charity on his behalf, and their fulfilling his fasting, as has been established in the authentic collections. All of this is included in the hadith: "When a man dies, his deeds come to an end except for three: continuous charity, knowledge from which benefit is derived, or a righteous child who prays for him," narrated by Muslim, Abu DAwud, al-Tirmidhi, and al-NasA'i from Abu Hurayra. Allah has joined the offspring of the believers to them, according to the explicit text of the Quran. It is authentically narrated that a man's child is part of his own earning. Whoever says that the deceased benefits from every deed done for him, even if the doer is not his child, has opposed the Quran and has no proof in the authentic hadith nor in sound analogy. As for the hadith, it has been authenticated that charity for one's parents is permitted in

Ṣaḥiḥ al-Bukhārī and Muslim and other collections, and likewise fasting and ḥajj vowed or obligatory, as in the ḥadīth of Ibn ‘Abbās in Ṣaḥiḥ al-Bukhārī and Muslim and elsewhere. And in the Ṣaḥiḥ from ‘A’isha, he “Peace and blessings be upon him” said: “Whoever dies and has fasting due, his guardian should fast for him.” He “Peace and blessings be upon him” compared the obligatory fasting and ḥajj to repaying debts owed to people, saying: “The debt owed to Allah is worthier of being fulfilled.” This ḥadīth is narrated in Ṣaḥiḥ al-Bukhārī and Muslim in various wordings regarding the questioner — whether it was a man or a woman from the tribe of Juḥayna, which is the correct version — and regarding who was asked about — whether it was a father, sister, or mother — and about what was asked about — whether fasting or ḥajj. There is no contradiction between them, as it is permissible to combine them, as indicated by the narration of Muslim.

Narrated by Ibn ‘Abbās: He mentioned each of them at a different time because the context required it. Due to this difference, some scholars have said that the ḥadīth is inconsistent and thus cannot be used as evidence. However, the ḥadīth of ‘A’isha is free of any such inconsistency. Scholars have differed regarding who is meant by the heir (wali): some said it is any close relative, some said it is the inheritor, and some said it is the male agnate (‘aṣaba). The most correct and preferred view is that it is the child, to align with other verses and ḥadīths.

One of the fundamental principles of these scholars is that bodily acts of worship (‘ibAdAt badaniyya) do not accept deputization — whether in life or after death. According to the most renowned jurists, it is impermissible to fast on behalf of the deceased under any circumstance; among those who held this were Abu Ḥanīfa, MAlīk, al-Shafeii, ImAm Zayd ibn ‘Alī, the Zaydis, and al-QAsim from the Ahl al-Bayt. Aḥmad and others limited the permissibility to fasting vowed by the deceased, based on the ḥadīth of Ibn ‘Abbās. In that case, the one who fasts for the deceased must be the child, because the narration came in this form. What was narrated in some versions about “*the sister*” is an obvious mistake, for it contradicts the sound narration, the verses, and other ḥadīths.

As for the *mawqūf* ḥadīth of Ibn ‘Abbās or his fatwā — which al-NasA’i narrated with a sound chain — “*No one’s acts reach another, and no one fasts for another*” — and the same was narrated from ‘A’isha — this has led the Ḥanafis to hold that Ibn ‘Abbās’s fatwā overrides acting on his own narration, based on their principle that a Companion’s legal opinion can restrict his narration only if he had evidence that prevented him from applying it, such as abrogation. Scholars of *uṣūl* and ḥadīth, however, hold that proof lies in the Companion’s narration, not in his opinion, since a Companion may abandon acting on a narration out of forgetfulness, misinterpretation, or deliberate choice — and he is not infallible. According to our view, there is no contradiction between the

statements of Ibn ‘AbbAs and ‘A’isha and their narrations. Their statement or fatwA that no one prays or fasts for another is the general foundation of the Shari‘a for all people, *except* what the text exempts, such as a child fasting, performing ḥajj, or giving charity for their parents — especially if that act is a binding duty established by the Shari‘a, by vow, or by the intent of a will, just as the Prophet “Peace and blessings be upon him” ruled in the cases involving those children.

Therefore, there is no place for the Ḥanafis’ or the majority’s extrapolation in this issue — and the Book of Allah takes precedence over all. As for the analogy that equates the acts of a non-child with those of a child, it is invalid, for it contradicts definitive texts and is a flawed analogy with a clear dissimilarity. Those who often correct the mistakes of the early scholars — like the two Shaykhs of Islam (Ibn Taymiyya and Ibn al-Qayyim) and al-ShawkAni among the independent ḥadith jurists — overlooked this point.

From what has been clarified, it is understood that all common practices such as reading the Quran and other remembrances (*adhkAr*) and dedicating their reward to the dead, hiring reciters, and endowing funds for that purpose are innovations that are not legislated. The same applies to what they call the *dropping of prayers* (*isqAṭ al-ṣalAt*). If these practices had any basis in religion, the early generations would not have been ignorant of them; and if they had known them, they would not have neglected practicing them. This is not one of those matters whose permissibility is certain and which naturally arises in every age through Allah’s opening insight to some people into what was not conveyed by those before them regarding rulings or secrets of religion, or deeper understanding of the Book — as Amir al-Mu‘minin ‘Ali al-MurtaḍA (may Allah honor his face) said: *Except that Allah grants a servant understanding of the Quran*. Rather, this is among practical acts of worship which people pay careful attention to in every time and place, and if the Companions had practiced them, there would have been every reason for them to be transmitted through mass narration or widespread report.

Shaykh SulaymAn ibn ‘Umar al-‘Ajili al-Shafeii, known as al-Jamal, says in *Al-FutuḥAt al-IlAhiyya* clarifying *Tafsir al-JalAlayn* on Surat al-Najm: *They unanimously agreed that supplication (du‘A’) and debt repayment benefit the deceased, based on the explicit texts about that. Performing ḥajj for a deceased person’s obligatory ḥajj is valid, and likewise if they left a will for a voluntary ḥajj, according to the sound view of al-Shafeii. The scholars differed about fasting if the deceased died owing a fast; the stronger view is that it is permissible on their behalf, based on authentic ḥadiths. The well-known position of the Shafeii school is that the reward of Quran recitation does not reach the dead, but a group of his followers said that it does, and so said Aḥmad ibn Ḥanbal.*

Shaykh Aḥmad MuṣṭafA al-MarAghi, in his *Tafsir* of Surat al-Najm, says: *“And that man shall have nothing but what he strives for”* — meaning that just as a

person does not bear the burden of another's sin, they receive no reward except for what they have earned themselves. From this, MALik, al-Shafeii, and those who follow them derived that it is not valid to dedicate the reward of recitation to the dead, as it is not their own deed nor their earning. The same applies to all bodily acts of worship such as prayer, ḥajj, and recitation. Thus the Messenger of Allah "Peace and blessings be upon him" did not enjoin it upon his community nor encourage them to do so by explicit statement or hint, nor was it transmitted from any of the Companions (may Allah be pleased with them). Had it been good, they would have preceded us to it. As for charity, it is accepted. Muslim narrated in his *Ṣaḥiḥ* from Abu Hurayra that the Prophet "Peace and blessings be upon him" said: *"When the son of Adam dies, his deeds are cut off except from three: a righteous child who prays for him, ongoing charity after him, or knowledge that is benefited from."* These are in reality from his own striving and effort, as in the ḥadith: *"The best thing a man eats is what he earns himself, and his child is from what he earns."* Ongoing charity like endowments for good deeds are part of the traces of his work. Allah says: *"We shall revive the dead and record what they sent before them and the traces they left behind."* And the knowledge that he spread among people, whom they then followed, is also from his striving. It is authentically narrated: *"Whoever calls to guidance will have a reward equal to the reward of those who follow him, without their reward being diminished at all."*

The position of Aḥmad ibn Ḥanbal and a group of scholars is that the reward of recitation reaches the dead — as long as the recitation is not for payment. But if it is, as is the practice nowadays of giving payment to reciters to read at graves and so on, then the reward does not reach the dead, because there is no reward for such recitation for it to reach them. This is due to the prohibition of taking money for reciting the Quran, even if teaching it is not prohibited.

He further says in his *Tafsir* of Surat al-An'Am:

From this it is understood that the common custom of reading the Quran, remembrances, and dedicating their reward to the dead, hiring reciters, and endowing funds for that purpose, are innovations not legislated. The same applies to *dropping prayers*. If any of this had a basis in religion, the early generations would not have been ignorant of it, and if they had known it, they would not have neglected practicing it. Among the contemporary scholars who said this is Shaykh Maḥmud Shaltut, whose statement is as follows:

Do the dead benefit from recitation of the Quran?

Many people recite the Quran and then gift its reward to the dead — does this benefit them? There are verses and ḥadiths with apparently contradictory meanings about this. This matter, known as the issue of gifting the reward of acts of worship to the dead, has been a point of difference among scholars. The reason for this difference is that there are verses in the Quran that clarify Allah's law regarding reward and punishment and

the replacement of sins with good deeds. There are also sound ḥadīths that explicitly state that parents benefit from their child's charity, fasting, or ḥajj on their behalf.

Among these verses is His saying: *"It will have what it earned and bear what it earned."* (Surat Al-Baqarah:286) And His saying: *"He has succeeded who purifies it, and he has failed who corrupts it."* (Surat Ash-Shams:9) And His saying: *"Except for those who repent, believe, and do righteous deeds — for them Allah will replace their bad deeds with good ones."* (Surat Al-Furqan:70) And His saying: *"Have you seen the one who turns away, gives a little, and then stops? Does he have knowledge of the unseen so he sees? Has he not been informed of what is in the Scriptures of Moses and of Abraham who fulfilled? That no bearer of burdens shall bear the burden of another, and that man shall have nothing but what he strives for, and that his striving shall be seen, then he will be recompensed with the fullest recompense."* (Surat Al-Furqan:33-41)

These and similar verses clearly show that a person benefits only from his own striving and deeds, by which he purifies himself with good intention and sincerity to Allah.

As for the ḥadīths on this topic, they all revolve around one question: Does my father or mother benefit if I fast, give charity, or perform ḥajj on their behalf? The answer was: Yes, that benefits them.

Difference of scholars:

In light of these verses and ḥadīths, scholars have differed. One group held that the verses take precedence over the ḥadīths in application and that the ḥadīths do not have the authority to override the verses. They concluded that a person does not benefit from the deeds of another, whatever those deeds may be and whoever that other person may be.

Another group held that the ḥadīths are explicit in proving that parents benefit from their child's charity, ḥajj, or fasting for them. They then generalized this to say there is no difference between the child and others, thus concluding that a person benefits after death from another's deed if its reward is gifted to him — even if not from his child. They said that the reward belongs to the doer, who may donate and gift it to his fellow Muslim. They then made interpretations of the verses that were weaker than their position against the deniers. The same applies to their analogy equating non-children — who have no explicit text — to children who do, despite the clear difference between the two.

As for supplication (Duaa), it is an independent act of worship whose reward belongs only to the one who supplicates; the deceased benefits only if the supplication is accepted — and acceptance is purely a matter with Allah, whether for the living or the dead. As for the claim that the reward belongs to the doer like property that he can transfer or gift, this is clearly invalid, for it is not owned in the material sense like worldly

goods that can be transferred or traded. This is a flawed justification. Thus, the general statement that it is permissible to gift the reward of any deed, by any person, however it may be done, has no sound evidence to support it and no proof to validate it.

And the opinion I hold is that the verses are clear and decisive in their meaning, and that they represent the general Law of God which is not confined to a specific people; and that the authentic *hadiths* mentioned are specific to the deeds of children which they gift their reward to their parents — for it is authentically reported that a man's child is from his own striving, and his deeds are part of his deeds, and thus the benefit to the parents from the deeds of their child, and his gifting its reward to them, is covered by the verses.

Hiring for recitation, pilgrimage, and the like

As for what has become customary of strangers reciting the Quran and gifting its reward to the dead, and hiring for recitation and pilgrimage, and *dropping the prayer* and fasting — all of that has no sound legal basis, and beyond that it rests on deputizing in acts of worship that were legislated only to refine the souls and turn bad deeds into good ones. And this cannot occur except through personal action. How can this be valid when everyone agrees that what people have gotten used to in this regard is something that arose after the era of the early generations (*salaf*), and it is not reported that any of them did it or gifted to other than parents — despite their evident eagerness for good deeds and their love for them for their brothers, living or dead. It thus befits the Muslim to stop in his worship and in matters of reward and the erasure of bad deeds at the limit that has been reported. For by a man's good deeds his bad deeds are removed, and by his piety his sins are forgiven — and a man has no authority over reward to transfer it, nor over bad deeds to erase them.

And in the fatwas of the Council of Senior Scholars, the following text is found:

Q: Is it permissible to recite al-FAtiḥah or something of the Quran for the dead when visiting his grave, and does that benefit him?

A: It is authentically reported from the Prophet “Peace and blessings be upon him” that he used to visit the graves and supplicate for the dead with supplications which he taught his Companions and they learned them from him. Among these is: *“Peace be upon you, inhabitants of the dwellings, believers and Muslims, and we, if God wills, will be joining you. We ask God for well-being for us and for you.”* But it is not established from him “Peace and blessings be upon him” that he recited a *Surat* of the Quran or any verses for the dead despite his frequent visits to their graves. And if that were legislated, he would have done it and explained it to his Companions, seeking the reward and mercy for the Ummah and fulfilling the obligation of conveyance. For Allah described him: *“There has certainly come to you a Messenger from among yourselves; grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and*

merciful.” (Surat Al-Tawbah:128)

So since he did not do that despite the presence of its reasons, it indicates that it is not legislated. And his Companions — may Allah be pleased with them — knew that, so they followed his example and sufficed themselves with taking heed and supplicating for the dead when visiting them. And it is not established from them that they recited Quran for the dead; so reciting for them is an invented innovation. It is authentically reported from him “Peace and blessings be upon him” that he said: *“Whoever introduces into this matter of ours that which is not from it, it is rejected.”* This was also held by Mohammad NAşir al-Din al-AlbAni.

Among those who defended this vigorously is **Shaykh Mohammad Mohammad BAdir ZaynAh**, who refuted Ibn QudAmah when he used the phrase *“consensus of the Muslims”* regarding the reward of Quran recitation reaching the dead. He said:

*“The author of al-Mughni (may Allah have mercy on him) frequently mentions consensus gratuitously in his book to the point that consensus has become without awe or value. For in many issues he says: ‘So-and-so among the Companions did such-and-such, and we know of no one who differed with him, so it is consensus.’ — I say: This is not a sound method, despite the greatness of its author, but here he definitely did not get this right. It suffices you that he reports here the consensus of the Companions in an issue in which there is not a single authentic *marfu‘* (Prophetic) narration. And it is a condition for a valid consensus that it be based on an established text. If the report from Ibn ‘Umar — may Allah be pleased with them both — is authentic, then it is the saying of a Companion and never constitutes consensus. And he did not raise it to the Prophet “Peace and blessings be upon him”; rather, it is opposed by the *marfu‘* report. For in the ḥadith of Buraydah ibn al-Ḥuşayb, the Prophet “Peace and blessings be upon him” used to teach them when they went out to the graves to say: ‘Peace be upon you, inhabitants of the dwellings...’ and he mentioned the well-known ḥadith. Likewise, the Mother of the Believers, ‘A’ishah, asked him: ‘How shall I say to them, O Messenger of Allah?’ — meaning the inhabitants of the graves — and he said: ‘Say: Peace be upon you, inhabitants of the dwellings among the believers and Muslims...’ both ḥadiths narrated by Muslim.

And if there were anything from the Quran whose recitation at the grave would benefit the dead, the one sent as a mercy to the worlds — who is more merciful to the believers than all who pretend to be — would have told us. Allah says: *‘[He is] kind and merciful to the believers.’* [Al-Tawbah 9:128] So since he did not do it and it is not established from him, its path is like that of the three who found the Prophet’s worship little and wanted to add from themselves, so their opinion deviated from the path until he said about them the great saying: *‘Whoever turns away from my Sunnah is not of me.’* So those who are keen to legislate these acts without an authentic *marfu‘* evidence are, in reality, attributing deficiency to him “Peace and blessings be upon him” and claiming they have

known of the religion what he did not convey to his Ummah — and this is a disaster. They are calling to other than what those whom Allah praised among the MuhAjirun and AnṣAr were upon, and ordered us to follow them — and this is another disaster. Safety lies in standing by his “Peace and blessings be upon him” guidance which he conveyed through his words, actions, or approvals, and none of that exists here — nor is anything transmitted from this foundation in the action of a Companion, for the Companion is not infallible — especially in what contradicts the guidance of the Prophet “Peace and blessings be upon him”. What al-Shafeii held in this matter, and those who agreed with him, is the truth if Allah wills, and whoever claims consensus on other than that is definitely mistaken. Does al-Shafeii oppose consensus? And can the one making this claim mention to us the action of three Companions doing this recitation — let alone a consensus? In such matters where the text is rare, the statements of those who spoke are not heeded, even if they are many. And Allah Almighty knows best.

He also refuted Ibn al-Qayyim al-Jawziyyah (may Allah have mercy on him) when he said in *KitAb al-Ruḥ*: *“They differed regarding physical acts of worship such as fasting, prayer, Quran recitation, and remembrance — so the madhhab of ImAm Aḥmad and the majority of the Salaf is that they reach [the dead].”* Shaykh BAdir ZaynAh replied:

*“KitAb al-Ruḥ is among the works Ibn al-Qayyim wrote earlier, and his fiqh matured and increased after that — which raised him to his rank (may Allah have mercy on him). The statement attributed to him here, that the reward of recitation reaches and that this is the saying of the majority of the Salaf, is not true if by Salaf he means the Companions, for they are the heads of the Salaf and their root, and this is not the saying of their majority, nor is it a saying well-known from them. Rather, it is attributed to Ibn ‘Umar — may Allah be pleased with them both — alone, who did not raise it [to the Prophet], and it is the saying of a Companion that contradicts the evidence, and the non-infallible is not free from that, whoever he may be. The mistake of a Companion is not legislation to be followed, nor a religion to be adhered to. Whoever fears to oppose a Companion but does not fear to oppose the Quran and the authentic Sunnah is stumbling in darkness. The true caution is in opposing the established revelation from the Book or Sunnah or in opposing the consensus of the Companions specifically, for they do not gather except on pure truth. For this reason, Allah made their consensus something to be acted upon: *‘And the foremost, the first of the Emigrants and the Helpers and those who follow them in excellence — Allah is pleased with them and they are pleased with Him...’* (Surat Al-Tawbah 100]

Allah’s pleasure with them and with whoever follows them in excellence implies necessarily that their consensus is binding truth — and there is nothing of that here at all: not from the Quran, nor from the authentic Sunnah, nor the consensus of the Companions, nor anything widely known among them. Whoever seeks proof for this among the Companions is pursuing the impossible.

The righteous predecessors — the purest of the believers and the most eager for good — have passed, and not a single letter has been reported from them about this. How much did FAṭimah (may Allah be pleased with her) love her father! And how much did al-Ḥasan and al-Ḥusayn love their father, their mother, and their grandfather — greater than either of them. And how great was the Companions' love for the Messenger of Allah "Peace and blessings be upon him" — by Allah, it was far greater than our love in a way that none but Allah knows! So is it conceivable by reason that gifting the reward of their deeds would have been permissible for the Messenger of Allah "Peace and blessings be upon him" or for their truthful loved ones — their fathers, mothers, and others — and they did not do any of that at all?!

A religion that emerged after them, which they did not practice, is one of two things: either it is better than what they were upon — and this directly contradicts the clear Quran and the authentic Sunnah. As for the Quran, His saying to them: *'You are the best nation brought forth for mankind'* and the aforementioned verse in Al-Tawbah and others besides. As for the Sunnah, what is well-known in the two Ṣaḥīḥs from the ḥadīth of 'ImrAn, Ibn Masoud Abu Saeed, and others, *marfu'*: *'The best of you is my generation, then those who follow them...'* and in the wording of Abu Saeed's ḥadīth: *'A group of people will go on campaign, and it will be said: "Are there among you any who accompanied the Prophet "Peace and blessings be upon him"?" They will say: "Yes," and it will be opened [for them]...' — the ḥadīth. To contradict this is among the most invalid of falsehoods. And however things may be with analogy (qiyAs), there is no consideration for it when it contradicts the text. Any analogy that contradicts the text is void. Or these new things which emerged are inferior or rejected — so calling to them and promoting them is futile.*

As for misleading the minds of the weak with analogies, we weigh these analogies on the scale of evidence to clarify their true nature: An analogy that you claim to have understood but which the purest of the believers — the Companions — did not understand is a rejected analogy. For we were commanded to follow them, as Allah says in *Al-Tawbah* (Surat Al-Tawbah:100), and we were not commanded to follow others if they oppose them. So we oppose you without apology, for your opposition is of no consideration and carries no weight. Whenever Muslims disagree in a matter — after gathering all the textual evidences from revelation — the final reference point is the practice of the Companions: whatever they agreed upon is the very truth, and whatever they differed in remains within the bounds of their difference and their statements. It is not to be expanded beyond them, and whoever prefers the view of one of them over another is excused. And Allah Almighty knows best and judges best.

This also refutes the claim: *"If it is said: 'The Messenger of Allah "Peace and blessings be upon him" guided them to fasting, charity, and Hajj but not to recitation.'" It is said in response: "He "Peace and blessings be upon him" did not initiate that with them*

independently; rather, it came from him in response to their questions. One asked him about Hajj for the deceased, so he permitted it. Another asked him about fasting for the deceased, so he permitted it. Another asked him about charity for the deceased, so he permitted it. And he did not forbid anything else related to that.” He said: “This is not as Ibn al-Qayyim (may Allah have mercy on him) framed it in general terms. Rather, some of this came by way of a question, and some of it came independently as direct guidance and legislation. For in the two Ṣaḥīḥs, from the hadith of the Mother of the Believers, ‘A’ishah (may Allah be pleased with her), she said: The Messenger of Allah “Peace and blessings be upon him” said: ‘Whoever dies owing fasts, his guardian should fast for him.’ And she did not mention any questioner — see al-Lu’lu’ wa’l-MarjAn, no. 704.”

The analogies built upon this are neither sound nor consistent, and they fall apart under scrutiny. Were it not for the risk of unnecessary length, all of this would be clarified — yet there is no harm in clarifying some of it here.

Ibn al-Qayyim (may Allah have mercy on him) says: *“This is a distinction between like things”* — meaning bodily acts of worship: those for which deputizing is not permitted and those for which it is. They stipulated for Hajj on behalf of another that the one on whose behalf Hajj is performed must be physically unable. What is the meaning of this condition? Why then is deputizing not valid without restriction — so that a healthy person might simply appoint another to perform Hajj for him without doing it himself — if the generalization of transferring reward were sound, as they claim? The condition for Hajj on behalf of another is that the principal be physically unable — whether due to death, old age, permanent illness, or similar — and the condition for the deputy is that he must have performed Hajj for himself first. So deputizing is strictly regulated and conditional for both the principal and the deputy; it is not unrestricted. Physical ability is a fundamental requirement — so how can this distinction be negated? Can they hold their analogy consistently, or does its flaw appear plainly? Is it conceivable that a wealthy man might hire a righteous servant to perform all the obligations of the religion on his behalf — so he prays for himself, then prays again for his master? Likewise for Hajj and every act the master is capable of doing — if the claim of those who say the reward of deeds reaches others without restriction were valid, they would have to accept this absurd outcome: that a Muslim could spend his life without ever bowing a single bowing to Allah, nor performing Hajj or ‘Umrah or reciting Quran or remembering Allah morning and evening — while deputizing or hiring someone to do all of that for him. And if they say, “This is not permissible,” then the reason for forbidding it here is the very basis for the distinction they denied previously — and the confusion is clear.

What is required by the principles of the *Shari‘ah* — and it is clear in His saying (the Exalted), *“And that man will have nothing except what he strives for”* — is that worship is an individual obligation. This is the original rule: every legally accountable person is

commanded personally to humble himself before Allah the Exalted by fulfilling these obligations. This foundation is not departed from except by an authentic, specific proof. So whatever is specified by a proof is an exception to the original rule and cannot be generalized by analogy, because the original basis is that there is no deputizing — so that every soul submits to Him alone, to whom all faces bow in humility — exalted and glorified is He. And if everyone could benefit from the reward of others' deeds, then Noah's supplication for his son would have sufficed him better than any personal striving could.

He also said: *"The matter is not one of harshness or undue strictness, nor of laxity; the issue is: Is reciting the Quran at the graves of the dead — or anywhere else — and gifting its reward to them a legislated act of religion valid to act upon, or is it something that is not from the religion and thus must be abandoned and its invalidity made clear? Knowing whether this is part of the religion or not is a legal obligation; spreading that knowledge is likewise an obligation; affirming the invalidity of what is not part of the religion is also a legal obligation. Whoever thinks clarifying issues of worship and explaining them to the people is harshness or undue strictness — that is not fiqh, nor is it a sound view of the matter.*

The reality is that we are servants of Allah the Exalted alone — not servants of Gabriel, nor of Muhammad "Peace and blessings be upon him" — peace and blessings be upon them both. So if Allah, the One Worshipped without partner, commands us with a matter, then it is necessarily binding upon us to fulfill it in order to realize worship. And if anyone else commands us with something, we reject that forcefully, to realize true Tawḥīd — knowing that all the commands of the Messenger "Peace and blessings be upon him" are themselves from the commands of Allah the Exalted, for he has nothing in them but conveyance. So following him in all that he came with — everything we are commanded to follow — is in reality following the command of Allah the Exalted.

Therefore, to strip the issue of all deception and distortion, we can sum it up in a few decisive questions:

- 1. Who is worshipped in the religion of Islam? Is it Allah the Exalted or anyone else?*
The Muslim will say: *Rather, Allah alone.*
- 2. Who is the conveyor from Allah the Exalted of what is worshipped by? Is it the Messenger "Peace and blessings be upon him", or the intellect, or whims, or anyone else?*
The Muslim will say: *Rather, the Messenger "Peace and blessings be upon him" is the conveyor of that.*
- 3. Is there any conveyor you know of for the religion of Allah the Exalted besides the Messenger "Peace and blessings be upon him"?*
The Muslim will say: *No.*

4. *So what is the ruling on anything described as part of the religion that comes from other than the Messenger "Peace and blessings be upon him"? Is it part of the religion or not?*

If someone says: It is from the religion, we say: This is manifest shirk and contradicts the Quran and belies the Most Merciful — glorified and exalted is He — for among the clearest qualities of His religion is its purity and protection from every foreign addition not from it. Allah the Exalted says: "Follow what has been sent down to you from your Lord and do not follow other than Him any allies; little do you remember." (Surat al-A'raf: 3). And He says: "Then We put you, [O Muhammad], on an ordained way concerning the matter; so follow it and do not follow the inclinations of those who do not know." (Surat al-Jathiyah: 18). And He says: "And indeed, this is My straight path, so follow it and do not follow [other] ways, for you will be separated from His way..." (Surat al-An'am: 153). And in the two Ṣaḥīḥs, from the hadith of the Mother of the Believers, marfu': "Whoever introduces into this matter of ours that which is not from it — it is rejected."

And in the Mighty Quran it is established that none legislates the religion except Allah the Exalted, the One Who alone is worshipped. He says: *"Unquestionably, His is the creation and the command..." (Surat al-A'raf).* And He says: *"Say: Indeed, all matters belong to Allah..." (Surat Al 'ImrAn).* And He says: *"You have no part in the matter..." (Surat Al 'ImrAn).* Thus, whoever claims the right of legislation besides Allah has claimed partnership with Him, and whoever obeys him in that has undoubtedly committed shirk.

Allah the Exalted says: *"Or do they have partners who have legislated for them of the religion that which Allah has not permitted..." (Surat al-ShurA: 21).* Thus, it is clear that whoever acts upon any religious practice not conveyed by the Messenger "Peace and blessings be upon him" — whom Allah chose to deliver to His servants the religion He legislated and commanded them to follow — has fallen into shirk. And He says: *"Say: If you should love Allah, then follow me; [so] Allah will love you and forgive you your sins..." (Surat Al 'ImrAn).* And He says: *"And follow him so that you may be guided." (Surat al-A'raf).* And He says: *"So let those beware who dissent from his order, lest fitnah strike them or a painful punishment..." (Surat al-Nur)*

And if they say: *"What came described as religion not through the way of the Messenger "Peace and blessings be upon him" is not from the religion" — we say: Then you have distinguished the matter. So, is reciting the Quran for the dead something that came from the Prophet "Peace and blessings be upon him"? You will say: No, but we understood that reciting the Quran in general is among the established means of drawing near [to Allah], and we hoped that some benefit might reach the dead through it — so it would fall within the scope of the Shari'ah in some respect, being an act of goodness and righteousness.*

So we say: Then is this something you discovered that was hidden from the Prophet

“Peace and blessings be upon him” and his Companions? Then we ask: Are you more upright in religion and more rightly guided in way than those about whom Allah the Exalted said:

“And the foremost, the first of the Emigrants and the Helpers and those who followed them in excellence — Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens beneath which rivers flow, abiding therein forever — that is the great success.” (Surat Al-Tawbah: 100)

So Allah purified them and those who follow them, and yet they did none of this, nor did they understand it with your understanding, nor with your analogy that contradicts the Quran and the authentic Sunnah.

Then we say: *Your claim that reciting the Quran is among the righteous deeds, acts of obedience, and goodness — the answer is: It is so where Allah the Exalted has loved it, and it is forbidden where He has prohibited it.* So it is not a means of drawing near absolutely, but only where the Lawgiver has made it so.

For example, the Lawgiver forbade reciting the Quran while bowing and prostrating — and this is authentically reported in the *Ṣaḥīḥ* from Ibn ‘Abbās — although prayer is itself a context of worship. But worship has its order, its method, its legal limits which are forbidden to transgress. So whoever recites Quran while bowing or prostrating, or says the *tashahhud* while standing in place of al-Faṭiḥah, or sends blessings upon the Prophet “Peace and blessings be upon him” in the place of the *tasmi‘* (saying “*Sami‘a-Allahu liman ḥamidah*”), or puts the *tasmi‘* where it does not belong — such a person is not worshipping Allah the Exalted. Indeed, if he does so deliberately, he may be a heretic worshipping his own whim, even if his words are Quran, remembrance, and glorification.

Then we say one final word:

Do you know that pure acts of worship — among the highest and noblest acts of devotion — if the servant exceeds the limits of following the Prophet “Peace and blessings be upon him” in them, they become a grave sin that can even expel him from the religion? Has the story not reached you of the three who asked about the worship of the Prophet “Peace and blessings be upon him” and deemed it insufficient? One of them said: “*As for me, I will pray at night and never sleep.*” Another said: “*As for me, I will fast continuously.*” And another said: “*As for me, I will not marry women...*” — the ḥadīth is in the two *Ṣaḥīḥs* from the narration of Anas ibn Mālik. There is no doubt that praying at night is among the greatest acts of devotion — if not the greatest — and likewise fasting is among the loftiest, and renouncing the world and dedicating oneself to worship is the path of the sincere. But when they exceeded the limit, what did the one protected by the revelation of the Lord of the Worlds say to them? He said: “*Whoever turns away from my Sunnah is not of me.*”

Ibn Hajar said in *Fath al-Bari*, explaining this ḥadith: *“His saying ‘he is not of me’ — if the turning away was due to a kind of interpretation for which its doer is excused, then its meaning is: ‘he is not upon my way,’ and it does not necessitate expulsion from the religion. But if it is an aversion and extremism that leads to believing the superiority of his own action, then its meaning is: ‘he is not upon my religion,’ for such a belief is a kind of disbelief.”* (End of his statement.)

The best possible case for those who perform these newly invented acts — and assuming the best of them is among the most obligatory duties, for they are Imams of guidance and people of knowledge and goodness — is that they fall under the first category: *“he is not upon my way.”* So this act is invalid in itself, lowering the rank of its doer, bringing him nothing but deficiency, and adding to him only loss and diminishment. And Allah the Exalted knows best.

In conclusion I say: If the evidence from the command of Allah the Exalted establishes something, then the servant has no choice but to carry it out — and this is the true rank of servitude. Allah the Exalted said: *“Say: If the Most Merciful had a son, then I would be the first of the worshippers.”* (Surat al-Zukhruf:81). So whenever a command comes from Allah the Exalted, the servant must comply without hesitation if he is a believer. Allah the Exalted said: *“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [still] have any choice in their affair...”* (Surat al-Aḥzab:36).

And I hope that in this clarification there is light shed on the reality of the matter — and I ask that its reward be stored with Allah the Exalted. And He alone is sufficient for me, and He is the best disposer of affairs.

Conclusion of the Research

From what has preceded in this study, and after reviewing the principal evidences cited by both sides of this issue, we may summarize the following findings:

The root of the scholars’ disagreement on this matter lies in their differing stances regarding the relevant proofs, and this appears primarily in two key points:

1- **First:** Their difference over accepting certain narrations and reports related to this matter — such as the ḥadith *“When you enter the graveyards, recite Ayat al-Kursi and [Qul Huwa-Allahu Aḥad] three times...”*; (Narrated by Ahmad) and the ḥadith *“Whoever enters the graveyards and recites Surat Yaseen, Allah will lighten [the burden] for them that day, and for him there will be good deeds equal to the number of those buried therein”*; and the ḥadith *“Recite YA-Sin over your dead”* — and other reports like these.

2- **Second:** Their difference in interpreting the noble verse *“And that man will have nothing except what he strove for”* (Surat al-Najm: 39), and likewise their differing

understanding of the ḥadīth *“When the son of Adam dies, his deeds are cut off except for three...”* (Narrated by Muslim, Abu Dawud, al-Tirmidhi, and an-Nasa’i) So they disagreed: Is this ḥadīth general — covering all acts such as supplication, seeking forgiveness, charity, fasting, Ḥajj, recitation, and all other acts of worship? Or is it specific, indicating that nothing else will benefit the deceased — for otherwise the restriction would have no meaning?

Likewise, they differed in understanding the ḥadīth *“Indeed, the deceased is punished by the weeping of his family over him.”*

(Agreed upon - Al-Lu’lu’ wal-Marjan – ḥadīth number:535 and 536)

- **Those who held the first opinion** allow *qiyās* (analogy): they draw an analogy between recitation and other acts such as supplication, seeking forgiveness, charity, fasting, and Ḥajj — even if the rest of their evidences are weak. They argue: The dead benefit from the recitation and all other acts of physical and financial worship. They also cite the ḥadīth *“The deceased is punished by the weeping of his family over him,”* saying: Allah is too Generous to allow the punishment of a sin committed by the living to reach the deceased while withholding the reward of good deeds from him. And just as He — Blessed and Exalted — is Able to convey the reward of supplication, forgiveness, charity, fasting, and Ḥajj from the living to the dead, so too is He Able to convey the reward of Quran recitation to them. They also reply to their opponents by saying that the Messenger “Peace and blessings be upon him” only informed that *his own deeds* are cut off — not his benefit. As for the deeds of others, they belong to their doer — so if he gifts their reward to the deceased, then the reward of the doer’s act reaches the deceased, not the reward of the deceased’s own action. So what is cut off is one thing, and what reaches him is another.
- **Those who held the second opinion** rely on the noble verse *“And that man will have nothing except what he strove for”* and the aforementioned ḥadīth. They argue this is clear and specific, showing that nothing else reaches the deceased, for otherwise the restriction has no meaning. They hold that this practice is not part of the religion at all and is not valid to act upon — rather, it is an innovation. If it had been prescribed, the Messenger of Allah “Peace and blessings be upon him” would have done it, or instructed it, or his Companions — may Allah be pleased with them — would have done it after him.

Indeed, we have seen how Ibn Kathir — may Allah have mercy on him — clearly stated: *“For this reason, the Messenger of Allah “Peace and blessings be upon him” did not encourage his Ummah to do this, nor guide them to it by any clear text or indication, nor was this practice transmitted from any of the Companions — and if it had been good, they would have preceded us to it.”*

Likewise, Sayyid Mohammad Rashid Ridā said: *“Whoever claims that the dead benefit from every deed done for them — even by one who is not their child — has opposed the Quran, and has no evidence for it from an authentic ḥadīth nor a sound analogy.”*

And Shaykh al-MarAghī said: *“From this we know that the custom of reciting the Quran and adhkar and gifting their reward to the dead, hiring reciters, and endowing properties for this purpose, is an unlegislated innovation — for if it had any basis in the religion, the early generations would not have been ignorant of it, and if they had known it they would not have neglected to practice it.”*

And Shaykh Shaltūt said: *“Thus it becomes clear that the unrestricted claim that the reward of any deed — whoever does it and however it is done — can be gifted, has no valid evidence nor sound proof.”*

Even those who said the reward of Quran recitation reaches the dead admit that the ḥadīths they cite are weak. For example, Imām al-Suyūṭī — may Allah have mercy on him — explicitly said: *“They used analogy with supplication, charity, fasting, Ḥajj, manumission... and the ḥadīths which will be mentioned — and although they are weak, their collective meaning indicates that this has some basis...”*

So, I say: The first opinion — setting aside the weakness of its ḥadīths — is closer in terms of analogy, but the second view is stronger, clearer in evidence, and safer and more prudent for one’s religion and creed. For it is not established from the Messenger of Allah “Peace and blessings be upon him”, nor from his Companions, nor from the Rightly Guided Caliphs — may Allah be pleased with them all. The clear text of Allah’s Noble Book and the authentic Sunnah of His Messenger “Peace and blessings be upon him” are more worthy of being followed, affirming that the dead do not benefit from Quran recited by the living. Indeed, Islam commands us to hold fast to the Book of Allah and the Sunnah of His Messenger “Peace and blessings be upon him”, and it warns against following desires and introducing innovations into the religion. *“The best speech is the Book of Allah, and the best guidance is the guidance of Mohammad, and the worst of matters are newly invented ones — and every innovation is misguidance.”* (Narrated by Muslim) And Allah knows best what is correct, and to Him is the final return.

The Fifteenth Topic: On the Prohibition of Reviling the Dead

Mentioning the good qualities of the dead and refraining from their faults is among the noble Islamic manners and virtuous ethics that Islam has encouraged. Thus, praising the dead is recommended, while speaking of their faults is forbidden except out of necessity or for a benefit, such as warning against an innovation or misguidance — as has been discussed in detail in the eleventh topic of the sixth chapter of this book. Among the clearest evidences for this are:

From ‘Ayshah — may Allah be pleased with her — who said: The Messenger of Allah “Peace and blessings be upon him” said: *“Do not revile the dead, for they have reached what they put forth.”* (Narrated by al-Bukhari)

And from ZiyAd ibn Ilaqah, who said: I heard al-Mughirah ibn Shu‘bah say: The Messenger of Allah “Peace and blessings be upon him” said: *“Do not revile the dead, for you would offend the living.”*

(Narrated by al-Tirmidhi – *hadith sahih* – *hadith number:1614 in sahih Sunan al-Tirmidhi, and hadith number:7312 in sahih Al-Jami’ as-Saghir*)

And from AbdullAh, who said: The Messenger of Allah “Peace and blessings be upon him” said: *“Reviling a Muslim is fusuq [defiance], and fighting him is disbelief.”*

(Narrated by al-Tirmidhi – *hadith sahih* – *hadith number:1615 in sahih Sunan al-Tirmidhi*)

And in the ḥadith: *“He forbade reviling the dead.”*

(Narrated by al-Hakim – *hadith sahih* – *hadith number:2397*)

ImAm al-Nawawi — may Allah have mercy on him — mentioned in *al-AdhkAr*: *“Our companions said: If the washer of the dead sees something pleasing — such as the brightness of his face, pleasant scent, or the like — it is recommended for him to inform the people. But if he sees something he dislikes — such as darkness of the face, foul odor, or disfigurement — it is forbidden for him to inform anyone of that.”*

So if Islam commands us to do this with our dead — to speak well of them, conceal their faults, and guard our tongues — then what is the ruling on cursing or reviling them? The answer is: There is no doubt this is forbidden, and that reviling a Muslim who was not openly immoral is strictly forbidden in Islam. ImAm al-BukhAri — may Allah have mercy on him — even titled a chapter in his *Ṣaḥīḥ*: *“Chapter: What is prohibited of reviling the dead,”* then he narrated the ḥadith of ‘Ayshah mentioned above.

Al-ḤAfīz Ibn Ḥajar — may Allah have mercy on him — in *al-Fath* quoted al-Zayn ibn al-Munir commenting that the chapter title implies reviling can be prohibited or permitted. The wording of the report indicates a general prohibition, but its general sense is qualified by the ḥadith of Anas where the Prophet “Peace and blessings be upon him” said — when they praised or criticized the dead: *“It has become binding — and you are Allah’s witnesses on earth,”* and he did not rebuke them. It is possible that *“the dead”* in the prohibition refers specifically to Muslims — because reviling the disbelievers is an act of devotion to Allah. Ibn Rashid summarized: Reviling is divided in the case of disbelievers and Muslims. For disbelievers, it is forbidden if it harms a living Muslim. For Muslims, it is prohibited except when a necessity calls for it, such as valid testimony — and it may be obligatory in some cases, or even benefit the deceased, as when one

knows that he usurped someone's wealth with false testimony and the witness dies — then mentioning that would benefit the deceased by restoring rights. Ibn Rashid said: *"It is due to heedlessness about this distinction that some thought al-BukhAri overlooked the ḥadith about praising or blaming the dead — but al-BukhAri only meant to clarify that what is permitted is in the sense of testimony, and what is prohibited is reviling."*

It was narrated from Ibn Baṭṭal that he said: *"Reviling the dead is like backbiting: if a person's dominant state was goodness and what came from him were only rare slips, then backbiting him is prohibited — likewise, if he was openly corrupt, then there is no backbiting for him, and so is the case for the dead. It may be that the prohibition is general regarding what comes after burial, but it is permissible to mention what a man was known for before burial so that the living may take heed and be admonished. But once he is buried, one refrains from that, as he has gone on to what he has sent forth... The soundest view is that it is permissible to mention the faults of the dead among the disbelievers and the openly corrupt in order to warn against them and to dissuade from following them — and the scholars unanimously agreed on the permissibility of criticizing weak narrators, whether alive or dead."* (1)

ImAm al-Nawawi — may Allah have mercy on him — similarly said in *al-AdhkAr*, in the chapter on the prohibition of reviling the dead: *"I say: The scholars have stated that it is forbidden to revile the dead Muslim who was not openly corrupt. But as for the disbeliever or the openly corrupt Muslim, there is a difference of opinion among the early generations. There are clear texts supporting both sides. The summary is that the prohibition stands as we have mentioned — however, there are numerous texts that permit mentioning the wicked: among them are what Allah has narrated in His Noble Book and commanded us to recite and convey — and many authentic aḥAdith as well, such as the Prophet "Peace and blessings be upon him" mentioning 'Amr ibn Luhayy, the story of Abu RighAl who used to rob the pilgrims with his staff, and the story of Ibn Jud'An and others. Also, in the authentic ḥadith cited earlier: when a funeral passed by and they spoke ill of it, the Prophet "Peace and blessings be upon him" did not forbid them but said: 'It has become binding.' The scholars differed in reconciling these reports. The soundest and clearest view is that the faults of deceased disbelievers may be mentioned. As for deceased Muslims who were openly corrupt or innovators or the like, it is permissible to mention their faults if there is a benefit, a need to warn people against them, or to dissuade people from accepting what they said or following them in what they did. But if there is no need, then it is not permissible. Based on this distinction, the various reports are reconciled. And the scholars are unanimously agreed on the permissibility of criticizing discredited narrators, whether alive or dead — and Allah knows best."*

Abu al-Ṭayyib Şiddiq ibn Ḥasan al-BukhAri said in *al-Rawḍah al-Nadiyyah Sharḥ al-Durar al-Bahiyyah*: *"As for reviling the dead by those who interceded for them and*

prayed over them — what moved the bearers to carry the bier to such people? If a person knows that it is not permissible to supplicate for the dead, like someone known for hypocrisy, then the one praying should pray for himself and for all Muslims if necessity compels him to pray over him. Among the signs of a good Muslim is that he leaves what does not concern him — leave what makes you doubt for what does not make you doubt. Blessed is he whose own faults occupy him from the faults of people. One of the negligent said to a man of knowledge: ‘Will you not curse so-and-so?’ He replied: ‘Has Allah commanded us to do so?’ The man said: ‘Yes.’ He replied: ‘When was the last time you cursed the Devil or Pharaoh, for they are the heads of this category that you claim Allah commanded you to curse?’ The man said: ‘I do not know.’ He replied: ‘You have neglected what Allah commanded you to do and left what is more deserving of your cursing — so the negligent man recognized his error.’”

This same position is found among Abu Mohammad Ibn Ḥazm al-Ẓāhiri and Sayyid Ṣābiq, and others.

The Sixteenth Topic: On the Resting Place of Souls

Ibn al-Qayyim al-Jawziyya — may Allah have mercy on him — dedicated a thorough discussion in his book *al-Ruḥ* (*The Soul*) concerning the resting place of souls and then clarified the strongest view. I found it beneficial to include some of his citations — may Allah make them of benefit, if He wills.

He said:

“Where is the resting place of souls between death and the Day of Resurrection? Is it in the heavens or on the earth? Is it in Paradise or not? Are they placed in bodies other than their earthly ones, in which they receive bliss or torment — or do they remain disembodied?”

This is a significant issue about which people have spoken and differed — and it can only be known through divine revelation. Some said the souls of the believers are with Allah in Paradise, whether they were martyrs or not — if they were not withheld from Paradise by a major sin or debt. Their Lord meets them with pardon and mercy. This is the view of Abu Hurayrah and ‘Abdullāh ibn ‘Umar — may Allah be pleased with them.

Others said: They are in an enclosure at the gate of Paradise; from it they receive its fragrance, delights, and provision. Others said: The souls are at the thresholds of their graves. MAlik said: I have heard that the soul is set free and goes wherever it wishes. Imām Aḥmad, in a narration from his son ‘Abdullāh, said: The souls of the disbelievers are in Hell and the souls of the believers are in Paradise.

Abu ‘Abdullāh Ibn Mandah, quoting some Companions and Ṭābi‘in, said: The souls of the believers are with Allah Almighty — and they added nothing more. It was narrated

from a group of Companions and TABi`in that the souls of the believers are in al-JAbiyah, and the souls of the disbelievers are in Barahut, a well in Ḥaḍramawt.

ṢafwAn ibn `Amr said: I asked `Amir ibn `AbdullAh Abu al-YamAn: Do the souls of the believers gather together? He said: The land of which Allah said, 'And We have written in the Zabur after the Reminder that My righteous servants shall inherit the earth' — that is the land where the souls of the believers gather until the Resurrection. They said it is the land which Allah grants the believers to inherit in this world. Ka`b said: The souls of the believers are in `Illiyyin in the seventh heaven, and the souls of the disbelievers are in Sijjin in the seventh earth beneath the host of Iblis. Another group said: The souls of the believers are at the well of Zamzam, and the souls of the disbelievers are at the well of Barahut. SalmAn al-FArisi said: The souls of the believers are in a barrier of the earth and go wherever they wish, while the souls of the disbelievers are in Sijjin. In another narration from him: The soul of the believer goes wherever it wishes. Another group said — among them Ibn Ḥazm — Their resting place is where they were before their bodies were created.

He said: What we say about the resting place of the souls is what Allah Almighty and His Messenger "Peace and blessings be upon him" said — we do not go beyond that, for it is the clear proof. Allah said: 'And [mention] when your Lord took from the children of Adam — from their loins — their descendants and made them testify concerning themselves [saying to them], "Am I not your Lord?" They said, "Yes, we have testified" — lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."' And He said: 'And We created you, then We fashioned you, then We said to the angels, "Prostrate to Adam..." — so it is proven that Allah created the souls altogether. The Prophet "Peace and blessings be upon him" informed us that souls are like gathered soldiers: those that recognize each other become familiar, and those that disagree differ. Allah took their covenant and testimony of His Lordship while they were created, formed, and rational — before He commanded the angels to prostrate to Adam and before He placed them in bodies, while the bodies were still dust and water. He then kept them wherever He willed — which is the Barzakh — and to it they return at death. He continues to send them in groups to be blown into bodies formed from sperm, until he said: It is proven that the souls are bodies bearing their own purposes of familiarity and difference, that they are knowing and discerning. Allah tests them in this world as He wills, then takes them back and they return to the Barzakh — where the Messenger "Peace and blessings be upon him" saw them on the night of the IsrA` near the lowest heaven: the souls of the blessed on Adam's right and the souls of the wretched on his left — at the limit of the elements. The souls of the prophets and martyrs are hastened to Paradise."

He said: Mohammad ibn Naṣr al-Marwazi narrated from IshAq ibn RAhwayh exactly what we have said — and all the scholars agreed on this.

Ibn Ḥazm, may Allah have mercy on him, said: *“This is the view of all Muslims. Allah Almighty said: ‘And the people of the right — what are the people of the right? And the people of the left — what are the people of the left? And the foremost — the foremost. Those are the ones brought near [to Allah] in the Gardens of Pleasure — a [large] company of the former peoples and a few of the later peoples...’ And He said: ‘So if he was of the ones brought near, then [for him is] rest and bounty and a Garden of Pleasure...’ and so on. So the souls remain there until the number of souls is complete, being blown into bodies — then they return to the Barzakh. When the Hour comes, Allah restores the souls to their bodies for the second life; the Reckoning takes place, and people will be in Paradise or in the Fire, abiding forever.”*

Abu ‘Umar Ibn ‘Abd al-Barr said: *“The souls of the martyrs are in Paradise and the souls of the general believers are at the thresholds of their graves”* — and we will mention his statement, his evidence, and clarify it, if Allah wills.

Ibn al-MubArak narrated from Ibn Jarir, from MujAhid: *“They are not in Paradise [proper] but they eat from its fruits and find its fragrance.”* And Mu‘Awiyah ibn ṢAlīḥ narrated from Sa‘id ibn Suwayd that he asked Ibn ShihAb about the souls of the believers. He said: *“I have heard that the souls of the martyrs are green birds suspended from the Throne, coming and going in the gardens of Paradise, visiting their Lord every day and greeting Him.”*

Abu ‘Umar Ibn ‘Abd al-Barr said in his commentary on the ḥadith of Ibn ‘Umar — *“When one of you dies, his seat in the morning and evening is shown to him: if he is among the people of Paradise, then he is among the people of Paradise; and if he is among the people of the Fire, then he is among the people of the Fire — it will be said: This is your seat until Allah resurrects you to it on the Day of Resurrection”* — he said: *“Those who say the souls are at the thresholds of their graves use this as evidence — and this is the soundest view, and Allah knows best, because the ḥadiths supporting it are stronger in chain and clearer than others. Its meaning, according to me, is that they may be at the thresholds of their graves — not that they remain there constantly, never leaving, for MAlik said: It has reached us that the souls wander wherever they wish. MujAhid said: The souls remain at the thresholds of their graves for seven days from the day the deceased is buried — they do not depart from there — and Allah knows best.”*

A group said: *“Their resting place is pure non-existence.”* This is the view of those who claim that the soul is merely an attribute of the body — like its life and perception — so it ceases with the body’s death, just like all other attributes conditioned on life. This view blatantly contradicts the explicit texts of the Quran, the Sunnah, and the consensus of the Companions and the Followers, as we shall clarify — if Allah wills. The point is that according to this invalid claim, the “resting place” of souls after death is pure non-existence.

And a group said: *“Their resting place after death is in other bodies that match the morals and characteristics they acquired during their lifetime. Thus, each soul moves into the body of an animal similar to it in nature: the predatory soul into the body of a predator, the canine soul into the body of a dog, the beastly soul into the body of a beast, and the vile, lowly soul into the bodies of insects.”* This is the belief of the transmigrationists (*al-TanAsukhiyyah*) who deny resurrection altogether. This belief lies entirely outside the fold of Islam.

Thus, this is what I have compiled for you of the various views regarding the fate and resting place of souls after death — you will not find it gathered in this complete form in any other single book. We will now mention the foundations of these views, their supporting evidences and objections, and what is the soundest position according to what the Quran and the Sunnah indicate, following our usual method — seeking divine assistance and success.

As for those who say that the souls are in Paradise, they argued with His statement, the Exalted:

‘So if he is one of those brought near [to Allah], then [for him is] rest and bounty and a garden of pleasure.’ (Surat Al-WAqi‘ah: 88–89)

They said: This is mentioned directly after describing the soul’s exit from the body at death and the division of souls into three categories — the foremost, the people of the right, and the deniers. He informed that the soul of the foremost will be in the Garden of Delight, while the people of the right will have peace and security — meaning freedom from punishment — and the deniers will have boiling water to drink and burning in Hell. All of this clearly describes the state of the soul after departing the body — before the Resurrection. Allah mentioned the final condition on the Day of Resurrection at the beginning of the Surat, and here He describes what occurs after death and before resurrection.

They also argued with His saying:

‘O tranquil soul, return to your Lord, well-pleased and pleasing [to Him]. So enter among My servants, and enter My Paradise.’ (Surat Al-Fajr: 27–30)

Many of the Companions and Followers said this is addressed to the soul at the time of leaving this world, when the angels give it glad tidings. This does not contradict those who say it will be said again in the Hereafter — rather, it is said to it both at death and at resurrection. This is part of the glad tidings mentioned in His saying:

‘Indeed, those who have said, “Our Lord is Allah” and then remained steadfast — the angels will descend upon them [saying], “Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”’ (Surat Fuşşilat: 30)

This descent — meaning the descent of the angels with glad tidings — happens at death, in the grave, and at the resurrection. The first good news of the Hereafter comes

at the time of death. In the hadith of al-Bara' ibn 'Azib, it is narrated that the angel says to the soul when it is taken: *"Receive glad tidings of rest and bounty,"* and this bounty is from the blessings of Paradise.

They also cited what Malik narrated in the *Muwatta*, from Ibn Shihab, from 'Abd al-Rahman ibn Kaab ibn Malik, who informed him that his father, Kaab ibn Malik, used to say that the Messenger of Allah "Peace be upon him" said: *"The soul of the believer is a bird that hangs in the trees of Paradise until Allah returns it to its body on the day He resurrects it."*

Abu 'Umar [Ibn 'Abd al-Barr] said: In Malik's version, it is clear that al-Zuhri heard this hadith directly from 'Abd al-Rahman ibn Kaab ibn Malik. It was also narrated by Yunus from al-Zuhri: *"I heard 'Abd al-Rahman ibn Kaab ibn Malik narrating from his father."* Al-Awza'i also narrated from al-Zuhri: *"'Abd al-Rahman ibn Kaab told me."*

Mohammad ibn Yahya al-Dhuhli criticized this narration, saying that Shu'ayb ibn Abi Hamzah, Mohammad ibn Akhi al-Zuhri, and Salih ibn Kaysan all narrated it from al-Zuhri from 'Abd al-Rahman ibn 'Abd Allah ibn Kaab ibn Malik from his grandfather Kaab—which would make it disconnected. Salih ibn Kaysan said: *"From Ibn Shihab from 'Abd al-Rahman who heard that Kaab ibn Malik used to narrate it."* Al-Dhuhli said: *"This is what we have preserved, and this matches what Salih, Shu'ayb, and Ibn Akhi al-Zuhri reported."*

However, other reliable scholars disagreed with him and accepted Malik's and al-Awza'i's version. Abu 'Umar said: *"Malik, Yunus ibn Yazid, al-Awza'i, and al-Harith ibn Faqih all agreed on narrating this hadith from al-Zuhri from 'Abd al-Rahman ibn Kaab ibn Malik from his father — and al-Tirmidhi and others declared it sound."*

Abu 'Umar said: *"There is no basis for what Mohammad ibn Yahya said about this — there is no proof for it. The agreement of Malik, Yunus ibn Yazid, al-Awza'i, and Mohammad ibn Ishaq carries more weight and is more trustworthy. Their precision and knowledge are far beyond those who differed with them in this hadith."*

Mohammad al-Dhuhli said: *"I heard 'Ali ibn al-Madini say: 'Kaab had five sons: 'Abd Allah, 'Ubayd Allah, Ma'bad, 'Abd al-Rahman, and Mohammad.'" Al-Dhuhli added: "Al-Zuhri heard from 'Abd Allah ibn Kaab, who used to lead his father after he went blind, and he heard from 'Abd al-Rahman ibn 'Abd Allah ibn Kaab. He also narrated from Bashir ibn 'Abd al-Rahman ibn Kaab — but I do not think he heard directly from him."*

Abu 'Umar concluded: *"So, if it is indeed from 'Abd al-Rahman from his father Kaab, as Malik and his companions said, then it is clear. If it is from 'Abd al-Rahman ibn 'Abd Allah ibn Kaab from his grandfather, as Shu'ayb and his group said, then at worst it is mursal from this chain but connected from the other — and those who narrated it as*

connected are not less reliable than those who narrated it as mursal. The hadith remains sound, and the only reason it was not included by al-Bukhari and Muslim was this minor point. And Allah knows best.”

Abu ‘Amr [Ibn ‘Abd al-Barr] said: *“As for his words ‘the believer’s nasmah (soul)’, the word nasmah here means the soul. This is clear from the Prophet’s words in the same hadith: ‘...until Allah returns it to its body on the day He resurrects it.’ Some said nasmah can mean the soul, the self, or the person — but its root meaning is the human being himself. A human is called nasmah because his life depends on his soul — when it departs, he no longer exists or is as if he never existed. The proof is the Prophet’s saying: ‘Whoever frees a believing nasmah (soul/person) ...’ and ‘Ali (may Allah be pleased with him) saying: ‘By Him who split the seed and created the nasmah ...’”*

He continued: Scholars have differed on the meaning of this hadith. Some said the souls of all believers — whether martyrs or not — are with Allah in Paradise, unless blocked by a major sin or debt. They said the hadith makes no difference between martyrs and other believers. They also cited reports from Abu Hurayrah that the souls of the righteous are in ‘Illyyin and the souls of the wicked in Sijjin. ‘Abdullah ibn ‘Amr reported the same.

Abu ‘Amr said: This view is challenged by the authentic hadith: *‘When one of you dies, his seat in Paradise or Hell is shown to him morning and evening. If he is among the people of Paradise, then he is shown his place in Paradise; if he is among the people of Hell, then he is shown his place in Hell. And it is said to him: This is your seat until Allah resurrects you on the Day of Resurrection.’*

Others said the hadith applies only to martyrs, as the Qur’an and Sunnah both show. The Qur’an says: *‘And never think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has given them of His bounty...’* (Surat Aal ‘Imran: 169–170)

As for the Sunnah, there is the hadith of Abu Sa‘id al-Khudri, Narrated by Baqi ibn Makhlad: *‘The martyrs come and go freely, and their place is in lamps hanging from the Throne. Their Lord, Exalted is He, says to them: “Do you wish for anything more?” They say: “No — except we wish You would return our souls to our bodies so we may fight again and be killed for Your sake.”’*

Then he mentioned the hadith of Ibn ‘Abbas (may Allah be pleased with them both): the Prophet “Peace be upon him” said: *‘When your brothers were killed — meaning on the day of Uhud — Allah placed their souls inside green birds that roam in the rivers of Paradise, eat from its fruits, and take shelter in golden lamps hanging under the Throne. When they enjoyed their food, drink, and rest, they said: “Who will tell our brothers that we are alive in Paradise and provided for, so they do not lose heart for battle or shrink from striving in jihad?” So Allah said: “I shall tell them for you.” Then Allah revealed:*

‘And never think of those who have been killed in the way of Allah as dead...’ (This hadith is in Musnad Ahmad and Sunan Abu Dawud.)

He also mentioned the hadith of al-Aamash from ‘Abdullah ibn Murrah from Masruq, who said: *“‘Abdullah ibn Masoud (may Allah be pleased with him) was asked about this verse — ‘And never think of those who have been killed in the way of Allah as dead...’ He said: ‘We asked about that, and he (the Prophet) said: ‘Their souls are in the bodies of green birds that roam in Paradise wherever they wish and then take shelter in those lamps. Then their Lord looked at them and asked: ‘Do you wish for anything?’ They said: ‘What could we wish for when we roam freely in Paradise wherever we wish?’ He asked them again and again. When He saw they would not ask for anything more, they said: ‘O Lord, we wish that You return our souls to our bodies so we may be killed for Your sake again.’ When He saw they had no other wish, He left them.’” (This hadith is in Ṣaḥīḥ Muslim.)*

I say: And in Ṣaḥīḥ al-Bukhari, Anas reported that Umm al-Rabi‘ bint al-Bara’, the mother of Ḥarithah ibn Suraqah, came to the Prophet “Peace be upon him” and said: *‘O Prophet of Allah, tell me about Ḥarithah. He was struck by a stray arrow at Badr — if he is in Paradise, I will be patient; but if it is otherwise, I will weep heavily for him.’* He said: *‘O Umm Ḥarithah, it is not just one garden — they are many gardens — and your son has reached al-Firdaws al-A‘la (the Highest Paradise).’*

Then he narrated — through Baqi ibn Makhlad — that **Yahya ibn ‘Abd al-Ḥamid** said: *Ibn ‘Uyaynah told us, from ‘Abdullah ibn Abi Yazid, who heard Ibn ‘Abbas say:*

“The souls of the martyrs roam inside green birds that rest on the trees of Paradise.”

He also mentioned from Ma‘mar from Qatadah:

“It has reached us that the souls of the martyrs are in the form of white birds that eat from the fruits of Paradise.”

Then he presented the proofs for each view, replying to the objections, until he said:

“So if someone asks: ‘You have explained the different views about the resting place of souls — what is the soundest view we should hold?’

We say: The souls differ greatly in where they stay in the Barzakh (the period between death and the Day of Judgment). Some are in the highest ranks (‘Illiyin) among the highest assembly — these are the souls of the prophets (peace be upon them all), who themselves have ranks among each other, as the Prophet “Peace be upon him” saw on the Night Journey (Isra’).

Some souls are inside green birds that fly freely in Paradise — these are the souls of some martyrs, not all martyrs. Some martyrs may be kept back from Paradise because of unpaid debts or other reasons — as in the Musnad: Mohammad ibn ‘Abdullah ibn

Jaḥsh said: A man came to the Prophet “Peace be upon him” and asked: ‘O Messenger of Allah, what will I get if I am killed in the way of Allah?’ He said: ‘Paradise.’ When the man turned away, the Prophet “Peace be upon him” said: ‘Except that Jibril just told me secretly — that he will be held back because of his debt.’

Some are kept at the gate of Paradise, as in another hadith: *‘I saw your companion detained at the gate of Paradise.’*

Some are kept in their graves — like the man who stole a cloak. People said, ‘Good news for him: Paradise!’ but the Prophet “Peace be upon him” said: *‘By Him in Whose Hand is my soul, the cloak he stole is burning him with fire in his grave.’*

Some rest at the gate of Paradise — as in the hadith of Ibn ‘Abbas: *‘The martyrs are on the river of Bariq at the gate of Paradise, inside a green dome. Their provision comes to them morning and evening.’* This was narrated by Aḥmad. But Ja‘far ibn Abi Ṭalib, for example, was given wings by Allah to fly wherever he wants in Paradise.

Some souls are kept back on earth and do not rise up because they were lowly, earthly souls. Earthly souls do not mix with heavenly souls — just as they did not mix in this world. The soul that never sought to know its Lord, to love Him, remember Him, draw near to Him, or enjoy closeness with Him — this soul stays earthly and low after leaving the body. It does not rise above the earth. But the noble soul that in life was filled with love for Allah, remembrance, closeness, and devotion will remain among the noble souls.

A person will be with those whom he loves — both in the Barzakh and on the Day of Judgment. Allah gathers together souls that are alike in the Barzakh and on the Day of Resurrection, as the hadith says. The soul joins others like it — the good soul joins other good souls. After it leaves the body, it reunites with those who are like it in character and deeds.

Some souls are in the furnace for adulterers and fornicators; others swim in rivers of blood, swallowing stones. Good souls and evil souls do not share one single resting place. One soul may be in the highest heights, while another is so low it does not rise above the ground.

If you study the Sunnah and authentic reports about this carefully, you will see the truth clearly. There is no conflict in the true reports — they all support one another. The key is to understand them and to understand the nature of the soul: it is not like the body.

Even when in Paradise, it can be in the heavens, or it can connect to the grave and the body in it. It can move quickly, rise and descend, be free or restrained, high or low.

After leaving the body, the soul can feel health or sickness, pleasure and joy, or pain and punishment far greater than what it felt inside the body. There can be prison, pain, punishment, sorrow and regret — or peace, comfort, delight and freedom. The soul inside the body is like a baby in its mother’s womb — its state after leaving the body is like a newborn leaving the womb into this world.

The soul has four places of stay — each bigger than the one before. The first is the mother’s womb: tight, dark, confined. The second is life in this world — where it earns

good or evil, happiness or misery. The third is the Barzakh — wider and greater than this world, just as this world is wider than the womb. The fourth is the final, eternal home: Paradise or Hell — from which there is no escape. Allah moves the soul from one stage to the next until it reaches the final place which truly fits it — the place it was created for, and to which its deeds lead it. In each stage, it has its own laws and condition, different from the others.

Exalted is Allah — the One who creates, originates, gives life and death, makes happy or miserable, and makes people different in their happiness and misery just as He made them different in knowledge, deeds, strength and character.

Whoever truly understands the soul knows that there is no god but Allah alone, with no partner. To Him belongs all power, praise, goodness, strength, might, wisdom and perfect mastery. By knowing his own soul, a person knows that the messengers and what they brought are the truth that sound reason accepts and pure human nature agrees with — and that whatever opposes that is falsehood. And Allah alone gives success.”

Conclusion

This is the last part of what Allah Almighty has enabled me to compile and present, marking the completion of what I hoped — by His grace and help — to achieve in writing this work, clarifying many rulings and matters related to funerals.

Despite the topics covered in this work, I have not exhausted everything about the subject; many other issues remain which I have not mentioned. I limited myself to what I found possible to write after briefly studying the sources related to this topic.

I had hoped that the research would be more detailed, complete, and broader in scope — but whenever a thought came to me and I saw its link to the topic, I refrained from recording it for fear of making the work too long and tiring to read. Nonetheless, what I have included here is, God willing, enough and serves the purpose.

Although I worked hard to verify the correctness of what is mentioned, I cannot claim it is free from slips, errors, or mistakes. So I hope that anyone who finds any shortcomings will overlook them and pardon me, as minds today are burdened with many worries and unexpected matters. Humans are prone to error and forgetfulness; perfection belongs only to Allah, and excuses are accepted from noble people.

I also follow here the saying of Abu Bakr as-Siddiq (may Allah be pleased with him): *“If it is correct, it is from Allah; and if it is not, it is from me and from Satan.”* I ask Allah, the Exalted, to grant us His help, guide us all to the paths of peace, truth, goodness, and guidance, and to accept this work from me — making it sincerely for His noble Face, and beneficial to me and my parents on the Day of Meeting, *“a Day when neither wealth nor children will benefit except one who comes to Allah with a sound heart.”*

O Allah, send prayers, peace, and blessings upon our master Muhammad and upon the family of our master Muhammad, as You sent prayers, peace, and blessings upon Ibrahim and the family of Ibrahim in all the worlds. Indeed, You are Praiseworthy and Glorious.

Grant us satisfaction and increase in both worlds, plant Your love in our hearts so that we may truly know You, and grant us, from You, the final happiness with which You sealed for Your close servants. Forgive us, our parents, our companions, our children, our brothers and sisters, and all our past and future sins. Indeed, you have power over all things.

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