

SHEIKH BILAL ISMAIL

The Final RITES

THE FIQH OF JANAZAH, BURIALS & INHERITANCE





The Final RITES

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Health and sickness

Sickness wakes people up from heedlessness; guides them to give up their sins; makes them think about the Hereafter; leads them to pious beginnings; makes them more thankful to Allah; teaches them the necessity of taking better care of their health and making better use of their lives - something they did not realise before; teaches them to understand other sick and handicapped or disabled people better, to feel sorry for them and to help them; and raises their ranks and degrees higher in the Hereafter.

Health is a blessing; sickness is a fitna (test). It is necessary to praise Allah for the blessings, and to show sabr (endurance and perseverance) during tests.

Points the patient should note:

1. Sickness, pain, etc., all expiate sins:	<p>مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا ، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ</p> <p>“No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for it.” (Bukhari 5041).</p>
2. Increase in remembrance of Allah, recitation of the Qur'an, ruqyah and charity.	<p>داووا مرضاكم بالصدقة</p> <p>“Treat your sick with charity” (Sahih al-Jaami 5669).</p>
3. Seek medical help	<p>إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالذَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا</p> <p>“Verily Allah has sent down sickness and the cure, and for every sickness He has made a cure, so seek medical help” (Abu-Dawood 3874).</p>

4. Hope for recovery and never wish for death	<p>لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ خَيْرًا ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَغْتَبَ</p> <p>“Let not any of you wish for death; perhaps [the sick one is] upright, and so he increases in goodness; or perhaps [he is] a sinner and then he repents” (Bukhari 5673).</p>
5. Write out a wasiyah (will or testament) if required	<p>مَا حَقُّ امْرِئٍ مُسْلِمٍ تَمُرُّ عَلَيْهِ ثَلَاثُ لَيَالٍ إِلَّا وَعِنْدَهُ وَصِيَّتُهُ</p> <p>“Do not let three nights pass without your wasiyah being prepared with you” (Nasaai 3633).</p>
6. Settle all outstanding debts	<p>نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ</p> <p>“The soul of a believer is attached to his debt until it is paid off” (Tirmidhi 1099).</p> <p>يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ</p> <p>“All the sins of a martyr are forgiven except for his debt” (Muslim 4991).</p>

When visiting the sick bear in mind the following:

1. It is his right upon you that you visit him;
2. It is your duty to give him comfort and hope of recovery;
3. You should say things like:



Don't over stay the visit

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

“Never mind; may it [the sickness] be a purification, if Allah wills” (Bukhari 3616).

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ ، اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا

“Lord of mankind, remove the ailment and cure it, for verily you are the Curer; [there is] no cure except your cure: a cure without any trace [e.g. side-effects, other consequences]” (Bukhari 5675).

4. You should encourage and advise him;

Sickness and Death of the Messenger ﷺ

Whenever a Muslim has difficulties he should ponder the calamity of the death of the Messenger (ﷺ), for if he gives it due thought all difficulties will seem trivial by comparison.

Allah's Messenger ﷺ was ill for 10 days; he would ask his wives, "Where am I tomorrow?"¹ because he longed to be in the company of Umm al-Mu'mineen Ayesha, which the rest of the ummahat al-mu'mineen (radi Allahu anhunna) agreed to. While in her home the severity of the illness increased. The Messenger ﷺ enquired about the prayer, he woke to take ablution but fell unconscious. This happened three times.² Abu-Bakr was ordered to lead the prayers. He ﷺ informed Ayesha that she should give away the few dinars that were in the home at the time.³

He ﷺ put his hand into the water-vessel and wiped his face, saying "There is no deity worthy of worship but Allah; verily the pangs of death are severe".⁴ Ayesha later said that she never saw anyone suffer (i.e. during the death-illness) as much as the Messenger ﷺ suffered.⁵

Even during these moments the Messenger ﷺ advised and warned his ummah. He stressed the importance of salaah⁶, care for those under one's care, and warned against the pathways to shirk.⁷

During the early part of the 12 of Rabi' al-Awwal the Messenger ﷺ left this world for the next, his last words being: "With the ones favoured by Allah, the prophets, the truthful, the martyrs and the righteous...to the Higher most companion."⁸

He ﷺ left this world with only a mule, a shield and some swords to his name.

He was given a ghusl, prayed over by the companions individually, and buried in the house of Ayesha.

لو كانت الدنيا تدوم لأهلها لكان رسول الله حيا يخلد

¹ Bukhari 5666

² Bukhari 687

³ Ahmad 24212

⁴ Bukhari 4449

⁵ Bukhari 5646

⁶ Abu-Dawood 5158

⁷ Bukhari 435

⁸ Bukhari 3669

Final moments

As the final moments approach, as the Angel of Death approaches, this world with all its pleasures and desires seem insignificant.

Those around the person entering the final stages should:	
Turn him towards the Qiblah	Reported by Baraa ibn Ma'rur, Fatima and others. Recommended by majority of the ulama (Mughni 3:451).
Engage themselves in the remembrance of Allah	Many have recommended the recitation of Surah Yaseen (surah 36), but the ahaadith on the topic are not free of weakness. Imaam Ahmad relates that it eases the pain at death (Musnad 4:105).

N.B. There is no harm if any of those present are in menses, nifaas (post-childbirth) or janaabah (post-intimacy).

As the Muslim reaches the final moments, he should:	
Have hope in Allah's mercy	<p>أَنَا عِنْدَ ظَنِّ عَبْدِي بِي</p> <p>"I am as my slave thinks of me" [Bukhari 7405]</p> <p>مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ</p> <p>"Whoever loves to meet Allah, Allah loves to meet him" [Bukhari 6507]</p>
Endeavour to say ⁹	لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

⁹ Abu Dawood 3118

The departure of the soul

Baraa' ibn Aazib narrates in a long hadith that:

“We went out with the Messenger ﷺ in order to participate in the funeral-rites of one of the Ansar. We arrived at the grave and the Messenger ﷺ sat down facing the qibla; we sat around him as attentively as if birds were upon our heads [i.e. without fidgeting]. He had a stick in his hand with which he sketched upon the ground. Then he began looking alternately to the heavens and to the earth, raising his gaze and then lowering it. Finally, he said two or three times, ‘Seek refuge in Allah from the torment of the grave.’ Then he said, ‘O Allah, verily I seek refuge in You from the torment of the grave.’ He repeated it three times; then he elaborated,

‘Verily when the believing servant is leaving this world and entering the next, angels from the heaven descend to him, their faces white with brightness like the sun and carrying with them burial sheets and scents from paradise. They sit before him; then the Angel of Death comes to the person, sits at his head and says ‘O good soul, come out to your Lord's forgiveness and pleasure’.

“Thereupon, the soul flows out of the body like water flowing from the mouth of a water-skin, and all the angels between the skies and the earth pray for Allah's blessing upon him. The doors of the heaven are opened for him, and the keepers of the doors all plead with Allah that this soul might pass in front of them as it is being carried upward. The Angel of Death barely receives the soul in his hands, before the other angels take it from him and wrap it with fragrant winding sheets. There exudes from the soul a scent like the most beautiful fragrance of musk that one could find on the face of the earth. The angels ascend with the soul, never passing a host of angels without hearing them ask, ‘Who is this wonderful soul?’ They reply, ‘So-and-so, the son of so-and-so,’ addressing him with the best names he was known by during his earthly life. Upon reaching the first heaven, the angels request that it be opened for the soul – which is granted. The soul is then accompanied by the angels of each heaven until it reaches the one above it and finally arrives at the seventh heaven. Then Allah, the Mighty and Majestic, says [to the angels], ‘Place the record of My servant in *Illiyyun*.’ The person's record is then placed in *Illiyyun* and the soul is returned to the earth, back into its body. The deceased hears the feet of his companions who attended his burial as they turn away and leave his grave...”

Allah's Messenger ﷺ continued, “When the sinful servant is about to leave this world and enter the next, angels, powerful and severe, descend to him from the heavens, their faces black and carrying with them coarse strips of cloth from Hell. Then the Angel of Death arrives, and sitting at the head of the sinner he says, ‘O foul soul, come out to the anger and wrath of your Lord!’ The soul in the body is overcome with by terrible fear [and does not want to deliver itself up], whereupon the Angel of Death

violently pulls it like multi-pronged skewers being yanked out of wet wool, – tearing with them the arteries and nerves. Upon this, the soul is cursed by every angel between the earth and heavens. Then the doors of the heavens are closed to him, and every single guard at these doors begs Allah that this soul not be carried up in front of him.”

The Messenger ﷺ continued, “The Angel of Death barely receives the soul in his hands, before the other angels snatch it from him and wrap it up in coarse cloth. There comes from it the foulest odour that could be found on the face of the earth. . They ascend with it, never passing a host of angels without being asked, “Who is this ugly soul?” They reply, “So- and- so, the son of so- and- so,” using the worst names by which he was known in this world. . When they arrive at the lowest heaven, they request that it be opened for this soul, but the request is denied.” At this point the Messenger ﷺ recited the verse: “The gates of the heavens will not be opened for them, nor will they enter the Garden of Paradise until a camel goes through the eye of a needle.’ After that he ﷺ continued, “Then Allah, the Mighty and Majestic, says [to the angels], “Place his record in sijjin – in the lowest earth. Return My servant to the earth.” Upon this command, the soul of the deceased is thrown down from the sky until it lands in its body’...” [Abu- Dawood 4755]

Benefit: the Angel of Death came openly until the time of Musa alaihis-salaam (Musnad Imam Ahmad10917).

Those around the deceased and close relatives should:

1. Say :

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

"We belong to Allah and to Him we return, O Allah reward me in my difficulty and grant me something better in return" [Muslim 2165]

2. Close the eyes and jaws

فَأَغْمِضُوا الْبَصَرَ فَإِنَّ الْبَصَرَ يَتَّبِعُ الرُّوحَ وَقُولُوا خَيْرًا

"Close the eyes for it follows the soul and say good" [Ibn Maja 1522]

3. Loosen the limbs;
4. Cover the entire body with a sheet
5. Accept the will of Allah
6. Praise the deceased
7. Announce the death as to increase the number of people at the funeral prayer;
8. Express condolences to the family;
9. Hasten the preparations for burial;
10. Pay off debts as soon as possible;

يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ

"All the sins of a martyr are forgiven except debt" [Muslim 4991]

11. Kissing the forehead of the deceased is permitted;
12. Crying is permitted

قَبَّلُ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ حَتَّى رَأَيْتُ الدَّمْعَ تَسِيلُ

"Kissed Uthman Ibn Mazoon and tears were flowing" [Abu Dawood 3165]

13. The wife of the deceased is now in the state of mourning for four lunar-months and ten days.



People have invented many practices that have no basis in the Shari'ah and imposed them upon the widow. They should all be forgotten and i



She should:

- Remain at her home
- Avoid beautification [clothing, perfumes, jewellery, make up etc.]

What is death?

Does brain-stem death constitute death according to the Shari'ah?	<ul style="list-style-type: none"> - Do I visit the brain-dead patient? - Is his wife in iddah? - Do we distribute his estate? - Can I pray over him? - Can we transplant his organs? - Can we switch off the ventilator? - Does keeping him on the ventilator constitute delay in burial? - Is he dead?
Euthanasia	Is it suicide? Murder? For the greater benefit?

The soul

1. What is the soul?	
2. Abode of souls	
3. Meeting of souls	<ul style="list-style-type: none"> - Between pious souls of the dead - Between the souls of the dead and the souls of the sleeping - Between the souls of the dead and the awake

State of the body in the grave

1. Pleasure and punishment in the grave.
2. Can the dead hear in their grave?

Signs of a Good End

1. Martyrdom

مَا بَالُ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ إِلَّا الشَّهِيدَ قَالَ « كَفَى بِبَارِقَةِ السُّيُوفِ عَلَى رَأْسِهِ فِتْنَةً »

Why do all believers undergo trials in the grave except the shaheed?

“The swords above his head were enough of a trial” (Nasaai 2065).

2. Saying the shahadah (declaration of faith) before death

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

“Whoever's last words are *laa ilaha illa Allah* enters paradise”
(Abu-Dawood 3118).

3. Perspiration on the brow

الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ

"The believer dies with perspiration on his brow" [Tirmidhi 998]

4. Death on Thursday evening or Friday

مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ

“No Muslim dies on Thursday evening or Friday but that Allah saves him from the torments of the grave” (Tirmidhi 1095).

5. Plague

6. Death by stomach ailment

7. Drowning

8. Being trampled

9. Fire

الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ ، وَالْمَبْطُونُ ، وَالْغَرِيقُ ، وَصَاحِبُ الْهَدْمِ ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ

"The shuhada are five, death by plague, stomach ailment, drowning, trampling..." [Bukhari 653]

"by fire" [Nasaai 3207]

10. Death during childbirth

وَالْمَرْأَةُ يَقْتُلُهَا وَلَدُهَا جَمْعًا

"And the woman killed by her child during birth" [Ahmed 18272]

11. Death in defence of ones wealth

12. Family

13. Life

14. Religion

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ أَوْ دُونَ دَمِهِ أَوْ دُونَ دِينِهِ فَهُوَ شَهِيدٌ

"Whoever is killed in defence of his wealth, family, life and religion is shaheed" [Abu Dawood 4774]

"Whoever asks Allah for Shahaadah with sincerity, receives it even though he passes away on his bed" [Muslim 5039]

Causes of an evil end:

- incorrect belief;
- persistence in sin;
- curses of parents;
- oppression of another;
- *gheebah* (backbiting) and *nameemah* (tale-carrying).

The ghusl

The ruling on this washing is that it is a fard kifaaya (communal obligation). The body of a Muslim is accorded the highest level of sanctity. It is cleaned, washed and shrouded. The ghusl is an ‘ibaadah (act of worship) by the ones who wash the mayyit (the body).

Conditions for the obligation of ghusl

1. Upon the one being washed:

1. Must be a Muslim	It is from honouring a Muslim that we give him a ghusl before burial. Is it allowed to wash a non- Muslim?
2. Must have been alive	Majority of the scholars state that there is a ghusl due for a child that was born with clear signs of life. The Hanbali scholars state that one gives ghusl to a child reaching into four months of pregnancy.
3. Must not be a martyr	ادْفِنُوهُمْ فِي دِمَائِهِمْ - يَعْنِي يَوْمَ أُحُدٍ - وَلَمْ يُغَسَّلُوهُمْ “Bury them with their blood, [as was done] on the Day of Uhud, [when] they [the shuhada] were not washed” NB. This is only for the shaheed in battle, and not for those who are shaheed in reward.



In the case where only a portion of the deceased is present, those portions are washed as normal.

2. Conditions upon the washer:

1. Must be a Muslim	The reason being is that this is an act of worship.
2. Must be sane	As this is an act of worship. It requires skill and attention.
3. Likeness of gender between the	The basic rule is that males wash males and females wash females (al-Badaa'i 1:304)



The Hanafi scholars permit a non-muslim to wash a Muslim although it is disliked.

washer and washed	<p>There are certain exceptions:</p> <ol style="list-style-type: none"> 1. Children under seven years of age can be washed by either males or females; 2. A wife can wash her husband by consensus; 3. A husband can wash his wife according to the majority of scholars; their evidence: <ul style="list-style-type: none"> - The Messenger ﷺ (said to Ayesha, “I would wash you, shroud you, pray over you and bury you” (Ibn-Maja 1032); - Ali washed Fatima; - Analogy upon the permission of the wife to wash the husband; - “And for you is half what your <u>wife</u> has left...” (4:12); - By the fact that he is allowed to view her entire body, which even other females are prohibited to do.
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- The persons requested in terms of a *wasiyah* is given preference in matters of ghusl.
- If the washing cannot be performed for any specific reason, the deceased is given tayamum.

? Do you have to take a ghusl or wudhu after performing a ghusl for the deceased?

Step-by-step guide to the ghusl

Requirements :

- water;
- soap;
- perfume and camphor;
- gloves;
- towel to cover the awrah.

Washing the body once completely is an obligation; three is Sunnah and the washer is allowed to increase the number if it is deemed to be necessary.

1. Remove the clothing of the deceased while covering the awrah areas;
2. Lift the head slightly while applying pressure and rubbing the stomach area;
3. Wash the awrah areas;
4. Perform wudu' upon the deceased without putting water into the nasal passages
5. Wash the entire body three times, beginning with the head and then the right side first;
6. Wash with a mixture of camphor, perfumes and water in the final wash;
7. Dry the body;
8. Apply perfume to the areas of prostration;
9. The hair of the female is tied into three plaits behind the head, though some say the hair is made to cover the chest area.

Shrouding

After washing, the deceased is then shrouded in white sheets of cloth.

إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ

“If you shroud your brother, then shroud him properly” (Muslim 2228).

الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفَّنُوا فِيهَا مَوْتَاكُمْ

“Dress in white, for it is purer and better, and shroud your dead in it”
(Nasaai 1097).

Requirements:

Sheets of cloth	Three for the male; Five for the female
Perfumes	
Cotton wool	
Bands for tying the shroud	

Step-by-step guide to shrouding:

1. Spread the bands across the bier;
2. Spread the three sheets on the table (avg 2.5m x 2.5m);
3. Place cotton wool in the area of the awrah;
4. Sprinkle perfume on the sheets;
5. Lower the body gently upon the three sheets with a greater length on the left side of the deceased;
6. The awrah area is covered with the cotton wool;
7. Perfume the body;
8. Fold the right flaps over the body, and then the left;
9. The awrah cover is removed;
10. After shrouding with two sheets, camphor is sprinkled over them, then the third sheet is tied;
11. Tie the two ends and the bands over the shroud on the left side.

Shroud of the female

Most aspects are the same except that:

1. Two sheets are placed over the bier;
2. The back section of the <i>qamees</i> is placed down with the upper section folded;
3. An <i>izqar</i> of the length from her navel to feet is placed over them;
4. Cotton wool is placed over the <i>Izqar</i> for the awrah area;
5. A head and face covering is used, then the <i>qamees</i> entered into, then the <i>Izqar</i> is tied;
6. The two remaining sheets are folded.

Notes:

- No printed or handwritten matter should be put into the shroud;
- Applying kohl to the eyes should be avoided;
- The one who passes away in the state of ihram is buried wearing the ihram without any perfume;
- It is permissible to set aside a shroud while you are living (Bukhari 1277);
- It is permissible to kiss the cheek or forehead of the deceased by those who were allowed to kiss during his/her life, before or after shrouding.

Salaatul-janazah

Prayer of the dead is a communal obligation upon Muslims.

All normal conditions of prayer apply to Salaatul-Janaazah as well.

Upon whom do we pray	Salaatul-Janazah is prayed over every Muslim, regardless of whether or not he left debt, was a thief or committed suicide. However the ruler, governor, judge (<i>etc.</i>) should not pray over such a person, as a deterrent.
Time:	All times are allowed except for sunrise, midday and sunset (Muslim 1966).
Place:	It is better to pray at the musallah, but allowed in the masjid, because the Messenger ﷺ prayed over Suhail ibn Baidhaa in the masjid. It is allowed to pray salaatul-janazah over the grave if one missed the congregational salaatul-janaazah, because the Messenger ﷺ prayed over the woman who used to clean the masjid at her grave (Bukhari 2259). Conditions: <ul style="list-style-type: none"> - You must have been mukallaf at the time of the deceased's death; - You must have had some relationship with the deceased.
Virtue	For the deceased: مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ “If a Muslim passes away and forty men who do not commit shirk with Allah pray over him, it will be accepted as intercession for him” (Muslim 2242). For the one praying: مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قَبْرَاطٌ “Whoever witnesses the janaazah until it is prayed over, for him is a qeerat [of reward]” (Bukhari 1325).
Right of Prayer over the deceased	The person requested to fulfil this task by the dead person's wasiyyah has the most right, except for the ruler and imam of the masjid.



The Hanbali scholars give preference to the person requested in the wasiyyah.

Position of the Imam	<p>The imam stands in line with the head of the male, or in line with the waist of the female.</p> <p>If the body is not present, is it allowed to pray the Janazah Salaah in absentia?</p> <p>1st opinion: completely allowed [حا + ش]</p> <p>2nd opinion: completely disallowed [حن + ما]</p> <p>3rd opinion: If he was not prayed over elsewhere, then it is allowed; otherwise not. [ابن تيمية]</p> <p>4th opinion: If he was someone who had a great impact on the ummah, then it is allowed. [ابن عثيمين + ابن باز]</p> <p>The evidence for this is that Allah's Messenger prayed for the Najaashi of Abyssinia in absentia. (Bukhari 1255)</p>
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Manner of funeral-prayer

1. Line up in a minimum of three rows	<p>من صلى عليه ثلاثة صفوف فقد أوجب</p> <p>"It is wajib for him who is prayed over by three rows" (Tirmidhi 1028)</p>
2. Imam makes takbeer to begin the salaah, and all follow	الله أكبر
3. Imam and followers recite Surah al-Fathiha [الجمهور] or <i>Thanaa</i> [الحنفية] in an inaudible tone	<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1)</p> <p>الرَّحْمَنِ الرَّحِيمِ (2)</p> <p>مَالِكِ يَوْمِ الدِّينِ (3)</p> <p>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (4)</p> <p>اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5)</p> <p>صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (6)</p> <p>غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)</p>
4. Second takbeer	الله أكبر
5. Imam and followers recite salutations (durood) upon the Messenger صلى الله عليه وسلم	<p>اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ</p>

? What do you do if you join the Funeral prayer late?

6. Third takbeer	الله أكبر
7. Supplication	<p>اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ</p> <p>"O Allah forgive our living and dead, our present and absent, our young and old, our males and females. O Allah those to whom You have given life, let them live upon Islam, and those you cause to die, let them die upon Imaan. O Allah do not deprive us of our rewards and do not misguide us after them. (Ibn-Maja 1565)</p>
8. Fourth takbeer	الله أكبر
9. Tasleem to the right only or tasleem to the right and left	السلام عليكم ورحمة الله

Take note:

- It is recommended to raise the hands with every takbeer, as this has been reported from Ibn-Umar, Ibn-Abaas, Anas and others (Musannaf Abi-Shaybah).
- Making a journey to perform salaatul janazah over someone is allowed.
- There is no congregational supplication after the janazah salaah.
- If there are only two persons present, one is the Imam and the other stands behind the Imam and not beside him.
- Females pray over the dead in the same manner as males do.

Funeral-procession

- Following the procession to the grave is a communal obligation.
- The Messenger ﷺ mentioned that from among the duties a Muslim has to another Muslim is following his funeral procession. (Bukhari 1240).
- The head of the deceased should be at the front.
- Walking in front, behind or on the side of the bier is fine. (Abu-Dawood 3128).
- One should hasten the burial process and even the procession, as the Messenger ﷺ said

أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وَإِنْ تَكُ سَوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ

“Hasten with the janaazah; if he was righteous then it is goodness you are taking him to; and if he was not, then [he is an] evil you [will] get off your shoulders” (Bukhari 1315).

- The funeral procession should not be accompanied by loud dhikr and other innovations.
- Males follow the procession, but not females.

Burial

Burial of the Muslim is a communal obligation upon the Muslims.

Males oversee the burial process, not females.

Transporting a deceased from one town or land to another is best avoided, but it is allowed in cases of *maslahah* with the following conditions:

- The deceased had willed to be moved;
- No great financial expense involved;
- There is no harm to the body.

Generally there are two types of graves, the pit [شق] and the niche [حَد], and the niche is the preferred option.

Step-by-step guide to burial

1. The deceased is put into the grave either from the direction of the qiblah or the legs first.
2. Say بِسْمِ اللَّهِ وَاللَّهُ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ as the body is lowered into the grave [Musnad 4916]
3. The body should be placed on its right side, facing towards the qiblah, with soil placed behind the body to keep it on its side.
4. The bands tying the shroud should be undone.
5. Soil bricks are placed behind the body in the case of a niche grave, and planks are placed above the body in the case of a pit grave.
6. The grave is then covered with soil.
7. It is recommended that those present throw at least three handfuls of soil each (Ibn-Maja 1565).
8. The grave should be hump-shaped and not raised too much.
9. Sprinkling water over the grave to bind the soil is allowed as the Messenger ﷺ sprinkled some over the grave of his son Ibrahim (Bayhaqi 411/3).
10. After burial, those around should supplicate for the deceased as the Messenger ﷺ said

اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّيْبَتَ فَإِنَّهُ الآنَ يُسْأَلُ

“Seek forgiveness for your brother and ask for him firmness, for verily he is being questioned now” (Abu-Dawood 3223).



No Mushaf, Yaseen, Ahad Nama or Shajarah etc. should be placed in the grave



A rock, stone or number can be used for identification purposes

Plants on Graves

Disallowed

- Informed by Wahy
- His ﷺ barakah and for the time period
- Good thoughts
- Broke in two pieces
- Not practiced by the Messenger ﷺ on other occasion
- Not generally practiced by companions

Allowed

- Act of the Messenger ﷺ
- Buraidah Ibn Husayb

Ta'ziyah

Expressing condolences to the family of the deceased is a natural human instinct; Islam encourages it and rewards for it.

Purpose	<ol style="list-style-type: none"> 1. To console the family of the deceased; 2. Supplication that Allah will reward them and ease their loss; 3. Supplication for the deceased.
Time Period	Begins at death with no specific end-time.
Wordings	<p>Any statement expressing one's support and offering condolences can be used; these are some from the authentic sunnah:</p> <p>إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ</p> <p>“To Allah belongs what has been taken and to Him belongs what is given; everything has a fixed time, so have patience and hope for reward” (Bukhari 1284).</p> <p>اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ. وَنَوِّرْ لَهُ فِيهِ</p> <p>“O Allah forgive Abu-Salamah, raise his ranks with the rightly guided, grant in his descendants succession, forgive us and him, O Lord of the universe; expand for him his grave and brighten it for him” (Muslim 2169).</p>
Offering help to the family of the deceased	<p>This was clearly expressed by the statement of the Messenger ﷺ after the martyrdom of Ja'far</p> <p>اصْنَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغُلُهُمْ</p> <p>"Prepare for the family of Ja'far food, for there has befallen them a matter that will busy them"</p> <p>[Tirmidhi 1014]</p>
Gathering at the house of the deceased and eating a meal together	<p>كُنَّا نَرَى الْاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصِنْعَةَ الطَّعَامِ مِنَ النَّيَاحَةِ</p> <p>"We would regard gathering and preparation of food as a form of wailing" [Tirmidhi 1680]</p>

Visiting the graveyard (cemetery):

Virtue	<p>قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ ... فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ</p> <p>"I use to forbid you from visiting graves...but visit them for it reminds you of the hereafter" [Tirmidhi 1074]</p>
Why do we visit graveyards?	<ul style="list-style-type: none"> - They remind us of the hereafter; - Du'a for the people in the graves; - Following the Sunnah of the Messenger ﷺ
Supplication in the graveyard	<p>السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ لَلْآحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ</p> <p>"Peace be upon you believers and Muslims, verily we will join you Allah willing. I ask Allah for us and your safety" [Muslim 2302]</p>
Women visiting the graveyard	<p>There are three opinions on this matter:</p> <ol style="list-style-type: none"> 1. it is allowed; 2. it is prohibited; 3. it is allowed if it does not become a habit (i.e. a routine). <p>لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُورِ وَالْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ</p> <p>"The Messenger ﷺ cursed women who visit graves and those who build masjids and lights on graves" [Nasaai 2055]</p> <p>لَعَنَ زَوَارَاتِ الْقُبُورِ</p> <p>"Cursed by females who frequent graves" [Tirmidhi 1076]</p>
Recitation of the Qur'an in the graveyard	<p>لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفَرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ</p> <p>"Do not turn your houses into graves, verily the devil flees from the home in which Surah al Baqarah is recited" [Muslim 1860]</p>

<p>Seeking aid from the inhabitant of the grave</p>	<p>قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا () أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا</p> <p>{Say "Call upon those whom you have claimed besides Him, They have neither the power to remove adversity from you nor even to shift it from you.</p> <p>{Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest; and they hope for His Mercy and fear His torment. Verily, the torment of your Lord is to be afraid of!}</p> <p>[Sura al Israa:56]</p>
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Benefiting the dead

The Ahlus Sunnah wal Jama'ah are agreed that one can benefit the dead and that this is allowed through Allah's infinite mercy; this is opposed by the Mu'tazila.

1. Matters agreed upon

1. Righteous recurring deeds:	<p>إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ</p> <p>“When one dies all one’s deeds come to an end except for three: recurring charity; beneficial knowledge; and a righteous child supplicating for him” (Muslim 4331).</p>
2. Deeds of righteous children:	<p>إِنَّ مِنْ أَطْيَبِ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ</p> <p>“The best a person eats is from his own deeds, and one’s child is from one’s deeds” (Abu-Dawood 3530).</p>
3. Settling debts	<p>إِنَّ أَخَاكَ مَحْبُوسٌ بِدَيْنِهِ فَادْهَبْ فَأَقْضِ عَنْهُ</p> <p>“Your brother is attached to his debt, so settle it for him” (Ahmed 17690).</p>
4. Supplication	<p>وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ...</p> <p>Those who came after them said, “O our Sustainer, forgive us our sins and those of our brothers who preceded us in faith...” (Sura al-Hashr 59:10).</p>
5. Charity	<p>فَلَوْ كَانَ أَقْرَبَ بِالتَّوْحِيدِ فَصُمْتَ وَتَصَدَّقْتَ عَنْهُ نَفَعَهُ ذَلِكَ</p> <p>“If he acknowledged the Oneness of Allah and you fasted or gave charity on his behalf, it will benefit him” (Ahmed 6875).</p>
6. Hajj or umrah	<p>نَعَمْ . حُجِّي عَنْهَا</p> <p>“Yes, do hajj on her behalf” (Bukhari 1852).</p>

2. Matters differed about:

- a) Recitation of the Noble Qur'an
- b) Salah
- c) Voluntary fast
- d) Slaughter
- e) I'tikaaf
- f) Zikr

OPERATION DEATH

This is the tale of an average man who acts contrary to Allah's plan. If you are reflected herein, then repent and commit no sin.

It was early in the morning at four,
When death knocked upon the bedroom
door.
"Who is there?" the sleeping one cried,
"I'm Izrael, let me inside."

At once the man began to shiver,
As one sweating in a deadly fever.
"Please go away, O' Angel of Death!
Leave me alone, I'm so not ready as yet."

The Angel knocked again and again,
"Friend I'll take your life without pain."
Bewildered, the man began to cry;
"O' Angel! I'm so afraid to die."

"I'll give you gold and be your slave,
Don't send me to the unlit grave."
"Let me in, O' friend!" The angel said.
"Open the door, get up from your bed!"

The man held a gun in his right hand,
Ready to defy the Angel's stand.
"I'll point my gun toward your head,
You dare come in, I'll shoot you dead."

By now the Angel was in the room,
Saying "O' Friend! Prepare for your doom.
Foolish man, Angels never die,
Put down your gun and do not sigh.

Why are you afraid? Tell me O' man,
To die according to Allah's plan?
Come, smile at me, do not grim,
Be happy to return to Him."

"O' Angel! I bow my head in shame,
I had no time to take Allah's name.
From my morning till dusk, I made my
wealth, Not even caring about my health.

Allah's commands I never obeyed,
Nor five times a day I ever prayed.
A fasting came, and fasting went,
But no time I had to repent.

The Pilgrimage was incumbent on me,
But I would not part with my money.
All charities, I did ignore,
Taking usury, more and more.

Sometimes I slipped my favourite wine
With flirting women I sat to dine.
O' Angel I appeal to you,
Spare my life, for a year or two."

"The laws of the Holy book, I will obey,
I'll begin prayers this very day.
My fast and Pilgrimage, I will complete
And keep away from self-conceit."

"I will refrain from usury,
And give all my wealth in charity.
Wine and wenches I will detest,
Allah's Oneness I will attest."

"We Angels do what Allah demands,
We cannot go against His commands.
I do understand your fears,
But it is now too late for tears.

You lived in this world, two score or more,
Never did you, your people adore.
Your parents you did not obey,
Hungry beggars, you turned away.

Your two ill begotten female off-springs,
In nightclubs, for a livelihood they sing.
Instead of making more faithful,
You made your children ungrateful.

You ignored the call of prayer,
Nor did you read the Holy Book.
Breaking promises all your life,
Backbiting friends and causing strife.

From hoarded goods great profits you made,
And your poor workers you underpaid.
You ate vitamins and grew fat,
With the poor and sick, you never sat.

O' human, you have done enough wrong,
You bought good properties for a song.
When the farmers appealed to you,
You had no mercy, 'tis true.

Paradise for you? I cannot tell,
Undoubtedly you will dwell in hell.
There's no time for you to repent,
I'll take your soul for which I'm sent.

The ending however is very sad,
Eventually, the man became mad.
With a cry, he jumped out of bed,

And suddenly he fell down dead.

O' Reader, take a moral from here,
Never know, your end may be near.
Change your living and make amends,
For heaven, on your deeds, depends.

***"Wherever you are, death will find
you out, even if you are in towers
built up strong and high."
{Al Qur'aan 4:78}***