

CHAPTER SIX

Respect Of The Deceased

According to the Hanafi Madhab

Section One

WHEN DEATH DRAWS NEAR

1.0 When you have seen some of the signs of death, it is Sunnah to lay the person on their right side and face them towards the Qibla¹. It is also preferable (Mustahab) to keep the person flat and point the feet towards the Qibla with the head slightly raised facing the Qibla. If this is not possible or causing the ill person difficulties leave them as they are.¹

PRAYING THE SHAHADAH

1.1 Abu Sa'id al-Khudri, 'The Messenger of Allah (upon him peace) said, "Rehearse to your dying 'There is no deity except Allah'." And in a version related by Hudhayfa (the Prophet continued as follows), 'For truly this effaces one's previous sins'.²

When the soul has not yet departed pray loudly:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
(صلى الله عليه وسلم)

Ash Hadu Allah Ilaha Illal Lahu Wa ash haduanna Muhammadan ﷺ 'Abduhu Wa rasoolu

I testify that there is none worthy of worship but Allah. And I testify that Muhammad ﷺ is Allah's worshipper and Messenger.

However, do not force the ill to pray.³ Once the Kalima has been prayed stop praying it loudly, however, if something else is said, start praying it again because their last words should be the Kalima.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

"La- ilaha illallahu Muhammadur Rasoolullah"⁴.

There is none worthy of worship but Allah, Muhammad ﷺ is Allah's Messenger.

1.2 The early Muslims preferred that the servant's good works be mentioned to him on his deathbed so that he would think well of his Lord. The person near the ill person praying the Kalima should be pious, not someone who will be pleased at the death. It is desirable (Mustahab) to recite 'Surah Yaasin' and sweet smelling perfume such as Luban or Incense sticks etc.⁵

1.3 At the time of death a woman on her menstrual cycle (Monthly period - Haiz) or after-birth bleeding (Nifas) can be present.⁶ However, if a woman has finished her period or a person for whom it is obligatory

¹ Direction facing Makka

² Muslim, Jana'iz

³ Alamgiri, Fatahul Qadir

⁴ Alamgiri, Johra

⁵ Alamgiri.

⁶ Qazi Khan, Fatahul Qadir, Alamgiri

(Fardh) to bathe⁷ should bathe first and should not be present otherwise. One should make sure no photographs or dogs are in the house, if so throw them out immediately because where there are photographs or dogs, the angels of mercy do not enter.⁸

1.4 Pray for the person as much as possible and for yourself. Do not say anything bad from your tongue because this is the time where angels say 'Ameen' to your prayers, when you see the ill person is in extreme difficulty pray 'Surah Yaasin' (Surah No: 36) or 'Surah Ra'ad (Surah No:13)'.⁹ It is permissible to recite the Qur'an near the deceased when the body is covered and there is no problem in praying dhikr of any type.¹⁰

WHAT SHOULD BE DONE WHEN THE SOUL IS EXTRACTED?

2.0 Get a wide strip of cloth and take it underneath the jaw and over the head and tie it so the mouth does not open, close the eyes, straighten the hands and feet. This action is better done by one in the house who can do it most carefully, either father or son.¹¹

SUPPLICATION (DU'A) WHEN CLOSING THE EYES

3.0 When closing the eyes of the deceased, pray this supplication:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

Bismillahi-Wa-'ala-Millati-Rasoolillah¹²

In the name of Allah and on the creed, religion and faith of the Messenger, upon him peace.

3.1 Wrap a cloth around the whole body and lift it onto something with four legs so the body is not stuck to the floor.¹³ Ensure the bathing (Ghusl), shroud, (Kafan) and burial, (Janaza) are done quickly because it has emphasised in the Hadith.¹⁴

3.2 If a pregnant woman has passed away and the baby is moving inside then cut the stomach from the left side and take the baby out. If the woman is alive and the foetus has passed away, if her life is in danger then the foetus should be cut and taken out. If the foetus is alive, no matter how difficult it may be the child should be left.¹⁵

Section Two

METHOD OF BATHING THE DECEASED

1.0 Bathing the deceased is Obligatory (Fardh-e-Kifaya) meaning if some people from the community gave the body a bath all are no longer responsible.¹⁶ Those bathing the body should have knowledge of how to wash according to the Shariah. If those washing the body see something good for instance; the face illuminates or the body is fragranced then tell others about it. If someone sees something unpleasant for instance; the face turns black or stench emits from the body then don't tell others.¹⁷

⁷ See Appendix

⁸ A'isha (Allah be pleased with her) purchased a cushion decorated with pictures. When The Messenger, May Allah grant Him Peace, saw it, he remained outside, and did not enter. She perceived disgust on his face, hence she said, "O Messenger of Allah, I repent unto Allah and His Messenger. What sin have I committed?" The Messenger, May Allah grant Him Peace, replied, "What is this cushion for?" She said, "I bought it for you to sit on and recline." The Messenger, May Allah grant Him Peace, said, "Verily, the owners of these pictures will be punished, and it will be said to them, 'Give life to that which you tried to create.'" The Messenger, May Allah grant Him Peace, added, "Verily, the home which has pictures in it is not visited by Angels."

⁹ Bahar-e-Shariat

¹⁰ Radul Mohitar

¹¹ Alamgiri, Johira etc.

¹² Durr-e-Mukhtar, Alamgiri, Fatahul Qadir

¹³ Alamgiri

¹⁴ Johira, Fatahul Qadir

¹⁵ Alamgiri, Durr-e-Mukhtar

¹⁶ Alamgiri

¹⁷ Johar

1.1 The method of bathing is to first; The place the body is going to be bathed i.e. table, make it sweet smelling by walking around it three, five or seven times with incense or nice smelling smoke. Lay the body on the furniture and cover the naval to the knees with a cloth. (Make sure that the cloth is such that when the cloth is wet the colour of the skin cannot be seen.)

1.2 The person washing the body should wrap some thick material around the hands and first wash the body's private parts (make *Istinja*).

1.3 Perform the obligatory (*Fardh*) ablution (*Wudhu*) on the body as done for prayer (*Salaah*) by washing the face, arms including the elbows, wiping the head (*Masah*) and washing the feet. Do not wash the hands to the wrists, inside of the mouth or the nostrils as this is not necessary. However, wet some cotton and wipe the teeth, gums and lips with it. If the deceased has hair or a beard wash with a sweet smelling flower, if not available wash it with lawful soap made from *Halal* ingredients, if not available, just use water.

1.4 Wash the body on it's right side and repeat on the left side too. (Meaning the chest, shoulder, back and legs. Making sure the whole body is cleaned.) Wash the lower part of the stomach and if something is excreted, wash it away but do not perform ablution or bath again.

1.5 Finally wash the whole body with *Kafoor* water (if available) and then gently wipe the body with a dry piece of cloth.

NOTE: It is obligatory to flow water over the body once, and it is Sunnah to flow it three times. Wherever performing the bathing, it is desirable to section the part, except for the ones bathing the body, and the helpers, no other person can see. Whilst bathing lay the body as per laying it in it's grave i.e. facing the Qibla and if this is difficult lay it whichever way is easiest.¹⁸

BATHING CHILDREN

2.0 A male should be bathed by a male and a female should be bathed by a female, if the deceased is a small boy, a woman can bathe him and if the dead is a small girl a male can bathe her as long as their age is not of adolescence (approx. twelve years for boys and nine for girls).¹⁹

BATHING A PARTNER

3.1 If a wife dies the husband cannot bathe her nor touch her, but there is no harm in looking at her.²⁰ A husband can lift the coffin of his wife and can lower her into the grave and see her face but cannot touch her body or bathe her this is forbidden.²¹

3.2 If a man dies and no males are present nor his wife, then the woman present should perform dry ablution (*Tayammum*) for the deceased and if the woman is not a stranger, (according to the Shariah i.e. *Mahram*) they can perform dry ablution without wrapping their hands in material and if they are strangers she must wrap her hands in material.²² If a person dies where there is no water available perform dry ablution and offer the Burial prayer (*Janaza Salaah*). If water becomes available before burying the body bathe the body and offer the prayer again.²³

3.3 If a male passes away on a journey and there are females travelling with him, and there is no Muslim male but there is a non-Muslim male then the women will show him the method of washing the body. If a woman passed away and there is no Muslim female to wash the body and there is a non-Muslim female, the man will show her the method of washing the body.²⁴

¹⁸ *Alamgiri*

¹⁹ *Alamgiri, Bshar*

²⁰ *Durr-e-Mukhtar*

²¹ *Bahar-e-Shariat*

²² *Alamgiri*

²³ *Alamgiri, Durr-e-Mukhtar*

²⁴ *Alamgiri*

3.4 If a woman is in need of bathing, meaning if she was on her monthly cycle or was still bleeding after child birth, one bathing will suffice no matter for what reason the bathing may be necessary (Wajib).²⁵

3.5 If a Muslim male passed away and the father is a non-Muslim then the Muslims should wash the body.²⁶

3.6 If you find more than half a body, wash it, give it a shroud and offer the funeral prayer and if after the remainder of the body is found then the prayer does not need to be offered again. If the body is less than half but the head is included the same rule applies. If the head is missing or in the length from the head to feet found the right or left side then in both situations there is no bathing, no shrouding nor the funeral prayer. The body should be wrapped in a cloth and buried.²⁷

3.7 If you found a body and do not know if it is a Muslim, if you find any sign of the dead being a Muslim or is found in a Muslim area then wash the body, and offer the prayer and bury it. If not then there is no need to wash it or pray over it.²⁸

3.8 If the bodies are of both Muslims and non-Muslims then if you can find out via circumcision then separate the Muslims and wash, shroud and pray over them. If the distinction can not be made then wash them and pray especially for the Muslims and if the number of Muslims is greater than the non-Muslims, then bury them in a burial chamber.²⁹

3.9 If a body is in such a position that by touching it the skin may come off, do not touch it, just pour the water.³⁰

3.10 It is not permissible and Makrooh-e-Tehrimi (close to forbidden) to comb the hair or the beard of the deceased, to trim the nails, to shave, trim or pluck hair from any part of the body just leave it as it is.³¹

Section Three

THE SHROUD (KAFAN)

1.0 Three grades of Shroud (Kafan): To give the deceased a shroud is necessary (*Fardh-e-Kifaya*).³² There are three grades of a shroud,

1. Necessity (*Zaruriyat*)
2. Sufficient (*Kifayat*)
3. Sunnah

1.1 What is the necessary shroud?

The necessary (*Fardh*) shroud is a piece of cloth for both males and females which covers the entire body.³³

1.2 What is the sufficient shroud?

Male: Two pieces of cloth, 1) the cover and 2) bottom piece.

Female: Three pieces, 1) the cover, 2) bottom piece and 3) the veil.

1.3 What is the Sunnah shroud?

For a male: it is Sunnah to have three pieces, 1) Cover (*Lifafah*), 2) Top (*Qamees*) and 3) Bottom (*Izaar*).

²⁵ *Durr-e-Mukhtar*

²⁶ *Radul Motar*

²⁷ *Alamgiri, Radul Mohitar*

²⁸ *Alamgiri*

²⁹ *Radul Mohitar*

³⁰ *Alamgiri*

³¹ *Durr-e-Mukhtar*

³² *Fatahul Qadir*

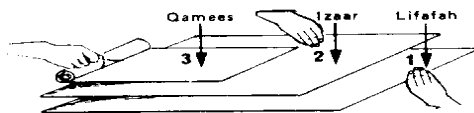
³³ *Hidaya, Durr-e-Mukhtar, Alamgiri, Qazi Khan*

For females: the Sunnah is five pieces, 1) Cover, 2) Top, 3) Bottom, 4) Veil (Orni) and 5) Chest-piece (Sina-Ban).

SHROUDING THE DECEASED

2.0 Man's Shroud: The cover should be longer than the height of the body so it can be tied at both ends. The Bottom should be as long it covers from the head to feet. The top is to cover from the shoulders to below the knees, both back and front. The top does not have sleeves or a collar.

2.1 Order of the Male Shroud



2.2 Woman's Shroud: because there are five pieces to a women's shroud it will come in the following order:

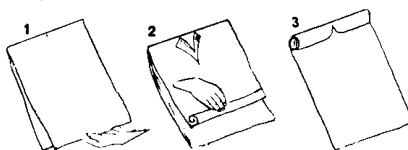
1. The Chest piece (Sina ban) will come at number one,
2. the cover (Lifafah) will come at number two,
3. the bottom (Izaar) will come at number three,
4. at number the head scarf (Orni) and
5. Finally the top (Qamees).

The difference between the top of males and females is the male's top is ripped at the collars and the female's is ripped at the chest. The veil is to be three arms length in size meaning one and a half yards. The chest part for women is from the breasts to below the naval and it is better to have it to the thighs.³⁴ The rest of the shroud is the same as men. Without cause having the shroud less than sufficient is disliked (Makrooh).³⁵

SHROUD FOR CHILDREN

3.0 For a girl the age of nine and over, a full woman's shroud will be given, and for a boy the age of twelve and over a full shroud of a man will be given. For a girl less than nine the shroud of two pieces can be given, and for a boy less than twelve a shroud of one piece can be given, but it is better to give two pieces. It is actually best if the full shroud is given for both even if the child is one day old.³⁶

3.1 How the top (Qamees) should be cut



METHOD OF PUTTING THE SHROUD

4.0 After bathing the body, dry it gently with a cloth so the shroud does not get wet.

4.1 Incense the shroud once, three, five or seven times but no more.

4.2 For a Male: Lay the shroud as follows, first the big sheet (cover/Lifafah), followed by the bottom (Izaar), then top (Qamees). Lay the body on top of the shroud and place the top on properly (meaning the one that is from the shoulders and covers the knees). Apply perfume on the body and the beard and put Camphor on the head, nose, hands, knees and feet if available.

³⁴ Alamgiri, Durr-e-Mukhtar, Bahar

³⁵ Durr-e-Mukhtar, Bahar

³⁶ Qazi Khan, Durr-e-Mukhtar, Bahar

4.3 Wrap the bottom round, first left then the right side. (This is to cover the entire body from head to toe).

Now wrap the cover round, first left side and right so the right side remains on top and tie both ends.

4.4 For a woman: put on the top (Qamees), middle part her hair into two and place them on top of the chest. Lay the veil (Orni) from half way down the back and bring it over the head covering the face like a veil (Niqab) and the end is on the chest, so it's length is from half way down the back to the chest and the width is from one earlobe to the other. Wrap the bottom (Izaar) then the top (Lifafah) tying it at both ends. Finally, wrap the chest cover (Sina Band) from the chest to the thighs and tie in the middle with a strip of cloth.³⁷

Section Four

FUNERAL PRAYER (SALAAH OF JANAZA)

1.0 The funeral prayer (Salaah of Janaza) is obligatory, (Fardh-e-Kifaya), meaning even if one person prayed it all would be relieved of the responsibility and if no one prays it, those who are aware of it will have committed a sin. Congregation (pray with Jamaat) is not a condition for this prayer; therefore if one person prayed it, the obligation will be fulfilled.³⁸

1.1 If someone has committed suicide then the funeral prayer will be offered, although suicide is a major sin.³⁹

1.2 The body of the deceased should be present as the prayer of a body which is not present is not valid.⁴⁰

1.3 If a person dies when a building has collapsed on top and the body is not accessible then offer the prayer near there. If the body has drowned and can not be taken out then there is no funeral prayer and we do not know if the body is near the front.⁴¹

1.4 If a child was born alive meaning most of the body came out then died, wash and shroud the body. If not then wash it and wrap it up in a cloth and bury it. Most of the body means if the child is born head first then up to the chest and if leg first then up to the waist.⁴²

The method of praying the Salaah is first of all to make the intention:

1.5 Intention of funeral (Janaza) prayer:

نَوَيْتُ أَنْ أَدْرِيَ أَرْبَعَ تَكْبِيرَاتٍ صَلَاةِ الْجَنَائِزَةِ فَرَضٍ
الْكُفَايَةِ وَالشَّاءَ لِلَّهِ تَعَالَى وَالِدُعَاءٍ لِهَذِهِ الْمَيِّتِ

'I make the intention to pray Salaah for Allah and to perform supplication for this deceased person'.

1.6 After making the intention raise the hands to the ears and whilst saying 'Allahu Akbar' fold below the navel. Pray Thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ شَأْنُكَ وَلَا إِلَهَ إِلَّا أَنْتَ

³⁷ Alamgiri, Durr-e-Mukhtar, Bahar

³⁸ Alamgiri

³⁹ Alamgiri, Radul Motar

⁴⁰ This is in the Hanafi Madhhab, other Madhabs may differ.

⁴¹ Radul Mukhtar

⁴² Durr-e-Mukhtar, Radul Mohitar

"Subhanakallah Humma Wabihamdika Watabarakasmuka Wa Ta'ala Jadduka **Wa Jalla Thana'uka**⁴³ Wa
Laa illaha Ghairuk".

Glory be to You Oh Allah, and praise be to You, and blessed is Your name, and exalted is Your Majesty,
and there is none to be served besides You.

1.7 Without lifting the hands say 'Allahu Akbar' and pray Durood-e-Ibraheem, if another Durood is prayed there is no harm.

Durood-e-Ibraheem

دُرُودُ اِبْرَاهِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى
اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى
اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

Oh Allah! Shower Your mercy upon Muhammad ﷺ and the followers of Muhammad ﷺ, as You showered Your mercy upon Ibraheem, Upon im peace, and the followers of Ibraheem, upon him peace. Behold You are praiseworthy, Glorious. Oh Allah! shower Your blessings upon Muhammad ﷺ, and the followers of Muhammad ﷺ as You showered Your blessings upon Ibraheem, upon him peace, and the followers of Ibraheem, upon him peace. Behold, You are Praiseworthy, Glorious.

1.8 Say 'Allahu Akbar' and pray the following supplication for yourself and the deceased and for all Muslim Ummah:

1.9 Supplication for an Adult

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرًا كَبِيْرًا وَذَكَرْنَا وَنَسَا.
اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاجْعَلْهُ عَلٰى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلٰى الْاِيْمَانِ

"Allahum Magh Firli Hayyina Wa Mayyitina Wa Shaahidina Wa Ghaa'ibina Wa Sogeerina Wa Kabirina Wa Dhakarina Wa Unthana Allahumma Man Ahyaytahu Minna Fa'ahyih 'Alal Islam Wa Man Tawaffaytahu Minna Fatawaffahu 'Alal Imaan".

O Allah! Forgive those of us that are alive and those of us that are indeed; those of us that are present, and those absent; those who are young, and those who are adults; our males and our females. O Allah! Whomsoever of us You keep alive, let him live as a follower of Islam, and whomsoever You cause to die, let him die a believer.

1.10 If the deceased was either insane⁴⁴ or a male child, after the third Takbeer (Allahu Akbar) instead of praying in M1.5 pray this:

Prayer for a young boy:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا ذَخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَشَفِيْعًا

"Allah Hummaj 'Alhu Lana Faratow Waj 'Alhu Lana Dhukhrow Waj 'Alhu Lana Shafi 'Aw Wamushafa'a.

⁴³ This is an addition to be prayed in the funeral prayer

⁴⁴ Insane in the above text means he/she became insane before becoming an adult

O Allah! Make Him (this child) a source for our salvation; and make him a source of a treasure for us; and make him an intercessor for us, and one whose intercession is accepted.

1.11 Prayer for a young girl:

اللَّهُمَّ اجْعَلْهَا نَافِرًا وَاجْعَلْهَا لَنَا ذِكْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمَشْفُوعَةً

"Allah Hummaj 'Alha Lana Faratow Waj 'Alha Lana Dhukhrow Waj 'Alha Lana Shafi 'Ataw(n) Wamushafa'a.

Translation is the same as above but replacing HIM with HER.

1.12 Say 'Allahu Akbar' for the fourth time and complete with Salaam to the right and left.

1.13 If someone does not remember this supplication⁴⁵ any other supplication will do.

1.14 Out of all the four Takbeers of the Salaah, only lift the hands on the first Takbeer and not for the other three. At the fourth Takbeer, without praying anything else perform salaam and release your hands.

1.15 In the Salaam ensure the intention is for the deceased, the angels and the people present.⁴⁶ The Takbeer and Salaam should be prayed by the Imam loudly, and the rest of the people praying behind quietly.

2.0 THERE ARE TWO FARDH (OBLIGATION) IN THE FUNERAL PRAYER

1. Standing (Qayaam)
2. All four Takbeers (to say Allahu Akbar)

2.1 There are three Sunnat-e-Maukidas in the prayer:

1. To praise Allah (to recite Thana)
2. To recite Durood (Praise the Prophet)
3. To pray for the deceased (supplication)

2.2 Because to stand is obligatory then if the Salaah is prayed without real reason seated it won't count and if the person in charge is ill or the Imam is ill and prayed the Salaah seated, and the people praying behind prayed it stood up the Salaah will count.⁴⁷

2.3 Those who have missed some of the Takbeers should pray them after the Imam performs Salaam and if they are worried that if they remain to pray the supplication, people will take the body away, they should only pray the Takbeers and miss the supplications.⁴⁸ If a person comes after the fourth Takbeer has been said, but the Imam has not performed Salaam they should join in and when the Imam performs Salaam he should say 'Allahu Akbar' three times after.⁴⁹

2.4 Every act that breaks the normal Salaah breaks the funeral prayer, however, if one laughs, the funeral prayer will not break.⁵⁰

2.5 The same conditions, which are for normal Salaah, apply for the funeral prayer, meaning:

1. Cleanliness: of the body, clothes, and the place
2. Covering of the body
3. Facing the Qibla

⁴⁵ M1.5, M1.6 or M1.7

⁴⁶ Durr-e-Mukhtar, Radd-ul-Mohitar

⁴⁷ Durr-e-Mukhtar, Radd-ul-Mohitar

⁴⁸ Durr-e-Mukhtar

⁴⁹ Durr-e-Mukhtar

⁵⁰ Alamgiri

4. Intention - although there is no fixed time for this and the *Takbeer-e-Tahrira* (to begin Salaah with *Allahu Akbar*) is a part of it not a separate condition.⁵¹

ROWS FOR SALAAH

3.0 It is better there are three rows as it is quoted in Tradition (*Hadith*) if there are three rows for a person's funeral prayer they will be forgiven. If there are seven men, one should be the Imam, three stand in the first row, two in the second row and one in the third row.⁵² It is desirable for the Imam to stand near to the deceased's chest and not far away.

FUNERAL PRAYER IS NOT ALLOWED INSIDE THE MASJID

4.0 To offer the funeral prayer inside the Masjid is *Makrooh-e-Tahriri*, (close to forbidden & necessary to repeat) whether the body is inside the Masjid or outside, whether all the followers are inside the Masjid or some.⁵³

If a person died on the day of Friday (*Jumu'ah*) and it is possible to complete everything before the *Jumu'ah Salaah* this should be done, to delay it after the *Jumu'ah Salaah* with the thought that more people will be able to attend is disliked (*Makrooh*).⁵⁴

4.1 If the body has been buried and covered with soil without praying *Salaah* the *Salaah* should be prayed next to the grave and if the body has been buried but not covered with soil, the body should be lifted out and the *Salaah* prayed and buried again.⁵⁵

DEAD CHILD'S BURIAL AND SHROUD

5.0 If a Muslim person's child is born alive and dies, it should be bathed, a shroud put on and offer funeral prayer, then bury the body. If the child is born dead, wash it and wrap it in a clean cloth and bury it, there is no *Salaah* nor is the bathing or covering done in the *Sunnah* method. If a child is born with the head first and was alive until the chest appeared then it dies, it will be regarded as born alive then died. If a child is born legs first and then is alive until the waist comes out and dies, it will be regarded as born alive and died. If it dies before coming this far it will be regarded as dead even if its voice was heard.⁵⁶

5.1 If a child is born alive or dead, whether it was fully formed or half formed, it should be given a name and on the Day of Judgment it will be accounted for.⁵⁷ If an infidel woman delivers a Muslim's child and she was not his wife, meaning it was an illegitimate child then its funeral prayer should still be prayed.⁵⁸ It is obligatory (*Fardh-e-Kifaya*) to bury the body.

Section Five

METHOD OF TAKING THE BODY (JANAZA)

1.0 To lift the body on the shoulder is a form of worship and every person should attempt to perform this worship. The Messenger of Allah (upon him peace) lifted the body of *Sa'ad Bin Ma'az*, Allah be pleased with him.⁵⁹

1.1 It is *Sunnah* to lift each side one by one and walk ten steps at a time. The *Sunnah* is to first lift the right top side then the right bottom side then left top side and the left bottom side and walk ten steps, meaning total amount of steps taken is forty. It is quoted in a Tradition (*Hadith*) that those who take the

⁵¹ *Durr-e-Mukhtar*

⁵² *Guniya, Bahar*

⁵³ *Durr-e-Mukhtar*

⁵⁴ *Radd-ul-Mohitar*

⁵⁵ *Radd-ul-Mohitar, Durr-e-Mukhtar*

⁵⁶ *Durr-e-Mukhtar, Radd-ul-Mohitar*

⁵⁷ *Durr-e-Mukhtar, Radd-ul-Mohitar, Bahar*

⁵⁸ *Radd-ul-Mohitar*

⁵⁹ *Johra, Bahar*

body for forty steps will have forty large sins forgiven and those who lift all four sides of the body will definitely be forgiven.⁶⁰

1.2 When lifting the body, lift it with the hands and place the sides on your shoulders. To put the sides on your neck or back is disliked (*Makrooh*), whichever side you misplace will remain *Makrooh*.

1.3 For a small child, if one person walks alone there is no harm and people should transfer the body one by one.

1.4 The body should be taken quickly but not so that it would jerk.⁶¹ Those who walk with the body should walk behind it. You should not walk on the right or left side. If someone is walking in front they should stay far so they would not be counted in the group that is walking with the body. It is disliked if people are in front.⁶² It is better to walk with the body on foot or in a vehicle then to be in front, otherwise remain a distance ahead.⁶³

REWARD FOR GOING TO THE FUNERAL

2.0 If the deceased is a neighbour, a relative or a pious person, to go to their funeral is better than optional prayer.⁶⁴ Those who are with the funeral should not return home before praying the *Salaah* and can return after gaining consent from the friends of the deceased. It is not necessary to gain consent to leave after the burial has taken place.⁶⁵ It is forbidden to talk about worldly affairs or laugh when walking with the funeral.⁶⁶

Section Six

GRAVE AND BURIAL

1.0 Size of the grave: The length of the grave should be at least the body's length in size and the width should be at least half the size of the length. The depth should be at least half the size of the length and preferably the full size of the length, otherwise have the depth to the chest.⁶⁷

1.1 It is disliked (*Makrooh*) to bury someone in a coffin, however, there is no problem using a coffin if in need, meaning if the soil is wet.⁶⁸

1.2 If burying in a coffin then the *Sunnah* is to place some soil in the coffin and place some unbaked bricks on each side too. Place some soil on top so the coffin resembles the grave. If the soil in the grave is damp then it is *Sunnah* to place some dust over it.⁶⁹

WHO SHOULD LOWER THE BODY OF A FEMALE?

2.0 The people lowering a female body should be her *Mahram* (from whom a *Pardah* -cover- is not necessary) and if they are not available, other close relatives, and if this is not possible, the pious Muslims can lower the body.⁷⁰

2.1 If someone dies on a plain and a sea is close buy, bath the body, shroud it, and offer the funeral prayer and drown the body.⁷¹

⁶⁰ *Johra, Alamgiri, Durr-e-Mukhtar*

⁶¹ *Durr-e-Mukhtar, Radd-ul-Mohtar, Hidaya, Fatahul Qadir, Alamgiri*

⁶² *Alamgiri, Radd-ul-Mohtar, Bahar*

⁶³ *Alamgiri, Sagiri*

⁶⁴ *Alamgiri, Hijr*

⁶⁵ *Alamgiri*

⁶⁶ *Durr-e-Mukhtar*

⁶⁷ *Durr-e-Mukhtar*

⁶⁸ *Alamgiri, Durr-e-Mukhtar*

⁶⁹ *Alamgiri*

⁷⁰ *Alamgiri*

⁷¹ *Ghunya & Raddul Mohtar*

2.2 When placing the body into the grave pray this supplication:

"Bismillahi Wa Billahi Wa 'Alaa Millati Rasoolillah".⁷²

THE DECEASED'S SIDE AND FACE

3.0 Lay the deceased on their right side and point their face towards the *Qibla*. If you forget to point their face towards the *Qibla* but remember after the coffin is closed re-open the coffin and point their face towards the *Qibla*. If you forgot and the soil is filled and the grave is closed do not re-open the grave. In the same way if the body is laid on the left side or the feet are where the head should be, if you remember before the soil is put back on the grave change it to the correct position otherwise leave it.⁷³

3.1 Keep both hands of the deceased to their side. To put them on the chest is the method if infidels,⁷⁴ and on some occasions people put the hands below the navel like in *Salaah* this is also not correct.⁷⁵

3.2 If the funeral is of a woman then until the body is lowered into the grave keep the area partitioned with a cover (this is when a coffin is not used as some places allow to bury without a coffin).⁷⁶

WHEN SOIL IS GIVEN AND WHAT SHOULD BE PRAYED

4.0 Start putting the soil back in the grave. It should be started from the head side and picked up with both hands and dropped three times. When dropping it the first time pray in the first handful:

مِنْهَا خَلَقْنَاكُمْ *Min Ha Khalak Ka Kum*. It is from this we created you.

The second handful say- فِيهَا نُؤَيِّدُكُمْ *Wafee Ha Nu-e-Dukum*. And it is in this you are laid.

The third handful say- وَهِيَ نُخْرِجُكُمْ نَارَةَ الْآخِرَى *Wa Min Ha Nukh Riju Kum Taran Ukhra*. And it is from this you will be raised again.⁷⁷

4.1 The rest of the soil should be put in the grave. To put more soil in the grave than what came out is disliked.⁷⁸

4.3 There is no harm in sprinkling water on the grave, in fact it is better to do so and the grave should be one span tall or slightly higher.⁷⁹

4.4 If it is necessary you can write something near the grave (like a heads stone) but do not write it in such a place where it will be open to disrespect.⁸⁰

4.5 It is preferable to bury the deceased in the town where they passed away. If the deceased does not live there then bury the deceased in the cemetery of the town where he lived. There is no problem in taking the body couple of miles as the cemetery is usually this distance. Some scholars disagree with taking the body to another place to bury, however, this is when the burial has taken place and then it is transferred to another site as this is forbidden, unless there is a necessity.

4.6 There is no problem in preparing your own shroud, however, it is meaningless to have a place ready for yourself to be buried as you don't know where you will die.

⁷² *Durr-e-Mukhtar, Alamgiri*

⁷³ *Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar*

⁷⁴ *Durr-e-Mukhtar*

⁷⁵ *Bahar-e-Shariat*

⁷⁶ *Johra, Durr-e-Mukhtar, Bahar*

⁷⁷ *Surah Taha-Verse: 55*

⁷⁸ *Alamgiri, Johra*

⁷⁹ *Alamgiri, Durr-e-Mukhtar*

⁸⁰ *Johar, Durr-e-Mukhtar*

Section Seven

LIST OF SAINTS (SAJRA OR AHAD-NAMA)

1.1 It is permissible to put a *Sajra* or *Ahad-Nama* in the grave. It is better to put it in front of the deceased person's face. Make a hole towards the Qibla and place it inside. To write a *Ahad-Nama* on the shroud is permissible, you should also keep faith that you will be forgiven and to write *Bismilla Hir-Rahma Nir-raheem* is permissible.⁸¹ One person desired that after his death *Bismillah* be written on his chest and forehead, someone saw him in a dream and asked about his state, he said "After I was buried the angels of punishment came and when they saw *Bismillah* written on my forehead", the angles said "that you have been saved from the punishment".⁸²

1.2 You can also write *Bismillah* on the forehead and write the first *Kalima* on the chest too. These should be written after the bathing and after the shroud has been put on, write it with the right hand index finger and do not use ink.⁸³

DOMES OR PILLARS ON A GRAVE

2.0 To make a dome or pillars etc. on top of a grave of scholars or a person from the family of the Prophet (Syed) there is no harm, but it should not be made solid⁸⁴ meaning not be solid inside, and if it is raw soil inside of the grave and made with brick on the outside there is no harm.⁸⁵ If it is necessary then you can write on the grave to mark it, but do not write where the wording may be open to disrespect.⁸⁶

2.1 It is better to bury someone in a cemetery where there are graves of the pious. It is desirable to pray after the burial, the beginning and end of *Surah Baqra*. The starting is from 'Alif Laam Meem to Muflihoon', and the end half is from 'Aamanar Rasooluh to the end of the Surah'.⁸⁷

2.2 Aleef Laam Meem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْمَ ۞ ذَلِكِ الْكِتَابُ لِأَرْبَابٍ مُّشْتَرِكَةٍ
هُدًى لِّلْمُتَّقِينَ ۞ الَّذِينَ يُؤْمِنُونَ
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
سَرَرْنَا لَهُمْ يُنْفِقُونَ ۞ وَالَّذِينَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ وَيَا آخِرَةَ هُمْ يُوقِنُونَ ۞
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ۞

⁸¹ Durr-e-Mukhtar

⁸² Durr-e-Mukhtar, Ghiunya etc.

⁸³ Rodul Mohitar

⁸⁴ Durr-e-Mukhtar, Raadd-ul-Mohitar

⁸⁵ Bahar-e-Shariat

⁸⁶ Johira, Durr-e-Mukhtar

⁸⁷ Johira, Bahar-e-Shariat

أَمْسِنَ الرَّسُولَ بِمِمَّا أُنزِلَ
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ أَمْسِنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ سَلَا لَفَتَرَقُ بَيْنَ أَحَدٍ
مِنْ رُسُلِهِ سَوْقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَانَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ لَنَا بِهِ
وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٥

RESPECT OF THE GRAVE

3.0 To sit, sleep, walk, excrete and urinate on a grave is forbidden. You should walk where there has been a new pathway, whether you are aware the pathway is new or you just think is the case.⁸⁸

3.1 If you wish to reach a relative's grave but you will have to walk over graves this is forbidden therefore pray the Fatiha from a distance.

TIME AND DAY OF REMEMBRANCE AND VISITING

4.0 To go and visit the cemetery is Sunnah. Try to go once a week, either on Friday, Thursday, Saturday or Monday is all-valid. The best time is in the morning on a Friday. It is a wise thing that women should be stopped from going to visit the graves.⁸⁹ Some scholars have permitted women visiting graves as stated in Durr-e-Mukhtar. If women go to the graves of loved ones they will get emotional and weep in excess therefore it is prohibited and to go to the shrines of the pious for elderly women there is no problem in this, however, for young women it is prohibited.⁹⁰

Section Eight

METHOD OF VISITING THE GRAVES

1.0 The method is to enter from the feet side of the buried and stand facing them and say;

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَاقِبَةَ

Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you. We beseech of Allah safety for us and for you.

1.1 Pray the Fatiha and if you wish to sit, then sit at the same distance when you sat near him when he was alive.⁹¹ Do not approach the grave from the head side of the buried as it will cause the dead pain, meaning they will have to turn their head to look.⁹²

⁸⁸ Alamgiri, Durr-e-Mukhtar, Bahar

⁸⁹ Rad'ul-Mohtar, Fatawa-e-Ruzvia, Bahar

⁹⁰ Rad'ul-Mohtar

⁹¹ Rad'ul-Mohtar

⁹² Rad'ul-Mohtar, Bahar

SENDING REWARD TO THE DECEASED

2.0 When visiting the graveyard pray *Surah Fatiha* and *Alif Laam Meem* upto *Muflihoon* and *Ayatul Kursi* and *Amanar Rasooluh* to the end of the *Surah*. Pray *Surah Yaasin* and *Tabarakal Lathi* and *Al-Hakumuttakathur* once each and pray *QuI Huwallahu Ahad* either twelve, eleven, seven or three times and send all the reward to the dead. It is quoted in the Hadith those who pray *QuI Huwallahu Ahad* eleven times and send the reward to the dead. He who sends it will gain reward equivalent to the amount of dead people.⁹³

EESAAL-E-SAWAB

3.0 The reward for praying *Salaah*, *Fasting*, *Zakat*, *Hajj*, *Sadqah* (Charity), *Lillah* and all other pious acts *Fardh* and *Nafil* can be passed to the dead. The reward would reach all and the reward of the sender would not be reduced and it is of optimism and wish with the mercy of Allah every person would receive the same amount of reward and shared and therefore not reduced⁹⁴ and it is hoped the total amount of reward will be given to the sender. For example, if a person performs a pious act which carries ten rewards and sends to ten dead people, the dead would all receive ten rewards each and the sender would receive one hundred and ten rewards, and if it was sent to a thousand dead people the sender would gain one thousand and ten rewards.⁹⁵

3.1 If a child under the age of puberty performs a good deed and sends the reward to the deceased, Allah willing it will reach and benefit the deceased.⁹⁶

3.2 It is forbidden to kiss or perform circles around the grave.⁹⁷ It is a good thing to put flowers on the grave because whilst wet they will perform the remembrance (*Tasbeeh*) of Allah and satisfy the heart of the deceased⁹⁸ and in the same way to put a blanket of flowers on the funeral, there is no harm.⁹⁹ Wet grass should not be removed from the grave because the wet grass prays the *Tasbeeh* of Allah and gives rest to the buried and if it is removed you have committed unjust for the deceased.¹⁰⁰

Section Nine

GRIEVING AND VISITING THE RELATIVES AND IT'S REWARD

1.0 To visit grieving relatives is *Sunnah*. It is quoted in a Tradition (Hadith) those who grief and visit their brother during the time of sorrow Allah will give the outfit of miracle.¹⁰¹ In another Tradition it states those who visit people when they are grieving Allah rewards them the same amount as those they are visiting.¹⁰²

WHAT INVOLVES IN VISITING?

2.0 When visiting say 'May Allah have mercy on the deceased and forgives their sins and may Allah give you patience and reward you for suffering'. The Holy Prophet said these words when visiting, 'they belong to Allah and he has taken and given and everything in his court has a fixed time'¹⁰³ To have patience at the time of difficulty will reward a person two folds, one for the difficulty and the other for patience and by wailing and crying loudly both are taken away.¹⁰⁴

⁹³ *Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar*

⁹⁴ *Sharah Aq'aid, Hidaya, Alamgiri, Radd-ul-Mohtar*

⁹⁵ *Fatawa-e-Razvia, Bahar*

⁹⁶ *Fataw-e-Radhwiyya*

⁹⁷ *Bahar Shariat, Ash'atuI Lam'aat*

⁹⁸ *Durr-e-Mukhtar, Bahar*

⁹⁹ *Bahar-e-Shariat*

¹⁰⁰ *Radd-ul-Mohtar, Bahar*

¹⁰¹ *Ibne Maja*

¹⁰² *Tirmidhi, Ibne Maja*

¹⁰³ *Alamgiri etc.*

¹⁰⁴ *Raddul Mohtar*

2.1 It is desirable to visit all the relatives of the deceased, small and large, women and men but only the Mahram of the females' visit the females.¹⁰⁵

TIME OF GRIEF

3.0 The time of grief is from the time of death to three days. After three days it is disliked (*makrooh*) as it will remind the people of the sorrow and if visiting well after the death and the person visited is not present or is not aware there is no harm.¹⁰⁶

3.1 It is permissible to visit the grieving relatives before burial but it is better to visit after, if the family of the deceased cannot remain patient and start crying loudly it is better to visit before burial to comfort them.¹⁰⁷ If a person has visited once, to go again is disliked.¹⁰⁸

FOOD FOR THE DECEASED

4.0 If the family of the deceased invite guest for food on the third or the fortieth day it is a bad innovation (*Bid'ah*) and is not allowed, because as per Shariah to invite guest for food is on a happy occasion not on a sad occasion, however, if you feed the poor and the needy it is better.¹⁰⁹ Wealth of the deceased used to make food for the third day etc. is not permissible, once the goods have been distributed then if someone wishes to contribute this is all right.¹¹⁰ It is a good deed if the neighbours or distant relatives bring food for the family of the deceased for that day and night and comfort them and assist them eat.¹¹¹

4.1 The food that is sent for the family of the deceased should only be eaten by the family and excess food should not be sent, as for others to eat this is not allowed¹¹² and to send food for the first day is Sunnah and after this is disliked.¹¹³

Section Ten

MOURNING AND WAILING FOR THE DEAD

1.0 To scream and wail and perform lamentation in a gathering is forbidden. To scream and shout the forthcoming difficulties is also forbidden.¹¹⁴ To rip clothes, rub your face, undo the hair, to beat your head, and to beat your chest are all methods of illiteracy and are forbidden.¹¹⁵ It is quoted in a Tradition 'those who hit their face or rip their clothes and scream illiterate words are not with me'.¹¹⁶ It is quoted in another Tradition 'those who beat their head and scream out and rip their clothes, I am unhappy with them'.

It is not permissible to cry with sound but if no sound is heard there is no harm as to cry in this manner is proven from the Prophet, upon him peace, because at the passing away of his son the Prophet, upon him peace, had tears in his eyes and he stated Allah does not punish for tears from the eyes or sorrow in the heart, however, he punishes due to the sound of the mouth nor does He have mercy and because of those who cry loudly the deceased feels pain and also cries.¹¹⁷

1.1 *Sorrow* - It is not permissible to perform sorrow for more than three days, however, the wife at the passing away of her husband performs sorrow for four months and ten days.¹¹⁸ Those who remain patient during times of difficulty obtain two lots of reward, one for being patient and the other for the difficulty

¹⁰⁵ *Alamgiri, Bahar*

¹⁰⁶ *Johra, Radd-ul-Mohitar*

¹⁰⁷ *Johra*

¹⁰⁸ *Durr-e-Mukhtar*

¹⁰⁹ *Fatahul Qadir*

¹¹⁰ *Khafiya etc.*

¹¹¹ *Radd-ul-Mohitar, Bahar*

¹¹² *Bahar-e-Shariat*

¹¹³ *Alamgiri, Bahar*

¹¹⁴ *Johra, Nera*

¹¹⁵ *Alamgiri*

¹¹⁶ *Bukhari, Muslim*

¹¹⁷ *Johra, Bahar, Bukhari, Muslim*

¹¹⁸ *Bukhari, Muslim*

and those who don't remain patient and scream etc. lose both rewards.¹¹⁹ It is quoted in a Tradition, when a Muslim man or woman are confronted with difficulty, even when remembering the time say '*Inna Lila Wa Inna ilaihi Raji'oon*' even if time has passed since, as Allah gives new reward and the reward is the same as given at the initial time of difficulty.

1.2 It is not permissible for males to wear black clothing for mourning.¹²⁰

Section Eleven

AFTER THE BURIAL

1.0 It is desirable after the burial to stand near the head of the deceased and pray Surah Bakarah from Verse 1-5 Alif lam mim until Humul Muf lihoon. Now stand near the feet and pray the last part of Surah Bakarah from verse 285 - 286 Aamanar Rasoolu until Alal Qowmil Kaafireen. (See W1.2 and W1.3)

1.1 It states in a Tradition that the beloved Prophet, upon him peace, stated 'when one of you Muslim brother passes away and he has been given the soil, one from you should stand near the head of the grave and say 'O son of such and such a person' he will listen but will not reply, then say 'O son of such and such a person' he will sit up. Then say 'O son of such and such a person' he will say 'I have been told 'may Allah bless you' but you will not know what he has said. (After the supplication) the angels will hold each others hand and say 'let us go from here, what are we going to do here as the people have taught him the answers to our questions'

1.2 After the burial it is desirable to stand by the grave as long as it takes to sacrifice a camel and distribute the meat, reason being that the relatives will have the affection for the deceased and will not fear in answering the questions to *Munkar* and *Nakeer* (angels). Within this time recite some verses of the Qur'an and make supplication and repentance.

TO GIVE ADHAN AT THE GRAVE

2.0 To give Adhan at the grave is desirable. *Munkar* and *Nakeer* (angels) will ask three questions:

1. Who is your lord?
2. What is your religion?
3. What do you say about this person i.e. the Prophet, upon him peace.?

2.1 In *Nawader-e-La Saul*, Imam Tirmidhi Muhammad bin Ali narrates from Imam Ajul Sufiyan Thori, Allah be pleased with him, that when the deceased is asked the question 'who is your lord?' Shaytan appears and points at himself and says, "I am your lord". The Shaytan provokes a person at the time of death, so our Imaan is taken away, he reaches the grave and misleads the deceased by saying "I am your lord" so the deceased fails in his final test. This is why it has been ordered to make supplication before leaving.

2.2 In Muslim and Buhkari, Abu Hurairah, Allah be pleased with him, narrates that the Prophet, upon him peace, stated when the Adhan is given, the Shaytan turns his back and runs until the Adhan is not heard. This is why when the three questions are asked; the answers are given inside the Adhan. With the blessing of the Adhan, the Shaytan objects it and runs, and the deceased will be able to answer the questions without difficulty. Let us look at the benefit for the deceased:

'Who is your Lord?' In the beginning of Adhan, *Allahu Akbar* is said four times, then *Ashhadu Allah Illallah* and in the end *Allahu Akbar, Allahu Akbar, Laillaha Illallah* is said. The answer to the question of who is your Lord has been taught here. When listening to this the deceased will remember that my Lord is Allah. The answer to the question 'What is your religion?' *Hayya-Alas-Salah, Hayya-Alal- Falah* will lead you to your answer, my religion was in which there is Salaah, bow and prostration. In other words Islam. The

¹¹⁹ *Radd-ul-Mohitar*

¹²⁰ *Alamgiri*

answer to 'What do you say about this person' is in *Ashhadu Anna Muhammadr Rasoolullah*, he is the messenger of Allah.

2.3 People say to pray the Adhan at the grave is Bid'ah, Shirk, etc. but they have no proof of it being non-permissible. Their only objective is to misguide and nothing else and some say they are blind minded. It is stated in great Hanafi manual of jurisprudence, *Durre-Muktar* in the first part (*Al-Adhaan*) to say the Adhan at ten places is Sunnah.

1) For the five times Salaah 2) In a child's ear 3) When something has caught fire 4) At a battle 5) Behind a traveller (after setting off) 6) When jinn becomes visible 7) When one is angry 8) A traveller who has lost his way 9) For one who suffers from epilepsy. 10) If the Adhan is said at the grave, with it's blessings the Shaytan will run.

2.4 The deceased will now be in peace and the misleader has run away and the Adhan will take the fear away from the hearts. There will be no danger and there will be peace of mind. The deceased will, Insha Allah, give the correct answers. Those people who want the deceased to fall in the Shaytan's trap keep on calling the Adhan non-permissible. Those brothers who want the deceased in peace and tranquillity say the Adhan in order for the deceased to pass his final test.

WAITING PERIOD FOR A WIDOW

3.0 The mourning period for a widow is four months and ten days. In the waiting time a woman should cover herself from those people who are impermissible males and it is not necessary to cover herself from those who she can not get married to for example father, grandfathers (maternal and paternal side), fathers uncles, brother, uncles brother father in law etc.

3.1 It is a common fact and it has been seen the women cover themselves from father in laws but not in front of husband's brothers as she should also cover herself from them too whether at the time of death or not.

3.2 Umar, Allah be pleased with him, narrated in Abu Dawood and Nisai, the Prophet, upon him peace stated a woman's husband who has past away should not wear any type of colored clothing including red.

3.3 To wear jewellery, henna or eye colour is not allowed. Mourning means to abstain from beauty, any type of silver, gold etc. including any type of silk material even if it is dark black.

3.4 Do not use any fragrances on clothing or body or use oil if there is no fragrance inside such as olive oil then to comb or to use dark black eye colouring (surma) is permissible. White fragmented Surma, Henna and saffron or any type of red colour is forbidden. To abstain from all this is Wajib.¹²¹ Those clothing which are old and if worn will not show beauty are allowed to wear and to wear black clothing is no problem unless from silk. Because of the waiting period otherwise it is permissible to wear. However, to use with the intention of beauty is not allowed for example to use oil for headaches is permissible, to have a gold tooth or to apply Surma on if necessary and if you are itching, meaning if you do not have any other clothing it is permissible other than that it is forbidden.

3.5 If it is necessary for the woman to go out before the waiting period is over, meaning she does not have sufficient wealth and she goes to works, is permissible. To go out in the day or night for some time is permissible but time should be spent in the house, it is not permissible to stay outside unnecessarily.

3.6 If she has sufficient money to go out is forbidden and in the same way if there is no one to get groceries she is allowed to go out.

3.7 Women should complete their waiting period in the same house where the husband lived, the woman is allowed to sleep on the same bed, as it is not part of beauty.

¹²¹ *Durre Mukhtar, Alam Ghiri and Johar*

SUPPLICATION FOR THE FORGIVENESS PARENTS

4.0 After Maghrib Salaah offer two cycles of optional (Nafil) Salaah.

Method: In every cycle after Surah Fathia pray Ayyatul-Kursi five times, Surah- Ikhlas five times, Surah Falakh five times and Surah Naas five times. After completing the Salaah pray 'Astagfirullah Rabbi Min Kulli Dhammbiw Wa-a tubu Ilaik' 15 times, Durood eleven times in the beginning and end.

4.1 Then recite: O Allah whatever I have prayed with your ability accept it and present the reward to the Prophet, upon him peace. With his intercession send the reward to all the Prophets and the pious people especially to my parents. Insha Allah your parents will be forgiven and the days of problems for the children will go away.¹²²

Section Twelve

SHAHEED - MARTYR IN ISLAM

MARTYR'S ARE ALIVE

1.0 Allah Ta'ala states 'Wala Taquloo limay.....' meaning, those people who die in the path of Allah do not call them dead, because they are alive but you are not aware, and He also states 'Wala Tahsabannal Lazeena Qutiloo.....ila Ajral Mu'mineen' meaning, those people who have died in the path of Allah, do not think of them as dead but they are alive at their Lord's place, they are given wealth and whatever Allah has given to them from His virtue they are happy, and those that they have left behind then there is good news for them and that is they have no fear nor are they worried and the Martyr's wish for Allah's gifts and virtue and that those who give with Imaan (their life) then Allah does not let that go to waste and there are many Hadiths explaining the virtues of the Martyrs.

SHAHEED ARE EXEMPT FROM BATHING AND SHROUD

2.0 The Shaheed are not to be given a bath nor is their blood to be washed nor do they have a shroud put on them. In fact they should be kept as they are and the Salaah of Janaza should be prayed and then covered. However, if the clothing that they are wearing is less than the Sunnah requirement then it should be added and made up to the Sunnah requirement but the trousers should not be taken off. If the Martyr is wearing extra to the normal clothing such as a scarf, shoes or a sword holder etc. then these should be taken off.¹²³

CONDITIONS FOR NOT GIVING THE SHAHEED A BATH

3.0 For the Shaheed not to be given a bath there are seven conditions which have to be met and if even one is missed then the bath should be given.

1. The Shaheed must be within their senses (not insane)
2. The Shaheed must be an adult
3. The Shaheed must be clean i.e. Bathing was not compulsory on them
4. The Shaheed must not have died due to punishment (executed due to Islamic law)
5. The Shaheed must have been killed by a weapon (sword, dagger, gun etc.)
6. The Shaheed must not have been killed by mistake
7. The Shaheed must not have gained any advantage from the world after becoming injured.

3.1 It is a great quality and excellence of Shaheed in this world that their blood is regarded as clean their body is regarded as clean and their clothing that they are wearing is regarded as a shroud, and as for the next world their quality and excellence leaves nothing to be desired.

¹²² *Ihya ulum al-din*
¹²³ *Hidaya etc.*

3.2 If a thief, robber, warrior or a traitor kills someone then whether it be with a weapon or some other item they are regarded as Shaheed and they should not be bathed.¹²⁴ Gaining advantage from the world means after becoming injured the Shaheed eats something or drank something or slept or was treated for his injuries or stayed in the tent or one whole period of Salaah passed whilst the person was conscious (as long as the person has the power to pray Salaah) or the person got up from the injury ground and moved somewhere else or was taken by others away from the battlefield whether he reached his destination alive or died on the way or gave some instructions about a worldly action or bought something or sold something or talked about a lot of things then in all these situations the bath should be given as long as these happened after the battle and if they happened in between the battle and these things did not stop the killing then a bath is not to be given.

3.3 If a Muslim is killed by another Muslim deliberately without justice the deceased is regarded as a Shaheed and should not be given a bath.

3.4 If a person was killed whilst protecting their life or property or trying to help another Muslim then they are regarded as a Shaheed (meaning a bath should not be given) whether they have been killed by a piece of metal, stone or stick.¹²⁵

3.5 To take off all the clothes of a Shaheed and replace them with clean clothes is Makrooh.¹²⁶

SPECIAL REQUEST

ONCE YOU HAVE READ THIS BOOK PLEASE PASS IT ON TO OTHERS AND SHARE THE KNOWLEDGE. MAKE OTHERS AWARE OF THIS BOOK.

¹²⁴ *Hidaya, Radd-ul-Mohitar etc.*

¹²⁵ *Alamgiri*

¹²⁶ *Radd-ul-Mohitar, Alamgiri*