

Funeral rites and Regulations in Islam

List of Contents

PREFACE	3
1 - THE SICKNESS (AL-MARAD)	5
1-1 What Should a Sick Person (Mareed) Do?	5
1-2 What Should We Do to a Sick Person (Mareed)?	7
1-3 Reward for Visiting the Sick?	8
2 - DEATH STRUGGLE (AL-IHTIDĀR)	9
2-1 Al-iẖtidār	10
2-2 What Should We Do to a Muhtadar (Dying Person)?	10
3 - THE DEATH (AL-MAWT)	12
3-1 The Signs of the Arrival of Death	12
3-2 What Should We Do After the Arrival of Death?	12
3-3 Signs of a Good End	13
3-4 Signs of a Bad End	15
4 - WASHING THE DEAD MUSLIM (AL-GHUSL)	16
4-1 The Person(s) Who May Wash the Deceased	16
4-2 Required Materials	17
4-3 Preparing the Body for Ghusl	18
4-4 Ghusl	19
4-5 What to Do With Stomach Excreted After Ghusl	20
4-6 When Should We Clean the Body by Tayammum	20
5 - THE SHROUD (AL-KAFAN)	22
5-1 How Should it Be?	22
5-2 The Kafan of a Male	22
5-3 Steps of Shrouding a Male Body	23
5-4 The Kafan of a Female	23
5-5 Female Kafan Pattern	23
5-6 Steps of Shrouding a Female Body	26

6 - THE FUNERAL PRAYER (SALAT-UL-JANĀZAH)	27
6-1 Preparation	28
6-2 Steps of Salāt-ul-Janāzah	29
7 - FOLLOWING THE FUNERAL (AL-JANĀZAH)	31
8 - THE BURIAL (AL-DAFN)	33
8-1 The Grave	33
8-2 The Prohibited Times of Burying	34
8-3 Who Takes Care of it?	35
8-4 How to Enter the Body into the Grave?	35
8-5 How to Close the Grave?	37
9 - THE MARTYR (AL-SHAHEED)	39
10 - WEEPING OVER THE DEAD	40
11 - MOURNING THE DEAD (AL-HIDĀD)	42
12 - WAITING PERIOD OF WIDOWS (AL-3IDDĀH)	43
12-1 The 3iddah of Widows	43
12-2 Widows in 3iddah	43
13 - THE CONDOLENCES (AL-3AZĀ')	44
13-1 Time of 3azā'	44
13-2 The Wording of 3azā'	44
13-3 Sitting for 3azā'	45
13-4 Examples of Bid3ah in 3azā'	46

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah Most Merciful Most Gracious

PREFACE

All praise is due to Allāh; we praise Allah and seek Allāh's help and forgiveness. And we seek refuge in Allāh, Most High, from the evils of our own selves. Whosoever has been guided by Allāh, none can misguide him, and whosoever is misguided, no one can guide him except Allāh.

And I bear witness that there is no god worthy of being worshipped except Allāh All-Mighty, alone, without partner or associate. I further bear witness that Muhammad is his true worshipper and messenger, may Allāh the Exalted bestow His peace and blessings upon him.

Allah says in the Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islām (as Muslims with complete submission to Allāh). (Qur'ān 3:102)

All praise is due to Allah All-Mighty, the Ever-Living Who said:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ﴿١٨٥﴾﴾

Everyone shall taste death. (Qur'ān 3:185)

And may His peace and blessings be upon His slave and final Messenger, our beloved Prophet Muhammad, *peace and blessings upon him*, who himself tasted death. The one who said: "**Always remember the destroyer of pleasures - Death.**"

The topic between your hands is a very important one, given that most certainly every human being will taste death, just as the prophets, kings, rich, poor, young, old, and nations of the past experienced. By the grace of Allah, Islam has provided a complete set of instructions for the dying individual, those who are present at the time of death, as well as those responsible for burying the deceased. These regulations and exhortations should be common knowledge among Muslims, since death often occurs when it is least expected. This article attempts to provide the reader with a concise compilation of rules and regulations regarding funeral rites in accordance with authentic Islamic teachings.

Please be kind to share your comments by sending Email to:

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1 - THE SICKNESS (AL-MARAD)

There are many hadith which explain that sickness expiates evil deeds and wipes out sins. Of these, some are given below:

Abu Hurairah narrates that the Prophet, peace be upon him, said: **"When Allah wants to be good to someone, He tries him with some hardship."** (Bukhariy)

Abu Hurairah also reports that Allāh's Messenger, peace be upon him, said: **"For every misfortune, illness, anxiety, grief, or hurt that afflicts a Muslim -even the hurt caused by the pricking of a thorn - Allāh removes some of his sins."** (Bukhariy, Muslim)

1-1 What Should a Sick Person (Mareed) Do?

1 Anyone suffering from an illness should remain patient, for there is no reward better or more enriching than that reserved for those who endure in patience.

Suhaib ibn Sinan narrated that the Prophet, *peace be upon him*, said: **"How remarkable is the case of the believer! There is good for him in everything, but this is not the case for anyone except for the believer. When the believer receives any good, he is thankful to Allāh, and gets a reward. And when some misfortune befalls him, he endures it patiently, for which he is (also) rewarded."** (Muslim)

It is permitted for a patient to complain of his pain and illness to a physician or a friend, provided he does not do so to express his or her anger or impatience.

2 It is not proper for a Person to Wish for Death.

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

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

3 To be in a state between hope and fear.

It is reported by Anas that "the Prophet, *peace be upon him*, went to see a young man who was on his deathbed. The Prophet, *peace be upon him*, asked him: **'How are you?'** The young man said: 'I hope for Allah's pardon, but I am fearful because of my sins. ' The Prophet, *peace be upon him*, said: **'These two things never gather in the heart of a person at such a time without Allah granting him what he hopes for and sheltering him from what he dreads'.**" (Ibn Majah and Tirmizhi)

4 To write his will if he has something he would like to bequeath. the Messenger of Allah *peace be upon him* said: **"It is the duty of a muslim who has anything to bequeath, not to let two nights pass without writing a will about it."** (Al-Bukhary & Muslim)

5 Settle his debt. Ahmad, Ibn Majah, and Tirmizhi have recorded a hadith on the authority of Abu Hurairah that the Messenger of Allah *peace be upon him* said: **"A believer's soul remains in suspense until all his debts are paid off."** Tirmithiy considers this a sound hadith.

6 Ask his relatives to follow the Sunnah in funeral rites and to avoid innovations.

1-2 What Should We Do to a Sick Person (Mareed)?

1 Visiting the sick with a view to inquiring about their health and welfare is a highly commendable act in the sight of Allah. The Prophet *peace be upon him* said: On the Day of Judgment Allah will say: **'Son of Adam! Why did you not attend on Me when I fell ill?'** Man will say: 'Lord! You art the Sustainer of the whole universe: How could I attend on You? Allah will say: **'So and so of My servants fell ill, and you did not visit for**

him. Had you paid him a visit, you would have found Me there!
(Muslim)

2 Seeking medical treatment for the illnesses.

Jabir narrated that the Messenger of Allah, *peace be upon him*, said: **"There is a cure for every disease. Whenever an illness is treated with its right remedy, it will, by Allah's permission, be cured."** (Muslim)

3 The sick person should be consoled and counseled to bear his affliction with patience ; he should be reminded that the illness is also a blessing of Allah for the believer: it becomes an expiation for his past negligence and errors. One should remind the patient of the reward he may get, of Tawba, and to return the debt etc...

4 One should also pray for the well-being of the patient. According to 'Aishah, whenever the Prophet, *peace be upon him*, visited a sick person, he would pray.

*"Azhibi-l-ba'sa Rabba-n-nāsi washfi Anta-sh-Shāfi,
la shifa'a illa shifā'uka shifā'an la yughādiru saqamā."*

'Lord of mankind! Remove the affliction of this patient and heal him, for You alone art the Healer: none can be healed unless healed by You; heal him so completely that the disease leaves him altogether.' (Bukhari, Muslim)

5 When a Muslim visits a non-Muslim patient, he should invite him towards Islam with wisdom and prudence, because the patient is better disposed and inclined to accept the truth during illness. According to Anas, when a Jewish boy who used to serve the Prophet *peace be upon him* fell ill, the Prophet went to see him.

He sat by his head and said: **'Accept the true Faith.'** The boy looked up to his father who was also present. The father said to the boy, 'Accept the proposal of Abul Qasim,' whereupon the boy embraced Islam. The Prophet *peace be upon him* felt pleased and while leaving the house, said: **Thank God Who has saved this boy from the Hell fire.** (Bukhari)

6 Ask the patient about what he desires.

According to Ibn Abbas the Prophet *peace be upon him* visited a man and asked him: **'What do you desire?'** He replied: I desire wheat bread.

The Prophet then said: '**If anyone has wheat bread let him send to his brother**'. Then said: '**If your patient desires something feed him**'. (Ibn majah)

7 Say good words and make invocations

Umm Salamah reported: "Allah's Messenger, *peace be upon him*, said, '**When you visit someone who is ill or is dying, say good things about him. Indeed, the angels (present there) say "ameen" to whatever you utter**.' (Muslim)

1-3 **Reward for Visiting the Sick**

Ali said: "I heard the Messenger of Allāh, *peace be upon him*, saying: '**When a Muslim visits a sick Muslim in the morning, seventy thousand angels pray for him, and they continue praying for him until that evening. When one visits the sick in the evening, the angels pray for him and continue praying for him until the next morning. Moreover, he will be rewarded with the choicest fruits of Paradise**.' (Tirmithiy)

2 - DEATH STRUGGLE (AL-IHTIDĀR)

2-1 Al-iẖtidār

The dying person sees what we don't see. This is clarified in the following part of the famous long hadeeth of Al-Bara' bin 3azib about Prophet Muhammad, *peace be upon him*, where he stated how the soul of a believer passes away:

“When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, ‘Good soul, come out to forgiveness and acceptance from Allāh.’ It then comes out as a drop flows from a water-skin and he seizes it; and when he does so they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. They then take it up.

Then he said about disbelievers:

But when an infidel is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, ‘Wicked soul, come out to displeasure from Allāh.’ Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool. He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that hair-cloth and from it comes forth a stench like the most offensive corpse found on the face of the earth. They then take it up. (Ahmad transmitted it)

He may be aware some of the time, partially conscious or unconscious. He becomes very weak; he can hear you but cannot reply. He can't express himself and is struggling death with a terrible pain.

'Aisha relates that: "At the time of his death, there was a water container available at hand with some water in it. He, *peace be upon him*, put his hand in it and wiped his face with it and said: **'There is no god but Allah. Death is full of agonies'**.

After that, he raised his hand or his finger up and said: '**O Allāh forgive me and have mercy upon me and join me to the Companionship on high**'. (Ahmad)

2-2 What Should We Do to a Muhtadar (Dying Person)?

1 It is preferable to make him lay on his right side facing Qibla or to lay him on his back with his feet towards the Qibla and his head raised so that he may be facing Qibla.

If moving the muhtadar causes any discomfort then leave him in any convenient position.

2 There are different opinions about reading Surah Yaseen, while the person is in the dying due to the acceptance of the hadeeth: "**Read yaseen to your dying persons**". (Ahmad, Aboo Dawood, Ibn Hibban)

Some scholars said it is good (Hassan) so the recitation could be done at the head side of the muhtadar or anywhere else in the same room.

Others said the hadeeth is weak (Da3eef) so there is no authentic proof of reading Surah Yaseen beside a dying Muslim.

3 Prompt him very gently (Encouragement without insistence) every now and then to say the Shahada: "Lā ilāha illā Allāh", which means 'There is no God worthy to be worshipped except Allah,' in a very kind and sincere manner as these may be his last words. We call this "Talqeen".

The Messenger of Allah *peace be upon him* said: "**Prompt your dying ones to say 'Lā ilāha illā Allāh.'**(Muslim) **Whoever last words at the time of death was Lā ilāha ill-Allāh will enter Jannah (Paradise)**" (Aboo Dawood)

However, if the patient after that talks of a worldly matter, he may again be induced to recite it again to be his last words before death.

4 Make Duā (Supplicate) to Allah to help him go through the situation easily, and forgive him or any other invocations as the angels are saying Ameen.

REMEMBER!

-There is no Islamic teaching of putting the Quran under the head of a dying Muslim.

-There is no Islamic teaching of asking junubs (Those who did not take a shower after a sexual act), or menstruating women, to leave the room.

5 Those who are present near a dying Muslim should be kind and patient; they should never leave him alone and should wet his lips and put drops of water or juice in his mouth from time to time.

3 - THE DEATH (AL-MAWT)

3-1 The Signs of the Arrival of Death

- 1 The temples sag and the legs become slack or limp.
- 2 The nose bends slightly.
- 3 The heart stops beating and the body become cold.

4 The eyes stay fixedly open. Umm Salamah reported that Allah's Messenger, *peace be upon him*, came to Abu Salamah (after his death), when his eyes were fixedly open. Closing them, he said: "**When the soul is taken, the sight follows it**". (Muslim)

3-2 What Should We Do After the Death Arrival?

- 1 Close the eyes of the deceased and make du3ā'.

Um Salamah reported that: " When her husband died, Prophet Muhammad *peace be upon him* closed his eyes then he said: **O Allaah forgive- the name of the deceased- and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him**" (Muslim).

- 2 Say the supplication for someone afflicted by a calamity:

Innā li-llāhi wa innā ilayhee rāji3oon. Allāhumma'-jurnee fee muṣeebatee wa-khlufli khayran minhā.

"**To Allāh we belong and unto Him is our return. O Allāh, recompense me for my affliction and replace it for me with something better**". (Muslim, Ahmad)

- 3 Bind his lower jaw to his head so that it does not sag.
- 4 Straighten the arms and legs from time to time so they don't become stiff.

5 Take his clothes off (but to never look at his 3awrah from navel to knee) and to cover all his body with a clean sheet except if he was in state of Ihraam for Hajj or 3umrah they should not cover his face and his head.

Aisha reported that: Muslims covered the body of Prophet Muhammad, *peace be upon him*, when he died (Bukhari & Muslim).

6 Pay his debts from his money, or if there is not enough, then from any family member or any relative, this matter is important since the Prophet Muhammad *peace be upon him* encouraged Muslims to pay the debts of the deceased.

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

7 It is allowed to kiss the deceased, when the Prophet *peace be upon him* died, Abu Bakr leaned over him and kissed him between his eyes saying: "O my Prophet! O my best friend!"

8 They should hasten to prepare the body for washing, shrouding and burial. Prophet Muhammad *peace be upon him* said: "**You should hasten with his burial**". (Bukhariy & Muslim)

REMEMBER!

-There is no Islamic teaching of putting flowers, candles etc., in the deceased's room.

At the time of death some signs can appear to tell us if he had a good or a bad end. As The prophet, *peace be upon him*, said: "Verily the deeds are by their ends". (Bukhariy)

3-3 Signs of a Good End

- 1** Pronouncing the Shahaadah (i.e. La ilaaha illallaah) when dying.
- 2** Dying with sweat upon the brow.
- 3** Dying on the night preceding or the day of Friday.
- 4** Death while doing a righteous action.

5 Martyrdom upon the battlefield.

6 Death due to plague, stomach illness, drowning, a building falling upon him, in a fire, during pregnancy, defending one's Deen, defending one's property from robbers, defending the frontiers of Islaam.

Abu Hurairah reported that Allah's Messenger, peace be upon him, asked: "**Who do you consider to be a martyr?**" They said: "O Allah's Prophet, he who is killed fighting for the cause of Allah." The Prophet, *peace be upon him*, said: "**(If this is so) then very few in my community will be martyrs!**" They asked: "Who else are they, O Allah's Messenger?" He said: "**He who is killed fighting for Allah's cause is a martyr, he who dies in the cause of Allah is a martyr, he who dies in an epidemic is a martyr, he who dies from a stomach disease is a martyr, and the one who dies of drowning is (also) a martyr.**" (This hadith is narrated by Muslim)

Sa'id ibn Zaid reported that the Prophet, *peace be upon him*, said: "**He who is killed while guarding his property is a martyr, he who is killed while defending himself is a martyr, and he who is killed defending his religion is a martyr, and he who dies protecting his family is (also) a martyr.**" This hadith is narrated by Ahmad and Tirmizhi. (The latter considers it a sound hadith)

Jabir ibn 'Utaik reported that Allah's Messenger said: "**There are seven kinds of martyrs besides those killed in the cause of Allah: a person who is killed in an epidemic, a person who is drowned, a person who has bed sores that causes fever and a bad cough resulting in his death, a person who dies of a stomach disease, a person who dies in a fire, a person who dies under falling debris (in a disaster), a woman who dies during childbirth.**" (Ahmad, Abu Daw'ud and Nasa'i report this hadith based on sound authority)

7 If a group of truthful Muslims speak in praise of the deceased, their number being two or more of the people of piety and knowledge who lived near to and knew the deceased, then Paradise is assured for him as the Prophet *peace be upon him* said.

8 Sometimes we can see a smile on his face or that his index finger is raised as in case of Tashahhud.

But even if we see the good signs it is not permissible for humans to designate certain people as being of the people of paradise because Allaah

knows best. And according to what the Prophet, *peace be upon him*, taught us we should say: **"In my opinion he is so-and-so...and Allāh is his reckoner...and I do not praise anyone putting forth my praise in front of Allāh's commendation, however I assume him so-and-so..."** (Tirmithiy)

3-4 Signs of a Bad End

1 To die on Shirk, leaving Salah, death while doing a prohibited action...

2 Sometimes we can see frowning or darkness of his face.

4 - WASHING THE DEAD MUSLIM (AL-GHUSL)

Washing the body of a dead Muslim is a fard kifāyah (collective obligation). If some people attend to it, it is done on behalf of all. It has to be done as commanded by Allāh's Messenger, peace be upon him.

Washing a dead body has a great reward as the prophet, *peace be upon him*, said: "**whoever washes a dead body and keeps a secret what he sees (anything bad) Allaah will forgive him forty times.**" (Al-Hakim, Al-Baihaqi)

After washing the dead body it is preferable to perform Ghusl yourself.

4-1 The Person(s) Who May Wash the Deceased

1 It should be the one that the person mentioned in his will then his father, son or brother. For an adult female by the one that she mentioned in her will followed by her mother, daughter or sister. If none of these persons are present then any near relative could carry out this duty. If no relative is present or in the position of performing the ghusl then the most pious person present should be requested to carry out the Ghusl.

It is recommended that only the persons who are performing ghusl should be in the room except for someone who is learning the correct way of ghusl. (Usually three or four are needed)

2 The washer, male or female, must be a trustworthy and pious person who will not broadcast what he or she might see except what is good. Ibn 3umar said: "Trustworthy persons should wash your dead."

3 Know the Islamic way of washing the dead and be able to carry out the washing.

4 Not make any comment on the body of the deceased.

5 If the deceased is a male, then ONLY males should wash him. If no males are available one of his Maḥram female can perform tayammum to him.

6 If the deceased is a female, then ONLY females should wash her. If no females are available one of her Maḥram males can perform tayammum to her.

7 For a married person, the spouse may perform the washing.

8 For a child under seven years old (Hijrah calendar), either males or females may do the washing.

4-2 Required Materials:

1 A clean, secluded, and private place.

2 Clean water.

3 Lotus jujube leaves: It works like soap (or soap).

4 Camphor:

a) Has a pleasant smell, since burial is a time when angels are present.

b) Helps keep various insects away from the body, thus preventing its early decomposition.

5 Two buckets: one to dissolve Sidr in water (one cup to each gallon of water) and the other to dissolve camphor in water (two cubes to each gallon of water).

6 Bath sponge.

7 Gloves or pieces of cloth are needed to cover the hands with to avoid touching the awrah with the hands.

8 Incense in the place of ghusl to prevent any bad smell in the room (Bakhoor).

4-3 Preparing the Body for Ghusl

1 All rings, jewelry, wigs, nail polish paint...etc. should be removed. Where the false teeth and contact lenses of the deceased can **easily** be removed, these should preferably be taken out.

2 The body of the deceased should be placed on a table or alike.

3 The head and the upper body should be raised slightly to insure the washing water with exudations from the body flows down and does not run back to the body.

4 The Awrah (from the belly button to the knee) of the deceased should be covered with a piece of cloth.

The Prophet, peace be upon him, was washed in his shirt, but it was done only in his case.

5 In the case of a female, her hair should be loosened.

NOTE: *No hair of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails too should not be cut. Circumcision is also not permissible.*

4-4 Ghusl

1 Having the intention to perform the washing of the dead, Say "Bismil-lāh". (In the name of Allāh).

2 Winds a piece of cloth around his hand (or wear gloves) because touching the private parts of the dead is harām (forbidden)., press lightly the stomach of the deceased so as so to expel, if possible, any remnants from it, wash the covered private parts, then dispose of this piece of cloth.

3 Repeat this untill the piece of cloth is seen clear with no impurities on it. (If Stomach Excreted don't stop we can use a piece of cotton to block the exit gently)

4 Perform **Wudu** (Ablution) on the deceased without inserting the water in the nose and in the mouth (clean them with a wet cotton). The Prophet, *peace be upon him*, said: "**Begin washing the dead by washing organs on the right, and those parts that are washed in ablution.**"

5 Wash the body, two times with water and Sidr (or soap), starting from the head (hair has to be washed with the foam of Sidr), beginning from its upper right side then back ,then left side upper and back.

6 The last Wash should be with water and Camphor (if available).



7 If the washer feels that three washes are not enough to cleanse the body properly, then he may wash it five or seven times (all with Sidr and the last with camphor) according to the sahih hadith, Umm 'Atiyyah who said: "The Prophet *peace be upon him* came to our house when his daughter died, and said: **'Wash her three times, five times, or more than that if you consider it necessary, with water and sidr (lotus tree leaves), and in the last wash apply some camphor to the body, and inform me after you have done so.'** So when we finished washing we informed him. He gave us a cloth that he wore around his waist, and told us to **wrap her in it as a first sheet of shroud"**.

8 After that the body should be dried with a clean towel.

9 Braid the female hair in three braids.

10 Then some perfume should be applied to it.

The Prophet, *peace be upon him*, said: **"When you apply perfume (to the dead), apply it an odd number of times after washing it."** This is reported by AlBaihaqi, Al-Hakim and Ibn Hibban.

Abu Wa'il said: "3ali had some musk, and he requested that it be applied to his body upon his death. This was of what was left from the perfume used on the body of the Prophet, *peace be upon him*, upon his death".

4-5 What to Do With Stomach Excreted After Ghusl

If the stomach excreted something (stool or wind...) after it had been washed and prior to being shrouded, there is no need to wash the whole body again, only wudu' (ablution) must be repeated in such a case.

If the body is already shrouded we do not refold the shroud again, we just leave it.

REMEMBER!

-There is no Islamic teaching of reading the Quran during the Ghusl.

-There is no Islamic teaching of making special thikr (Certain words to remember Allah) during the Ghusl.

-There is no Islamic teaching of forbidding junubs (Those who did not take a shower after a sexual act), or menstruating women, of performing the Ghusl.

4-6 When Should We Clean the Body by Tayammum

If there is no water to wash the dead body, then it may be cleaned with tayammum: Have the intention then mention Allah's name, strike the soil with the hands, wipe the face of the deceased and his hands up to the wrist)

For Allah says in the Qur'an: "*If you do not find water, then perform tayammum (ablution with dust).*" And the Prophet, peace be upon him, said: "**The entire earth has been made pure and a mosque for me.**"

Similarly if it is feared that the body might deteriorate if it is washed, then it may be given a tayammum.

The same applies to a woman who passes away when there is no other woman around to wash her or if a man dies and there are only women but no man to wash him. Abu Daw'ud in his collection of Marasil, and Al-Baihaqi on the authority of Makhul, report that the Prophet, peace be upon him, said: "**If a woman dies while she is with men and there is no other woman with them, or if a man dies while with woman, and there is no other man there, then the body of the dead person may be given a tayammum instead of washing it and then it should be buried. They both will be regarded as ones who died when there was no water available to wash (and purify).**"

The body of a woman shall be given tayammum by one of her mahram with his hand. If there is no mahram present, then any other man can give her a tayammum by wrapping a piece of cloth around his hand.

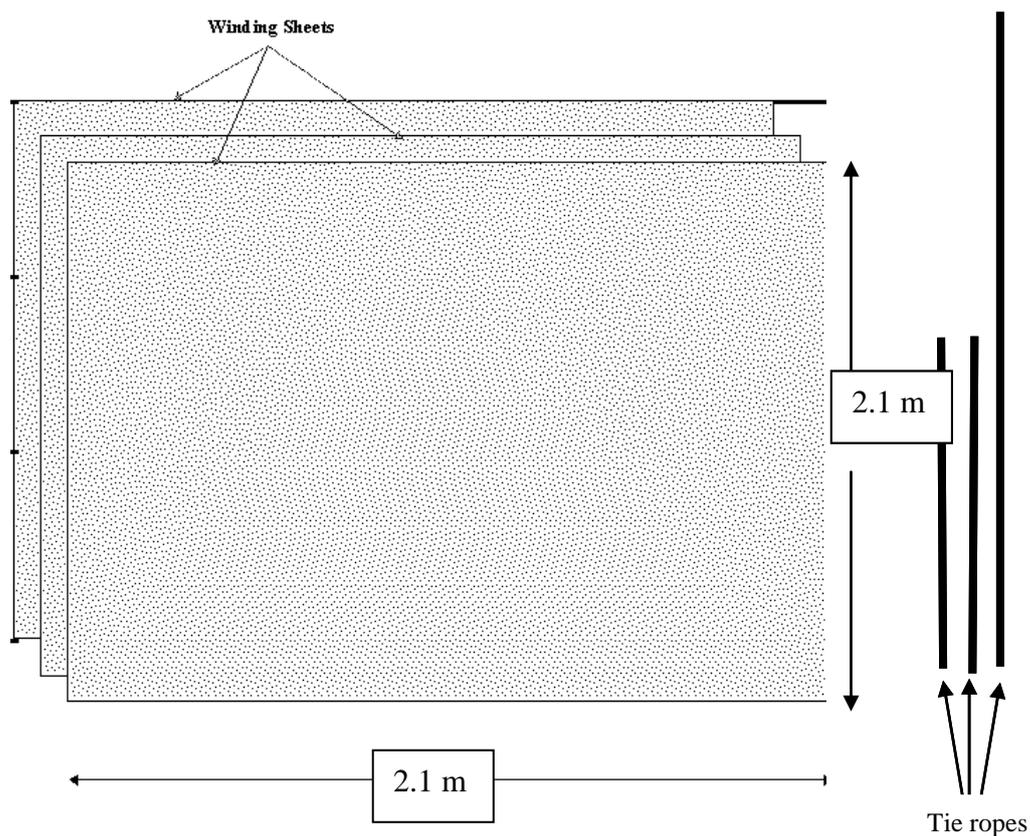
5 - THE SHROUD (AL-KAFAN)

5-1 How Should it Be?

- 1 It is to be done with whatever will cover the entire body but to avoid silk for men as it is prohibited during his life.
- 2 It is recommended that the shroud be white and clean.
- 3 It is to be perfumed with incense.
- 4 It is prohibited to exaggerate with shrouds since they perish swiftly as our Prophet *peace be upon him* taught us.

5-2 The Kafan of a Male

The Kafan of a male consists of three white winding sheets about {2.1m x 2.1 m}, clean and large enough to conceal the whole body, after having been perfumed with incense. Use 3 tie ropes (two of 0.5m and one of 1.0m long).



5-3 Steps of Shrouding

The winding sheets should be spread out one on top of the other.

The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets.

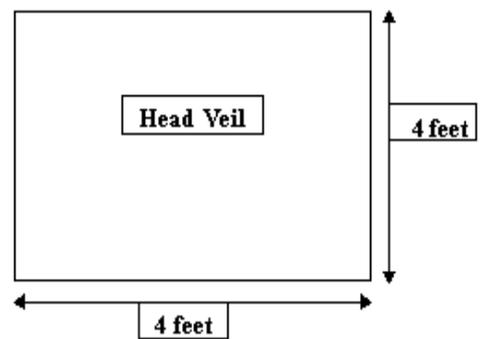
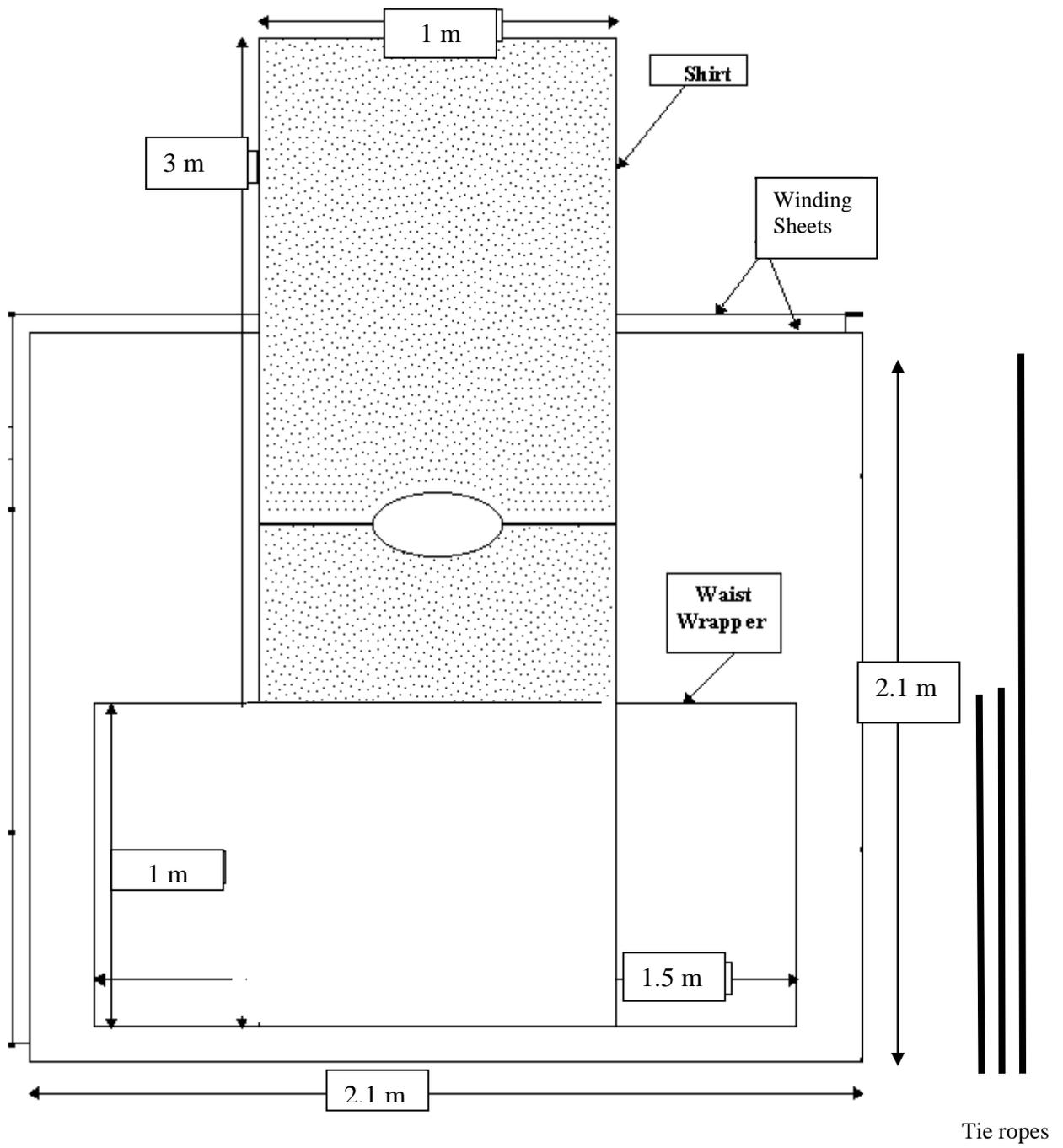
Some scent or perfume may be put on him.

The edge of the top sheet is folded over the deceased's right side, then the other edge over his left side. Then the second sheet should be folded the same way. The third and the largest sheet should be treated the same way.

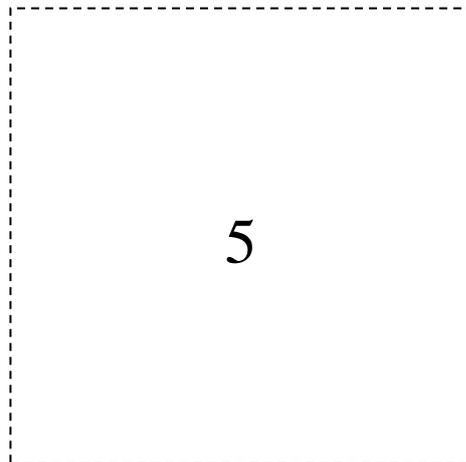
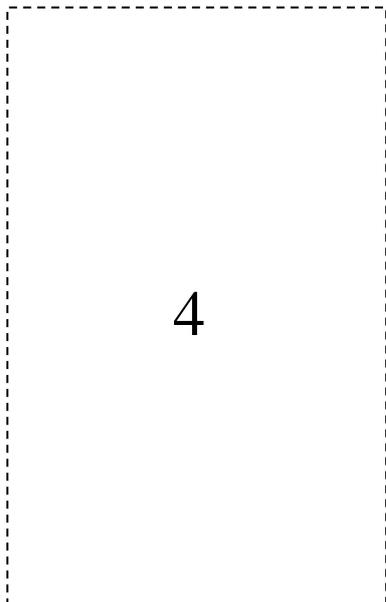
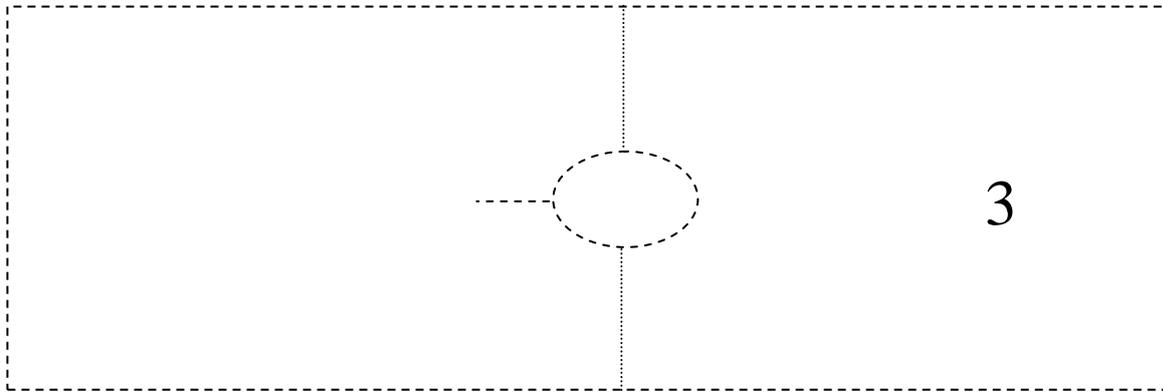
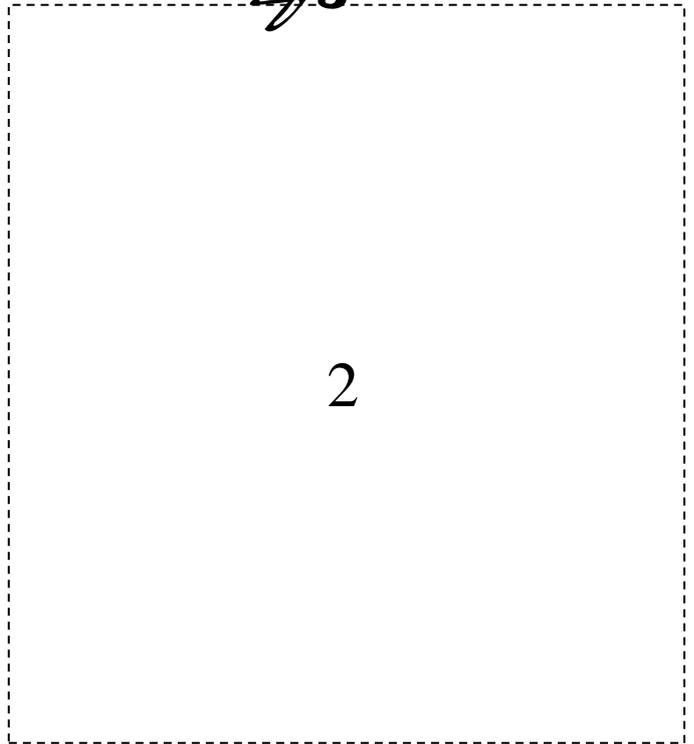
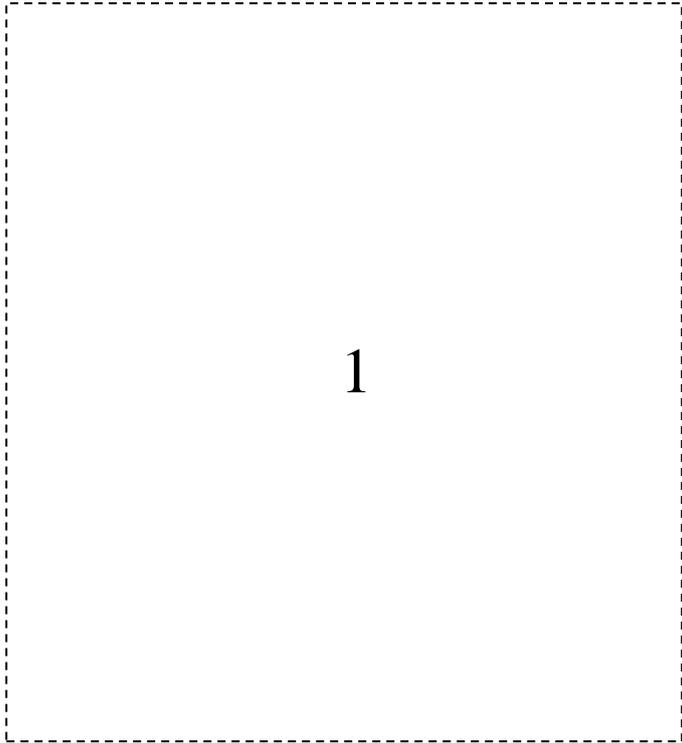
These sheets should be fastened with a piece of cloth (Tie ropes), one above the head another under the feet, and one around the body.

5-4 The Kafan of a Female

The Kafan of a female consists of five white garments, (Two winding sheet, a long loose sleeveless shirt (From shoulder to feet), a waist wrapper, and a head veil and 3 tie ropes.



5-5 Female Kafan Pattern



5-6 Steps of Shrouding a Female Body

The garments are spread out as following:

First: winding sheets, Second: the long loose sleeveless shirt, Third: waist wrapper, Fourth head veil.

The deceased, covered with a sheet, is lifted and laid on her back on the shroud.

Some scent (musk or perfume) may be put on the body.

A piece of cloth may be used as underwear to avoid dirtying the shroud with any Stomach excretes.

The waist wrapper is tied in place.

Put on the sleeveless shirt (Long to cover the body from the shoulder to the feet).

Put the head veil.

The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way.

These sheets should be fastened with a piece of cloth (Tie ropes), one above the head another under the feet, and the long around the body.

NOTE:

-There is no Islamic teaching of writing any thing on the shrouds.

6 - THE FUNERAL PRAYER (SALAT-UL-JANĀZAH)

A divine service is held over the dead body of every Muslim, young or old, even of infants who have lived only a few minutes or the fetus is more than four months and the existence of life in it is established.

It is highly recommended that, after washing and shrouding the body of the deceased, the body should not be kept long, but rather taken quickly, prayed for, and then buried.

He should be buried in the same city where he died. It is makrrooh to send him to a different country for burial.

Salatul Janazah is required to be performed in congregation to request pardon for the deceased and all dead Muslims, and to wrap them all in Allah's Mercy.

It is preferable that Salatul Janazah be performed outside the Mosque or the Musalla (Prayer room), like in activity rooms or courtyards.

Salatul Janazah is a collective obligation. A Muslim should not hesitate to participate in it, whether or not the deceased or his relatives are known to him.

Prophet Muhammad, *peace be upon him*, said: **"If a Muslim dies and forty Muslims, who do not associate anything with Allah, join in the Salatul Janazah, Allah accepts their prayers for him."** (Muslim)

There is a reward for attending Salatul Janazah for both the deceased and those who make the Salat according to the following Hadith.

Prophet Muhammad, *peace be upon him*, said: **"Whoever attends the Janazah until it is finished, will earn a Qirat, and who ever stays until the burial, will earn two Qirats.** Someone asked: What does Qirat mean? The Prophet answered: **"It means rewards as big as great mountain".** (Bukhari & Muslim)

6-1 Preparation

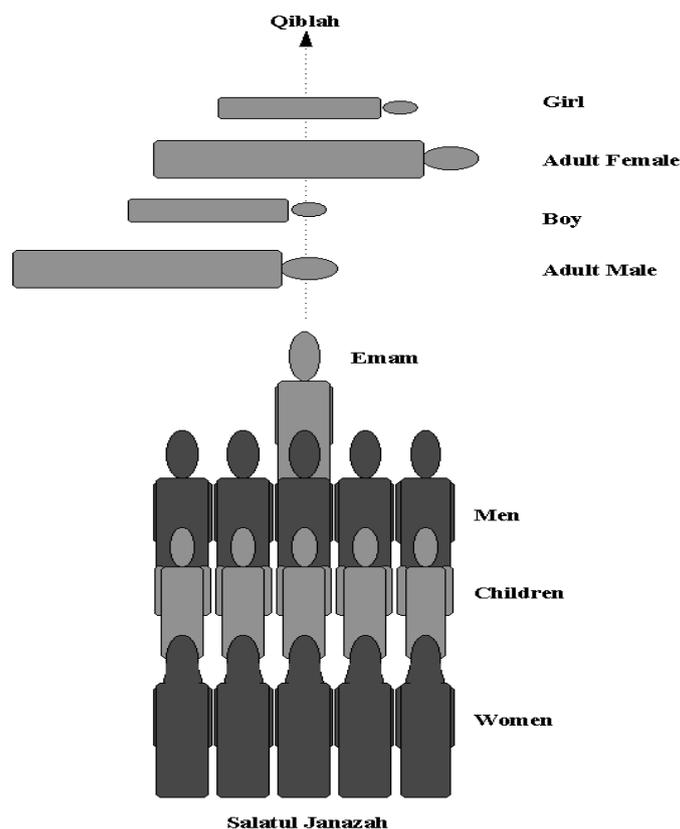
It is preferable that Salatul Janazah be performed outside the Mosque/Musalla.

All conditions for regular Salat are required in Salatul Janazah such as Tahara, Wudu, clean body and clothes, neeyah (Intention), and facing the Qiblah.

The body (ies) should be placed in front of the person who leads the prayer.

The Imam should stand by the middle of a female body, and by the head for a male body, this is due to the Hadith in which Anas related that Prophet Muhammad *peace be upon him* leading Salatul Janazah for a dead male, the Prophet *peace be upon him* stood in front of the deceased head, and for a dead female, the Prophet *peace be upon him* stood in front of the middle of her body. (Authentic - Abu Dawood). In another Hadith Samura ben Jundub said when Prophet Muhammad *peace be upon him* made Salatul Janazah for a dead Muslim female, he stood in front of her waist. (Muslim)

In case there are more than one deceased (Males and females), then the female(s) should be placed in the first row(s) in the direction of the Qiblah, then the male(s) in the following row(s), then the Imam.



For example: If there is a dead Muslim male, a female, a young girl, and a young boy, the arrangement behind the Qiblah should be: first, place the body of the young girl, then the adult female, then the young boy, then the adult male, so the bodies are arranged in a way that females' bodies are first, then the males.

6-2 Steps of Salāt-ul-Janāzah

Salāt-ul-Janāzah is said silently, except the Takbeer and Tassleem. All conditions for regular Salat are required in Salatul Janazah such as Taharah, Wudu', clean body and clothes, neeyah (Intention), and facing the Qiblah.

- 1** Raise your hands in the usual manner
- 2** Say: "Allāhu Akbar".
- 3** Fold your right hand over the left hand in the usual manner.
- 4** Recite the Fatiḥah silently.
- 5** Then say: "Allāhu Akbar".
- 6** Then recite the second part of Tashahhud.

(Allahumma ṣallee ṣalaā Muhammad wa ṣala 'āli Muhammad kamā ṣallayta ṣalaā Ibrāhim wa ṣalaā 'āli Ibrāhim, wa bārik ṣala Muhammad wa ṣala 'āli Muhammad kamā bārakta ṣala Ibrāhim wa ṣala 'āli Ibrāhim, innaka ḥamidun Majeed).

This means: "O Allah! Grant peace to Muhammad and his family as you did to Ibrahim and his family. O Allah! Bless Muhammad and his family as you blessed Ibrahim and his family. Truly you are Most Glorious and Most Praiseworthy".

- 7** Then say: "Allahu Akbar".
- 8** Then make dua' (Supplicate) for the deceased.

It is reported from Abu Hurairah that the Prophet, *peace be upon him*, offered a funeral prayer and said: *Allāhumma-ghfir liḥayina wa mayitina wa sagheerina wa kabeerina wa thakarina wa unthanā wa shahidinā wa gha'ibinā. Allāhumma man ahyaytahu minna fa-'ahyihi 3ala-l-Islam wa man tawaffaytahu minna fa-tawaffahu 3ala iman. Allāhumma lā tahrimnā ajrahu wa lā tuḍillana ba3dah.* "O Allah! Forgive our living, our dead, our young, our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whomsoever among us You keep to live, make him to live in Islam, and whomsoever You cause to die, let him die in faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him." This is narrated by Ahmad and the other Sunan books. (Authentic canonical collections of hadith)

If the deceased is a child, a boy or a girl, one should say what is reported in the hadith, namely, "O Allah! Forgive our living, our dead..." and add the words: *Allāhumma-j3alhu lanā salafan wa faratan wa Thukhran* "O Allah! Make him our forerunner and make him (a means of) reward for us and a treasure."

9 Then say: "Allāhu Akbar".

10 Then make dua (Supplicate) for all dead Muslims.

Ash-Shafi'i said: "After the fourth takbir one may say, *Allāhumma la tahrimnā ajrahu wa la taftinna ba3dahu.* 'O Allah! Do not deprive us of reward for (supplicating for) him/her, nor put us to trial after him (or her)'."

Ibn Abu Hurairah said: "After the fourth takbir the elders used to say: *Allāhumma Rabbana 'ātinā fid-Dunyā hasanatan wafi-l-'āakhirati hasanatan wa qinā 3athāba-n-nār.* 'O Allah! Grant us good in this life and good in the life to come, and save us from the torment of Hell Fire."

11 Then say: "Assalāmu 3alykum", like you say in other Salats. Tasleem could be said only once.

There is **NO** Ruku3, Sujood, Athān, or Eqāma.

REMEMBER!

-There is no Islamic teaching of putting the picture of the deceased or some of his clothes or flowers in front of or around the Kafan (Shroud).

-Using a coffin (Box) is not allowed, unless there is necessity to use it, such as the body of the deceased is damaged, or for health reasons, or when the grave is wet and cannot be dried.

-Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers.

7 - FOLLOWING THE FUNERAL (AL-JANĀAH)



After Salatul Janazah, the deceased should be transferred to the Muslim cemetery. Prophet Muhammad, *peace be upon him*, said: **"Visit the sick and walk with the Janāzah, it will remind you of the hereafter"**. (Muslim)

Carrying a coffin and accompanying it to the graveyard is recommended. According to the Sunnah it is preferable to go all around the coffin while carrying it. Ibn Mājah, Al-Baihaqi, and Abu Dawood At-Tayalisi report that Ibn Mas'ud said: "If one walks in a funeral procession and carries the coffin, one should do so from all the sides of the coffin, for this is a Sunnah of Prophet, peace be upon him." But this is optional.

A funeral procession must proceed at a fast pace. The group reported on the authority of Abu Hurairah that the Prophet, peace be upon him, said: **"Walk briskly while carrying a coffin, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks."** But this should not harm or affect the coffin or put to hardship those carrying the coffin or following it, because that would defeat the Islamic goal of promoting hygiene and avoiding placing undue hardship on other Muslims."

It is recommended for those following the Janāzah on foot to keep behind or either on the right or on the left of those who are carrying the body.

They should walk calmly, quietly, and not crowd or push others who are carrying the deceased.

While accompanying a funeral procession, one **should not**:

- 1** Recite or raise one's voice or any similar activity.
- 2** Carry torches of fire in a funeral procession.
- 3** Sit down, when one is following a funeral before those carrying the coffin put it down.
- 4** Remain seated when a funeral procession passes by.
- 5** Permit women to accompany a funeral procession.
- 6** Follow the Janazāh with incense or candles, mention Allah's name loudly, weep loudly or read Quran, play music, or carry the body of the deceased in a military car, All are not allowed when escorting the body of the deceased.

8 - THE BURIAL (AL-DAFN)

Islam has a unique style of building graves and cemeteries that are characterized by humility, simplicity and economy in costs and that avoids glorifying the dead with elaborate monuments.

8-1 The Grave

A grave is dug deep enough to totally hide the body of the deceased.

The grave should be always perpendicular (Horizontal) to the direction of Qiblah.

It is of great importance that a special cemetery be devoted exclusively for the use of Muslims. Muslims may not be buried in the cemeteries of non-Muslims, nor can non-Muslims be buried in a Muslim cemetery.

The scholars also disapprove of building graves with bricks or wood or burying the dead with a coffin.

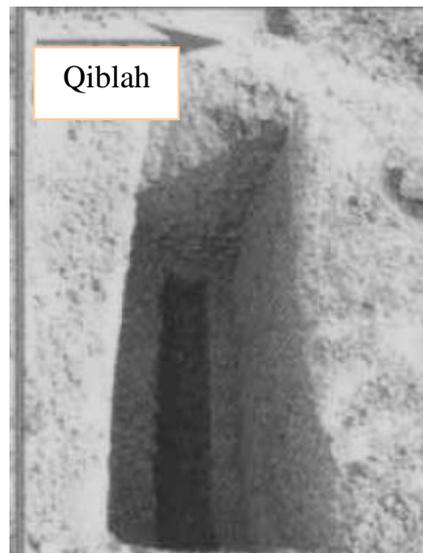
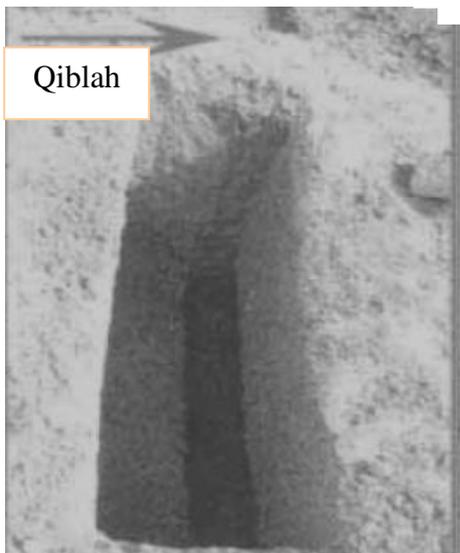
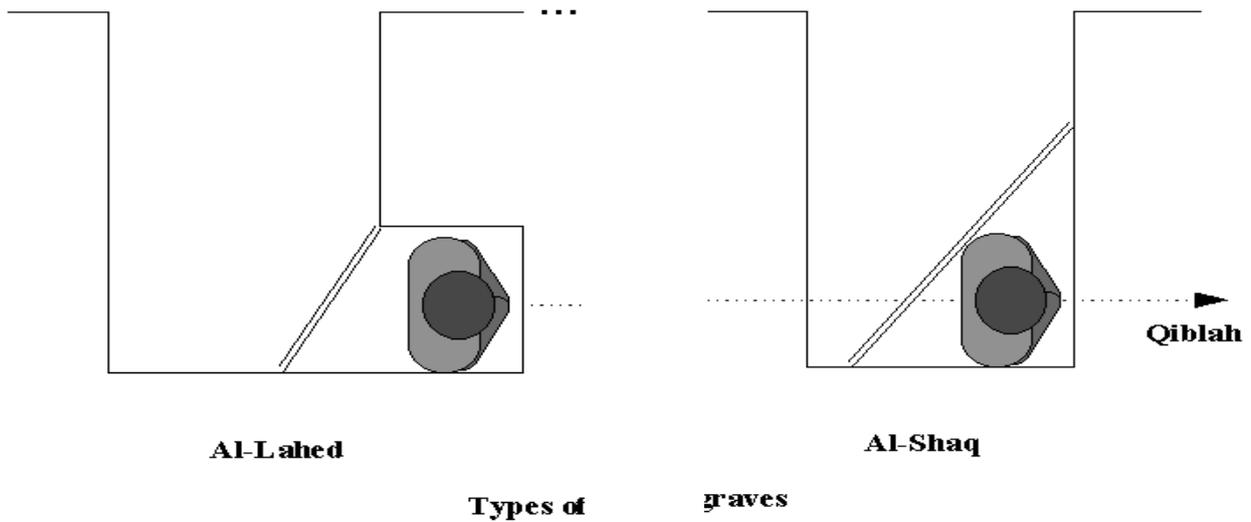
In Muslim cemeteries, there are two types of graves:

Al-Shaqq: is to make a deep vertical hole in the ground.

Al-Laḥd: is to make a deep vertical hole in the ground, then in the bottom make a side horizontal hole big enough to cover the whole body.

Both types are used, but it is preferable to use Al-Laḥd.

"The Prophet, *peace be upon him*, said: 'Laḥd is for us, and digging a pit (i.e., a regular grave) for others'."



8-2 The Prohibited Times of Burying

The burial should be done as soon as possible after death.

There are specific times when it is prohibited to perform Salatul Janazah, unless it becomes necessary, due to the condition of the body, to perform it quickly and then bury the body.

The deceased should be buried in the locality in which he lived. It is undesirable to take the body to the person's own country or to another city.

These prohibited times are:

- 1** From sunrise until the sun has fully risen.
- 2** At the zenith of the sun (the sun at meridian), until it passes the meridian.
- 3** From when the sun pales before sunset until it has set.

8-3 Who Takes Care of it?

Only men are allowed to attend the burial.

They should keep quiet.

The deceased's male relatives are expected to put the body in the grave, putting the body in the grave should be carried out only by Muslim men.

A female is placed in her grave either by her husband, her sons, her father, her brothers, or her uncle.

8-4 How to Enter the Body into the Grave?



The deceased's body should be entered into the grave from the direction where his feet will be (From the rear of the grave).

Those who put the body of the deceased into the grave should say: (Bismil-llāh wa 3alā millati rasuli-ll āh), which means: "In the name of Allah and in the faith of the Messenger of Allah".

The deceased's body should rest on his right side, and should be close to the wall and supported so that the body will not fall back, the deceased's face should be towards the Qiblah.

Those who put the deceased in the grave should not have had sexual intercourse with their wives the night before.

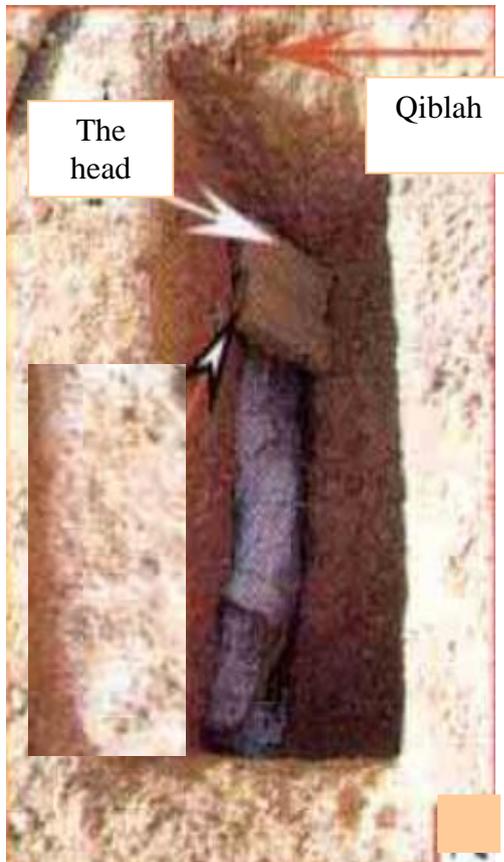
According to the teachings of the Prophet Muhammad, *peace be upon him*. Anas Ibn Malik related that During the burial of the daughter of Prophet Muhammad, *peace be upon him*, Prophet Muhammad, *peace be upon him*, was sitting, tears coming out from eyes, he asked us: "**Who did not have sexual intercourse with his wife last night?**" Abu Talha answered: "I, Prophet Muhammad", then Prophet Muhammad, *peace be upon him*, said to him: "**You get down in the grave and lay her down**". (Bukhari)

They should undo the tie on the head and the feet.

They should cover the grave when burying a female.

It is disliked if more than one body is buried in a grave, unless there are a large number of corpses, and there is a scarcity of graves, and it is impossible to bury them separately. In such a case, it is permissible to bury more than one body in a grave. This is based on a hadith reported by Ahmad and Tirmithi, that, the Ansar came to the Prophet, *peace be upon him*, on the day of the Battle of Uhud, saying: 'O Allah's Messenger! We are afflicted with physical injury and we are tired, what do you command us to do?' The Prophet, *peace be upon him*, said: '**Dig it, enlarge it, and deepen it, then place two or three men in one grave.**' They asked: 'Whom should we put in first?' He said: '**The one who knows the most Qur'an.**'" (Tirmizhi stated that it is a sound hadith)

8-5 How to Close the Grave?



REMEMBER!

- There is no Islamic teaching of transferring the deceased to another country.
- There is no Islamic teaching of shouting with special thikr (Certain words to remember Allah) before, during, and after burial.
- There is no Islamic teaching of reading the Quran in the cemetery.
- There is no Islamic teaching of putting flowers, food, water, or money around the grave that will benefit the deceased.
- There is no Islamic teaching of putting anything in, on or around the grave that will benefit the deceased.
- There is no Islamic teaching of slaughtering an animal during or after burial.
- There is no Islamic teaching that planting flowers on, or around the grave will benefit the deceased.

They should put above the body a layer of wood or big stones, so that earth will not be put directly on the body when they fill the grave with earth.

It is desirable to encourage those attending the burial to throw three handfuls of soil over the grave from the head of the body. This is based on a hadith by Ibn Majah which says: "The Prophet, peace be upon him, once offered a funeral prayer and then went to the deceased's grave and threw three handfuls of soil from near the deceased's head." Abu Hanifah, Ash-Shafi'i, and Ahmad hold that when throwing the first handful one should say, "Of this (i.e. the earth) We created you," and on the second one should say, "And to it shall We cause you to return," and on the third handful one should say, "And of it We shall cause you to be resurrected a second time." This is based on a hadith that the Prophet, peace be upon him, said this when his daughter Umm al-Kulthum was laid in her grave.

Then the grave should be filled up with sand.

It is allowable to put a mark on the grave or a stone to know the grave.

It is also Sunnah to make the grave convex from sand, according to the Hadith that was reported by Sofyan who said: "That I saw the grave of Prophet Muhammad *peace be upon him* is made convex" (Bukhari), convex out of sand.

Just after the burial all Muslims, including the deceased's relatives, may stay in the cemetery for a while and make du3ã' (Supplicate) for the deceased, since he is being questioned by the Angels.

Prophet Muhammad *peace be upon him* in an authentic Hadith said: **"Make du3ã' of Istighfar (Supplicate for forgiveness) for your brother and request steadfastness for him because he is now being questioned"**. (Authentic - Abu Dawood)

9 - THE MARTYR (AL-SHAHEED)

This martyrdom, may Allaah grant it to us, is to be hoped for by everyone who prays for it sincerely, even if he is not able to die upon the battlefield, as occurs in the authentic hadeeth.

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

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

The strongest opinion of Muslim scholars is not to offer Salatul Janazāh for martyrs since Prophet Muhammad, *peace be upon him*, did not offer it for the martyrs of the battle of Uhud.

It is said that the wisdom behind not offering a funeral prayer on a martyr is that it is offered for a dead person,

Whereas a martyr is not dead but alive. Another reason may be that since prayer is a kind of intercession, the martyrs do not need it. In fact they will intercede for others.

IMPORTANT NOTICE:

The other kinds of Martyrs (see page 14) are treated as normal cases: they are washed, shrouded and Salat-ul-jināzah is done for them.

10 - WEEPING OVER THE DEAD

Upon hearing the news of the death of someone, a Muslim should be steadfast and patient. Prophet Muhammad *peace be upon him* said: "**Patience (Endurance) is to be present from the first shock**". (Muslim)

Prophet Muhammad, *peace be upon him*, said: "**Allah says: I have no better reward than Paradise for a believing servant of Mine who is patient and resigned when I take away one of his/her beloved, one among those he/she most cherishes in the world**". (Bukhari)

One should accept all that Allāh plans for him with sincerity and patience, and should say as Prophet Muhammad, *peace be upon him*, said:

Innā li-llāhi wa innā ilayhe rājee3oon. Allāhumma'-jurnee fee muṣeebatee wa-khluflee khayran minhā.

"**To Allaah we belong and unto Him is our return. O Allaah, recompense me for my affliction and replace it for me with something better**". (Muslim, Ahmad)

Grief at the death of a beloved person is normal, and weeping for the dead is allowed in Islam. What is prohibited is to express grief by wailing (Bewailing refers to mourning in a loud voice), shrieking, beating the chest and cheeks, tearing hair or clothes, breaking things or scratching faces or saying phrases that makes a Muslim lose faith.

All of this is totally prohibited, and the deceased may feel pain by these actions, Prophet Muhammad *peace be upon him* said: "**The deceased suffers when someone bewails loudly**". (Bukhari & Muslim)

Um Atiyah reports: The Messenger of Allah made us pledge that we will not wail over the dead. (Bukhari & Muslim)

Others wear black clothes, or black ties. All of this has no basis in Islam.

It is a Muslim's duty to advise gently those who do these things to stop doing so, since it is totally prohibited. They should however bear patiently and accept Allah's destiny.

One may cry, as the Prophet, *peace be upon him*, did when his son died. He said: "**The eyes are shedding tears and the heart is grieved,**

and we will not say except what pleases our Lord" (Bukhari) and said: "It is a mercy that Allah made in the hearts of his servants". (Bukhari)

11 - MOURNING THE DEAD (AL-HIDĀD)

It is permissible for a woman to mourn for a period of three days on the death of a near relative, provided that her husband does not object to her doing so.

It is not permissible for her to mourn for more than three days, except in the case of her husband's death, when she is to mourn for four months and ten days, which is a legally prescribed period of waiting or "3iddah".

Um Atiyah reported that the Messenger of Allah *peace be upon him* said: "A woman should not mourn for any deceased person for more than three days, except in the case of her husband's death, which she may mourn for a period of four months and ten days. Such a woman in mourning is not to wear any fancy, bright clothes, but only plain clothes, not use any adornment or make-up, nor use perfume, nor die her hands or feet with Henna". (Bukhari & Muslim)

NOTE: *There is nothing in Islaam that mandates wearing black when mourning the deceased.*

12 - WAITING PERIOD OF WIDOWS (AL-3IDDAH)

12-1 The 3iddah of Widows

Allah in the Quran prescribed the 3idda (Waiting period) for those wives whose husbands die:

﴿ وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ ﴾

"And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days"(Qur'ān 2:234)

3idda is prescribed for widows in order to mourn the death of their husbands, observe their memory, fulfill any obligations toward them, and to see if the widow is pregnant or not.

If the widow is pregnant, then her waiting period ends when she delivers her baby, according to Allah's command in the Quran:

﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

"And for those who are pregnant, their 3iddah is until they deliver" (Qur'ān 65:4)

PREGNANT	NOT PREGNANT
Until delivery	Four Months and Ten Days

12-2 Widows in 3iddah

The widow in 3iddah has to stay in her home, she only leaves when it is necessary.

She has to sleep in her home as well.

She should not wear any fancy, bright clothes, but only plain clothes. She should not use any adornment or make-up, nor use perfume, nor die her hands or feet with Henna

13 - THE CONDOLENCES (AL-3AZĀ')

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

Ibn Majah and Al-Baihaqi reported from 'Amr ibn Hazm that the Prophet, peace be upon him, said: **"Every believer who consoles his brother in distress, will be dressed by Allah in an apparel of honor on the Day of Resurrection."**

13-1 Time of 3azā'

Condolences may be offered to the family and to the relatives of the deceased before, during or after burial. It is not limited with a certain time, whenever the family is in need of it should do it.

It is recommended to leave after offering condolences to give the family time to take care of their other affairs, assistance may be offered for anything the family may need, and one may stay to help, if asked.

It is Sunnah that friends, neighbors and relatives prepare food for the family of the deceased, for the loss of the loved one occupies the family's whole attention.

13-2 The Wording of 3azā'

When offering condolences, words should be chosen carefully and said gently to convey sympathy and to encourage the family and the relatives of the deceased to accept Allah's will and to help them to get back to their normal life.

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

Usamah ibn Zaid reported, "A daughter of the Prophet, peace be upon him, sent him a message to come to her house, because a son of hers had died. In response he sent her a message with his regards saying: **'Verily,**

to Allah belongs what He has taken, and to Him belongs what He has given. For everything He has set a term. So be patient and be content'." (Bukhari In Comment An-Nawawi said: "This is a very comprehensive hadith. It contains a number of essential principles of Islam. It encourages one to be patient in the face of catastrophe and hard times. The meaning of 'what Allah takes' is that everything belongs to Allah. Therefore what he takes also belongs to Him and not to others. He takes what He owns. Whatever we have is on trust. Thus, we should be patient and content with whatever befalls us.")

Muslim scholars say that if a Muslim offers condolences to another Muslim he should say: "May Allah increase your reward, give you the best consolation, and forgive your deceased beloved." And if one gives condolences to a Muslim for a disbelieving relative, one should say: "May Allah increase your reward, and grant you the best of consolation."

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

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

13-4 Examples of Bid'ah in 3azā'

1 To hire people to recite Qur'aan loudly.

2 To make food for those who offer condolences.

3 To give each person a part of the Qur'aan and ask them to read during 3azaa'.

4 To go many times and sit for a long time there when there is no need to do so.

5 To have extra days of 3azaa' on Thursdays or on the fortieth day of death or the anniversary of death.

6 Setting up tents, spreading carpets, food and incurring a lot of expenses out of arrogance and showing off.

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ

Al-hamdu li-Ilaahi-I-lathee bini3matihee tatimmu-s-salihaat

All praises be to Allaah who by his favors righteous deeds are accomplished.

(Whatever is correct is from Allaah and whatever is wrong is from Shaytaan and from me)