



Ulul Albāb
Islamic Institute
New Zealand

Salātul-Janāzah & Tadfīn

ULUL ALBAB COMMUNITY LEARNING DEVELOPMENT (UCLD)

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COMMUNITY ENGAGEMENT & TARGET AUDIENCE

Regional

Masjids/Islamic

Centres/Organizations/Schools

This is a community engagement program targeting Muslims of all walks of life. Through joint training with masjids, Islamic centres, NGOs, and schools, we intend to disseminate the basic know-how of praying Janāzah prayer for the dead and the Islamic burial of the dead and empowering family members and community groups to participate in this unavoidable Islamic death rites. Every household and every community should have people capable of delivering these death rites for their fellow Muslims. Community engagement of this nature will increase well-trained volunteers to participate in death rites in an effective and organized manner.

AREAS OF FOCUS

Salātul-Janāzah (Janazah Prayers)

Praying Salāt Janāzah for the deceased, its virtues, rulings and method.

Tadfīn (The Islamic burial)

Burying (*tadfīn*) of the deceased, its virtues, rulings, method, likes and dislikes.

KNOWING THE TEAM

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1. *Salātul-Janāzah* slide no. 6–36
2. *Dafnul-Mayat* slide no. 37–81

Salātul-Janāzah

This training module is discussing the *Salatul-Janāzah* with its ruling (*hukm*), its Imam, combination, its components (*arkān*), position of the Imām, later comers (*masbūq*), its conditions (*shurūt*), its method, its sunnah, its time, prayer on the deceased after burial, prayer for the non-present deceased, praying in masjid and graveyard, and praying for the stillborn and deceased baby.

1. VIRTUES OF PRAYING SALĀT JANAZAH

- Abu Huraira reported that Allah's Messenger ﷺ said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains." (Sahih al-Bukhari 1325)

" مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ . قِيلَ وَمَا الْقِيرَاطَانِ قَالَ " مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ " .

- Ibn 'Abbas reported: I heard the Prophet (ﷺ) say: If any Muslim dies and forty men who associate nothing with Allah pray over him. Allah will accept them as intercessors for him. (Sunan Abu Dawud, 3170)

" مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يَشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعُوا فِيهِ "

2. RULINGS (*AHKĀM*) OF PRAYING SALĀT JANAZAH

- *Salāt Janāzah* is ***Fard Kifāyah*** (communal obligation) for the Muslims to pray for the non-martyred deceased, unanimously, similar to Tājhīz, Ghusl, Takfīn and dafn. (*Radd al-Muhtār; Marāqī al-Falāh; al-'Ināyah bi hāmish Fath al-Qadīr; al-Muhadzab*)
- If some Muslims fulfil this obligation, it will exonerate others from the obligation and the sin. This is one of the special features of this *ummah*. The companions prayed for the Prophet ﷺ, the Prophet ﷺ commanded to pray for the children and he ﷺ prayed for al-Najāshi.
- Obligatory for every Muslim who dies. Except 4: **Rebels** (*al-bughāt*), **highway robbers** (*qutta' al-tariq*) if dies in war, **tribalist** (*ahl al-'usbah*), and **the invader with weapon** (*al-mukābir*). This is the Hanafi position. Adding onto them, the **killer of own parents**.

RULINGS (*AHKĀM*) OF PRAYING SALĀT JANAZAH

- **Rebels (*al-bughāt*):** Group of Muslims who rebelled against the just ruler. They will not be given bath nor prayed for the purpose of demeaning them and a deterrent to others from doing so. This is if they are killed during their war. However, if they are killed after the ruling authority has taken control of them, they will be bathed and prayed over, because killing them in this case is for political purposes or to break their power, and is considered a hadd punishment, as it benefits the group.
- **Highway robbers (*quttā' al-tarīq*):** They are a group of Muslims who attacked passersby with the intention of seizing their money. They will not be bathed nor prayed over, like the rebels who are killed in war. They will be bathed and prayed over if they are killed after the ruler has caught them. This is because killing a highway robber in this case is a prescribed punishment or retaliation (*qisās*). Whoever is killed in this way is washed and funeral prayer is performed for him. Their killing will be considered retaliation if the prescribed punishment is dropped, such as the case of highway robbery of a close relative.

RULINGS (*AHKĀM*) OF PRAYING SALĀT JANAZAH

- **Tribalist (*ahl al-'usbah*):** Known as *ahl 'usbah* or *'asabiyyah*: They are those who cooperate in injustice and are angry on a certain people or tribe. The ruling on those killed among them in tribalism is like the ruling on the rebels according to the previous details. Among them are those who stand and watch them if a stone or something else hits them and they die in that state. But if they die after they have been dispersed, they will be prayed over. Jubair b. Mut'im reported the Messenger of Allah (May peace be upon him) as saying: "He who summons others to party-spirit does not belong to us; and he who dies upholding party spirit does not belong to us." (Sunan Abu Dawud 5121)

لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ "

- **The Stubborn invader with weapon or strangler (*al-mukābir*):** The **invader** in city with a weapon is a highway robber according to the opinion issued by the Hanafis, which is the opinion of Abu Yusuf, if he is in city at night absolutely, or during the day with a weapon. If he is killed politically for spreading corruption, and to repel his evil, his ruling is like that of a highway robber or a rebel; he will not be bathed and no funeral prayer will be performed over him.

RULINGS (*AHKĀM*) OF PRAYING SALĀT JANAZAH

- **Killer of one of the parents:** No prayer over them for demeaning them if the ruler kills them in retaliation (*qisāsan*). If they die natural death, funeral prayer will be prayed over them.
- **Suicide:** Whoever kills himself intentionally will be bathed and prayed over, according to the fatwa of the Hanafis and the Shafi'is, even though he is more sinful than the one who killed someone else, because he is a sinner (*fāsiq*) who does not seek to spread corruption on earth, even though he is a transgressor against himself like all the other sinful Muslims (*fussāq*). Many like Abu Yusuf, Ibn al-Humam deemed not proper to pray over him due to the report of Sahih al-Muslim that a person who killed himself was brought to the Prophet, he did not pray over him.

3. IMĀM OF THE SALATUL-JANĀZAH

Who will be given priority to lead Salatul-janazah? There are three opinions in this regard:

1. **The Hanafis:** The **ruler (sultān)** if he is present, or his **deputy** has more right to lead the funeral prayer on the dead due to their authority, and because taking precedence over him is a sign of contempt for him.
 - If the ruler is not present, then the **judge (qādi)**, because he has authority. If he is not present, then **the local imam** will be given precedence, because the dead approved of him during his life, so he was more deserving of praying over him after his death.
 - Then **the male guardian** who is charged with the order of agnates or guardians by marriage will be given precedence, except for the father, who will be given precedence over the son. The closest is given precedence, then the closest, according to their order of guardianship for marriage.
 - And the one who has the right to take precedence may give permission to someone else. And the one who has authority to take precedence is more deserving than the one to whom the deceased has bequeathed the prayer over him, according to the muftā bihi opinion, because the bequeathing is invalid.

IMĀM OF THE SALATUL-JANĀZAH

2. **The Malikis and Hanbalis:** The most deserving to lead the prayer over the dead is the one who the dead person willed (*wasiyah*) to pray over him, in accordance with the practice of the Companions. Then the governor (*wāli*) or the ruler (*amīr*), according to the hadith: “A man should not lead a man in prayer when he has authority.” Then the agnatic guardians according to the order of their authority in marriage: the father is given precedence, then the son, then the closest of the agnates: so the brother is given precedence, then the uncle, then the cousin, and so on.
- However, according to the Malikis, the brother and his son are given precedence over the grandfather, because he is related by sonship, and the grandfather is related by fathership. In the Maliki school of thought, women will pray together, individually, when there are no men, as their leadership is not valid in their view.
 - The best is given precedence, so men are given precedence over women, the elderly over the young, and whoever has a religious advantage. If they are equal, he is given precedence by age. If they are equal, he is given precedence by lot or by mutual consent. This is the opinion of the Malikis.
 - The Hanbalis say: The one who is most deserving of leading prayers is given precedence, based on the general statement of the Prophet, may God bless him and grant him peace: “The one who leads the people in prayer is the one who is most knowledgeable of the Book of God.” يَوْمَ الْقَوْمِ أَقْرَأَهُمْ لِكِتَابِ اللَّهِ

IMĀM OF THE SALATUL-JANĀZAH

3. **The Shafi'is in the new opinion:** The guardian (*walī*) is more deserving of the leading than the governor, even if the deceased has bequeathed to someone other than the guardian, because prayer is his right, so his bequest is not carried out by dropping it like inheritance, because the purpose of praying over the dead is to pray for the deceased, and the prayer of a relative is closer to being answered due to his pain and broken heart. As for the bequests of the companions to pray over them, they are based on the fact that their guardians permitted the bequest. So the father is given precedence, then the grandfather, no matter how high, then the son, then his son, no matter how low, then the brother, and it is more apparent that the full brother is given precedence over the paternal brother, then the son of the full brother, then the paternal, then the rest of the agnates according to the order of inheritance, so the full uncle is given precedence, then the paternal, then the son of the full cousin, then the paternal.
- Then the relatives, the closest to the closest, so the mother's father is given priority, then the maternal brother, then the maternal uncle, then the maternal uncle.
 - If two guardians meet in the same degree, such as two sons or two brothers, and both are fit for the imamate, then the most just in Islam is more deserving than the most knowledgeable and the like.

4. PRAYING OVER SEVERAL JANĀZAH

- The legal schools agreed on the permissibility of praying over multiple funerals at once. However, praying over each funeral alone is better. The best is given precedence, because praying alone is more effective and more likely to be accepted.
- In the event of a gathering of funerals, the Hanafis opine: Line up in a wide row, and the imam stands with the best of them, or they line up in a long row facing the qiblah, so that the chest of each one of them is in front of the imam, parallel to him.

5. PILLARS, SUNNAH AND FORM OF SALĀTUL-JANĀZAH

- The pillars of *Salātul-janazah* is: **two** in Hanafi Legal School, **five** in Maliki School, **seven** in Shafi‘i and Hanbali School.
- **According to Hanafi Legal School, *Salātul-janazah* has two pillars: The four takbirs and standing (*qiyām*).** The first opening takbir (*takbiratul-ihram*) is a pillar, not a condition, so it is not permissible to build another takbir on it. There are four takbirs, each standing takbīr takes the place of a rak‘ah. It is obligatory to say the salām twice after the fourth takbīr. According to them, *wājib* is one thing, which is salām, and the pillar is two: the takbīr and standing (*qiyām*). The intention (*niyah*) is a condition (*shart*), not a pillar, and it is not permissible to pray over a funeral while riding or sitting as an excuse, as it is preferable.
- The **Sunnahs of prayer are three:** *Tamhīd* and *Thanā’* i.e. supplicating *Subhānka Allāhumma wa bi hamdika...* after first takbīr, sending blessings upon the Prophet after the second, and supplicating (*du‘ā*) for the deceased after the third.
- It is recommended (*mandūb*) that the rows of the worshippers be three, based on the following hadith: “Whoever over him in three rows will be forgiven.”

من صلى عليه ثلاثة صفوف غفر له

5. PILLARS, SUNNAH AND FORM OF SALĀTUL-JANĀZAH

How to perform *Salātul-Janāzah*: The musallī raises his hands only in the first Takbir, and then recites the *tambīd*, then he sends blessings upon the Prophet ﷺ after the second Takbir; because bringing it forward is the sunnah of making du‘ā, then he says a Takbir after which he makes *du‘ā* for himself, the deceased, and the Muslims, then he says the fourth Takbir and says the *salām*; because the Prophet ﷺ, said four Takbirs in the last prayer he prayed, so it abrogated what came before it. (Nasb al-Rāyah 2/267) What came after the fourth Takbir was the time for exiting the prayers, which is done with *salām*.

قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَدْعُوَ فَلِيَحْمَدِ اللَّهَ، وَلِيَصِلَ عَلَى النَّبِيِّ، ثُمَّ يَدْعُو».

And after the fourth Takbir, there is no supplication except the saying the *salām* according to the preferred opinion of the School. While, some Hanafi scholars chose to say: *Rabba ātinā fid-dinua hasanta...* Our Lord, give us in this world that which is good and in the Hereafter that which is good and protect us from the punishment of the Fire (Al-Baqarah, 2:201) or *Rabbanā lā tuzigh...* (Our Lord, do not let our hearts deviate after You have guided us... the verse (Āl-'Imrān, 3:8).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

5. PILLARS, SUNNAH AND FORM OF SALĀTUL-JANĀZAH

- There is no specific du‘ā for supplication. One of the supplication based on the authentic hadith after the third takbir which is better and more eloquent in the hope of its acceptance is: “O Allah, forgive him and have mercy on him, pardon him and absolve him, honor his abode, expand his entrance, wash him with water, snow and hail, purify him from sins as a white garment is purified from filth, and replace his home with a better home, and a family better.” (Sahih Muslim 963d)

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نَزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ

- Another du‘ā based on hadith is: “O Allah, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allah, whomever of us You cause to live, let him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. O Allah, do not deprive us of his reward, and do not let us go astray after him.” (Sunan Ibn Majah 1498)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأَنْثَانَا اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنْ أَمْوَالِنَا فَاحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنْ أَمْوَالِنَا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

5. PILLARS, SUNNAH AND FORM OF SALĀTUL-JANĀZAH

- The musallī will not seek forgiveness for a madman (*majnūn*) or a child (*sabiy*), since they have no sin. The supplication for them will be: “O Allah, make him a reward and a provision for us, and make him an intercessor and one whose intercession is accepted.”

اللهم اجعله لنا فرطاً، واجعله لنا أجراً وذنراً، واجعله لنا شافعاً ومشفعاً

- The salātul-janāzah differs from other Legal Schools, because some of the salaf believed that it is more than four Takbirs, while some believed that it is less than four:
- The Imami Shiites believe that it is five Takbirs with four *du‘ās* in between them, and there is no specific *du‘ā*. The evidence of those who say that it is more than four is the hadith of Hudhayfah: He prayed over a funeral and said takbirs five times, then he turned and said: I did not forget nor did I make a mistake, but I said Takbirs as the Prophet صلى الله عليه وسلم said. He صلى الله عليه وسلم prayed over a funeral and said Takbirs five times.
- The majority of the Sunni Legal Schools preferred that the Takbirs are four, based on the following reasons: It is in the two Sahihs, the consensus of the Companions on acting upon it, and it was the last thing Prophet صلى الله عليه وسلم did.

أخرج الحاكم عن ابن عباس: «آخر ما كبر رسول الله صلى الله عليه وسلم على الجنائز أربع» (نيل الأوطار: ٥٨ / ٤).

5. PILLARS, SUNNAH AND FORM OF SALĀTUL-JANĀZAH

Summary of the 4 Legal Schools:

- The salātul-janazah begins with the intention and includes four *takbirs* and a *du‘ā* for the deceased while standing, and a salutation upon the Prophet ﷺ, the Fatiha and the Salam, except that the intention is a condition and not a pillar according to the Hanafis and Hanbalis.
- The place for *du‘ā* according to the majority is after the third takbir, and after every takbir until the fourth according to the reliable opinion of the Malikis.
- The salutation upon the Prophet ﷺ is *masnūn* according to the Hanafis, *mandūb* according to the Malikis, and a pillar according to the others.
- The Salam is obligatory according to the Hanafis and a pillar according to the majority.
- Reciting the Fatiha is disliked and forbidden with the intention of recitation, but permissible with the intention of *du‘ā* according to the Hanafis, and disliked (*makrūh tanzīhi*) according to the Malikis and a pillar according to the others.
- If the imam adds more than four takbirs, the follower does not have to follow him, but rather waits for him to say the salam with him according to the Hanafis and Shafi’is. And say the Salam according to the Malikis, and follow the Imām until seven takbirs according to the Hanbalis.

6. POSITION OF THE IMĀM IN SALĀTUL-JANĀZAH

The place where the imam stands in the funeral: The jurists differed in determining the position where the imam should stand in front of the janāzah:

- **The Hanafis:** It is recommended (*mandub*) for the imam to stand in line with the chest for men and women without any reservation; because it is the station of faith and intercession because of the faith, and practice according to the report of Ibn Mas'ūd.
- **The Malikis:** The imam will stand at the middle of the man, and at the shoulders of the woman.
- **The Shafi'is:** It is recommended that the *musalli* as an imam or alone stand at the head of the man, and at the hips of the woman, following the Sunnah reported by al-Tirmidhi which he graded as hasan. The wisdom behind the difference is exaggeration in covering the woman. As for the follower (*muqtadī*), he stands in the row wherever he is.
- **The Hanbalis:** The imam stands at the man's chest and the woman's middle.

7. CASE OF THOSE WHO MISSED (*MASBŪQ*) THE SALĀTUL-JANĀZAH

- The case of the one who missed the funeral prayer: The jurists agreed that the one who missed the prayer should follow the imam from where they joined and complete what he missed. The details on how to complete are as follows:
- **The Hanafis:** The one who missed some of the takbirs will say the opening takbir, then will wait for the imam's takbir to say takbir with him for starting his salah; because each takbir is a rak'ah, then he will say the takbirs he missed after the imam has finished, with consecutive takbir, without supplication if he fears the janāzah will be lifted. However, if he came after the imam's fourth takbir, then he has missed the prayer.
- **The Malikis:** The Malikis are exactly like the Hanafis in this matter.
- **The Shafi'is:** The one who joins the prayer late should say takbir and recite al-Fatihah, even if the imam is saying another takbir other than the first. If the imam says another takbir before the follower begins al-Fatihah, he should say takbir with the imam and the recitation is dropped, just as if the imam went into ruku' right after the one who joined the salāh late. Once the imam says the salutation, it is obligatory for the one who joined the prayer late to make up for the remaining takbirs with all the supplications.
- **The Hanbalis:** If someone misses part of the Takbir, he should make it up (*qadā*) consecutively. If he says the Taslim with the Imam and does not make it up, then there is no problem and his prayer is valid.

8. CONDITIONS (*SHARĀ'IT*) OF SALĀTUL-JANĀZAH

- Conditions for the funeral prayer: The conditions for the validity of the funeral prayer are: Islam, sanity (*'aql*), discernment (*tamyīz*), purity (*tabārah*), covering the private parts (including one shoulder according to the Hanbalis), purity or avoidance of impurity in the body, clothing and place, facing the qiblah, intention, and other conditions, except for time, because it is a prayer like any other prayer, except for the time and the congregation. These two are not the conditions of funeral prayer.
- And the obligation of prayer is dropped because of one person, because the congregation is not required for it, and the obligation is not dropped because of women, if there are men, according to the most correct opinion of the Shafi'is, because doing so is a disrespect for the dead.

8. CONDITIONS (*SHARĀ'IT*) OF SALĀTUL-JANĀZAH

The following conditions are required for the deceased to qualify for funeral prayer:

1. The deceased must be a Muslim. Prayer is not performed for a non-believer at all, according to the Almighty's saying: "And never pray over any of them who dies" [At-Tawbah: 9/84]. Prayer is performed for all Muslims, including those who have committed major sins, those who have been stoned for adultery, and others.
2. Body or most of it be present. This is a condition according to the Hanafi and Maliki schools of thought. So, one should not pray over a limb.
3. To be present and placed in front of the imam, in the direction of the Qiblah. This is the condition according to the Hanafis, so prayer is not performed for an absent person, carried on an animal, and placed behind the Imam.
 - The Malikis agreed with them on the condition that the deceased be present. As for funeral prayer for the Negus, it was specially for him. As for placing the deceased in front of the imam, it is *mandūb* according to the Malikis. Prayer is permissible according to the Shafi'is and Malikis for a deceased person carried on an animal or in the hands or shoulders of people.

8. CONDITIONS (*SHARĀ'IT*) OF SALĀTUL-JANĀZAH

4. Known to be alive before praying over him: This is a condition according to the majority, contrary to the Hanbalis. Prayer is not performed over a stillborn or a miscarriage, unless his life is known through breastfeeding or movement, or he cries out, as we will explain.
5. Purity of the deceased: It is not permissible to pray over the janazah before bathing or dry ablution.
6. Not to be a martyr (*shahīd*): *Shahīd* is the one who died in the battlefield of jihad, and this is a condition according to the majority of the jurists. Hence, he will not be bathed, shrouded, and prayed over. He will be buried in his clothes, and his weapons removed. The Hanafis said: The martyr is shrouded and prayed over, but he will not be bathed.
 - If a Muslim is killed unjustly outside of jihad or is taken out of the battlefield alive, then he dies, he will be bathed and prayed over according to the well-known opinion of the Malikis and the rest of the jurists.
 - Whoever is killed in the battlefield fighting the Muslims will be washed and prayed over according to the Malikis and Shafi'is, and the Hanafis as I explained will not be bathed and prayed over. The Hanbalis opine: The aggressor will be bathed, shrouded, and prayed over, but as for the just, they will not be bathed, shrouded, or prayed over, because they are like martyrs in a battle with the polytheists.

9. TIME FOR PRAYING SALĀTUL-JANĀZAH

There are disliked times for praying:

- **The Hanafis:** It is absolutely forbidden (*makruh tabrīm*) to pray funeral prayer during the five forbidden times for prayers and they are: Sunrise, sunset, noon, after the dawn prayer until sunrise, and after the afternoon (‘Asr) prayer until sunset.
- **The Malikis and Hanbalis:** It is forbidden (*harām*) to pray funeral prayer during the three forbidden times for the prayers, which are sunrise, sunset, and noon, based on the apparent meaning of the hadith of Uqbah ibn ‘Āmir: “There are three times in which the Messenger of Allah ﷺ, forbade us from praying or burying our dead...”. Prayer is permissible during the other two times, which are after the dawn and afternoon prayers until sunrise and sunset.
- **The Shafi’is:** It is permissible to perform the funeral prayer at all times, because it is a prayer that has a reason, so it is permissible to perform at any time.
- Late Shaykh Dr Wahbah al-Zuhayli said: I see that the Shafi’i school of thought should be adopted in cases of necessity or need, and that one should refrain from praying in other cases, in order to respect the difference of opinion.

10. SALĀTUL-JANAZAH AFTER BURIAL & REPEATING THE PRAYER

- It is disliked according to the **Hanafi and Maliki Legal schools** to repeat the prayer for the funeral, as the first one was in congregation. If it was not in congregation, the prayer will be repeated in congregation before burial commendably (naduban).
- The **Shafi'is and Hanbalis** permitted repeating the funeral prayer for someone who did not pray over him first, even if it is after the burial. In fact, it is sunnah according to the Shafi'is, as a number of the Companions did it. In an agreed-upon hadith on the authority of Ibn Abbas, he said: “The Prophet ﷺ, came to a fresh grave, so they lined up behind him, and he prayed with four takbirs.”
- As for praying over the dead after burial: it is permissible according to the consensus of the jurists if he has not been prayed over; because the Prophet ﷺ, prayed over the grave of a woman from the Ansar. It is good to mention the expressions of the jurists to know the legal maxims for the prayer:
- **The Hanafis:** If the dead person was buried with no funeral prayer performed over them, then funeral prayers will be performed over his grave, as a matter of preference (*istihsānan*), unless it is most likely that he has disintegrated. Taking into consideration the determining whether he has not disintegrated is the dominant opinion, without any estimation, according to the most correct opinion (*asahh*), due to the difference in circumstances, time, and place.

10. SALĀTUL-JANAZAH AFTER BURIAL & REPEATING THE PRAYER

- The Malikis opine: If one has not prayed over the deceased, he can go out to pray over the deceased until the burial is not done. If the deceased is buried, he can pray over the grave, as long as the deceased has not disintegrated.
- The Shafi'is said: If the dead person is buried before the prayer, then the prayer should be performed on the grave, because the prayer reaches him in the grave. If he is buried without bathing or not facing the qiblah, and there is no fear that he will be corrupted by exhuming him, then he should be exhumed, washed and faced towards the qiblah, because it is an obligation that can be done, so it is obligatory to do it. If there is fear that he will be corrupted, then he should not be exhumed, because it is impossible to do it, so it is dropped, just as the ablution of a living person and facing the qiblah in prayer are dropped if it is impossible. If he is placed in the grave and no dirt is thrown over him, then he should be taken out and the prayer should be performed over him.
- The Hanbalis said: If the dead person is buried not facing the qiblah, or before the funeral prayer is performed over him, he should be exhumed and faced toward it, to fulfill that obligation, and the funeral prayer should be performed over him, so that the condition of the funeral prayer is fulfilled. Likewise, he should be taken out to be shrouded if he is buried before being shrouded.

11. SALĀTUL-JANAZAH FOR THE ABSENT

Prayer for the absent: The jurists have two opinions regarding the prayer for the absent from the country:

- **The opinion of the Hanafis and Malikis:** It is not permissible to pray for the absent, and the Prophet's prayer for the Negus was a specific case. Hence, the prayer for the absent is disliked (*makrūh*).
- **The opinion of the Shafi'is and Hanbalis:** It is permissible to pray for the janāzah absent from the country, even if the distance is short and he is not in the direction of the Qiblah, but the one praying (*musalli*) will face the Qiblah. Jabir narrated: "The Prophet صلى الله عليه وسلم prayed for the the Negus, and he said four Takbirs over him".
- The time limit for the prayer for the absent according to the Hanbalis is a month, like the prayer over the grave; because it is not known whether will remain without disintegration for more than that.

12. SALĀTUL-JANAZAH FOR THE NEWBORN/FETUS

According to the Hanbalis, a newborn or miscarriage is prayed over if it is born after more than four months, and it is also washed.

- A miscarriage is a child that a woman gives birth to dead or before it is fully formed. However, if it comes out alive and cries out, it is washed and a prayer is prayed over without disagreement.
- They cited as evidence the saying of the Prophet ﷺ: “A miscarriage is prayed over, and forgiveness and mercy are invoked for its parents.” Al-Nasa’i and al-Tirmidhi narrated it as: “And a child is prayed over.”

”والسقط يصلى عليه، ويدعى لوالديه بالمغفرة والرحمة“
”والطفل يصلى عليه“

- Abu Bakr Al-Siddiq (rd) said: “No one is more deserving of being prayed over than a child.” Because he is a person into whom the soul has been breathed, he is prayed over like a newborn, as the Prophet ﷺ informed us in his truthful and trustworthy hadith that the soul is breathed into him at four months.

12. SALĀTUL-JANAZAH FOR THE NEWBORN/FETUS

The majority (*al-jumbūr*) said: The newborn should be prayed over if signs of life appear on him. Their opinions are as follows:

The Hanafis said: If the newborn cries, he should be named, washed, and prayed over. The crying of a boy is that he raises his voice crying at birth. Or if there is evidence of life after most of his body came out even if he did not cry, he should be washed and named, according to the most correct opinion on which fatwa is based contrary to the manifest opinion, and he should be wrapped in a cloth to honor the sons of Adam, and he should not be prayed over.

Argument: The hadith of Ali (rd): He heard the Messenger of Allah ﷺ, saying pertaining to the miscarriage: “No prayer should be offered over him until he cries. If he cries, prayer will be prayed over him, his bloodwit will be paid, and he will inherit. If he does not cry, he should not be prayed over, he should not be inherited, and his bloodwit will not be paid.” Meaning there will be no blood money which is fifty dinars.

لا يصلى عليه حتى يستهل، فإذا استهل صلى عليه، وعقل، وورث، وإن لم يستهل لم يصل عليه، ولم يورث ولم يعقل

13. PLACE TO PRAY SALĀTUL-JANAZAH

- The deceased is prayed over in the prayer place (*al-musallā*), as the Prophet ﷺ did when he was praying at the musallā for Negus.
- As for praying over a funeral in a cemetery, it is - as we explained in the disliked elements of prayer (*makruhātus-salāh*) - *makrūh* according to the **Hanafi and Shafi'i Legal Schools** due to the prohibition of praying there: “The Prophet ﷺ prohibited praying in seven places: in a garbage dump, a slaughterhouse, a cemetery, on the main road, in a bathroom, in a camel watering place, and on top of *Baytul-llāh al-'Atīq*.” And because the Prophet ﷺ said: “The entire earth is a place of prayer except for the graveyard and the bathroom.”

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ فِي الْمِزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيقِ وَفِي الْحَمَّامِ وَفِي
مَعَاظِنِ الْإِبِلِ وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ .

وَعَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ» . رواه أبو داود
والتِّرْمِذِيُّ وَالدَّارِمِيُّ

13. PLACE TO PRAY SALĀTUL-JANAZAH

- The Malikis and Hanbalis permitted praying over a funeral in a cemetery, due to the generality of his صلى الله عليه وسلم saying: “The earth has been made a place of prayer and pure for me.” (Sunan al-Nasai 736)

• " جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا أَيْنَمَا أَدْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلَاةَ صَلَّى " .

- The Shafi'is excluded from the disliked places, the graves of the Prophets and the martyrs of battle because they are alive in their graves.
- It is disliked to face the grave during prayer, according to the hadith reported by Muslim: “Do not sit on graves and do not pray towards them.” (Sahih Muslim 972a)

• " لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تَصَلُّوا إِلَيْهَا " .

- It is forbidden to face Prophet Muhammad's grave صلى الله عليه وسلم and the graves of all the Prophets (AS).

13. PLACE TO PRAY SALĀTUL-JANAZAH

Salātul-Janāzah in the Masjid:

There are two opinions: It is disliked (*makruh*) according to the Hanafis and Malikis, and permissible according to the Shafi'is and Hanbalis.

- **As for the first opinion**, dislike of praying Salātul-janāzah in the masjid; whether the janāzah is in the masjid or outside due to the hadith reported by Abu Hurayrah: “Whoever prays over a dead person in the mosque, he has nothing” (Sunan Abu Dawud 3191) and because the mosque was built to perform the obligatory prayers and their accessories such as voluntary prayers, remembrances and teaching knowledge, and because it is likely to pollute the mosque.

من صلى على ميت في المسجد، فلا شيء له

- This dislike is prohibitive (*tahrīmi*) according to the Hanafis, and recommended (*tanzihi*) according to the Malikis.
- Just as praying over a dead person in the mosque is disliked, it is also disliked to bring it into it.

13. PLACE TO PRAY SALĀTUL-JANAZAH

- **As for the second opinion:** Permissible to pray Salātul-Janāzah in the Masjid; it is even recommended (*mustahab*) according to the Shafi'is if there is no fear of contaminating the masjid.
- This is because the masjid is more honorable place to pray, and doing so is in accordance with the Sunnah reported by Aishah: “By Allah, the Messenger of Allah ﷺ, prayed over the two sons of Baydā' in the mosque: Suhayl and his brother.” (Sunan Abi Dawud 3190)

عَنْ عَائِشَةَ، قَالَتْ وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ سَهِيلٍ وَأَخِيهِ .

- And in another narration: “The Messenger of Allah ﷺ, did not pray over Suhayl ibn Bayda except in the interior of the mosque.”
- And Abu Bakr al-Siddiq and Umar Ibn al-Khattab's salātul-Janāzah was prayed in the mosque.

Dafnul-Mayat

This training module is discussing the dafnul-mayat shedding light on: the transfer of the body from place of death, carrying the funeral and its method, the sunnahs and dislikes of Janazah procession, the ruling on burial and its hastening, characteristics of the grave and its respect, and rulings pertaining to burial.

1. TRANSFER OF THE BODY TO OTHER THAN THE PLACE OF DEATH

Carrying the dead to a place other than the place of his death: The jurists have three opinions regarding transporting the dead to a place other than the place of his death: Dislike for a non-valid purpose (*Kirābah*), permissibility (*Ibābah*), and prohibition (*Tabrīm*):

- **The Hanbalis:** The Sunnah is to bury the dead in the place where he was struck down or died, because the Prophet صلى الله عليه وسلم said: “Bodies are buried where the souls depart.” Carrying the dead to a place other than his hometown for no reason is disliked (*makrūh*). This is because it was narrated from Aisha that “When Abd al-Rahman ibn Abi Bakr died in al-Habash - a place twelve miles from Madinah - he was transferred to Makkah. She came to his grave and said: By Allah, if I had been present, I would not have buried you except where you died, and if I had been present, I would not have visited you.” This points that she did not see any purpose in moving him, and that he was harmed by it. If the moving was for a valid purpose, then there is no dislike, because in al-Muwatta’ of Imam Malik, he heard more than one person say: “Sa’d ibn Abi Waqqas and Sa’id ibn Zayd died in al-‘Aqīq, so they were carried to Madinah and buried there.” Sufyan ibn ‘Uyaynah said: Ibn ‘Umar died here, and he recommended that he not be buried here, and that he be buried in Saraf.

1. TRANSFER OF THE BODY TO OTHER THAN THE PLACE OF DEATH

- **The Hanafis and Malikis:** There is nothing wrong with transporting the dead from one country to another if he has not been buried. According to the Hanafis, transport is permissible for a distance of one or two miles, but it is recommended to bury him in the place where he died, i.e. in the cemeteries of the people of the place where he died or was killed, based on the previous hadith in which the Prophet صلى الله عليه وسلم, ordered that the dead of Uhud to be buried in their graves, even though the cemetery of Medina is nearby, and the Companions who conquered Damascus were buried at its gates, and they were not all buried in one place.
- **The Shafi'is:** It is forbidden to transfer the dead person before burial to another country to be buried there, even if he has not changed, because it delays his burial and exposes him to being violated.

2. CARRYING THE FUNERAL AND ITS METHOD

Carrying the funeral and how to do it:

- Carrying the funeral is a communal obligation without dispute, and it is piety, obedience and honor for the deceased.
- **The Shafi'is** opine: There is nothing wrong with a Muslim following the funeral of his non-Muslim relative, because the Prophet ﷺ –Abu Dawud narrated– ordered Ali (rd) to bury Abu Talib.
- They also said: It is forbidden to carry the funeral in a degrading manner, such as in a basket or a bag (sack) or the like, and it is carried on a bed or a board or a litter.
- There is no dispute that only men should carry the funeral, whether the deceased is male or female, because women are too weak to carry it, and something of them might be exposed if they were to carry the deceased.

2. CARRYING THE FUNERAL AND ITS METHOD

The jurists have three opinions in relation to carrying the dead:

- The **Hanafis and Hanbalis**: lifting quardly—from all four corners (*tarbī*’).
- The **Shafi’is**: Carrying from the two ends (*‘amūdayn*).
- The **Malikis**: According to their popular opinion there is not specific method of carrying.
- The Hanafis and Hanbalis: The dead will be placed on the bier after bathing and shrouding on their back because that is the most possible/convenient position. It is sunnah for four people to carry, because it is sunnah to carry quardly (all four corners). Quardly is better than carrying from the two end beams, basing on the hadith of Abdullah (rd): “Whoever follows a funeral (procession), let him carry all (four) corners of it (in turn), for that is Sunnah. Then if he wishes let him voluntarily carry it, and if he wishes let him not do so.” (Ibn Majah 1478).

مَنْ اتَّبَعَ جِنَازَةً فَلْيَحْمِلْ بِجَوَانِبِ السَّرِيرِ كُلِّهَا فَإِنَّهُ مِنَ السُّنَّةِ ثُمَّ إِنْ شَاءَ فَلْيَتَطَوَّعْ وَإِنْ شَاءَ فَلْيَدَعْ

2. CARRYING THE FUNERAL AND ITS METHOD

The method of quardly (*tarbī'*):

- Place the left corner of the bier/bed on right shoulder of the carrier, then move to the back corner of the bier, placing it on right shoulder as well, then allowing another volunteer to replace him.
- Place the right corner of the bier/bed on the left shoulder, then leave it for someone else, and move to the right corner of the bed, placing it on the left shoulder.
- Hence, the start of carrying the bier/bed will be from the both head corners, and the end of carrying will be both feet corners, similar to the manner of bathing the dead from head to feet.
- Every carrier will walk ten steps basing on the hadith: “Whoever carries the Janazah for forty footsteps, then forty major sins shall be forgiven.” (Kitāb Al-Athaar of Imam Al Hafiz Muhammad bin Hasan Al-Shaibani (Died 189 A.H.) vol. 2 p. 63 Dar Al Kitab Al Ilmiyah Beirut 1993).

2. CARRYING THE FUNERAL AND ITS METHOD

- And if the dead person is carried by the two end beams of the bier/bed (*'amūdān*), each end beam on the neck of a man, it is *Makrūh* according to the Hanafis.
- The Hanbalis consider this method as sunnah, due to the narration of Ibn Mansur, and because the Prophet ﷺ, “carried the funeral of Sa`d ibn Mu`adh on two end beams.” `Uthman, Ibn al-Zubayr, Ibn `Umar, and Abu Hurayrah.” are reported to have done the same.
- The Shafi`is: Carrying by the two end beams is better than the quardly method—the carrier puts his head between the front two legs of the bier/bed and carries the beam on the nape of his neck.

3. THE SUNNAHS OF THE FUNERAL PROCESSION

The following are Sunnah in carrying the Janāzah:

1. **Hastening the funeral procession:** It is recommended to hasten the funeral procession (i.e., above the usual walking speed, and without trotting - i.e., running quickly - because it is disliked) so that the deceased does not move in the funeral procession. Abu Hurairah reported that the Prophet صلى الله عليه وسلم, said: “Hurry up with the funeral procession, for if it is good, then you are bringing it forward for good, and if it is otherwise, then you are removing evil from your necks.” (Sahih al-Bukhari 1315) The dislike of trotting is based on Abdullah bin Masoud’s narration. He said: “We asked the Messenger of Allah صلى الله عليه وسلم, about walking with the funeral procession, and he said: Without trotting, for if it is good, then hurry to it, and if it is evil, then away from the companions of the Fire.” (Sunan Abi Dawud 3184)

" أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً نَحْيِرُ تَقَدِّمُونَهَا {إِلَيْهِ}، وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرُّ تَضَعُونَهُ عَنْ رِقَابِكُمْ "

سَأَلْنَا نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَشْيِ مَعَ الْجَنَازَةِ فَقَالَ " مَا دُونَ الْخَبَبِ إِنْ يَكُنْ خَيْرًا تَعْجَلْ إِلَيْهِ وَإِنْ يَكُنْ غَيْرَ ذَلِكَ فَبُعْدًا

لَأَهْلِ النَّارِ وَالْجَنَازَةُ مَتْبُوعَةٌ وَلَا تَتَّبِعْ لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا "

3. THE SUNNAHS OF THE FUNERAL PROCESSION

2. **Following a funeral procession:** It is agreed that following a funeral procession is Sunnah, as Al-Bara' narrated: "The Messenger of Allah ﷺ, commanded us to follow a funeral procession, to visit the sick, to say 'May Allah have mercy on you' to one who sneezes, to accept the invitation, and support the oppressed." Following a funeral procession is a Sunnah for men, as mentioned in the previous hadith, but it is disliked for women, as narrated by Al-Bukhari and Muslim on the authority of Umm 'Atiyyah, may God be pleased with her, who said: "We were forbidden from following funeral processions, but it was not made obligatory upon us," (Sunan Ibn Majah 1577) meaning that the prohibition was not made strict, nor was it forbidden to us to follow.

عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِ أَمْرٍ نَا بِاتِّبَاعِ الْجَنَائِزِ وَعِيَادَةِ الْمَرِيضِ وَتَشْمِيتِ
الْعَاطِسِ وَإِجَابَةِ الدَّاعِي وَنَصْرِ الْمَظْلُومِ وَإِبْرَارِ الْقَسَمِ وَرَدِّ السَّلَامِ .

3. THE SUNNAHS OF THE FUNERAL PROCESSION

Following the funeral procession requires 3 things:

- a. **To pray over the Janazah.** Zaid bin Thabit said: “If you pray, you have fulfilled what was required of you.”
- b. **To follow the Janazah to the grave,** then stand until it is buried, basing on the hadith of Abu Hurairah: “Whoever follows a funeral procession and prays over it will get one qirāt, and if he witnesses the burial, he will be given two qirats, one qirat is like Mount Uhud” (Sahih al-Bukhari 1325)
- c. **To stand after the burial,** seek forgiveness for the deceased, ask Allah to make them steadfast, and pray for mercy for them, as it was narrated from the Prophet ﷺ that when he buried a dead person, he would stand and say: “Seek forgiveness for him, and ask Allah to make him steadfast, for he is being questioned now.” (Sunan Abu Dawud 3221) It was narrated from Ibn Umar that he would recite the beginning and end of al-Baqarah near them after the burial. Muslim narrated from Amr bin Al-Aas that he said: “When you bury me, then stand around my grave for a duration it takes to slaughter a camel and distribute its meat, so that I may feel comfortable with you and know what I am going to do with the messengers of my Lord.” (Miskhkāt 1716)

3. THE SUNNAHS OF THE FUNERAL PROCESSION

3. **Humility and contemplation of death:** It is recommended for the person following the funeral procession to be humble, contemplate his fate, take heed of death and what the deceased will become, and not to talk about worldly matters or laugh. Sa'd bin Mu'adh said: "I have never followed a funeral procession and thought of something other than what will happen to me." One of the Salaf saw a man laughing at a funeral procession, so he said: "Are you laughing while you are following a funeral procession? You should never speak again after seeing it."
4. **Covering the woman's bier/bed:** It is recommended according to the Malikis, Shafi'is and Hanbalis to cover the woman's coffin with a dome made of wood, palm fronds or reeds, because it is more effective in covering. Some of them said: The first to do this was Zainab bint Jahsh, the Mother of the Believers. Ibn 'Abd al-Barr said: Fatimah, the daughter of the Messenger of Allah ﷺ was the first to have her coffin covered in Islam, then Zainab bint Jahsh.

3. THE SUNNAHS OF THE FUNERAL PROCESSION

5. **Walking in front of the funeral procession:** Both walking in front of a funeral procession and behind it are permissible, according to the hadith of al-Mughira bin Shu'ba: On the authority of the Prophet ﷺ he said: "The one who rides behind a funeral procession, and the one who walks in front of it, close to it, on its right or on its left. And the miscarriage, the funeral prayer is performed over him, and forgiveness and mercy are supplicated for his parents." (Ahmad and Scholars of Sunan; Nayl al-Awtar 45/72)
6. **Standing for the funeral:** Al-Nawawi and a group said: The Muslim has the choice between standing and sitting. Ibn Umar narrated on the authority of Aamer bin Rabi'ah on the authority of the Prophet, ﷺ, who said: "If you see a funeral procession, stand for it until it is left behind or placed." The majority of scholars, including the imams of the four schools of thought, said: Standing for the funeral procession is not permissible, because standing has been abrogated, as evidenced by the statement of Ali (rd): "The Messenger of Allah, ﷺ ordered us to stand for the funeral procession, then he sat down after that and ordered us to sit." The reason for sitting is to oppose the Jews.

3. THE SUNNAHS OF THE FUNERAL PROCESSION

7. **The mourners should not sit until the coffin is placed:** It is recommended for those who follow the funeral not to sit until it is placed from the necks of the men, because there may be a need for cooperation, and standing is more possible than that, and according to the hadith: “When you follow a funeral, do not sit until the bier is placed.” (Sunan Abu Dawud 3173) Meaning in the ground, as in the narration of Abu Dawud. There is no objection or dislike for a Muslim to accompany the funeral of his non-Muslim relative.

” إِذَا تَبِعْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُوَضَعَ ” . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ الثَّوْرِيُّ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ فِيهِ حَتَّى تُوَضَعَ بِالْأَرْضِ وَرَوَاهُ أَبُو مُعَاوِيَةَ عَنْ سُهَيْلٍ قَالَ حَتَّى تُوَضَعَ فِي اللَّحْدِ . قَالَ أَبُو دَاوُدَ وَسُفْيَانُ أَحْفَظُ مِنْ أَبِي مُعَاوِيَةَ .

4. THE DISLIKES OF THE FUNERAL PROCESSION

The jurists mentioned a group of funeral dislikes (*makrūhāt*), the most important ones are as follows:

1. Delaying the prayer and burial in order to the increase in the number of worshippers or for a large group to pray over him after the Friday prayer, unless it is feared that it will be missed because of the burial. This is based on the authentic hadith: “Hurry up with the funeral.” There is no problem waiting for the close relative guardian as long as there is no fear that the deceased body will change. The Malikis said: It is disliked for the mourners to leave the funeral without praying over it, even with the permission of its people, and to leave after the prayer without the permission of its people if they do not prolong it. If they give permission or prolong it, then leaving is permissible.
2. Sitting before placing the funeral on the ground, and standing after it. No one in the prayer area should stand if he sees the funeral, nor anyone who passes by it, as I explained in the previous research.

4. THE DISLIKES OF THE FUNERAL PROCESSION

3. Riding: The Sunnah is not to ride; Because the Prophet ﷺ “did not ride for Eid or for funeral.” Thawban said: “We went out with the Prophet ﷺ, to a funeral, and he saw people riding, so he said: ‘Aren’t you ashamed? Allah’s angels are on their feet, and you are on the backs of animals.’” As for riding on the way back, there is nothing wrong with it, according to the hadith of Jabir ibn Samurah that “the Prophet ﷺ was brought a bare horse (i.e., naked), so he rode it when we returned from the funeral of Ibn al-Dahdah, and we were walking around him.”
4. Idle talk, i.e. raising the voice in remembrance or recitation and shouting behind the funeral procession, such as saying: “Seek forgiveness for him/her” and the like, because Al-Bayhaqi narrated that the Companions disliked raising the voice at funerals, during fighting and during remembrance, and Ibn Umar heard someone say: “Seek forgiveness for him, may Allah forgive you,” so he said: “May Allah not forgive you.” Al-Hasan and others disliked their saying: “Seek forgiveness for your brother.”

4. THE DISLIKES OF THE FUNERAL PROCESSION

5. Following a funeral procession with a fire in an incense burner or other means, because it is a bad omen that one is one of the people of Hell, and because of the hadith of Abu Dawud (3171): **“Do not follow a funeral procession with a voice or fire.”** It is also disliked to follow it with a wailing woman or a wailer, because of what Amr ibn al-Aas narrated, who said: **“If I die, do not let fire or a wailing woman accompany me.”**
6. Women following funerals: The majority of scholars consider it reprehensible as a matter of preference (*Tanzīhi*), based on what was narrated on the authority of Umm ‘Atiyah, who said: **“We were forbidden from following funerals, but it was not a strict prohibition.”** (Sahih al-Bukhari 1278) That is, it is a prohibition based on preference. According to the Hanafis, it is reprehensible (*Tabrīmī*) as a matter of prohibition, based on the hadith (Sunan Ibn Majah 1578): **“Go back, sinners, but not rewarded.”** The Malikis allow old women, young girls with no fear of fitnah from those who suffered the death most to follow the procession.

4. THE DISLIKES OF THE FUNERAL PROCESSION

7. The Malikis said: It is disliked to enlarge the coffin of a young dead person, because it involves boasting and hypocrisy, and it is disliked to cover the coffin with silk or woven wool or silk.
8. The Hanbalis said: Touching the funeral with hands, sleeves, or handkerchiefs is an innovation that is reprehensible. Scholars have prohibited touching the grave, so touching the body with fear of harm is more deserving of prohibition. Imitating non-Muslims in carrying wreaths of roses is reprehensible because it involves wasting money, boasting, and showing off.

5. THE RULING ON BURIAL AND ITS HASTENING

- The jurists agreed that burying the dead is a communal obligation; because leaving him on the ground violates his sanctity (*hurmah*), and people are harmed by his smell. The basis for this is the Almighty's saying: "***Have We not made the earth a receptacle - for the living and the dead?***" (al-Mursalat 77:25-26) and the word "receptacle" means plural. The Almighty's saying regarding the burial of Abel: "**Then Allah sent a raven scratching the ground, to show him how to hide the shame of his brother**" (Al-Ma'idah: 5:31), and His saying: "Then He caused him to die and buried him." (Abasa 80:280).
- It is better to hasten the preparation and burial of the dead from the time of his death, according to the previous hadith: "Hurry up with the funeral, if it is good then it is good that you are presenting to him, and if it is not good then it is evil that you are removing from your necks." The Malikis made an exception for the drowned person, as it is preferable for them to delay his burial for fear of his life remaining.
- Burial in a cemetery is better, because the Prophet ﷺ used to bury the dead in al-Baqī', and because those who visit him often pray for him, and because it is less harmful to the living among his heirs, and is more similar to the dwellings of the afterlife.

5. THE RULING ON BURIAL AND ITS HASTENING

- Burial in homes: It is permissible and not forbidden to bury in the house, because the Prophet, may God bless him and grant him peace, was buried in the room of Aisha, may Allah be pleased with her. However, burying in homes for anyone other than the Prophet, even for a miscarriage, is disliked (*makrūh*), because it is specific to the Prophets, may God bless them and grant them peace.
- It is disliked to bury in domes and similar houses built for a group, because it contradicts the Sunnah.
- Burying in holy places: It is recommended to bury in the best cemetery: which is the one where the righteous and martyrs are abundant, so that he may attain their blessings, and also in holy places. Al-Bukhari and Muslim narrated that when death approached Moses, peace be upon him, he asked Allah Almighty to bring him close to the Holy Land, a stone's throw away. The Prophet, may God bless him and grant him peace, said: "If you were there, I would have shown you his grave at the red sand dune." And because Umar (rd), asked permission from Aisha (rd), to bury him with his two companions: Meaning the Prophet ﷺ, and Abu Bakr (rd)

5. THE RULING ON BURIAL AND ITS HASTENING

- Gathering relatives in one place: It is recommended to gather relatives in one place, because the Prophet صلى الله عليه وسلم, “left a rock at the head of Uthman Ibn Madz‘ūn and said: ‘I am marking the grave of my brother, and I will bury those of my family who have died near him’”, and because that makes it easier to visit them and more likely to show mercy to them.

" أَتَعَلَّمُ بِهَا قَبْرَ أَخِي وَأُذْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي "

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

Graves have characteristics derived from the Sunnah of the Prophet ﷺ and out of necessity. They are as follows:

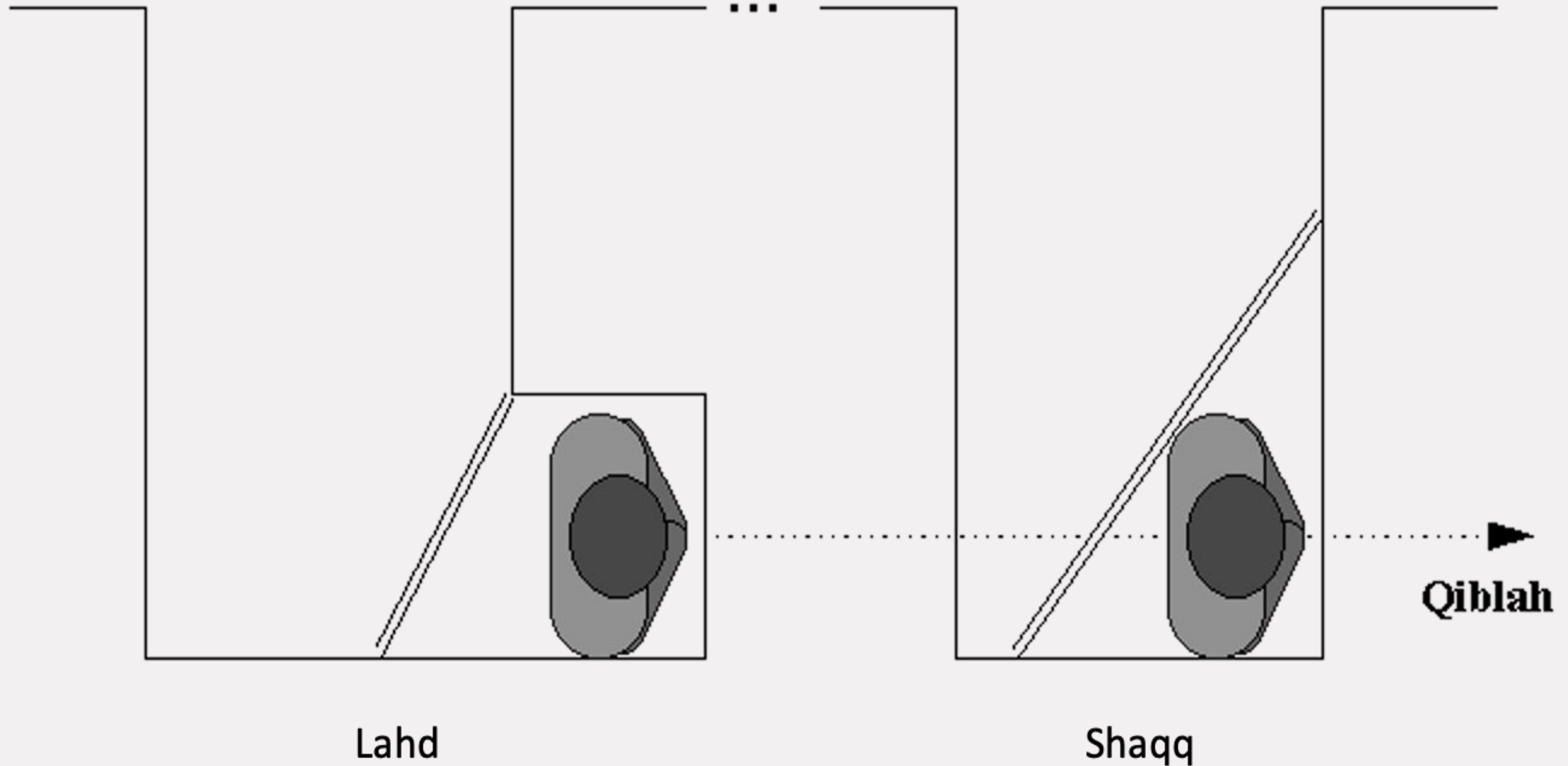
1. The smallest grave is a pit that prevents the smell and wild animals from digging it to eat the dead; because the wisdom behind the obligation of burial is not to violate its sanctity by the spreading of its smell, by the defiling of its corpse and by the wild animals eating it.
2. It is recommended according to the majority of scholars other than the Malikis to widen it in length and width and to deepen it by increasing its dept, based on the saying of the Prophet ﷺ for the dead of Uhud: “Dig, widen it, and deepen it”, because deepening the grave prevents the spreading of the smell that hurts the living, because it is difficult for the wild animals to dig it, and because it is more concealing of the body of the dead. Al-Bayhaqi narrated that the Prophet ﷺ said to the digger: “Make it wider from the head and from the feet.”

أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، مِنَ الْأَنْصَارِ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ
فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْقَبْرِ يُوسِي الْحَافِرَ "أَوْسَعْ مِنْ قَبْلِ رِجْلَيْهِ أَوْسَعْ مِنْ قَبْلِ رَأْسِهِ"

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- **The Shafi'is and most Hanbalis:** The Depth and the breadth of the grave is equivalent to the average size man, who stands spreading his hands raised. This is because Omar (rd) willed this, and nobody objected to him. And the depth and breadth was four and a half cubits.
- **Imam Ahmad** said: The grave should be deepened up to the chest, and men and women are equal in this.
- **The Hanafis**, the depth is equivalent to half a height, or to the level of the chest, and if it is more than a height, it is better. The lowest depth is half a height, and the highest depth is the height. The length of the grave is according to the height of the deceased, and its width is according to half his height.
- The Malikis said: It is recommended not to make the grave too deep, but only the length of an arm if it is a *lahd*.

6. THE DESCRIPTION OF GRAVES AND RESPECT (*IHTIRĀM*)



6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

3. According to the consensus of the jurists, the *lahd* is better than the *shaqq*. What is meant by the *lahd* is that a place is dug in the qibla side of the grave in which the deceased is placed, as much as is sufficient to accommodate him and cover him. As for the *shaqq*, it is that the bottom of the grave dug like a river, or its sides are built with bricks or something else that has not been touched by fire, and a slit is made between them in which the deceased is placed, and a roof is made over him with tiles, stones, bricks, wood, or the like, and the roof is raised a little so that it does not touch the deceased. The *shaqq* is disliked by the Hanbalis, because the Prophet, rd, said: “The *lahd* is for us and the *shaqq* is for others.”
- The Hanafi, Maliki and Shafi’i schools of thought disagreed and said: The *lahd* is better if the ground is solid, based on the words of Sa’d ibn Abi Waqqas during his death-bed: “Dig a *lahd* for me and erect a wall of bricks, as was done for the Messenger of God صلى الله عليه وسلم.” (Sahih Muslim 966) If the ground is soft, then *shaqq* is better due to the fear of collapsing.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- It is obligatory (*wājib*) according to the Shafi'i and Hanbali schools of thought, and recommended (*mandūb*) by the Maliki and Hanafi schools of thought, to place the deceased in the grave facing the qiblah, with his face resting against the wall of the grave and his back supported by a brick or something similar to prevent him from lying on his back, based on the words of the Prophet ﷺ: “Your *qiblah* is your direction, living and dead.” And because this is the way of the Muslims, as transmitted by the successors (*khalf*) from the predecessors (*salf*), and because the Prophet ﷺ was buried in this manner.
- It is Sunnah that the deceased be laid down by his head, after he is placed at the bottom of the grave, and gently laid down in the grave.
- It is Sunnah that the closest male relative lower the dead into the grave, and that the one who is laying the body say: “In the name of Allah and in accordance with the Sunnah of the Messenger of Allah,” commanded by the Messenger ﷺ (Abu Dawud and al-Tirmidhi on the authority of Ibn Umar).

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- Raw Bricks (*al-labin*) are placed on the grave, by blocking it from the side of the grave, and the bricks are placed in it, to protect his face from the dirt, according to the saying of Sa'd: "And set up a brick on me." Baked Bricks (*al-ājurr*) and wood are disliked, because they are for strong construction, which is not appropriate for the dead person, because the grave is the place of the bricks. There is nothing wrong with reeds with the bricks. Then the dirt is heaped on the grave, to cover and protect the dead.
4. It is Sunnah for everyone who is present at the grave to throw dirt into the grave from the head or elsewhere, three handfuls, with his hand, before pouring dirt over it, according to the hadith of Abu Hurairah: "The Prophet ﷺ, prayed over a funeral, then came to the grave of the deceased, and threw dirt over him from the head three times." And on the authority of Amer bin Rabi'ah that the Prophet ﷺ "prayed over Uthman bin Maz'un, and said the takbir over him four times, and came to the grave, and threw dirt over him three times, while standing at his head." And because burying him is a communal obligation, and by throwing dirt he becomes one of those who participated in it, and in that there is a stronger lesson and remembrance, so it is recommended for that reason.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

5. The grave is raised only a span, so that it can be identified as a grave, protected and mercy sought for its occupant. The argument for this is the grave of Messenger of Allah ﷺ which was raised about a span (Ibn Hibbān), Imam al-Shafi'i narrated on the authority of Jabir "that the Prophet's ﷺ grave was raised from the ground by a span" and on the authority of Al-Qasim bin Muhammad, he said: "I said to Aisha: O mother, show me the grave of the Prophet ﷺ and his two companions, so she showed me three graves, neither high nor low, spread out in the plain of the red courtyard" (Abu Dawud 3220).
6. According to the majority, humping the grave is better than making it flat, based on the statement of Sufyan al-Tammār: "I saw the grave of the Prophet ﷺ humped." and the same were the graves of the companions after him, and because making it flat is more similar to the buildings of the people of this world. The Hanbalis made an exception for the graves in Dar al-Harb, for it is impossible to move the dead person, so it is better to level the grave with the ground and hide it, for fear that it will be dug up and mutilated. The Shafi'is said: The correct view is that leveling the grave is better than making it humped, as was done with the Prophet's grave ﷺ, and the graves of his two companions (rd).

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

7. It is disliked to plaster the grave, build on it, write on it, spend the night there, build a mosque on it, kiss it, circumambulate it, fumigate it, and seek remedy for diseases from it. Similarly it is disliked to plaster the grave by the Hanafi and the Maliki Schools.
- As for plastering: that is, whitewashing—covering with plaster, which is gypsum, and the same applies to decorating it, engraving it, building on it a dome or a house, it is disliked because of the prohibition of both in Sahih Muslim. If the building on the grave is for showing off or in a land designated for burial according to custom or endowed, then it is forbidden (*haram*) and should be demolished. This is because in a state of showing off there is pride and arrogance that are prohibited. In case of prohibition in designated and endowed land, because it restricts and forbids people.
 - Ibn ‘Abd al-Hakam, a student of Imam Malik, stated that the will of someone to build on his grave, i.e. building houses, will not be carried out. Accordingly, what has been built on graves, such as domes, canopies, and gardens, must be demolished. However, according to al-Lakhmi of the Maliki school, there is nothing wrong with building a barrier between the graves for recognition.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- It is said according to the Hanafis: there is nothing wrong with plastering the grave.
- Today, people have become accustomed to plastering the grave with (raw) bricks for preserving the grave from exhumation, and they consider this as good. And it is in the hadith: “Whatever the Muslims consider as good is good with Allah.”
- According to the Hanbalis, there is also no problem with plastering the grave. Imam Ahmad disliked placing a structure or a tent over the grave, acting on the advice of Abu Hurairah as Ahmad narrated in his Musnad, and on the order of Ibn Umar to remove the tent over the grave of Abd al-Rahman.
- As for writing on the grave, it is disliked according to the majority, whether it is the name of its owner or someone else, at its head or elsewhere, or writing notes to it and inserting them into the holes. According to the Malikis, writing the Qur’an on the grave is forbidden, and their evidence is what Jabir narrated: “The Messenger of Allah ﷺ, forbade plastering graves, writing on them, or building on them.” (Jāmi‘ al-Tirmidhi 1052)

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- The Hanafis said: There is nothing wrong with writing on the grave if it is needed so that the trace is not lost and it is not desecrated. This is because even if the prohibition is authentic, there is a practical consensus established on it. They also permit writing on the shroud “In the name of Allah, the Most Gracious, the Most Merciful” or “It is hoped that Allah will forgive the deceased.” In summary: The prohibition of writing is based on the lack of need, and writing without an excuse, or writing something from the Qur’an or poetry or flattering him or the like, is disliked.
- As for building mosques on graves, it is disliked and forbidden according to some of the hadith scholars and the Hanbalis, because the Prophet ﷺ said: “May Allah curse the Jews, for they took the graves of their Prophets as mosques.” It appears that they used to make them mosques in which to pray, but Ibn al-Qasim, a student of Imam Malik, mentioned that there is nothing wrong with building a mosque on abandoned graves, but it is disliked if it is not abandoned. Praying towards graves is also disliked, because of the hadith: “Do not sit on graves and do not pray towards them.”
- As for kissing, seeking healing with soil, and the like, all of that is innovation, but there is nothing wrong, as the Shafi’is mentioned, according to the correct view, with perfuming the grave.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

8. Placing pebbles on the grave, and at its head a stone or wood: As for placing pebbles, it is because Imam al-Shafi'i narrated in a mursal form that "he صلى الله عليه وسلم placed it on the grave of his son Ibrahim." It was narrated that he saw a gap on his grave and ordered it to be repaired, and he said: "It neither harms nor benefits, and when a servant does something, Allah loves for him to do it well." As for placing stones and the like to mark the grave, it is because of the previous hadith: "That the Prophet صلى الله عليه وسلم placed a rock at the head of Uthman ibn Maz'un and said: 'I will use it to mark the grave of my brother, and I will bury those of my family who have died near him.'"
9. It is not permissible to place lamps on graves, because the Prophet صلى الله عليه وسلم said: "Allah has cursed the visitors of graves and those who place lamps on them."

عَنْ ابْنِ عَبَّاسٍ، قَالَ : لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ .

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

Respecting graves: Respecting graves is a matter established in the Sunnah and by all jurists, and the manifestations of respect are as follows:

1. It is disliked to sit on a grave, walk on it, sleep, or relieve oneself from urine or feces, based on the saying of the Prophet ﷺ: “Do not sit on graves or pray towards them” (Sahih Muslim), and his saying: “For one of you to sit on a live coal that reaches his skin is better for him than to sit on a grave”. This dislike according to the Hanafis is *tabrīmī* if sitting is to relieve oneself, and is *tanzīhī* for other than that. The preferred opinion for **Hanafis** is: It is not disliked to sit on a grave for reading, to perform the reading with tranquility, contemplation, and admonition. **The Shafi’is and Hanbalis** did not permit sitting except out of necessity, and they considered bracing or leaning on the grave disliked like the sitting. As for **the Malikis**, they said: It is disliked to walk on the grave under two conditions: If it is humped or leveled, and the path is next to it. If its hump is gone or there is no path, then walking on it is permissible. As for sitting on the grave for anything other than urinating or defecating, it is permissible. They interpreted the hadith prohibiting sitting on graves as referring to relieving oneself. It was narrated on the authority of Ali (rd), that he used to sit on graves and use them as pillows.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

2. It is forbidden to exhume a grave as long as it is thought that there are bones of the dead in it: The bones of the dead should not be exhumed when digging graves, and they should not be moved from their place, and breaking their bones should be avoided, because the Prophet, صلى الله عليه وسلم said: “Breaking the bone of a dead person is like breaking the bone of a living person in sin” or “Breaking the bone of a dead person is like breaking his bones alive.”

Exceptions to this, are cases required by necessity, need, and a valid purpose, the most important of which are the following:

- a. If one was buried without a shroud, without washing, or facing a direction other than the qiblah, and his condition did not change or there was no fear of corruption in exhuming, shrouding, washing, and turning to the qiblah; because it is an obligation that he can do, so it is obligatory upon him. Saeed narrated in his Sunan that some men buried a companion of theirs, did not wash him, and did not find a shroud for him. Then they met Muadh ibn Jabal, so he ordered them to exhume him, so they exhumed him from his grave, then he was washed, shrouded, and embalmed, then the funeral prayer was performed over him. **The Shafi’is**, according to the most correct opinion, did not permit exhuming the grave to shroud the dead person, because the purpose was achieved, which was to cover him with dirt. He will be exhumed according to the **Malikis and the Hanbalis**, and prayed over according to a narration from Imam Ahmad. Not to be exhumed according to **the Hanafis** because of the direction other than the qiblah or to his left, and will be exhumed for other reasons.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- b. If the shroud was usurped and its owner refused to take the payment, or the land was usurped and its owner did not agree to keep it.
- c. The congregational masjid is too small, or another person was buried with him due to lack of space. If he was dug up for burial or to make a masjid in place of the grave, it is permissible, but not permissible according to the Malikis for planting and building. The Hanafis permitted planting and building in place of a grave if body has decayed and turned to dust.
- d. If money, jewelry or other things were buried with it, or somebody's money, little or much, fell into the grave and its owner demanded it, as it was narrated that Al-Mughira bin Shu'ba threw his ring in the grave of the Messenger of Allah ﷺ and said: My ring, so he opened a place in it and took it. The Malikis did not permit digging up the grave for a small amount of money belonging to the deceased, or if the deceased had changed, and the owner will be given the equivalent or its value from the estate
- e. If a person swallows a jewel that belongs to someone else, and he dies and its owner demands it, his stomach will be cut open and the jewel will be returned. If the jewel belongs to the deceased, it will also be cut open according to the Hanafis, Sahnun al-Maliki, and according to the most correct opinion of the Shafi'is. Stomach will not be cut open according to Imam Ahmad, Ibn Habib al-Maliki, and according to another opinion of the Shafi'is.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

- b. Slitting open the belly of a pregnant woman: And if the pregnant woman dies, and there is a live fetus in her belly that is twitching, then her belly will be cut open according to most jurists; because it is keeping alive, by destroying part of the dead, so it is similar to if he is forced to eat the dead.
3. **Transferring the dead after burial:** The jurists have two opinions: The Maliki and Hanbali opinion is that it is permissible for a *maslahah*. The Shafi'i opinion is that it is not permissible except in case of necessity, and it is not permissible at all according to the Hanafis. In summary: These statements meet on the necessity of respecting the dead, and encouragement to keep the dead in their place, as this is the nominal position. Transfer is permissible according to the majority due to necessity, *maslahah*, or a valid purpose. However it is not permissible according to the Hanafis at all.
4. The Shafi'is said: There is nothing wrong with perfuming the grave. They also said, along with the Hanbalis and Hanafis: It is recommended to sprinkle water on the grave, and it is recommended to place green palm fronds, basil, or something similarly moist on the grave to preserve its soil from decay. It is not permissible for someone else to take it from the grave before it dries, because the benefit is in it when it is moist, which is *istighfār*.

6. THE DESCRIPTION OF GRAVES AND ITS RESPECT (*IHTIRĀM*)

5. Gathering more than one dead person in one grave: The jurists agreed that it is not permissible to bury two people in one grave except out of necessity. Jabir said: A man was buried with my father, and I was not satisfied until I took him out, so I put him in a separate grave. And because the Prophet ﷺ, did not bury anyone in each grave except one person.
- And necessity: such as the large number of dead people and the difficulty of allocating each dead person to a grave, or the lack of the place or the difficulty of digging, even if they were strange males and females. Then the best is given precedence according to their order in the imamate, so the one who is most deserving of the imamate is given precedence to the wall of the qiblah of the grave, so the man is next to the qiblah, the woman behind him, and the boy behind them; Because the Prophet ﷺ used to ask about the one killed in Uhud who had recited the most Qur'an, and he would put him in the grave, but he would not put a decedent before the asal of the same kind, even if he was higher, even the grandfather was put before, even if he was from the mother's side, and likewise the grandfather, so the father was put in place before the son even if he was better than him due to the sanctity of fatherhood, and the mother was put in place before the daughter even if she was better.
 - And he would put a barrier of dirt between every two, as the Prophet (peace and blessings of Allah be upon him) commanded in some of the battles. If the dead person has decayed and turned to dust, it is permissible to bury someone else in his grave, and one should refer to those with experience in that land. The grave of a dead person who remains should not be exhumed.

7. RULINGS PERTAINING TO BURIAL

1. **How to bury:** The jurists have three opinions on how to lower the dead into the grave.
 - **The Hanafis said:** The dead should be placed from the side facing the qiblah if possible, as the Prophet صلى الله عليه وسلم did, which is to place the funeral on the side of the grave facing the qiblah, and the dead should be carried and placed in the grave, so that the one who takes it faces the qiblah due to the honour of the qiblah. This is if there is no fear that the grave will collapse, otherwise he should be lowered from the head or feet.
 - **The Malikis said:** There is nothing wrong with the dead being placed in his grave from any side, and the qiblah is preferable.
 - **The Shafi'is and Hanbalis said:** It is recommended to enter the grave from the side of his feet, if that is easier for them, then lower him into the grave, based on what Ibn 'Abbas (rd) narrated that the Prophet صلى الله عليه وسلم was lowered from the side of his head, and because that is easier.
 - The knots of the shrouds should be loosened from the head and feet, because they were tied for fear of revealing. He is safe from that by burying him. It was narrated that when the Prophet, صلى الله عليه وسلم put Na'eem bin Mas'ood Al-Ashja'i in the grave, he removed the clods of earth from his mouth. Ibn Mas'ood and Samurah bin Jundub reported something similar.
 - The deceased is turned towards the Qiblah on his right side.

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- The man places male janazah in grave, without specifying a specific number. The people most deserving of burying him are those of his relatives who are most deserving of praying over him. The woman is placed by her husband or her mahram: he who was permitted to look at her during her life, and she could travel with him. If there is no one, then by women. If there is no one, then by righteous believers from the elderly who are able to bury.
- And his right hand is extended with his body. The Malikis said: And his head and feet are leveled with dirt until they are level. The Shafi'is said: It is recommended that his head be covered with a brick or stone or something similar. They agreed that nothing should be spread under him. It is disliked to put a mattress, a mattress, a pillow, a garment, or a mat under him, based on what was narrated on the authority of 'Umar (rd), that he said: "When you lower me into the grave, place my cheek on the ground." And on the authority of Abu Musa: "Do not put anything between me and the ground." And bricks are placed on the grave, based on what was narrated on the authority of Sa'd ibn Abi Waqqas, who said: "Do with me as you did with the Messenger of Allah صلى الله عليه وسلم. Pour bricks over me and pour dirt over me."
- Bricks (burnt bricks) and wood are disliked, so bricks, wood, or anything that has been touched by fire should not be put in the grave. According to the Hanafis and Hanbalis, there is nothing wrong with reeds and then pouring dirt over them.

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- It is recommended for everyone who approaches the edge of the grave - as explained earlier - to throw three handfuls of dirt into a grave; Because the Prophet, ﷺ threw three handfuls of dirt into a grave. (al-Baihaqi)
 - It is recommended, as mentioned above, for a group of people to stand at the grave an hour after burial, to supplicate for the deceased after his burial, and to recite as much as it takes to slaughter a camel and distribute its meat, because Uthman (rd), narrated: “When the Prophet, ﷺ finished burying the deceased, he would stand over him and say: ‘Seek forgiveness for your brother, and ask Allah to make him steadfast, for he is being questioned now’”.
2. **Burial Place and Sea Burial:** Burial in a cemetery is better than in any other place, because of the supplications of visitors and passersby, and because the Prophet ﷺ used to bury his family and companions in al-Baqī‘. There is nothing wrong with buying a place for his grave and making will to be buried there, as ‘Uthman and ‘Aishah (rd) did.
- A non-Muslim should not be buried in a Muslim cemetery, nor should a Muslim be buried in a non-Muslim cemetery .
 - If a dhimmi woman (Jewish or Christian) dies while she is pregnant with a Muslim child, and her fetus died in her womb, then the correct view according to the Shafi’is and Hanbalis is that she should be buried between the Muslim and non-Muslim cemeteries, with her back to the qiblah, because the face of the fetus is to the back of its mother. She should be buried alone, because her child is a Muslim, and he will be harmed by their punishment. She should not be buried in a Muslim cemetery, because she is a non-Muslim.

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- If a person dies on a ship at sea, the jurists agreed that he should be washed, shrouded, and the funeral prayer should be performed over him, and he should be waited to reach land if they expect to reach in a day or two to bury him there, if they do not fear of changes in the body.
- If land is far away or there is fear that the body will change, then his shrouds should be tightened over him, and he should be placed in a coffin according to the Hanafis, and he should be weighed down with something like a stone to make it settle according to the Hanbalis, but he should not be weighed down according to the Malikis, and he should be thrown into the water facing the qiblah on the right side. The Shafi'is said: He should be placed between two planks and thrown into the sea, because he may fall on a shore and be buried. If the people of the shore are infidels, he should be thrown into the sea.
- The opinion of the majority is more appropriate, because it achieves the intended cover of his burial, and throwing him between two planks exposes him to change and violation, and he may remain on the shore, exposed and naked.

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3. **Time of Burial:** It is better to bury during the day, and at times other than those when voluntary prayers are disliked. It is permissible and not disliked to bury at night, which is the preferred opinion of the Hanafis, Shafi'is and Hanbalis. The Shafi'is permitted burial at a time when prayer is disliked, as long as one does do it intentionally. If one intends it and does it deliberately, it is disliked.
- The evidence for the permissibility of burying at night is that the Messenger of Allah ﷺ was buried at night, as Ahmad mentioned on the authority of Aishah, and Abu Bakr was buried at night, as Al-Bukhari mentioned in a commentary in the chapter on burial at night. The Companions buried a person at night during the lifetime of the Messenger ﷺ.
4. **What is said at burial:** It is recommended (*mandūb*) for the one who places the deceased in the grave to say when he places him in his grave: **بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** "In the name of Allah, and according to the religion of the Messenger of Allah, may Allah bless him and grant him peace," following the Sunnah, and in another narration "Sunnah" instead of "millah."
- It is sunnah to add to the supplication what is appropriate for the situation.
اللهم أجرها - أي الجنائز - من الشيطان، ومن عذاب القبر، اللهم جاف الأرض عن جنبها، وصعد روحها، ولقها منك رضوانا
 - Ibn Majah narrated on the authority of Ibn Umar that he used to say while leveling the bricks on the grave: Ibn al-Mundhir narrated that when Umar leveled the deceased, he would say:
اللهم، أسلمه إليك الأهل والمال والعشيرة، وذنبه عظيم فاغفر له

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5. **Talqīn (Prompting) after burial:** It is recommended (*mustahab*) according to the Shafi'is and Hanbalis to prompt the dead person who was a mukallaf after burial. The prompter should sit at the head of the grave and say to him:

يا عبد الله ابن أمة الله، اذكر ما خرجت عليه من دار الدنيا: شهادة أن لا إله إلا الله، وأن محمداً رسول الله، وأن الجنة حق، والنار حق، وأن البعث حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور، وأنت رضىت بالله رباً، وبالإسلام ديناً، وبمحمد صلى الله عليه وسلم نبياً، وبالقرآن إماماً، وبالكعبة قبله، وبالمؤمنين إخواناً

This is based on a hadith that was reported in it. Imam al-Nawawi said in *Al-Rawdah*: Although the hadith is weak, it is supported by evidence from the authentic hadiths, and people have been practicing on it since the first era in the time of those who are followed, and Allah the Almighty said: {And remind, for indeed, the reminder benefits the believers} [Adh-Dhariyat: 55/51], and the servant is most in need of reminding in this situation.

- We know that it is recommended according to the Hanafis and Malikis to prompt the dying person to recite the two testimonies of faith, and he is not prompted after burial.

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6. **Covering the grave:** There is no disagreement among scholars about the *istihbāb* of covering a woman's grave with a cover, because a woman is an *'awrah*, and it is not guaranteed that something of her will be revealed and seen by those present. If the deceased is a man, covering him is disliked according to the Hanbalis, and he should not be covered according to the Malikis and Hanafis except for an excuse. The evidence for covering a woman is the actions of 'Umar, 'Ali, and others.
 - The Shafi'is recommended covering the grave absolutely when placing the deceased in it, even if the deceased is a man, because the Prophet (peace and blessings of Allaah be upon him) covered the grave of Sa'd ibn Mu'adh, and because it is more covering for what might be revealed of what should have been covered, and it is more important for a female than for a male.

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7. **Burial in a coffin or box:** Burial in a coffin is from the tradition of Christians to bury their dead, and it is used by us only in the case of an excuse, as is clear from the words of our jurists.
- The **Hanafis** said: There is nothing wrong with making a coffin, even of stone or iron, for the dead when necessary, such as softness of the ground, and its being wet, or for a dead person at sea, or for a woman in general, and it is recommended to spread dirt in it.
 - The **Malikis** said: It is better not to bury in a coffin, but it is recommended to fill the grave with mud (raw bricks), then a wooden board, then a qaramud (bricks in the shape of horse faces), then a brick (burnt bricks), then dirt mixed with water to hold together.
 - The **Shafi'is** said: It is disliked to bury the dead in a coffin except in moist or soft soil, or if the dead person was burned or stung, such that nothing could hold him back except the coffin, or if she was a woman who had no mahram, lest strangers touch her during burial or otherwise.
 - The **Hanbalis** said: It is not recommended to bury the dead in a coffin, because it was not transmitted from the Prophet صلى الله عليه وسلم or his companions, and it is an imitation of the people of this world, and the earth is absorber for its waste.

Q & A