

التسهيل في الاستعداد ليوم الرحيل

المقدمة

إن الحمد لله نحمده ونستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا و من سيئات أعمالنا ، من يهده الله فلا مضل له ومن يضل فلا هادي له ، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله .

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ } آل عمران - 102
 ، { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } النساء - 1
 ، { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } .

الأحزاب - 71

أما بعد ، فان أصدق الحديث كتاب الله ، وأحسن الهدي هدي محمد ، وشر الأمور محدثاتها ، وكل محدثة بدعة وكل بدعة ضلالة ، وكل ضلالة في النار .

ابتدأت هذا العمل بخطبة الحاجة لكونها من جوامع الكلم و خير ما يبتداء به و هي ثابتة عن رسول الله صلى الله عليه و سلم رغم علمي بعدم حجيتها في المخاطبات المكتوبة الا ان فيها الشكر لله تعالى و اثبات الحاجة له سبحانه و الاستغفار و الاقرار بالوحيته سبحانه و تعالى و الاقرار برسالة الحبيب المصطفى محمد بن عبد الله صلى الله عليه و سلم مما جعلني أميل الى الابتداء بها.

لقد وجدت ان هناك حاجة ماسة للعلم بكيفية التعامل مع احوال المسلم من المرض الى الموت حسب السنه النبوية الامر الذي جعلني أعد كتيب يتطرق الى هذه المواضيع بشكل سهل و شامل دون الولوج في تفاصيل قد لا يحتاجها من هو في وسط الاعداد لشخص بلغ مرحلة الموت او الجنائز.

ان كتاب احكام الجنائز للشيخ محمد ناصر الدين الالباني رحمة الله عليه كان من اجود ما قرأته , و لأجله قررت اعداد هذا الكتيب كمختصر لكتاب شيخنا الالباني رحمة الله عليه باللغة العربية مع ترجمة باللغة الانكليزية ليبلغ القصد. و للامانة العلمية يلزمني ان اذكر بأني تصرفت في تسلسل المواضيع و اضفت تعليقاتي التي وجدت ضرورة لها لكي تناسب الحاجة التي اعدت من اجلها و أسأل الله التوفيق في القصد و نصيحتي لمن اراد ان يستزيد، مراجعة كتاب شيخنا الالباني رحمة الله عليه.

ان انتشار البدع و الجهل و التهاون في وسط المسلمين و خصوصا في بلاد الغرب جعلني اعد هذا العمل ليعينني و من يريد اتباع السنة في التعامل مع هذا الامر بالشكل الصحيح عندما يحضر الموت و الزها لمن يتولون امرنا في هذه المراحل المهمة من حياتنا الدنيا في بلاد الغرب و غيرها.

ان هذا الكتيب اعد بشكل يسهل معه معرفة ما يجب عمله في كل مرحلة باقل ما يمكن من تعليق و ارشاد استنادا على الأحاديث الصحيحة (الواردة في كتاب احكام الجنائز لشيخنا الالباني رحمة الله عليه). لقد تم اختصار التعليق او الارشاد الى أقل ما يمكن و خصوصا عندما يكون الحديث واضح المعنى لكي يأخذ القارئ التفاصيل من الحديث نفسه.

اود ان اوضح أمرا في بداية هذا البحث الا و هو ما يتعلق بمعنى كلمة العلم حيث ان العلم هو علم بكتاب الله سبحانه و علم بسنة رسول الله صلى الله عليه و سلم و معرفة بطريقة السلف في تطبيق هذا العلم بالشكل الصحيح و هذا هو الاساس الذي استند اليه في التعامل مع موضوع الكتيب و الله الموفق

توفيق نصرت كتابه

برلنكتون , اوتناريو , كندا

25 جمادي الأول / 1430 هجري

Transiting from the Earthly to the Everlasting Life: Based on the Sunnah of the Prophet (SAWS)

Introduction

Praise be to Allah (SWT) whom we praise, and seek His help and forgiveness and seek refuge in Allah (SWT) from the evils of ourselves and the evils of our deeds, he who is guided by God is not misled, and those who are misled cannot be guided, and I testify that there is no god but Allah (SWT) alone with no partner and I testify that Muhammad (SAWS) is His Messenger.

(O ye who believe! fear Allah (SWT) as He should be feared, and die not except in a state of Islam.)

Al-Umran - 102

“O mankind! reverence your Guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; fear Allah (SWT), through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah (SWT) ever watches over you.

AL Nysaa - 1

“That He may make your conduct whole and sound and forgive you of your sins: he that obeys Allah (SWT) and His Messenger (SAWS) have already attained the highest Achievement.

Al Ahzab - 71

The best of words are those of God, and the best of guidance is the guidance of Muhammed (SAWS), the worst of things are innovations, and in each innovation is bid'a, each bid'a is misguidance, and misguidance leads to the hell fire.

I started this work with the sermon of “need”, because it is the “best of wordings”, and it is best to begin this way. This is an authentic Sunnah or tradition of the Prophet (SAWS) who started his sermons this way although this may not be justified for use in written communications. I found that there is in it gratitude to Allah (SWT), supplication for forgiveness, bearing witness to his oneness, and acceptance of the message of the beloved and chosen Muhammad bin Abdullah (SAWS) that made me start like this.

I found that there is an urgent need for information on how to deal with the conditions of illness until death, according to the Sunnah of the Prophet (SAWS) that made me compile a booklet to address related issues in a simple and comprehensive manner

اعد هذا الكتيب على نفقة المؤلف للتوزيع على المسلمين مجاناً و حقوق النسخ محفوظة للمؤلف

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without going too deeply into the details. The book of ***Rulings of Funeral*** authored by **Sheikh Mohammed Nasir Al-Din Albany** Rahmtalla was the best I have read. This booklet is a summary of Sheikh Al-Albany's (may Allah have mercy on him) book in Arabic into English translation to achieve my objective. It is important to mention that I needed to modify the order of subjects and also add comments to make my purpose clear in compiling this booklet.

I ask Allah (SWT) for success in achieving this task, and my advice to those who want to get more details is to refer to the book ***Ruling of Funerals*** by Sheikh Al-Albany.

The spread of innovations, ignorance and leniency among Muslims, especially in the west, made me prepare this work to help me and the followers of Sunnah in dealing with this in a proper way when death comes. I ask the ones who will take care of us in the final stages of our lives in the west or elsewhere to implement the guidance provided in this booklet on us when the time comes.

This booklet has been prepared in such a manner that it would be easy to know what must be done at each stage with directions based on authentic Ahadith with comments to make directions clear if needed.

I would like to clarify an issue at the beginning of the compilation of this work; that the definition of religious knowledge (Al Ilyim) is the awareness and knowledge of the Koran, and the Sunnah of the Prophet (SAWS), and the way the pious predecessor (Al-Salaf) implemented this knowledge

This is the foundation on which this book has dealt with all the subjects presented and Allah is the one who gives success.

Tawfik Kettanah

25 Jumada I

May 19th, 2009

Please note that also the following abbreviation and color coding used in the text.

SWT = Subhanaho Wa Ta'alla

SAWS = (Salla Allah Alayhy Wa Sallam)

Blue colored text is Quraan

Green colored text is Hadith

The comments by the author are in black.

تعريف الحياة الدنيا

The Definition of Life

يقول الله سبحانه و تعالى في سورة الكهف / آية 45

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا

Says the Almighty God in Surat Al-Kahf / 45

Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.

Al Kahff - - 45

و في سورة الحديد آية 20

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

in Surat Al Hadeed , verse 20

Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah (SWT) and (His) Good Pleasure (for the devotees of Allah (SWT) . And what is the life of this world, but goods and chattels of deception?

Al Hadeed - 20

لقد ضرب الله سبحانه و تعالى مثلاً في قصر الحياة الدنيا حيث وصفها بما تدركه عقولنا من مخلوق قصير العمر الا و هو النبات الذي ينمو بالماء و يهيج و يصبح زاهي المنظر و يزول بعد ذلك في موسم زراعة واحد أي في أقل من سنة واحدة. كذلك هي الحياة الدنيا اذا ما قيسست بحياة البرزخ (في القبر) و حياة الخلود في الآخرة. و في نهاية الحياة يكمن الموت الذي يفر منه غير المؤمنين من المسلمين و غير المسلمين. حيث ان المؤمن حري بفهم هذه النهاية و الاعداد لها و فهم ما بعدها.

و من الاهمية بمكان ان نوضح بأن الموت هو بداية حياة اخرى من نوع جديد الا و هي حياة البرزخ التي يعيشها الانسان عموماً تحت التراب اما في حفرة من حفر النار و اما في روضة من رياض الجنة الى يوم البعث.

و هاهم صحابة رسول الله صلى الله عليه و سلم أعمارهم في الحياة الدنيا تراوحت بين 60 الى 70 سنة و هم الآن في حياة البرزخ منذ ما يقارب 1400 سنة.

و لكون حياة البرزخ أول منازل الآخرة يجب على المسلم أن يفهمها بما يناسب أهميتها و يتهيء لتلك الحياة التي ليس فيها عمل انما تجزى النفوس بما عملت في الحياة الدنيا القصيرة.

و هذا البحث انشاء الله سوف يستعرض ما يجب على المؤمن عمله ابتداءً بالمرض الى ان يصل الى مرحلة الموت ثم دخول حياة البرزخ عرضاً مبنياً على الايات القرآنية و الثابت في صحته من احاديث رسول الله صلى الله عليه و سلم.

The Almighty God has given an example for the shortness of the worldly life by describing it with something that our minds can conceive and comprehend: and that is using an ephemeral, transitory, and short lived plant as an example. It grows with water, and thrives and becomes pleasant in appearance, but fades at the end of the planting season, and that is less than one year. So is the worldly life, if compared to the life in the grave (Al barzekh) and the everlasting life in the hereafter.

At the end of life is the death from which non-believers, Muslims, and non-Muslims are fleeing. The believer ought to understand the end of this life and how to prepare for it and what comes after it.

It is important to point out that death is the beginning of another life, but a new kind of life is experienced by the individual under the soil in the grave, either in a pit of hell fire, or a garden of Paradise, till the day of Resurrection

The Companions of the Messenger of Allah (SAWS), May Allah be pleased with them all, they lived this worldly life until perhaps the ages of 60 or 70 years, and now they have been in the life of the “Barzekh” for almost 1400 years.

The fact that the “Barzekh” is the first stage in the hereafter, the afterlife is to be understood by Muslims in order to properly prepare them for a life in which no deeds can be committed, but the souls will be rewarded for what they have done in the short worldly life.

This research, Insha Allah, will explore what a believer must do, starting with illness, until he reaches the stage of death and the start of life in the Barzekh as described in the Quran and in the authenticated Ahadith of the Messenger God (SAWS).

تذكر الموت دائماً

Always Remember Death

ضرورة الأتعاظ بقرب الموت و عدم نسيانه و اليقين بعواقب الأعمال بعد الموت

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ
فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

آل عمران _ 185

The need is to learn of the imminence of death, and not to forget it and the belief in the consequences of deeds after death.

Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but goods and chattels of deception. Al-Imran 185

يخبرنا الله تعالى بحتمية الموت و ان النفوس تثاب و تعاقب تبعاً لما قدمت في هذه الحياة الدنيا

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ / العنكبوت _ 57

God tells us about the inevitability of death and that the souls will be rewarded or punished according to the deeds committed in the worldly life.

Every soul shall taste death, and then you shall be returned to us / Al Ankaboot - 57

ويخبرنا الله تعالى على ان الحياة انما هي دار اختبار و ابتلاء للانسان و ان مرده الى الله للحساب على عمله في الدنيا

وقد قال الله عزوجل:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

الملك -1

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

الأنبياء _ 35

And God (SWT) tells us that life is but a test and we'll return to God, to be held accountable for our deeds in the world;

The Almighty Allah (SWT) said:

Blessed be He in whose hands are Dominion; and He over all things hath Power.
Al Mulkk -1

Every soul shall have a taste of death: and we test you by evil and by good by way of trial. To us must ye return. AL Anbya'a 35

و يقول الرسول صلى الله عليه وسلم ان الحياة الدنيا تمثل جزء زمني بسيط و مقام للاستعداد و التجهز لمرحلة التوجه (المسير) الى الغاية. و يؤخذ من هذا ان الدنيا هي للتزود للآخرة و ان الإنسان مفارقها لا محال.

نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ لَوْ
اتَّخَذْنَا لَكَ وِطَاءً فَقَالَ مَا لِي وَمَا لِلدُّنْيَا مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ
رَاحَ وَتَرَكَهَا

رواية: عبدالله بن مسعود حديث صحيح ، وهو مخرج في " تخريج فقه السيرة للغزالي "

According to the Ahadith that follow, this short worldly life is a preparation towards a journey that will take us to an everlasting life in paradise.

Messenger of Allah (SAWS), was lying on the mat and he had dents and wrinkles imprinted on his side, and as he sat up, we asked him, "O Messenger of God (SAWS), shall we prepare for you a more comfortable mat?" He replied, "What is this worldly life but a short interval to us, as to a rider, seeking shelter under a tree, only to continue on with his journey".

نذكر في الحديث التالي قصة الرسول صلى الله عليه وسلم مع ابنه ابراهيم في اخر لحظات حياته لتعلم كيف نتعامل مع احداث مشابهة تقع لنا. لقد كان رسول الله صلى الله عليه وسلم قد ضم ابنه اليه محبة له و جاء الموت ليأخذه منه فما كان منه الا ان حزن و دمعت عيناه عليه و قال فيه ما يرضي الله سبحانه و ذلك بالرضى بقضاء الله و اثبات الحزن على ابنه لكونه من بني آدم معرض للحزن و الفرح و كذلك حال المؤمن.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَدَ لِي اللَّيْلَةَ غُلَامٌ بِاسْمِ أَبِي إِبْرَاهِيمَ ثُمَّ دَفَعَهُ إِلَيَّ أُمُّ سَيْفٍ امْرَأَةٌ قَبِيلِي يُقَالُ لَهُ أَبُو سَيْفٍ فَأَنْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ فَأَنْتَهَيْتُنَا إِلَى أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكَبِيرِهِ قَدْ امْتَلَأَ الْبَيْتُ دُخَانًا فَاسْرَعْتُ الْمَشْيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا أَبَا سَيْفٍ أَمْسِكْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمْسَكَ فَدَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّبِيِّ فَضَمَّهُ إِلَيْهِ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ فَقَالَ أَنَسٌ لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَاللَّهِ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَحْزُونُونَ

رواية: أنس بن مالك

أخرجه مسلم في صحيحه

We recall the story of the Prophet (SAWS) and his son Ibrahim when he was in the last moments of his life to learn how to deal with sad events that can also occur in our lives. The Messenger of Allah (SAWS) held his son lovingly, as death came to take him away, and sadness overcame the Prophet (SAWS) as he shed tears. And he said, "Whatever is pleasing to Allah (SWT), we accept as the decree of Allah (SWT)." The Prophet (SAWS) was saddened because he is a human being, subject to sorrow and happiness as would be any believer.

Anas b. Malik reported that Allah's Messenger (SAWS) said, "A child was born unto me this night and I named him after the name of my father Ibrahim." He then sent Ibrahim to Umm Saif, the wife of a blacksmith who was called Abu Saif. He, the Prophet (SAWS), went to him and I followed him until we reached Abu Saif who was using the blacksmith's bellows to work with fire and the house was filled with smoke. I rushed ahead of Allah's Messenger (SAWS), and asked Abu Saif to stop as Allah's Messenger was coming. He stopped and the Apostle (SAWS) called for his son and embraced him saying whatever Allah (SWT) wills. Annas said, "I saw the boy breath his last in the presence of Allah's Messenger (SAWS). The eyes of Allah's Messenger (SAWS) shed tears and he said, "Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah (SWT) is pleased. O Ibrahim, we grieve for you."

الوصية

Wills

على المسلم ان يوصي قبل موته خصوصاً اذا كان المال المتروك يحتمل التنازع فيه. و قد ثبت في عدة احاديث اهمية العدل في القسمة و وجوب اتباع الشريعة في الوصية للورثة الشرعيين و يجوز التصرف في ما لا يزيد على ثلث المال لغير الورثة الشرعيين.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ

رواه الشيخان وأصحاب السنن وغيرهم

رواية: عبدالله بن عمر

A Muslim must declare a will before he dies, especially if the assets left behind are a potential for conflict. The importance of justice in the division and how it must follow the Sharia in the will has been proven and can be verified by reference to several different Ahadith. It is permissible to divide no more than one third of the assets among those who do not qualify as members of the family.

Abdullah bin Ummar has narrated that the Allah's Apostle (SAWS) said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

يخبرنا الله في الآية التالية على وقاية النفس من النار بالعبادات المأمور بها و الأمر بالمعروف و النهي عن المنكر.
و الأولى بالمؤمن ان يبدأ بأهله ان كان بين ظهرانهم او في وصيته التي يوصي لهم بعد موته.

{ يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا ، وقودها الناس والحجارة ، عليها ملائكة غلاظ
شداد ، لا يعصون الله ما أمرهم ، ويفعلون ما يؤمرون }
(سورة التحريم : 6)

Allah (SWT) tells us in the following verse how to protect the soul from hell fire by performing the commanded acts of worship, to enjoin good, and to forbid acts of evil. To begin with, it is an obligation for a believer to tell this to the family and state that in his or her will also.

O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded)
(Surat Al-Tahreem: 6)

ان من اهم ما يوصي به الأنسان في وصيته هي الطريقة التي يريد ان يعامل بها في نهاية حياته الدنيا؛ و هذا قد ثبت من فعل الصحابة، حيث كانوا يوصون أهلهم و أقاربهم بكيفية معاملتهم في حالة الموت و ضرورة اتباع السنة في ذلك و هاهو سعد بن أبي وقاص في الحديث التالي يوصي من حوله باتباع السنة في حفر قبره و كيفية معاملة اعلى قبره بما يطابق السنة

أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ اَلْحَدُّوا لِي لَحْدًا وَاَنْصِبُوا عَلَيَّ اللَّبَنَ نَصْبًا كَمَا صُنِعَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أخرجه مسلم والبيهقي

رواية: سعد بن أبي وقاص

The most important thing to declare in a will is how one would like to be treated when one dies. This was a common act among the companions of the Prophet (SAWS) as they would declare in their wills to their families and relatives how they are to be treated following their deaths and the importance of following the Sunnah. This narration by Saad bin Abi Waqas reflects the importance of following the Sunnah by instructing how to dig the grave, and how to cover the body inside the grave, in a way that complies with the Sunnah

Saad bin Abi Waqas during his illness, at the end of which he perished, said, “Dig my grave(Lahid) and put on top of my body inside the grave mud plastering, as it was done with the prophet (SAWS)’s grave.

و هاهو ابو موسى الاشعري يوصي اهله بكيفية المشي في جنازته و يطلب منهم ان يحفروا له اللحد و ان لا يتبع جنازته من يغالي في اظهار الحزن عليه و أنه بريء من هذه الأعمال لكونها مخالفة للسنة الشريفة.

أَوْصَى أَبُو مُوسَى حِينَ حَضَرَهُ الْمَوْتُ فَقَالَ إِذَا انْطَلَقْتُمْ بِجِنَازَتِي فَاسْرِعُوا الْمَشْيَ وَلَا يَتَّبِعُنِي مُجَمَّرٌ وَلَا تَجْعَلُوا فِي لَحْدِي شَيْئًا يَحُولُ بَيْنِي وَبَيْنَ الثُّرَابِ وَلَا تَجْعَلُوا عَلَى قَبْرِي بِنَاءً وَأَشْهَدُكُمْ أَنِّي بَرِيءٌ مِنْ كُلِّ حَالِقَةٍ أَوْ سَالِقَةٍ أَوْ خَارِقَةٍ قَالُوا أَوْ سَمِعْتَ فِيهِ شَيْئًا قَالَ نَعَمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رواية: أبو بردة أخرجه أحمد والبيهقي بهذا التمام ، وابن ماجه بسند حسن .

Abu Musa Al-Ash'ari declared in his will the way in which the family should attend his funeral and requested them to dig the “Lahid” for him because that will be in keeping with the Sunnah.

Abu Musa recommended when he was in the final stages of his death that they should quicken their pace at his funeral and no “Mujamr” should follow him, and that they should not put in his Lahid, anything between his body and the ground, or build anything on his grave. You are my witnesses, and I am not associated with any of those who shave off their (head) hair, I am not associated with “haleeka”, or “saleeka”, or “kharika.” Then they asked, “Did you hear something about this?” He replied, “Yes from the messenger of Allah (SAWS).”

Mujamr Carrying fire in the funeral procession.

Haleeka means the one who shaves her head bald

Saleekha means the one that raises her voice when she is grieving

Kharikha means she who tears her clothes in sorrow

حال المريض

Situation of the Ill

تلقين المحتضر

التلقين ليس ذكر الشهادة بحضرة الميت وتسميعها إياه بل يجب على المحتضر أن ينطق بها وذلك بالاستناد على الحديث التالي

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنْ الْأَنْصَارِ فَقَالَ يَا خَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ أَخَالَ أَمْ عَمَّ فَقَالَ لَا بَلْ خَالَ قَالَ فَخَيْرٌ لِي أَنْ أَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ

أخرجه الامام أحمد بإسناد صحيح على شرط مسلم

رواية: أنس بن مالك

Assisting the dying to say the Shahadah

Assistance is not to utter the shahadah in the presence of the dying person, and have him hear it, but the dying person must utter the Shahada by himself. That is according to the following Hadith:

The messenger of Allah (SAWS), visited a dying man from the Ansar and addressed him saying, "Uncle, say there is no God but Allah (Shahadah)." The man said, do you mean uncle the brother of a mother, or uncle the brother of a father." The Prophet (SAWS) said, "Brother of the mother." The man said, "Is it better to say that there is no God but Allah.", and the Prophet (SAWS) replied, "Yes!"

ان أهمية تلقين المحتضر الشهادة تكمن في كونها من المبشرات بدخول الجنة حيث يُخبر الرسول صلى الله عليه و سلم بأن من كان آخر كلامه لا اله الا الله دخل الجنة و لو بعد حين.

لقنوا موتاكم لا إله إلا الله من كان آخر كلامه لا إله إلا الله عند الموت دخل الجنة يوماً من الدهر وإن أصابه قبل ذلك ما أصابه / رواية: أبو هريرة أخرجہ مسلم فی صحيحہ

The importance of teaching a dying person lies in that if the person manages to utter the Shahadah, it is a good tiding for him to enter paradise. As the Prophet (SAWS) told us that all those who utter the Shahadah as their final words before death will enter the paradise, even if it is after a while.

Teach your dying people to declare that there is no God but Allah (SWT). For those who utter the Shahadah as their final words are to enter Paradise one day (at a certain time), despite what happened to them before.

يجب على الحضور ان يكثرُوا من الدعاء للمحتضر أو الميت و ان يقولوا ما هو خير و بدون مغالاة لأن الملائكة حاضره في هذا المكان و تؤمن (تقول آمين) فان خيراً فخير و ان شراً فشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَضَرْتُمْ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ قُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عَقْبِي حَسَنَةً قَالَتْ فَقُلْتُ فَأَعْقِبْنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رواية: أم سلمة هند بنت أبي أمية أخرجہ مسلم

People who are in the presence of a dying or dead person should increase the supplications for the person, and they should say good things about the person, without exaggerating, since the Angels are present in that place, and they will say, “Ameen” to whatever is stated by the people present, good or bad.

The Messenger of God (SAWS) says, “If you are ever in the presence of an ill or dead person, say good words about the person because the Angels are saying Ameen to whatever you say”. Umm Salemma said that when Abu Salemma died she went to the Prophet (SAWS) and told him. The Prophet (SAWS) told me to say, “May Allah (SWT) forgive me and him, and provide me a replacement better than him, and that is Mohammed (SAWS).”

علامات حُسن الخاتمة

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

صحيح أبي داود

رواية: معاذ بن جبل

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَوْتُ الْمُؤْمِنِ بِعَرَقِ الْجَبِينِ

رواية: بريدة بن الحصيب الأسلمي

أخرجه أحمد والسياق له ، والنسائي والترمذي وحسنه ، وابن ماجه - وابن حبان والحاكم والطيالسي

Signs of A Good End

The Messenger of Allah (SAWS) said, "Whosoever says that there is no God but Allah (SWT) enters Paradise."

The Messenger of Allah (SAWS) said, "The death of a believer is with beads of sweat on the forehead."

وقوع مصيبة الموت

The Calamity of Death

ما يجب عمله من قبل الحاضرين بعد موته

أن يُغمضوا عينيه

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ ثُمَّ قَالَ إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْعَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ

أخرجه مسلم وأحمد

رواية: أم سلمة هند بنت أبي

What must be done by the audience after a Person's death?

The eyelids should be closed by those who attend to the dead person.

The Messenger of Allah (SWS) went to see Abi Salemma when he died and seeing his eyes still open, closed them and said, "When the soul is taken from the body, the eyes linger after the soul." A group of his relatives started to talk. The prophet (SWS) said, "Don't say anything but good things because the Angels say Ameen to what you say." Then the Prophet (SAWS) said, "Oh, God, forgive Abi Salemma, and raise his ranks to those who are guided and replace him for his family in the worldly life, and forgive us and him, oh, you Lord of the Universe, and expand his grave, and lighten it for him."

أن يُغطوه بثوب يستر جميع بدنه لحديث

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُؤْفَى سُجِّيَ بِرْدٍ حَبْرَةٍ

رواية: عائشة أخرجه الشيخان في صحيحيهما والبيهقي

According to the Sunnah, they should cover his entire body with a piece of cloth.

When he died, the Messenger of Allah (SAWS), was covered with a dark cloth.

على أهل الميت ان يقولوا إنا لله وإنا إليه راجعون

{ولنبلونكم بشئ من الخوف والجوع ونقص من الاموال والانس والثمرات وبشر الصابرين .

الذين إذا أصابتهم مصيبة قالوا : إنا لله وإنا إليه راجعون . أولئك عليهم صلوات من ربهم ورحمة

, وأولئك هم المهتدون} . (البقرة : 155 – 157)

The family of the Dead should say we all belong to Allah (SWT), and we will all go back to him.

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.

Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return"

They are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance. .
(Baqarah: 155 to 157)

حُسن الظن بالله و الصبر على المصائب لعظم أجر الصابر في هذه المواقف

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ إِذَا ذَهَبَ بِصَفِيٍّ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أُمِرَ بِهِ بِثَوَابٍ دُونَ الْجَنَّةِ

أخرجه النسائي

رواية: عبدالله بن عمرو بن العاص

Have faith in Allah (SWT) and be patient, because there is a great reward for the patient people on such occasions.

"The Messenger of Allah (SAWS) said "Allah (SWT) does not accept anything less than paradise for a believing servant if his beloved dies, and he shows patience, hopes for what Allah (SWT) has ordained for him and says what he is commanded to say."

ما يجوز للحاضرين عمله بعد الموت

ويجوز لهم كشف وجه الميت وتقبيله و البكاء عليه

لَمَّا قُتِلَ أَبِي جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أَبْكِي وَيَنْهَوْنِي عَنْهُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْهَانِي فَجَعَلْتُ عَمَّتِي فَاطِمَةُ تَبْكِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبْكِينَ أَوْ لَا تَبْكِينَ مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ

رواية: جابر بن عبد الله أخرجه الشيخان والنسائي والبيهقي وأحمد

أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَتَيَمَّمِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُسَجًى بِرِدِّ حَبْرَةٍ فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ بِأَبِي أَنْتَ يَا نَبِيَّ اللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا

رواية: عائشة أخرجه البخاري والنسائي

----- فتيمم اي فتوجه -----

What those in the presence of the dead are allowed to do?

They may uncover the face of the dead person, kiss him, and grieve for him.

Jabir Bin Abdullah said when my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet (SAWS) did not forbid me. Then my aunt Fatima began weeping and the Prophet (SAWS) said, "It is all the same whether you weep or not, the angels were shading him continuously with their wings till you shifted him from the field of battle."

When the prophet passed away, Abu Baker came from his house in Assunnah (place outside Madinah) on a horse. He dismounted and entered the Mosque, but did not speak to the people till he saw Aisha and went straight to Allah's Apostle (SAWS) who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet (SAWS)'s face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah (SWT), He will never cause you to die twice. As for the death which was written for you, it has come upon you."

ما يحرم على أقارب الميت

نهى رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ عن النياحة

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ الْفَخْرُ فِي الْأَحْسَابِ وَالطَّعْنُ فِي الْأَنْسَابِ وَالْأَسْتِسْقَاءُ بِالتُّجُومِ وَالنِّيَاحَةُ وَقَالَ النَّاحَةُ إِذَا لَمْ تُتَبَّ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ وَدِرْعٌ مِنْ جَرَبٍ

رواه مسلم والبيهقي

رواية: أبو مالك الأشعري

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرُ الطَّعْنِ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ

رواه مسلم والبيهقي

رواية: أبو هريرة

The messenger of Allah (SWS) forbade crying or wailing with rhythm (Niahah)

Abu Malik al-Ash'ari reported Allah's Messenger (SAWS) as saying, "Among my people there are four characteristics that belong to the pre-Islamic period which they do not appear to have abandoned: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and wailing." And he further said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mangle."

It is narrated on the authority of Abu Huraira that the Messenger of Allah (SAWS) observed, "Two (things) are found among men who are tantamount to unbelief: slandering lineage and lamentations on the dead."

النهي عن المبالغة في مدح الميت لكون الملائكة تسأل الميت هل انت كذلك الوصف الذي ذكر من قبل الحاضرين وعليه يجب توصية أهله والأقارب ذكر خصال الميت الطيبة بدون مبالغة.

أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةَ تَبْكِي وَابْنُ جَبَلَةَ وَابْنُ كَذَا وَابْنُ كَذَا تُعَدِّدُ عَلَيْهِ فَقَالَ حِينَ أَفَاقَ مَا قُلْتَ شَيْئًا إِلَّا قِيلَ لِي أَنْتَ كَذَلِكَ

أخرجه البخاري والبيهقي

رواية: النعمان بن بشير

Do not exaggerate in praising the dead person, because the angels will ask the dead “Are you as they say you are?” So it is recommended to speak only of the good qualities of the dead, without exaggeration.

Abdullah bin Rawaha fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalah! Oh so-and-so! Oh so-and-so! She went on calling him by his good qualities one by one. When he came to his senses, he said to his sister, "Whenever you said something, I was asked, 'Are you really so as she says?'"

لا يجوز ضرب الخدود و شق الملابس

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ

رواه البخاري ومسلم وابن الجارود والبيهقي وغيرهم

رواية: عبدالله بن مسعود

It is not permitted to slap ones cheeks, to tear the clothes, or to wail.

The Prophet (SAWS) said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance (Jahillyah) is not one of us."

أهمية أداء الدين

يجب على أقارب الميت قضاء دينه من ماله الخاص فأن لم يكن فاقربه و ان لم يكن ممكناً مناشدة المدين التجاوز عن دين الميت.

عن سعد بن الأطول أن أخاه مات وترك ثلاثمائة درهم وترك عيالا فأردت أن أنفقها على عياله فقال النبي صلى الله عليه وسلم إن أخاك محتبس بدينه فاقض عنه فقال يا رسول الله قد أديت عنه إلا دينارين ادعتهما امرأة وليس لها بينة قال فأعطاها فإنها محقة

أخرجه ابن ماجه وأحمد والبيهقي

رواية: سعد بن الأطول

The importance of paying off one's debts.

The relatives of the dead person should pay off all the dead person's financial debts from the dead person's wealth. If this is not possible, the surviving members of the family should help pay off the debt. And if that's not possible, they should ask the person who is to be paid to forgive the debt under these circumstances.

Said Ibn Al-Attwal narrated that his brother had died and left 300 dirham and dependant family members. I wanted to spend this money on his family. The Prophet (SAWS) said that your brother is restricted by his loan, go ahead and pay his debt off. I paid off all his debts, except for two dinars, which a lady claimed to be hers although she didn't have any proof. The Prophet (SAWS) said to give it to her as she was correct.

يكون ولي أمر المسلمين مسؤول عن دين الميت اذا ثبت لدى هذا الولي بأن الميت عمل ما بوسعه لقضاء الدين ولكن لم يستطع

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حُمِّلَ مِنْ أُمَّتِي دَيْنًا ثُمَّ جَهَدَ فِي قَضَائِهِ فَمَاتَ وَلَمْ يَقْضِهِ فَأَنَا وَلِيُّهُ

أخرجه أحمد وإسناده صحيح على شرط الشيخين

رواية: عائشة

The leaders of Muslim communities, big or small, bear the burden of a dead person's debt, if it is proven that the person tried his best to pay off all his debts.

The Prophet (SAWS) said that whosoever from my nation has a debt or a loan at the time of death, and despite doing his best to pay it off couldn't, I would pay it off.

المدين الذي لم يترك من المال ما يقضي به دينه فإنه يُصلى عليه

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أُتِيَ بِجَنَازَةٍ فَقَالُوا صَلِّ عَلَيْهَا فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوا لَا قَالَ فَهَلْ تَرَكَ شَيْئًا قَالُوا لَا فَصَلَّى عَلَيْهِ ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى فَقَالُوا يَا رَسُولَ اللَّهِ صَلِّ عَلَيْهَا قَالَ هَلْ عَلَيْهِ دَيْنٌ قِيلَ نَعَمْ قَالَ فَهَلْ تَرَكَ شَيْئًا قَالُوا ثَلَاثَةَ دَنَانِيرَ فَصَلَّى عَلَيْهَا ثُمَّ أُتِيَ بِالثَّالِثَةِ فَقَالُوا صَلِّ عَلَيْهَا قَالَ هَلْ تَرَكَ شَيْئًا قَالُوا لَا قَالَ فَهَلْ عَلَيْهِ دَيْنٌ قَالُوا ثَلَاثَةَ دَنَانِيرَ قَالَ صَلُّوا عَلَى صَاحِبِكُمْ قَالَ أَبُو قَتَادَةَ صَلِّ عَلَيْهِ يَا رَسُولَ اللَّهِ وَعَلَى دَيْنِهِ فَصَلَّى عَلَيْهِ

أخرجه البخاري وأحمد

رواية: سلمة بن الأكوع

The person who holds a debt, and hasn't left money to pay that off should be prayed upon.

Once, while we were sitting in the company of the Prophet (SAWS), a dead man was brought. The Prophet (SAWS) was requested to lead the funeral prayer for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead man was brought and the people said, "O Allah's Apostle (SAWS)! Lead his funeral prayer." The Prophet (SAWS) said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dinars." So, he led the prayer. Then a third dead man was brought and the people said to the Prophet (SAWS), "Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, "Yes. He has to pay three Dinars." He (SAWS) refused to pray and said, "Then pray for your (dead) companion." Abu Qatada said, "O Allah's Apostle (SAWS), lead his funeral prayer, and I will pay his debt." So, the Prophet (SAWS) led the prayer.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدَّيْنُ فَيَسْأَلُ هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى وَإِلَّا قَالَ لِلْمُسْلِمِينَ صَلُّوا عَلَيَّ صَاحِبِكُمْ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوَفِّيَ مِنْ الْمُؤْمِنِينَ فَتَرَكَ دَيْناً فَعَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ

رواية: أبو هريرة أخرجه البخاري ومسلم والنسائي وابن ماجه والطيالسي وأحمد

Whenever a dead man in debt was brought to Allah's Apostle (SAWS), he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer funeral prayers for their friend. When Allah (SWT) made the Prophet (SAWS) wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whosoever leaves wealth (after his death) it will belong to his heirs. "

غسل الميت

Bathing the Dead

من يتولى غسل الميت

يجب أن يتولى غسل الذكر الرجال ، واللاتى النساء إلا ما أُستثنى كما مبين في ادناه .

تُوَفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
اغْسِلْنَهَا بِالسِّدْرِ وَثَرًا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ وَاجْعَلْنَ فِي الْآخِرَةِ
كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَأَذِنِّي فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَضَفَرْنَا
شَعْرَهَا ثَلَاثَةَ قُرُونٍ وَأَلْقَيْنَاهَا خَلْفَهَا

أخرجه البخاري

رواية: أم عطية نسيبة الأنصارية

Who should bathe the dead?

Males should take charge of bathing the male dead and females should bathe the female dead, the following being some exceptions:

One of the daughters of the Prophet (SAWS) expired and he came to us and said, "Wash her with Sidr (water) for a odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished, we informed him. He gave his waist-sheet to us to shroud her. We entwined the hair (of the deceased girl) in three braids and made them fall at her back.

يجوز للمرأة غسل زوجها وكذلك الرجل يجوز له غسل زوجته

لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ نِسَائِهِ

أخبره ابن ماجه و رواه ابو داود

رواية: عائشة

A women is allowed to bathe the dead husband and the husband is allowed to bathe the dead wife.

Aysha (Rathy Allah Anhaa) said “If we knew today what we know now, no one would have bathed the Prophet (SAWS) except his wives.”

رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَقِيعِ فَوَجَدَنِي وَأَنَا أَجِدُ صُدَاعًا فِي رَأْسِي وَأَنَا أَقُولُ وَرَأْسَاهُ فَقَالَ بَلْ أَنَا يَا عَائِشَةُ وَرَأْسَاهُ ثُمَّ قَالَ مَا ضَرَّكَ لَوْ مِتَّ قَبْلِي فَقُمْتُ عَلَيْكَ فَعَسَلْتُكَ وَكَفَّيْتُكَ وَصَلَّيْتُ عَلَيْكَ وَدَفَنْتُكَ

أخبره أحمد والدارمي وابن ماجه

رواية: عائشة

Ayshaa (RAA) relates that one day the Prophet (SAWS) came back from the graveyard (Al Baqee) and I had a headache and I said, “Oh my head”, to which the Prophet (SAWS) replied,” ay Aisha, I too have a headache and then he said it wouldn't harm you if you died before me and I would have bathed you, wrapped you in cloths, prayed on you, and buried you.”

يؤجر المسلم الذي يغسل و يدفن الميت اجر كبير

من غسل مسلماً فكتّم عليه غفر له الله أربعين مرة ، ومن حفر له فأجّنه أجري عليه كأجر مسكن أسكنه إياه إلى يوم القيامة ، ومن كفنه كساه الله يوم القيامة من سندس وإستبرق الجنة .
رواية: أبو رافع مولى رسول الله أخرجه الحاكم والبيهقي ، وقال الحاكم صحيح على شرط مسلم

A Muslim is rewarded immensely for bathing the dead and burying him

Abu Raafe says that the prophet (SAWS) said that whosoever bathes a Muslim and doesn't expose him, he is forgiven forty times. Whosoever digs a grave and covers the dead gets a reward of housing a person for a period up to the Day of Judgment. Whosoever wraps the dead with the cloths, Allah (SWT) will dress him in silk (Sundus & Istabraq) in paradise.

يُستحسن الغسل لمن غسل الميت و الوضوء لمن حمله ولكن وردت أحاديث صحيحة في عدم وجوب الغسل لمن أراد

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ غَسَلَ الْمَيِّتَ فَلْيَغْتَسِلْ وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ
رواية: ابو هريرة أخرجه أبو داود والترمذي وحسنه ، وابن حبان في صحيحه

The person who bathes the dead should preferably bathe and the one who carries the dead should preferably perform the ablutions. There are authentic Ahadith which indicate that the person who performs the bathing of the dead can either bathe himself or perform abolitions after bathing the dead.

The prophet (SAWS) said, "Whosoever bathes a dead person should bathe and the one who carries the bier should perform ablutions."

ليس عليكم في غسل ميتكم غسل إذا غسلتموه ، فإن ميتكم ليس بنجس ، فحسبكم أن تغسلوا أيديكم

رواية: عبدالله بن عباس أخرجه الحاكم والبيهقي وقال الحاكم : " صحيح على شرط البخاري

The Apostle said, "You are not obliged to bathe after bathing your dead since they are not Najis. It is enough to wash your hands."

قول عبدالله بن عمر قال كنا نغسل الميت فمنا من يغتسل ومنا من لا يغتسل

رواية: عبدالله بن عمر أخرجه الدار فطني والخطيب في تاريخه باسناد صحيح

Abdullah Bin Omar said, "After bathing the dead, there are some among us who bathe afterwards and others who do not."

كيفية غسل الميت

أولاً: غسله ثلاثاً فأكثر على ما يرى القائمون على غسله

ثانياً: أن تكون الغسلات وتراً .

ثالثاً: أن يقرن مع بعضها سدر، أو ما يقوم مقامه في التنظيف ، كالاشنان والصابون .

رابعاً: أن يخلط مع آخر غسلة منها شئ من الطيب ، والكافور أولى .

خامساً: نقض الضفائر وغسلها جيداً .

سادساً: تسريح شعره .

سابعاً: بجعله ثلاث ضفائر للمرأة وإلقاؤها خلفها .

ثامناً : البدء بميامنه ومواضع الوضوء منه .

تاسعاً : أن يتولى غسل الذكر الرجال ، والانشى النساء

عاشراً : أن يغسل بخرقة أو نحوها تحت ساتر لجسمه بعد تجريده من ثيابه كلها

How to bathe the dead

First: Wash the dead three times or more based on what the people in-charge of bathing see fit.

Second: The number of times washed should be an odd number (3, 5, 7 ...)

Three: It should be accompanied by “Sider” or whatever is equivalent to it in cleaning like “Ashnan” and soap.

Four: During the final wash the water should be mixed with “Tybe” and “Kafoor” is better.

Five: The braids should be undone and washed well.

Six: Hair should be brushed.

Seven: The hair for women should be made into three braids and it should be put at the back of her head.

Eight: The washing should start at the right hand side of the dead and at the places where the ablutions are made.

Nine: Male will bathe the male and the female will bathe the female.

Ten: The bathing for the dead should be done using a piece of cloth or like material and the dead should be stripped of clothes, provided it is made sure that the body is covered and not exposed.

لَمَّا أَرَادُوا غَسَلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا وَاللَّهِ مَا نَدْرِي أَنْجَرْدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ثِيَابِهِ كَمَا نُجَرْدُ مَوْتَانَا أَمْ نَغْسِلُهُ وَعَلَيْهِ ثِيَابُهُ فَلَمَّا اخْتَلَفُوا أَلْقَى اللَّهُ عَلَيْهِمُ النَّوْمَ حَتَّى مَا مِنْهُمْ رَجُلٌ إِلَّا وَذَقْنُهُ فِي صَدْرِهِ ثُمَّ كَلَّمَهُمْ مُكَلِّمٌ مِنْ نَاحِيَةِ الْبَيْتِ لَا يَدْرُونَ مَنْ هُوَ أَنْ اغْسِلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثِيَابُهُ فَقَامُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَسَلُوهُ وَعَلَيْهِ قَمِيصُهُ يَصُبُّونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيُدْلِكُونَهُ بِالْقَمِيصِ دُونَ أَيْدِيهِمْ وَكَانَتْ عَائِشَةُ تَقُولُ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَلَهُ إِلَّا نِسَاؤُهُ

رواية: عائشة أخرجه أبو داود وابن الجارود في "المنتقى" والحاكم وصححه على شرط مسلم

By Allah, we did not know whether we should take off the clothes of the Apostle of Allah (SAWS), as we were used to taking off the clothes of our dead, or wash him with his clothes on him. When they (the people) differed among themselves, Allah (SWT) cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from the side of the house, and they did not know who the speaker was. The speaker spoke saying, "Wash the Prophet (SAWS) while his clothes are on him." So they stood around the Prophet (SAWS) and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their bare hands. Aisha used to say that if I had known beforehand about my responsibilities, what I found out about later, none would have washed him except his wives.

تكفين الميت

How to Shroud the Deceased in Cotton Sheets

وينبغي أن يكون الكفن طائلا سابغا يستر جميع بدنه

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ وَقُبِرَ لَيْلًا فَزَجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ إِلَّا أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَنْ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ

رواية: جابر بن عبد الله أخرجه مسلم وابن الجارود وأبو داود وأحمد

The shroud should be large enough to cover the entire body.

Jabir b. 'Abdullah reported that Allah's Messenger (SAWS) during one of his sermon made mention of a person among his companions who had died and had been wrapped in a shroud not long enough to cover his whole body and he was buried during the night. The Apostle of Allah (SAWS) reprimanded the audience that a person was buried during the night in a state that funeral prayers could not be offered (over him by the Messenger of Allah (SAWS)-implication being that to bury a person at night is permissible only under extenuating circumstances. The Apostle of Allah (SAWS) also said, "When any one of you shrouds his brother, he should shroud him well."

الصلاة على الجنازة

Offering Prayer on the Bier

والصلاة على الميت المسلم البالغ واجبة وهي من فروض الكفاية على أهل زمانه إذا أقامها البعض كفت الباقين. يلاحظ أن الحديث يُثبت أن الرسول صلى الله عليه وسلم كان يصلي على بعض الجنائز ولا يصلي على أخرى لأسباب مبررة. وكان يقول صلوا أتم عليها أي يجب أن يصلي على الميت المسلم.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ لِحَنَازَةٍ سَأَلَ عَنْهَا فَإِنْ أُثْنِيَ عَلَيْهَا خَيْرٌ قَامَ فَصَلَّى عَلَيْهَا وَإِنْ أُثْنِيَ عَلَيْهَا غَيْرُ ذَلِكَ قَالَ لِأَهْلِهَا شَأْنُكُمْ بِهَا وَلَمْ يُصَلِّ عَلَيْهَا

رواية: أبو قتادة / أخرجه أحمد والحاكم / صحيح على شرط الشيخين

The deceased adult Muslims should be prayed upon by a group of Muslims; if a group of Muslims pray for the dead that should suffice. It is clear from the following Hadith that the prophet (SAWS) was praying on some biers and not praying on others for valid reasons. He was telling people around him, “Pray upon your companion, as it is an obligation.”

When the prophet (SAWS) was asked to pray upon a bier, he used to ask about the dead person; if the people praised the person, he would pray for the person and if not, he would say to the relatives you take care of it and he wouldn't pray upon it.

والصلاة على الطفل و الشهيد ليست واجبة ولكن جائزة لثبوت ذلك عن الرسول صلى.

لم يُصلي على ابنه ابراهيم

مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَمَانِيَةِ عَشَرَ شَهْرًا فَلَمْ يُصَلِّ عَلَيْهِ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رواية: عائشة أخرجه أبو داود ومن طريقه حزم وأحمد وإسناده حسن

Praying on the dead child or the martyr is not compulsory but permissible as was the practice of the Prophet (SAWS) in both of these cases.

The Prophet (SAWS) didn't pray upon his son Ibrahim

Ibrahim the son of the Prophet (SAWS) had died when he was 18 months old and the Prophet (SAWS) didn't pray upon him.

صلى على أحد صبيان الأنصار

أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبْيٍ مِنْ صِبْيَانِ الْأَنْصَارِ فَصَلَّى عَلَيْهِ قَالَتْ عَائِشَةُ
فَقُلْتُ طُوبَى لِهَذَا عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلْ سُوءًا وَلَمْ يُذْرِكْهُ قَالَ أَوْ غَيْرُ ذَلِكَ يَا
عَائِشَةُ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ
لَهَا أَهْلًا وَخَلَقَهُمْ فِي أَصْلَابِ آبَائِهِمْ

رواية: عائشة أخرجه مسلم والنسائي وأحمد

The prophet (SAWS) prayed on one of the children of Ansar

A dead boy from Ansar was brought to the Prophet (SAWS) and he prayed upon him. Aaysha said, "Goodness for this bird who is one of the birds of paradise; he didn't commit a bad act or had gotten to that stage of life", to which the prophet said, "What else Aaysha? Allah (SWT) created paradise and created its people while they were not born yet and created hell fire and created its people while they were not created yet."

صلى على عمه حمزة رضي الله عنه يوم احد

أن رسول الله صلى الله عليه وسلم أمر يوم أحد بحمزة فسُجّي بريدة ، ثم صلى عليه فكبر تسع تكبيرات ، ثم أتى بالقتلى يصفون ، ويصلي عليهم ، وعليه معهم .

رواية: عبدالله بن الزبير أخرج الطحاوي في معاني الآثار وإسناده حسن . رجاله كلهم ثقات معروفون

The Prophet (SAWS) offered prayer on Hamza's bier on the day of Uhud

The prophet (SAWS) commanded people to bring Hamza and to cover him with a cloth and prayed upon him and made nine takberaat. Then he commanded people to bring the other dead and lay them in rows and pray upon them with Hamza.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْفِنُوهُمْ فِي دِمَائِهِمْ يَغْنِي يَوْمَ أَحَدٍ وَلَمْ يُغَسَّلْهُمْ

أخرج البخاري

رواية: جابر بن عبدالله

The Prophet said, "Bury the martyrs in their blood." That was on the day of the Battle of Uhud. He did not get them washed.

لم يغتسل ولم يصلي على جليبيب يوم أُستشهد

أن جليبيبا كان امراً من الأنصار ، وكان يدخل على النساء ويتحدث إليهن ، قال أبو برزة : قلت لامرأتي : اتقوا الله لا تدخلن عليكم جليبيبا ، قال : وكان النبي صلى الله عليه وسلم إذا كان لأحدهم أيم لم يزوجها حتى يعلم هل لرسول الله صلى الله عليه وسلم فيها حاجة أم لا ، فقال رسول الله صلى الله عليه وسلم ذات يوم لرجل من الأنصار : يا فلان ، زوجني ابنتك ، قال : نعم : ونعمة عين ، قال : إني لست لنفسي أريدها ، قال : فلمن ؟ قال : لجليبيب ، قال : يا رسول الله ، حتى أستأمر أمها ، فأتاها فقال : إن رسول الله صلى الله عليه وسلم يخطب ابنتك ، قالت : نعم ، ونعمة عين ، فزوج رسول الله صلى الله عليه وسلم ، قال : إنه ليس لنفسه يريدها ، قالت : فلمن ؟ قال : لجليبيب ، قالت : حلقي أجليبيب إني لا لعمر الله لا نزوج جليبيبا ، فلما قام أبوها ليأتي النبي صلى الله عليه وسلم ، قالت الفتاة من خدرها : من خطبني إليكما ؟ قال : رسول الله صلى الله عليه وسلم ، قالت : أتردون على رسول الله صلى الله عليه وسلم أمره ، ادفعوني إلى رسول الله صلى الله عليه وسلم فإنه لن يضيعني ، فذهب أبوها إلى رسول الله صلى الله عليه وسلم ، فقال : شأنك بما فزوجها جليبيبا ، قال إسحاق بن عبد الله بن أبي طلحة لثابت : هل تدري ما دعاها رسول الله صلى الله عليه وسلم به ؟ قال : وما دعاها به ؟ قال : اللهم صب عليها الخير صبا صبا ، ولا تجعل عيشها كدا كدا ، قال ثابت : فزوجها إياه ، قال : فبينما رسول الله صلى الله عليه وسلم في غزاة له فأفاء الله عليه ، فقال : هل تفقدون من أحد ؟ قالوا : نفقد فلانا وفلانا ونفقد فلانا ، ثم قال : هل تفقدون من أحد ؟ قالوا : لا . قال : لكني أفقد جليبيبا ، فاطلبوه في القتلى ، فنظروا في القتلى فوجدوه إلى جنب سبعة قد قتلهم ، ثم قتلوه ، فقال رسول الله صلى الله عليه وسلم : قتل سبعة ثم قتلوه ، هذا مني وأنا منه ، يقولها مرارا ، فوضعه رسول الله صلى الله عليه وسلم على ساعده ما له سرير إلا ساعدي رسول الله صلى الله عليه وسلم حتى وضعه في قبره ، قال ثابت : فما كان من الأنصار أيم أنفق منها .

أخرجه مسلم

رواية: أبو برزة الأسلمي

The Prophet (SAWS) didn't pray on Julaibib and he did not have him washed.

Abu Barza reported that Allah's Apostle (SAWS) was there in a battlefield that Allah (SWT) conferred upon him the spoils of war. He said to his Companions, "Is anyone missing amongst you?" They said, "So and so". He again said, "Is there anyone missing amongst you?" They said, "So and so and so". He then said, "Is there anyone missing amongst you?" They said, "No." Thereupon the Prophet (SAWS) said, "But I am missing Julaibib". The Companions searched him amongst those who had been killed and they found him by the side of seven (dead bodies) whom he had killed and he had been killed by the opponents. Allah's Apostle (SAWS) came there and stood by Julaibib and said, "He killed seven persons. Then his opponents killed him. The Prophet (SAWS) said, "He is mine and I am his". He then placed him upon his hands and there was none else to lift but Allah's Apostle (SAWS). Then the grave was dug for him and he was placed in the grave and no mention is made of bathing him.

وتحرم الصلاة والاستغفار والترحم على الكفار والمنافقين حيث يقول الله تعالى

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا وَهُمْ فَاسِقُونَ التوبة _ 84

It is forbidden to pray upon, or ask Allah (SWT) to be merciful with the dead kafirs and hypocrites

Nor do thou ever pray for any of them that dies, nor stand at their graves; for they rejected Allah (SWT) and His Messenger (SAWS), and died in a state of perverse rebellion.

الاماكن التي تقام صلاة الجنازة

وفي الصلاة على الجنازة في المسجد

عَنْ عَائِشَةَ أَنَّهَا لَمَّا تُوفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ فَيُصَلِّينَ عَلَيْهِ فَفَعَلُوا فَوَقَّفَ بِهِ عَلَى حُجْرِهِنَّ يُصَلِّينَ عَلَيْهِ أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ وَقَالُوا مَا كَانَتْ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ

مَا أَسْرَعَ النَّاسَ إِلَى أَنْ يَعِيبُوا مَا لَا عِلْمَ لَهُمْ بِهِ عَابُوا عَلَيْنَا أَنْ يَمُرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ وَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ بْنِ بَيْضَاءَ إِلَّا فِي جَوْفِ الْمَسْجِدِ

اخرجه مسلم من طريقين

رواية: عائشة

The places where the prayers should be offered.

Prayer for the dead can be performed in the mosque.

'Abbad b. 'Abdullah b. Zubair reported on the authority of 'A'isha that when Sa'd b. Abu Waqqas died, the wives of the Apostle of Allah (SAWS) sent message to participants at the funeral to bring his bier into the mosque so that they could offer prayer upon him. The participants at the funeral did accordingly, and the bier was placed in front of the apartments of the wives of the Prophet (SAWS) and they offered prayers upon him. It was brought out of the door known as Bab al-Jana'iz which was towards the side of Maqa'id. The news reached the wives of the Prophet (SAWS), that the people had criticized them for offering the funeral prayer in the mosque, saying that it was not desirable to take the bier inside the mosque. This was conveyed to 'A'isha. She said, "How hastily the people criticize that about which they know little. They criticize us for carrying the bier in the mosque. The Messenger of Allah (SAWS) offered the funeral prayer of Suhail b. Baida in the innermost part of the mosque."

ولا تجوز الصلاة عليها بين القبور

نهى أن يصلى على الجنائز بين القبور

رواية: أنس بن مالك أخرجه الأعرابي في "معجمه" والطبراني في "المعجم الأوسط"

It is prohibited to pray on the bier in the graveyard.

The prophet (SAWS) prohibited praying upon the bier among the graves in a graveyard.

كيفية صلاة الجنازة و أوقاتها

وكما كثر الجمع كان أفضل للميت وأنفع

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شُفِّعُوا فِيهِ

رواية: عائشة أخرجه مسلم والنسائي والترمذي

The way and time of offering the prayer on a bier.

The larger the number of people performing the prayer upon the bier of a dead person, the greater is the reward for the dead.

'A'isha reported Allah's Apostle (SAWS) saying: If a company of Muslims numbering one hundred pray over a dead person and all of them intercede on the person's behalf, their intercession will be accepted.

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا
لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شُفِّعُوا فِيهِ

رواية: عبدالله بن عباس أخرجه مسلم وأبو داود وابن ماجه والبيهقي وأحمد

I heard the prophet (SAWS) saying if a Muslim dies and forty people, who do not associate with Allah (SWT) partners, pray upon a Muslim's bier, they will be an intercession for him.

وَيُسْتَحَبُّ أَنْ يَصْفُوا وَرَاءَ الْإِمَامِ ثَلَاثَةَ صَفُوفٍ

صلى رسول الله صلى الله عليه وسلم على جنازة ومعه سبعة نفر ، فجعل ثلاثة صففا ، واثنين صففا ،
واثنين صففا .

رواية: أبو أمامة الباهلي أخرجه مسلم وأبو داود وابن ماجه والبيهقي وأحمد / لا بأس به في الشواهد

It is preferred to make three or more rows behind the Imam

The Apostle (SAWS) prayed on a bier and there were seven people with him. He made three of them one row, two of them a row, and the last two form another row.

ويقف الامام وراء رأس الرجل ، ووسط المرأة

شَهِدْتُ أَنَسَ بْنَ مَالِكٍ صَلَّى عَلَى جَنَازَةِ رَجُلٍ فَقَامَ عِنْدَ رَأْسِهِ فَلَمَّا رُفِعَ أُتِيَ بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ أَوْ مِنْ الْأَنْصَارِ فَقِيلَ لَهُ يَا أَبَا حَمَزَةَ هَذِهِ جَنَازَةُ فُلَانَةَ ابْنَةِ فُلَانٍ فَصَلِّ عَلَيْهَا فَصَلَّى عَلَيْهَا فَقَامَ وَسَطَهَا وَفِينَا الْعَلَاءُ بْنُ زِيَادٍ الْعَدَوِيُّ فَلَمَّا رَأَى اخْتِلَافَ قِيَامِهِ عَلَى الرَّجُلِ وَالْمَرْأَةِ قَالَ يَا أَبَا حَمَزَةَ هَكَذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ مِنَ الرَّجُلِ حَيْثُ قُمْتَ وَمِنَ الْمَرْأَةِ حَيْثُ قُمْتَ قَالَ نَعَمْ قَالَ فَالْتَفَتَ إِلَيْنَا الْعَلَاءُ فَقَالَ احْفَظُوا

أخرجه أبو داود والترمذي وحسنه

رواية: أنس بن مالك

The Imam stands in front of the males head and in front of female's waist

I witnessed Anas Bin Malik praying on a bier of a man, he stood in front of his head to perform prayer when the bier of a woman was brought from Qurayish or Ansar, they told him, "O Abu Hamza this is a bier of a daughter of a person to pray upon." He prayed upon her and he stood in front of her waist. Among us was Al Alla'a bin Zyad Al Adaway and when he saw the difference in the location at which he prayed, he asked if this was the way the Prophet (SAWS) prayed upon a man as you did and for a woman as you did? He answered yes. Al Alla'a turned to us and said to remember this.

كيفية صلاة الجنازة

السُّنَّةُ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ أَنْ يَقْرَأَ فِي التَّكْبِيرَةِ الْأُولَى بِأَمِّ الْقُرْآنِ مُحَافَتَةً ثُمَّ يُكَبِّرُ ثَلَاثًا وَالتَّسْلِيمُ عِنْدَ الْآخِرَةِ

أخرجه النسائي

رواية: أبو أمامة

How to pray on a bier?

According to the Sunnah, the prayer upon a bier is to recite in the first Takbeer Surat Al Fatyha (the mother of the book) not too loudly, make three takbeerat, and then make Tasleem at the end of the last takbeerah.

واختلف أهل العلم في مسألة رفع اليد في التكبير، فرأى أكثر أهل العلم من أصحاب النبي صلى الله عليه وسلم وغيرهم أن يرفع الرجل يديه في كل تكبيرة، وهو قول ابن المبارك والشافعي وأحمد وإسحاق. وقال بعض أهل العلم: لا يرفع يديه إلا في أول مرة، وهو قول الثوري وأهل الكوفة

أن رسول الله كان يرفع يديه على الجنازة في أول تكبيرة، ثم لا يعود.

رواية: عبدالله بن عباس أخرجه الدار قطني بسند رجاله ثقات غير الفضل بن السكن فإنه مجهول

Scholars differed with regard to raising hands with the Takbeerat; most of the scholars from among the companions of the Prophet (SAWS) raised their hands with each Takbeer. This way was followed by Ibn Al Mubarak, Imam Safaay, Imam Ahmad, and Iyshaq. Other scholars said that hands should be raised only in the first Takbeer, and that was the way of Al-Thawry and people of Kuffah.

The Messenger of Allah (SAWS) was raising his hands for the first Takbeera and was not raising his hands for the rest of the takbeerat.

صيغة الدعاء للميت

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ اللَّهُمَّ اغْفِرْ لَهُ
وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ
الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ
وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ قَالَ حَتَّى
تَمَيَّنْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ

أخرجه مسلم والنسائي وابن ماجه

رواية: عوف بن مالك الأشجعي

Forms of supplication for the deceased.

Zubair b. Nufair says, that I heard it from Auf b. Malik that the Prophet (SAWS) said prayer upon the dead body, and I remembered his prayer, "O Allah (SWT)! Forgive him, have mercy upon him, give him peace and absolve him. Receive him with honor and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." Auf bin Malik said, "I earnestly desired that I were that dead body."

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَازَةٍ فَقَالَ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا وَشَاهِدِنَا وَغَائِبِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِسْلَامِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

أخرجه ابو داود و ابن ماجه

رواية: أبو هريرة

When the Apostle of Allah (SAWS) prayed over a dead person, he said, "O Allah (SWT), forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah (SWT), to whosoever of us Thou givest life, grant us life as a believer and whosoever of us Thou takest in death, take us in death as a follower of Islam. O Allah (SWT), do not withhold from us the reward of faith and do not lead us astray after his death."

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَأَسْمَعُهُ يَقُولُ اللَّهُمَّ إِنَّ فُلَانًا
بَنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلٍ جَوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاعْفِرْ
لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

رواية: واثلة بن الأسقع أخرجه أبو داود وابن ماجه وابن حبان في صحيحه

The Apostle of Allah (SAWS) led us in prayer over the bier of a Muslim and I heard him say, "O Allah (SWT), so and so, son of so and so, is in Thy protection, so guard him from the trial in the grave". Abdul Rahman of the same incident in his version said: "In Thy protection and in Thy nearer presence, so guard him from the trial in the grave and the punishment in Hell. Thou art faithful and worthy of praise. O Allah (SWT), forgive him and show him mercy. Thou art the forgiving and the merciful one." Abdul Rahman said this on the authority of Marwan ibn Janah.

كان رسول الله صلى الله عليه وسلم إذا قام للجنائز ليصلي عليها قال: " اللهم عبدك وابن أمتك
احتاج إلى رحمتك، وأنت غني عن عذابه ، إن كان محسناً فزد في حسناته، إن كان مسيئاً فتجاوز
عنه". (ثم يدعوا ما شاء الله أن يدعو)".

رواية: يزيد بن ركانة بن عبدالمطلب أخرجه الحاكم وقال : إسناده صحيح

When the messenger of Allah (SAWS) stood to pray upon a bier, he would say, “O Allah (SWT), he is your servant and the son of your female servant needs your mercy; you are in no need of his torture. If he is a good-doer, increase his good deeds; if he is a bad-doer, forgive him. Do not deny us his reward and do not misguide us after him.”

ويجوز الاقتصار على التسليمة الاولى فقط

أن رسول الله صلى الله عليه وسلم صلى على جنازة ، فكبر عليها أربعاً ، وسلم تسليمة واحدة .
رواية: ابو هريرة أخرجه الدار قطني والحاكم واسناده حسن

It is permitted to limit the Tasleem (ending the prayer) to one Tasleem

The prophet (SAWS) prayed on a bier; he made four Takberat and one Tasleem.

ولا تجوز الصلاة على الجنازة في الاوقات الثلاثة التي تحرم الصلاة فيها

ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبِرَ فِيهِنَّ مَوْتَانَا
حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ وَحِينَ تَضِيفُ لِلْغُرُوبِ
حَتَّى تَغْرُبَ

رواية: عقبة بن عامر أخرجه مسلم وأبو عوانة في صحيحه وأبو داود والنسائي والترمذي

The three times when prayers on bier are not permitted

Uqba b. 'Amir said, "There are three times of the day at which Allah's Messenger (SAWS) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets."

حمل الجنازة واتباعها

Carrying the Bier

حق المسلم على أخيه المسلم ان يتبع جنازته

نَهَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ سَبْعٍ نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ قَالَ حَلْقَةِ الذَّهَبِ وَعَنْ
الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالذَّبْيَاجِ وَالْمِشْرَةِ الْحُمْرَاءِ وَالْقَسِيِّ وَأَنِيةِ الْفِضَّةِ وَأَمَرَنَا بِسَبْعٍ بَعَادَةِ
الْمَرِيضِ وَاتِّبَاعِ الْجَنَائِزِ وَتَشْمِيتِ الْعَاطِسِ وَرَدِّ السَّلَامِ وَإِجَابَةِ الدَّاعِي وَإِبْرَارِ الْمُقْسَمِ وَنَصْرِ
الْمُظْلُومِ

رواية: البراء بن عازب

أخرجه البخاري

The right of a Muslim on his brothers is to follow his bier

Allah's Apostle (SAWS) ordered us to do seven things and forbade us to do seven others. He ordered us: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah (SWT) be merciful on you," provided the sneezer says, "All the praises are for Allah (SWT)"). He forbade us to use silver utensils and dishes and to wear gold rings, silken clothes, Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloth).

أجر الصلاة على الجنازة واتباعها كبير

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ قِيلَ وَمَا الْقِيرَاطَانِ قَالَ مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ
رواية: أبو هريرة أخرجه البخاري

The reward of praying upon a bier and following it.

Allah's Apostle (SAWS) said, "Whoever attends the funeral procession till he offers the funeral prayer upon 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."

ولا يجوز أن تتبع الجنازة، بما يخالف الشريعة

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُتَّبِعُ الْجَنَازَةَ بِصَوْتٍ وَلَا نَارٍ زَادَ هَارُونُ وَلَا يُمَشَى بَيْنَ يَدَيْهَا
رواية: أبو هريرة أخرجه أبو داود وأحمد

It is not permitted to follow the bier with what is against the shari'a as explained in the following Hadith:

The Prophet (SAWS) said: Do not follow the bier being preceded with loud voice or fire; and Aaron added, nobody should walk in front of it.

الأسراع في نقل الجنازة لكي تقبر و ليس السرعة أثناء السير الى المقبرة

ان ابا هريرة حين حضره الموت قال لا تضربوا عليّ فسطاطاً ولا تتبعوني بمجمرٍ وأسرعوا بي فإنّي سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقولُ إذا وُضعَ الرَّجُلُ الصَّالِحُ عَلَى سَرِيرِهِ قَالَ قَدِّمُونِي قَدِّمُونِي وَإِذَا وُضِعَ الرَّجُلُ السَّوُّءُ عَلَى سَرِيرِهِ قَالَ يَا وَيْلَهُ أَيْنَ تَذْهَبُونَ بي

رواية: أبو هريرة

Hurry in preparing the bier for burial and do not use undue haste in transporting it to the graveyard.

I heard Abu Hurayrah when he was dying to say, “do not build on me “Fystas” and do not let wailing persons follow my bier, and do not delay in transporting me because I heard the Prophet (SAWS) say, “When a pious person is put on his death bed he would say forward me, forward me (to the grave) and when a bad person is put on his death bed he would say where are you taking me?”

ثناء الناس على الميت

أهمية الثناء على الميت بما يستحق و من دون مغالاة

مُرَّ بِجَنَازَةٍ فَأُتِنِيَ عَلَيْهَا خَيْرًا فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجِبَتْ وَجِبَتْ وَجِبَتْ وَمُرَّ
بِجَنَازَةٍ فَأُتِنِيَ عَلَيْهَا شَرًّا فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجِبَتْ وَجِبَتْ وَجِبَتْ قَالَ عُمَرُ
فَدَى لَكَ أَبِي وَأُمِّي مُرَّ بِجَنَازَةٍ فَأُتِنِيَ عَلَيْهَا خَيْرٌ فَقُلْتُ وَجِبَتْ وَجِبَتْ وَجِبَتْ وَمُرَّ بِجَنَازَةٍ فَأُتِنِيَ
عَلَيْهَا شَرٌّ فَقُلْتُ وَجِبَتْ وَجِبَتْ وَجِبَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَتَيْتُمْ عَلَيْهِ
خَيْرًا وَجِبَتْ لَهُ الْجَنَّةُ وَمَنْ أَتَيْتُمْ عَلَيْهِ شَرًّا وَجِبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ أَنْتُمْ شُهَدَاءُ
اللَّهِ فِي الْأَرْضِ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

رواية: أنس بن مالك

Praising the deceased person

The importance of praising the deceased with what he deserves.

Anas b. Malik reported: There passed a bier being carried by people and the dead person was lauded with good words. Upon this the Apostle of Allah (SAWS) said, "It has become certain, it has become certain, it has become certain". Then there passed a bier and it was condemned with bad words. Upon this the Apostle of Allah (SAWS) said, "It has become certain, it has become certain, it has become certain". 'Umar said, "May my father and mother be ransom for you! There passed a bier and it was praised with good words, and you said, "It has become certain, it has become certain, and it has become certain. And then passed a bier and it was condemned in bad words, and you said: It has become certain, it has become certain, and it has become certain". Upon this the Messenger of Allah (SAWS) said, "He whom you praised with good words, Paradise has become certain for him, and he whom you condemned with bad words, Hell has become certain for him. You are Allah (SWT)'s witnesses on the earth, you are Allah (SWT)'s witnesses on the earth, you are Allah's witnesses on the earth."

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَشْهَدُ لَهُ أَرْبَعَةُ أَهْلٍ أَبْيَاتٍ مِنْ جِيرَانِهِ
الْأَدْنَيْنِ إِلَّا قَالَ قَدْ قَبِلْتُ فِيهِ عِلْمَكُمْ فِيهِ وَغَفَرْتُ لَهُ مَا لَا تَعْلَمُونَ

رواية: أنس بن مالك أخرجه أحمد والحاكم وقال صحيح على شرط مسلم

The Prophet (SAWS) said: when a Muslim dies and if four families among his closest neighbors bear witness (for his being good), Allah (SWT) will accept what they know about him and forgive him for what they are not aware of.

الدفن وتوابعه

Burial

مكان الدفن

أن يدفنوه في البلد الذي مات فيه ، ولا ينقلوه إلى غيره

لما كان يوم أحد ، حمل القتلى ليدفنوا بالبقيع ، فنادى منادي رسول الله صلى الله عليه وسلم : أن رسول الله صلى الله عليه وسلم يأمركم أن تدفنوا القتلى في مضاجعهم - بعدما حملت أُمِّي أبي وخالي عديلين . وفي رواية : عادلتهما ، على ناضح ، لتدفنهما في البقيع - فردوا وفي رواية قال : فرجعنا هما مع القتلى حيث قتلت .

رواية: جابر بن عبد الله أخرجه أصحاب السنن الاربعة وابن حبان في صحيحه

Place of burial

A person should be buried where he or she dies and avoid transporting the body to a far off place or another country.

On the day of Uhud we brought the martyrs to bury them (at another place, “Al Baqyee”), but the crier of the Prophet (SAWS) came and said, “The Apostle of Allah (SAWS) has commanded you to bury the martyrs at the place where they fell”. That was after my mother had carried both my father and my uncle (mother’s brother) on a camel to bury them in the Al Baqee graveyard. On hearing the caller of the prophet she took them back to be buried with the rest of the people where they were killed (Uhud).

ولا يُدفن مسلم مع كافر ، ولا كافر مع مسلم ، بل يُدفن المسلم في مقابر المسلمين

بينما أُمَاشي رسول الله صلى الله عليه وسلم آخذاً بيده ، فقال : يا ابن الخصاصية ما أصبحت تنقم على الله ؟ أصبحت تماشي رسول الله ! قال : أحسبه قال : آخذاً بيده ، فقلت يا رسول الله بأبي وأمي ما أصبحت أنقم على الله شيئاً ، كل خير فعل بي الله . فأتى على قبور المشركين فقال : لقد سبق هؤلاء بخير كثير ، وفي رواية : خيراً كثيراً ثلاث مرات . ثم أتى على قبور المسلمين ، فقال : لقد أدرك هؤلاء خيراً كثيراً ، ثلاث مرات . فبينما هو يمشي إذا حانت منه نظرة ، فإذا هو برجل يمشي بين القبور عليه نعلان ، فقال : يا صاحب السبتيين ! ويحك ألق سبتيك ، فنظر فلما عرف الرجل رسول الله صلى الله عليه وسلم خلع نعليه فرمى بهما .

رواية: بشير بن معبد بن الخصاصية / أخرجه أبو داود والنسائي وابن ماجه / إسناده حسن

No Muslim should be buried with a Kafer and no Kafer should be buried with a Muslim; Muslims must be buried in a Muslim graveyard.

While I was walking with the Messenger of Allah (SAWS) and holding his hand, he said, "O son of Al-Khassasyah are you upset with Allah (SWT) and you are walking hand in hand with the Messenger of Allah (SAWS)" I said my father and mother may be ransom for you, I am not upset with Allah (SWT). I am pleased with Allah (SWT) for what I am. We came to the graveyard of the ones who associated with Allah (SWT) partners; the Prophet (SAWS) said, "They missed huge amounts of goodness (in another narration he repeated three times "they missed huge amounts of goodness"). Then the Prophet (SAWS) came to the graveyard of Muslims and said, "They gained (came across) huge amount of goodness (three time in another narration)." While he was walking, he noticed a man walking between the graves wearing his slippers; the Prophet (SAWS) said, "O, you who is wearing the "Sabtty" slippers be careful, take off your slippers." The man looked at the prophet (SAWS), recognized him, and took off his slippers.

كيفية الحفر

يُحْفَرُ الْقَبْرُ بَعْمَقٍ كَافِيٍّ يَمْنَعُ مَعَهُ تَسْرِبَ الرَّائِحَةِ وَيُوسِعُ الْحَفْرَ فِي مَوْقِعِ الرَّأْسِ وَالرَّجْلَيْنِ

خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ وَأَنَا غُلَامٌ مَعَ أَبِي فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حُفْرَةِ الْقَبْرِ فَجَعَلَ يُوصِي الْحَافِرَ وَيَقُولُ أَوْسِعْ مِنْ قَبْلِ الرَّأْسِ وَأَوْسِعْ مِنْ قَبْلِ الرَّجْلَيْنِ لَرُبِّ عَذَقٍ لَهُ فِي الْجَنَّةِ

رواية: رجل من الأنصار أخرجه أبو داود والبيهقي و إسناده صحيح

How to dig the grave

The grave should be deep enough to prevent the smell from reaching the surface and it must be widened at both ends, where the head and feet will rest.

We went with the prophet (SAWS) in a funeral of an Ansary man I was a boy and I was accompanied by my father. The Prophet (SAWS) sat on the edge of the grave and instructed the person who was digging the grave to widen the areas at the head and at the feet, as the deceased person may receive fruits from paradise

يُجُوزُ وَضْعُ الْمَيِّتِ فِي حَفْرَةِ الْقَبْرِ فِي شِقِّ أَوْ لَحْدٍ كِلَاهُمَا يَعْمَلُ بِهِ إِلَّا أَنَّهُ لُحْدٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَمَّا تُوفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بِالْمَدِينَةِ رَجُلٌ يَلْحَدُ وَآخَرُ يَضْرَحُ فَقَالُوا نَسْتَخِيرُ رَبَّنَا وَنَبْعَثُ إِلَيْهِمَا فَأَيُّهُمَا سَبَقَ تَرَكْنَاهُ فَأَرْسِلَ إِلَيْهِمَا فَسَبَقَ صَاحِبُ اللَّحْدِ فَلَحَدُوا لِلنَّبِيِّ

رواية: أنس بن مالك أخرجه ابن ماجه والطحاوي وأحمد وسنده حسن

It is permitted to put the deceased person in the grave with a niche (Lahid) or a slot in the middle of the excavation (Shiq), but the Messenger (SAWS) was put in a grave with a niche (Lahid).

When the Prophet passed away, there was a man in Madinah who dug the graves with a Niche (Lahid) and another man who dug the graves with a slot in the middle of the excavation (Shiq). We said we will make "Istykhrah" and send for both men and whoever arrives first will dig the grave. The man, who dug the grave with a niche (Lahid), arrived first and so we put the prophet (SAWS) in a grave with a niche (Lahid) in it.

من يتولى إنزال الميت في الحفرة

ويتولى إنزال الميت ولو كان أثنى - الرجال دون النساء لأمر

غسلت رسول الله صلى الله عليه وسلم ، فذهبت أنظر ما يكون من الميت ، فلم أر شيئاً ، وكان طيباً حياً وميتاً ، وولي دفنه وإجناؤه دون الناس أربعة : علي والعباس والفضل وصالح مولى رسول الله صلى الله عليه وسلم ، ولحد لرسول الله لحداً ، ونصب عليه اللبن نصباً .

رواية: علي بن أبي طالب أخرجه ابن ماجه والحاكم والبيهقي وإسناده صحيح

صليت مع عمر بن الخطاب على زينب بنت جحش بالمدينة ، فكبر أربعاً ثم أرسل إلى أزواج النبي صلى الله عليه وسلم : من يأمرن أن يدخلها القبر ؟ قال : وكان يعجبه أن يكون هو الذي يلي ذلك ، فأرسلن إليه : انظر من كان يراها في حال حياتها فليكن هو الذي يدخلها القبر ، فقال عمر : صدقتن .

رواية: عبدالرحمن بن أبى أخرجه الطحاوي والبيهقي بسند صحيح

Who should put the deceased person in the grave?

The one who would put the a deceased person in the grave must be a male and not a female

Ali Bin Aby Talib said, “I bathed the messenger of Allah (SAWS) and wanted to see if anything came out of him and I didn’t see anything, he was good as when he was alive.

We took care of burying him and covering his grave that is the four of us: Ali, Al Abbass, Al Fathyl, and Salayh the servant of the Messenger (SAWS). We made the grave with “Lahid” and plastered the top of the Lahid with mud.

Abdul Rahman Bin Abzy said, “I prayed with Ummar Bin Al Khatab upon Zainab bint Jahysh in Madinah. He made four Takbeerat and sent to the wives of the Prophet (SAWS) to ask who they want to place her into her grave? He was hoping it will be himself (Ummar). They replied, “See to it that it is someone who was used to seeing her when she was alive.” Ummer said, “You have answered correctly”.

لكن ذلك مشروط بما إذا كان لم يطل تلك الليلة

شَهِدْنَا بِنْتًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ قَالَ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ قَالَ فَقَالَ هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ فَقَالَ أَبُو طَلْحَةَ أَنَا قَالَ فَأَنْزَلَ قَالَ فَتَنَزَلَ فِي قَبْرِهَا

اخرجه البخاري في صحيحه

رواية: أنس بن مالك

The person who would put the bier in the grave must not have had sexual relations with his wife the night before.

We were in the funeral procession of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw him shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife the night before?" Abu Talha replied in the affirmative. And so the Prophet told him to get down in the grave to lower the bier in

يُسن أن يُدخل الميت القبر من عند رجلي القبر أي من عند النهاية التي سوف تستقر فيها رجلي الميت ثم يُسل سلاً لغاية النهاية الأخرى للحفرة التي يستقر عندها رأس الميت ثم يُنزل في اللحد. فإذا لم يكن ذلك ممكناً أدخل معترضاً من جهة القبلة. والسنة إدخال الميت من مؤخر القبر، لحديث أبي إسحاق قال

أَوْصَى الْحَارِثُ أَنْ يُصَلِّيَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ يَزِيدَ فَصَلَّى عَلَيْهِ ثُمَّ أَدْخَلَهُ الْقَبْرَ مِنْ قِبَلِ رِجْلَيْ الْقَبْرِ وَقَالَ هَذَا مِنَ السُّنَّةِ

رواية: عبدالله بن زيد أخرجه ابن أبي شيبة في " المصنف " وأبو داود

It is the Sunnah of the prophet (SAWS) to put the body of the dead in the grave from the end where the feet will rest. The body has to be slid towards the other end where the head will rest and then lower the body into the Lahid or Shiq. If this is not possible, then the body should be placed from the side of the Qibblah while standing on the opposite edge of the grave.

Al-Harith left n his will that Abdullah ibn Yazid should offer his funeral prayers; so he prayed upon him. He then put him in the grave from the side of his legs and said, "This is the Sunnah of the Prophet (SAWS)."

ويقول الذي يضعه في لحدّه: "بسم الله ، وعلى سنة رسول الله، أو:ملة رسول الله صلى الله عليه وسلم

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا وَضَعَ الْمَيِّتَ فِي الْقَبْرِ قَالَ بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رواية: عبدالله بن عمر أخرجه أبو داود والترمذي وابن ماجه وابن حبان في " صحيحه

The person who would put the deceased person in the grave must say, "in the name of Allah and according to the Sunnah of the Messenger of Allah (SWT)."

When the Prophet (SAWS) placed the dead in the grave, he would say, "In the name of Allah, and following the Sunnah of the Apostle of Allah (SAWS)."

ويُستحب لمن حضر الجنازة عند القبر أن يحثو من التراب ثلاث حثوات بيده بعد الفراغ من سد اللحد

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى جَنَازَةٍ ثُمَّ أَتَى قَبْرَ الْمَيِّتِ فَحَثَى عَلَيْهِ مِنْ قَبْلِ رَأْسِهِ ثَلَاثًا

رواية: أبو هريرة أخرجه ابن ماجه بإسناد قال " جيد "

It is preferred for those who attend the burial, to throw three handfuls of soil on the deceased person in the grave

The Messenger of Allah (SAWS) prayed on a bier and came to the grave to throw three handfuls of soil on the grave towards the head end.

ويُسن بعد الفراغ من دفنه أمور :

أن يرفع القبر عن الأرض قليلاً نحو شبر ، ولا يسوى بالأرض ، وذلك ليمتيز فيصان ولا يهان

أن النبي صلى الله عليه وسلم أخذ له لحد ، ونصب عليه اللبن نصبا ، ورفع قبره من الأرض نحو
من شبر .

رواية: جابر بن عبد الله رواه ابن حبان في " صحيحه " والبيهقي وإسناده حسن

After burying the deceased

It is allowed to raise the grave a height of one hand palm and it shouldn't be left level with the ground so that it can be recognized and also alert people not to violate the sanctity of the dead by treading on the grave.

The Prophet (SAWS) was buried in a grave with a niche (Lahid), plastered with mud on top of it (inside the grave), and his grave was raised by a height of one hand palm

أن يجعل مسنماً ، لحديث سفيان التمار قال

أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسَنَّمًا

رواية: سفيان التمار أخرجه البخاري والبيهقي

The grave must be raised as Sufyan Al Tammar said:

I saw the grave of the Prophet (SAWS) raised above the ground level.

أن يعلمه بجبر أو نحوه ليُدفن إليه من يموت من أهله

لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ أُخْرِجَ بِجَنَازَتِهِ فَدُفِنَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ فَقَامَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَسَرَ عَنْ ذِرَاعَيْهِ قَالَ كَثِيرٌ قَالَ الْمُطَّلِبُ قَالَ الَّذِي يُخْبِرُنِي ذَلِكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ ذِرَاعَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ أَتَعْلَمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي

أخرجه أبو داود وعنه البيهقي بسند حسن

رواية: المطلب

The grave must be marked by a stone or something similar so that it can be identified by visitors or relatives to be buried beside it when they die.

When Uthman ibn Maz'un died, he was brought out on his bier and buried. The Prophet (SAWS) ordered a man to bring him a stone, but he was unable to carry it. The Apostle of Allah (SAWS) got up, and going over to the stone, rolled up his sleeves. The narrator Kathir said that al-Muttalib remarked: The one who told me about the Apostle of Allah (SAWS) said, "I still seem to see the whiteness of the forearms of the Apostle of Allah (SAWS) when he rolled up his sleeves." The Prophet (SAWS) then carried the stone and placed it at the head of the grave saying, "I am marking my brother's grave with the stone, and I shall bury beside him those of my family who die."

ان يقف على القبر يدعو له بالتثبيت

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ اسْتَغْفِرُوا لِأَخِيكُمْ
وَسَلُّوا لَهُ بِالتَّثْبِيثِ فَإِنَّهُ الْآنَ يُسْأَلُ

أخرجه أبو داود و الحاكم والبيهقي

رواية: عثمان بن عفان

People should stand by the grave and supplicate to Allah (SWT) for the deceased person to be steadfast and give him guidance.

Whenever the Prophet (SAWS) completed burying the dead, he used to stay with them at their grave and would say, “Seek forgiveness for your brother, and beg steadfastness for him, for now he will be questioned.”

التعزية

Condolences

تذكير أهل الميت بجزاء الصبر على المصيبة و حسن ثواب الآخرة اذا ما رضوا بقضاء الله

كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ يَجْلِسُ إِلَيْهِ نَفَرٌ مِنْ أَصْحَابِهِ وَفِيهِمْ رَجُلٌ لَهُ ابْنٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفٍ ظَهْرُهُ فَيَقْعِدُهُ بَيْنَ يَدَيْهِ فَهَلْكَ فَاَمْتَنَعَ الرَّجُلُ أَنْ يَحْضُرَ الْحَلَقَةَ لِذِكْرِ ابْنِهِ فَحَزَنَ عَلَيْهِ فَفَقَدَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَالِي لَا أَرَى فُلَانًا قَالُوا يَا رَسُولَ اللَّهِ بُنْيُ الْأَذِي رَأَيْتَهُ هَلْكَ فَلَقِيَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ بُنْيِهِ فَأَخْبَرَهُ أَنَّهُ هَلْكَ فَعَزَاهُ عَلَيْهِ ثُمَّ قَالَ يَا فُلَانُ أَيُّمَا كَانَ أَحَبُّ إِلَيْكَ أَنْ تَمْتَعَ بِهِ عُمْرُكَ أَوْ لَا تَأْتِيَ غَدًا إِلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتُهُ قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ قَالَ يَا نَبِيَّ اللَّهِ بَلْ يَسْبِقُنِي إِلَى بَابِ الْجَنَّةِ فَيَفْتَحُهَا لِي لَهَوُ أَحَبُّ إِلَيَّ قَالَ فَذَاكَ لَكَ ، فقال رجل من الأنصار : يا رسول الله جعلني الله فداءك أله خاصة أو لكلنا ؟ قال : بل لكلكم .

أخرجه النسائي والسياق له ، وابن حبان في " صحيحه "

رواية: قرة بن إياس المزني

Remind the family of the deceased person of the reward for patience and look forward to the reward in the hereafter when they accept the decree of Allah.

The Prophet used to sit with his companions around him and among them there was a man who had a child that would come from the back and sit in front of him. The child of this man died, for which he was saddened and he stopped coming to the gatherings of the Prophet (SAWS). The Prophet (SAWS) missed him and asked after the man and they told him that his son had died. The prophet (SAWS) met the man and gave him his condolences and asked him, " What would you like better, to enjoy his company in your worldly life or when you die and you go to any gate of paradise and see him ahead of you in front , opening that gate for you?" The man said, "O Prophet of Allah (SAWS), I would prefer to see him ahead of me opening the gate of paradise for me." The Prophet (SAWS) said," that will be granted to you." A man from the Ansar asked, "O Messenger of Allah (SAWS), may I be ransom for you, is it for him only or for all of us?" The Prophet said, "For all of you."

على المسلم ان يبادر الى تعزية أخوه المسلم لعظيم أجر ذلك

من عزى أخاه المؤمن في مصيبة كساه الله حلة خضراء يحبر بها قيل ما يحبر بها قال يغبط بها
رواية: أنس بن مالك أخرجه الخطيب في " تاريخ بغداد " وابن عساكر في " تاريخ دمشق "

A Muslim should be prompt in offering condolences to his Muslim brothers for a great reward from Allah (SWT).

Whosoever gives condolences to his believing brother in his affliction and grief, Allah (SWT) will dress him in a dress that he would be envied for.

يجوز البكاء على الميت بدون المبالغة

كنا عند النبي صلى الله عليه وسلم إذ جاءه رسول إحدى بناته تدعوه إلى ابنها في الموت ، فقال النبي صلى الله عليه وسلم : (ارجع ، فأخبرها أن الله ما أخذ وله ما أعطى ، وكل شيء عنده بأجل مسمى ، فمرها فلتصبر ولتحتسب) . فأعادت الرسول أنها أقسمت لتأتيها ، فقام النبي صلى الله عليه وسلم ، وقام معه سعد بن عباد و معاذ بن جبل ، فدفع الصبي إليه ونفسه تقعقع كأنها في شن ، ففاضت عيناه ، فقال له سعد : يا رسول الله ما هذا ؟ قال : (هذه رحمة جعلها الله في قلوب عباده ، وإنما يرحم الله من عباده الرحماء) .

رواية: أسامة بن زيد أخرجه البخاري في صحيحه

It is acceptable to grieve for the deceased but without exaggeration.

One of the daughters of the Prophet had a son who was dying, so she sent for the prophet asking him to come. He replied back to her that for Allah is what he took and for Him is what He gave and everything has an end, be patient and look forward to a reward. She sent for him insisting that he would come. Then the Prophet (SAWS), Uday Bin Kha'ab, Ubadah Bin Al Samit, and I, Muaath Bin Jabal, went to her. When we entered, they handed over to the Prophet (SAWS) the boy. The boy's soul reached his chest making noises as if a leather container. The Prophet (SAWS) shed tears and Ubadah Bin Al Samit asked him, "What is this crying, O, Messenger of Allah?" The Prophet (SAWS) said, "This is the mercy that Allah put into the children of Adam; Allah (SWT) has mercy on His merciful servants."

زيارة القبور

Visiting the Graveyard

يجب زيارة القبور للأتعاض من رؤية من تعرف كيف صار وللدعاء لهم

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ فزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ

اخرجه السيوطي

رواية: بريدة بن الحصيب

We must visit the graveyard (graves) to realize that the people we knew and loved have ended up there, as we will. Therefore supplicate for them.

The Prophet (SAWS) said, “Because I was given permission to visit my mother’s grave, therefore you should visit the graveyards as they help you remind of the hereafter.”

يجب على النساء زيارة القبور للتعاض و يستحب عدم الأكثار و اقتصار الزياره للتذكر و الدعاء

أَنَّ عَائِشَةَ أَقْبَلَتْ ذَاتَ يَوْمٍ مِنَ الْمَقَابِرِ فَقُلْتُ لَهَا يَا أُمَ الْمُؤْمِنِينَ مِنْ أَيْنَ أَقْبَلْتَ قَالَتْ مِنْ قَبْرِ أَخِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَقُلْتُ لَهَا أَلَيْسَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ زِيَارَةِ الْقُبُورِ قَالَتْ نَعَمْ ثُمَّ أَمَرَ بِزِيَارَتِهَا

اخرجه الحاكم

رواية: عائشة

Women should visit the graves so that they can learn about the inevitable end of the worldly life, but the visits should be infrequent and limited to remembrance and supplications.

One day Aysha came back from the graveyard and I said to her, “O mother of the believers, where are you coming from?” She said, “From the grave of Abdul Rahman Bin Aby Baker.” Then I said. “Didn’t the Prophet (SAWS) forbid us women from visiting the graveyards?” Aysha replied, “Yes, but then he commanded us to visit them.”

لا يجوز الصلاة في المقابر لورود صريح نص الحديث بالمنع

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ

أخرجه أصحاب السنن الاربعة إلا النسائي

رواية: أبو سعيد الخدري

It is not permitted to pray in the graveyard because it is a clear commandment of the Prophet (SAWS).

The messenger of Allah (SWT) said, “The entire earth is a place for prostration (place for prayer) except the graveyard and the bathroom or the washrooms.”

انتهى

اعد هذا الكتيب على نفقة المؤلف للتوزيع على المسلمين مجاناً و حقوق النسخ محفوظة للمؤلف

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وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

شكر

لقد تم اعداد هذا الكتيب بفضل الله سبحانه و تعالى و عونہ و الذي به أستعين و أسأله الهداية. و عملاً بما جاء في السنة المطهرة التي توجب شكر الناس (لا يشكر الله من لا يشكر الناس) فأنتي أود أن اشكر جميع من ساهم او اعان في اصدار هذا الكتيب (إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ). و الله ولي التوفيق
توفيق نصرت كئانه

Thanks

This book has been prepared with the grace and help of Allah (SWT) and from Him I seek refuge and guidance. According to the authentic Sunnah, "he who doesn't thank Allah (SWT) is the one who doesn't thank people."
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Only Allah grants success.

Tawfik Kettanah