

Guide to **FIQH**

Part 3

The Prayers

(The Supregatory Prayers &
Funeral Prayer)

Nadia Iblagh

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Prepared by:

Nadia Iblagh

- An accomplished educator, healthcare trainer, and clinical laboratory technologist with over two decades of teaching and training experience.
- She holds a BSc in Clinical Laboratory Sciences from Kuwait University, a Master's in Educational Leadership from Framingham State University (USA), and an MSc in Diabetes Management & Education from the University of Dundee (UK).
- Alongside teaching Islamic and community courses at the Islam Presentation Committee (IPC) and Ar-Rasikhon Institute A certified student of knowledge, she holds a Sanad in the 40 Hadith of Imam Nawawi and has studied under respected scholars.
- She has also translated "Fiqh of Purification and Prayer" into English, making classical Islamic knowledge accessible to English-speaking learners.

Edited by: Latifa N. Al-Saeed
Former Head of School Section

Introduction

All praise is due to Allah, the Exalted, and may peace and blessings be upon Prophet Muhammad ﷺ, his family, and his companions.

This book “The Supregatory Prayers” is the third book of the Guide to Fiqh series books.

Among the virtues of the regular Sunnah prayers and voluntary prayers in general is that they are a means of attaining the love of the AlMighty Allah. They also make up for and compensate any (shortcomings) that may occur in the obligatory prayers. Another virtue mentioned is that whoever consistently observes them, Allah will build for him a house in Paradise.

The content of this book has been derived from reliable and authentic sources of Islamic law, mainly following the Shafi’ school of thought.

The book has been structured in a simple and gradual manner to make it easy to read, teach, and learn. It is especially suitable for new Muslims, beginners, halaqah circles, Islamic schools, and colleges. The lessons are presented in short sections, allowing students to absorb the rulings in manageable portions. At the end of each lesson, review questions are included to ensure that the material has been understood before moving on to the next topic. The purpose of translating, summarizing, and simplifying these texts is to produce a clear and accessible guide that presents practical “how-to” instructions for various acts of worship in Islam.

Latifa AlSaeed

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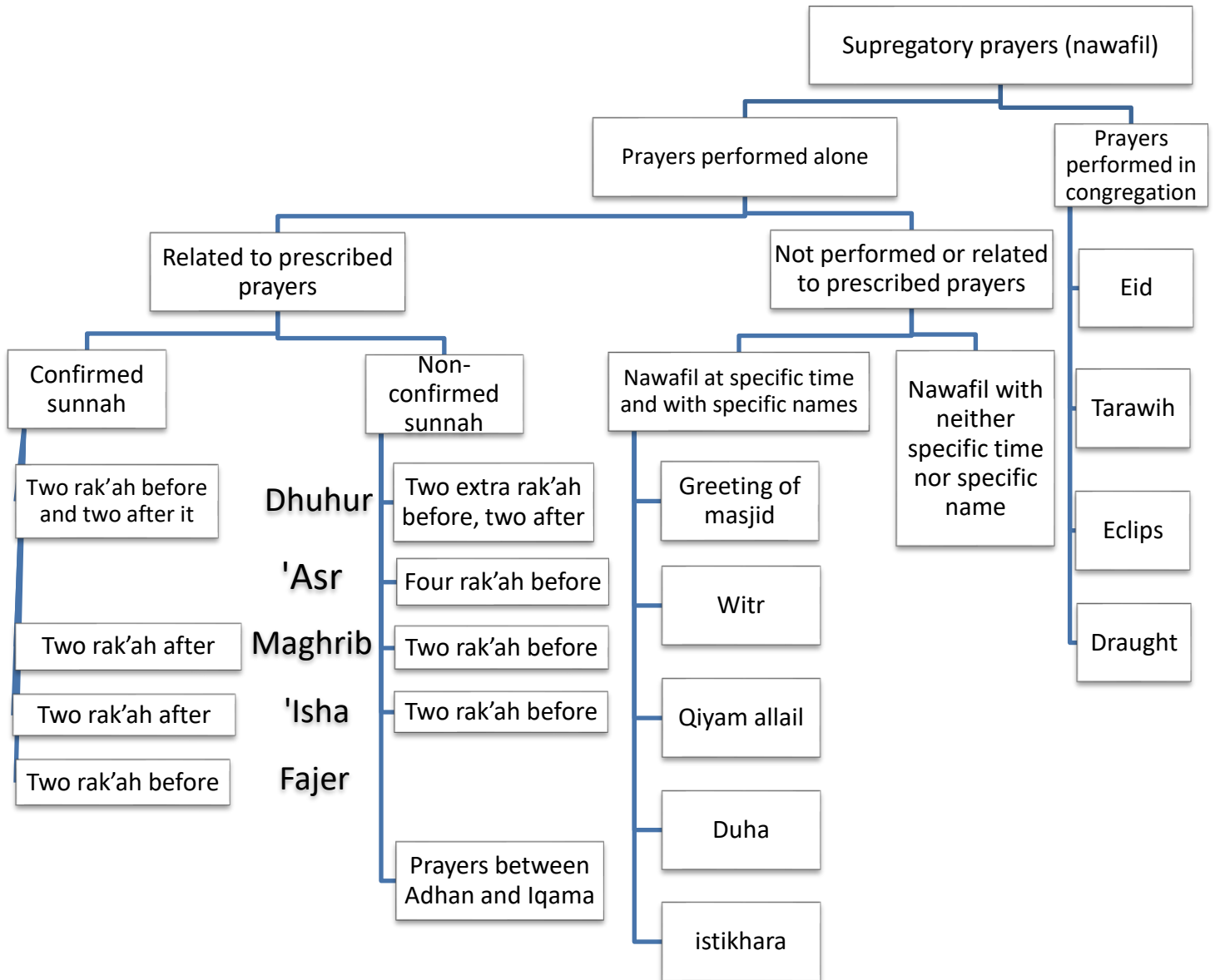
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Supregatory prayers are all non- fard prayer, Singular nafil, Synonyms: Sunnah, mandob, mustahab.



There are two different types of nafil prayers.

1. Prayers performed in congregation.
2. Prayers performed alone.

4.1 Prayers performed alone:

- i. Nafil prayers related to prescribed prayers.
- ii. Nafil prayers not related to prescribed prayers.

i. Nafil related to prescribed prayers are of two subdivisions:

- a. Confirmed sunnah.
- b. Non- confirmed sunnah.

a. Confirmed sunnah are:

According to the following hadith:

عن ابن عمر رضي الله عنهما قال: حفظت من النبي صلى الله عليه وسلم عشر ركعات: ركعتين قبل الظهر، وركعتين بعدهما، وركعتين بعد المغرب في بيته، وركعتين بعد العشاء في بيته، وركعتين قبل صلاة الصبح، كانت ساعة لا يدخل على النبي صلى الله عليه وسلم فيها. (البخاري 1126)

Narrated Ibn Omar: “I remember ten rak’ahs of Nawafil from the Prophet, two rak’ahs before the dhuhr prayer and two after it; two Rak’ahs after Maghrib prayer in his house, and two rak’ahs after 'isha' prayer in his house, and two rak’ahs before the fajr prayer and at that time nobody would enter the house of the Prophet” (Related by Bukhari)

b. Non-confirmed sunnah are:

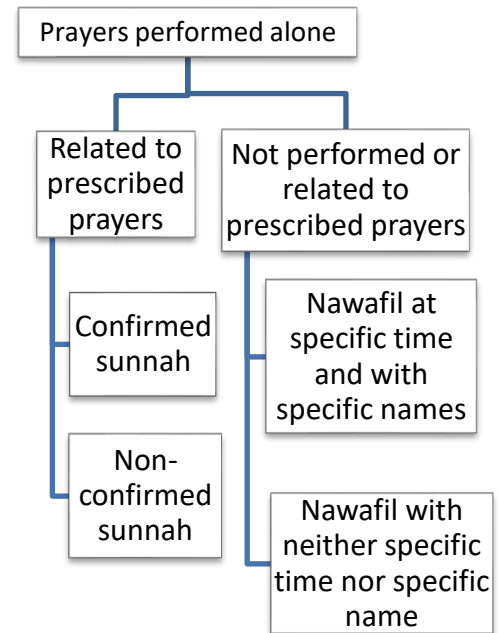
- Two extra rak’ahs before dhuhr, two after, and the same for Friday prayers.
- Four rak’ahs before ‘asr prayed in pairs of two.
- Two rak’ahs before maghrib prayer.
- Two light rak’ahs before isha prayers.
- Prayers in between Adhan and Iqamah.

ii. Nawafil not related to the prescribed prayers. This type is subdivided into two categories:

- a. Nawafil at specific time and with specific name.
- b. Nawafil with neither specific time nor specific name.

a. Nawafil at specific time and with specific name.

- **Greeting of masjid:**
It is two rak’ahs offered by entering the masjid and prayed before sitting down.



قال رسول الله ﷺ " فإذا دخل أحدكم المسجد، فلا يجلس حتى يصلي ركعتين ".
(البخاري 433 ومسلم 714)

The Messenger of Allah said, "When one of you comes to the mosque, he should pray two rak'ahs before he sits." (Related by Bukhari and Muslim)

The salutation prayer can be performed even after performing the prescribed prayer because the greeting of masjid prayer means praying before sitting.

- **Witr:**

This is confirmed sunnah, it is called witr because linguistically witr means odd in Arabic and it is finished with one single rak'ah unlike the other prayers.

قال رسول الله ﷺ: " يا أهل القرآن أوتروا، فإن الله وتر يحب الوتر ". (أبو داود 1416)

The Prophet ﷺ said, "O you people (followers) of the Qur'an, perform the witr prayer, for Allah is one and He loves the witr." (Related by AbuDawud)

Its time starts after 'isha prayer and continues till the fajr prayer. However, the preferred time is the last portion of the night.

عن أبي هريرة رضي الله عنه قال: أوصاني خليلي بثلاث: صيام ثلاثة أيام من كل شهر، وركعتي الضحى، وأن أوتر قبل أن أرقد. أي أصلي الوتر قبل أن أنام . (البخاري 1880 ومسلم 721)

Abu Huraira says: "My friend (the Messenger of Allah) advised me to do three things: fasting three days of every month, praying the duha prayer, and praying the witr prayer before I sleep." (Related by Bukhari and Muslim)

The minimum performance for witr is one Rak'ah although it is not preferable. However, the minimum preferable amounts are two rak'ahs (and concluding them) and then praying one rak'ah with a tashahhud and tasleem.

The optimal way is to perform eleven rak'ahs with tashahhud and tasleem i.e. concluding every two rak'ahs with tashahhud and tasleem, and praying the last rak'ah with a separate tashahhud and tasleem.

- **Qiyam al-lail:**

Synonyms: when performed after sleeping for a while, it is termed as tahajjud.

There are no specific amounts of rak'ahs, and one may pray as much as one desires after getting up and before fajr.

قال تعالى: ﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ (٧٩) الإسراء

(And some parts of the night awake for prayer, as an additional prayer for you. It maybe that your lord will raise you to a praised position) Isra'

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ "...أفضل الصلاة بعد الفريضة صلاة الليل" (مسلم 1163)
 Abu Huraira رضي الله عنه reported that Allah's Messenger ﷺ said, "... the most excellent prayer after what is prescribed is prayer during the night." (Related by Muslim)

- **The duha prayer:** (The mid –morning prayer)

The least is two rak'ahs and maximum eight rak'ahs (Refer to the previous hadith), It is sunnah to pray in pairs. Its time is from sunrise until the sun reaches its meridian.

- **Istikhara:** (The guidance prayer)

This prayer is performed at any time one wishes as long as it is not at offensive times. When one is confused or does not know how to choose amongst alternatives, or wants Allah's guidance for an option, then it is sunnah to perform two rak'ahs asking for guidance.

عن جابر بن عبد الله الأنصاري رضي الله عنه قال: كان رسول الله ﷺ يعلمنا الاستخارة في الأمور كلها، كما يعلمنا السورة من القرآن يقول: " إذا هم أحدكم بالأمر فليركع ركعتين من غير الفريضة"، ثم ليقل: " اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علام الغيوب، اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري، فأقدره لي، ويسره لي، ثم بارك لي فيه، اللهم إن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان، ثم رضني به، قال: ويسمي حاجته ". (البخاري 1109)

Narrated Jabir bin 'Abdullah : The Prophet ﷺ used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Surahs of the Quran. He said, "If anyone of you thinks of doing any job, he should offer a two rak'ahs prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika al-'athim Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha al-amra Khairun li fi dini wa ma'ashi wa'aqibati amri (or 'ajili amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha lamra shar-run li fi dini wa ma'ashi wa'aqibati amri (or fi'ajili amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet added that then the person should name (mention) his need.

. (Related by Bukhari)

b. Nawafil with neither specific time nor specific name:

These are extra prayers; if one wishes to perform them, he should avoid praying them in the offensive times. These nawafil are recommended to be performed in pairs.

عن عبد الله بن عمر أن رجلا سأل رسول الله ﷺ عن صلاة الليل فقال رسول الله ﷺ: "صلاة الليل مثنى مثنى..."
(البخاري 946)

Narrated Abdullah bin Omar, A man said, "O Allah's Apostle! How is the prayer of the night?" He said, "Two rak'ahs followed by two rak'ahs and so on..." (Related by Bukhari)

Review Questions 20

Fill in the spaces with the correct word:

- a. 3 b. Two rak'ahs before maghrib c. Two rak'ahs before fajr d. 1
e. 11 f. Two Rak'ahs after maghrib g. Prayers in between adhan and iqamah h. 13

1. The minimum (not preferable) performance for witr is _____ rak'ah, the minimum preferable amounts for it are _____ rak'ahs, but the optimal way is to perform _____ rak'ahs.
2. _____ and _____ are confirmed sunnahs, but _____ and _____ are non-confirmed sunnahs.

Choose the correct answer:

3. The time for duha prayer is from sunrise until the sun reaches its meridian.
 - a. True.
 - b. False.
4. The time for qiyam al-lail is from 10 – 11:30 AM.
 - a. True.
 - b. False.
5. Istikhara is performed when one wants Allah's guidance for an option.
 - a. True.
 - b. False.

4.2 Nafil performed in congregation

Those above mentioned nawafil are all prayed individually, however, there are prayers, which are sunnah and are to be offered in group. These are: Eid prayers, Eclipse prayers, Tarawih and Draught prayers.

4.2.1 The prayer of the two Eids

The prayer is performed in groups and is confirmed sunnah. However, praying it individually is also valid. The prayer also does not consist of adhan and iqamah, but is called for by saying (As'salatu jamaah) i.e. the prayer in congregation. It is for every single, mutually responsible person whether male or female, whether traveler or resident, master or slave.

Proof:

عن ابن عباس رضي الله عنه قال: "شهدت صلاة الفطر مع نبي الله صلى الله عليه وسلم وأبي بكر وعمر وعثمان. فكلهم يصلونها قبل الخطبة ثم يخطب." (مسلم 884)

Ibn Abbas رضي الله عنه reported: "I participated in the salat Eid al-fitr with the Messenger of Allah صلى الله عليه وسلم, Abu Bakr رضي الله عنه, Omar رضي الله عنه and Othman رضي الله عنه, and all of them held salat-al-Eid before khutba, and then the Prophet Muhammad صلى الله عليه وسلم delivered the khutba (sermon)". (Related by Muslim)

عن أم عطية قالت: "أمرنا (تعني النبي صلى الله عليه وسلم) أن نخرج، في العيدين، العواتق وذوات الخدور. وأمر الحيض أن يعتزلن مصلى المسلمين." (مسلم 890)

Umm 'Atiyya said: He (the Apostle of Allah) commanded us that we should take out unmarried women and purdah-observing (covered) ladies for Eid prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims. (Related by Muslim)

The time for Eid prayer: From sunrise till the sun reaches its meridian. However, the preferred time is when the sun rises about a distance of an arrow, as the Messenger صلى الله عليه وسلم performed.

Description of the Eid Prayer:

The Eid prayer consists of two rak'ahs:

First rak'ah:

1. Pronouncing the opening takbir.
2. Followed by opening supplication.
3. Saying seven takbirs repeatedly. Raising the hands parallel to the shoulders with each takbir and taking a pause in between each takbir for the length of a verse which is of intermediate length.
4. It is sunnah to say the following in between the takbirs.

سبحان الله و الحمد لله ولا إله إلا الله والله أكبر
Subhanallah walhamdulillah wa la ilaha illah Allah wallahu akbar

5. Seeking refuge after the last takbir by saying:

أعوذ بالله من الشيطان الرجيم
Aotho billahe min ashshaitan er rajeem

6. Reciting surah Al-Fatiha followed by a short surah or part of a surah.

Second rak'ah:

1. Saying five takbirs excluding customarily takbir made for standing after prostration.
2. Reciting Al-Fatiha and separating the takbirs by pausing as mentioned earlier.

However, these extra takbirs are sunnahs and even if one forgets them, the prayer is still valid.

قال نبي الله ﷺ: "التكبير في الفطر سبع في الأولى وخمس في الآخرة والقراءة بعدهما كلتيهما"
(أبو داود 1151)

The Prophet said: "The takbirat during the Eid Al-Fitr are seven in the first rak'ah and five in the second, and the Qur'anic recital comes after them in both the rak'ahs." (Related by AbuDawud)

Eid Sermon

The sermons after the Eid prayer are sunnah. They resemble Friday sermons. Friday sermons are given before the prayer but Eid sermons are given after the prayer.

1. It is sunnah of the Prophet ﷺ that he used to offer the two Eid prayers before delivering the sermon. So if the sermon is performed before the prayer then it becomes null.
2. The integrals of the Eid sermon are same as the Friday sermon.
3. It is sunnah to start the first sermon by pronouncing the takbir seven times and pronouncing it five times before the second sermon.

Place of prayer:

The prayer can be held in a masjid or a desert and the best choice is anywhere where there is room for more people. However, if both had same amount of room then masjid is preferred due to the fact that the reward is increased in masjids.

The takbir (saying of Allahu Akbar) in Eids

It is recommended to recite takbir from sunset of the night before the Eid in the masjids, homes, streets, and markets until the imam starts the Eid prayers with the opening takbir. As for Eid al-adha every one (in hajj or not) is recommended to recite takbir after each prescribed and non prescribed prayer. This is from dawn of the day of Arafah (9th Dhul Hijjah) till the 'asr of the last three

days which follow Eid. On the other hand, it is not sunnah to say takbir after the prescribed prayers in Eid al-Fitr.

This is based upon the actions of the Prophet ﷺ, and his companions.

عن علي وعمار رضي الله عنهما: أن النبي ﷺ كان يكبر يوم عرفة، صلاة الغداة، ويقطعها صلاة العصر آخر أيام التشريق
(الحاكم:1/229)

Ali and Umar relates: “The Prophet used to make the takbir on the day of 'Arafah, beginning after the Fajr Prayer, up until after the 'asr prayer on the last day of At-Tashreeq.” (Related by Al-Hakim)

Words of takbir

Allahu Akbar Allahu Akbar la ilaha illa Allah Allahu Akbar Allahu Akbar wa lillah il hamd.

Recommended manners:

- Take a bath.
- Wear perfume and finest clothes.
- Arrive early in masjid walking and come back from a different path.
- Eat something before leaving for Eid al-fitr prayer. But for Eid al-adha, one is not supposed to eat until after returning from the prayer.
- It is makruh for the imam to pray nafil before the Eid but it is not makruh for the rest according to:

عن ابن عباس رضي الله عنهما: أن النبي ﷺ خرج يوم الفطر فصلّى ركعتين لم يصل قبلهما ولا بعدهما. (البخاري 945)
Ibn Abbas said, The Prophet ﷺ went out and offered a two rak'ahs prayer on the day of Eid Al-Fitr and did not offer any other prayer before or after it. (Related by Bukhari)

4.2.1.1 Zakat al-fitr

Zakat Al-fitr is a type of charity which must be paid by every Muslim, young or old, male or female, free or slave. At the end of the month of fasting (Ramadan), one should pay for himself and any person he is in charge of. Every Muslim should pay it after the sunset of the last day of Ramadan.

Zakat al-fitr is obligatory on every free Muslim who possesses one sa'a (One Sa'a is equal to approximately one Kg) of dates or barley which is not needed as a basic food for himself or his family for the duration of Eid day and night. Every free Muslim must pay zakat al-fitr for himself, his wife, children, and those whose provision he is responsible for.

Who must pay zakat al-fitr:

عن ابن عمر رضي الله عنهما: أن رسول الله ﷺ فرض زكاة الفطر من رمضان على الناس صاعاً من تمر أو صاعاً من شعير، على كل حر أو عبد، ذكر أو أنثى من المسلمين. (البخاري 1433؛ ومسلم 984)

Narrated Ibn Omar, "The Prophet ﷺ enjoined the payment of one sa'a of dates or one sa'a of barley as zakat al-fitr on every Muslim, male or female, free or slave."
(Related by Bukhari and Muslim)

Conditions of obligation:

1. Islam.
2. The time when zakat al-fitr is to be due is by the sunset of the last day of Ramadan.
3. One should have excess money to one's need on Eid day and its night to pay for:
 - a. Food and drink.
 - b. Resident place.
 - c. A servant if needed.

If he has less than that, then he is not obliged to pay zakat Al-fitr. However, if one has enough money for Eid day and its night but not enough for after Eid, in that case one should still pay zakat Al-fitr.

Paying zakat al-fitr:

Every free Muslim must pay zakat al-fitr for himself, his wife and children. One should not pay on behalf of a son who is capable of paying for himself or to a relative who has no money, except after asking his permission.

If one is obligated to pay zakat al-fitr but only has enough to pay part of it, then he begins by paying for himself, then his wife, young children, father, and mother and then one's adult son i.e. the son without an income.

The required amount of zakat al-fitr is one sa'a of basic food common to where one lives. One can give money instead but it has to be enough to buy one sa'a.

What should be paid and how much?

The zakat al-fitr consists of about 2.5 KG of the main staple of the area in which it is given, of the kind of crop on which zakat is payable.

According to the following hadith:

عن أبي سعيد الخدري رضي الله عنه قال: كنا نخرج في عهد رسول الله ﷺ يوم الفطر صاعاً من طعام، وكان طعامنا الشعير والزبيب والأقط والتمر. (البخاري 1439)

Narrated Abu Said Al-Khudri, "In the life-time of Allah's Apostle, we used to give one Sa' of food (edible things) as Sadaqat Al-fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates". (Related by Bukhari)

It is permissible to pay to the poor the wheat's money. It can be more beneficial to the poor than the staple itself. (Hanafi opinion)

Time to be given:

Its obligated time is after the sunset of the last day of Ramadan. However it can be offered during Ramadan and also on first day of Eid before the Eid prayer as it is in a hadith reported by ibn Omar related by Bukhari where the Prophet ﷺ ordered people to pay it before going for salat Eid, However, it is makruh to delay it till the end of the day, if delayed one is susceptible to sin and should make up for it.

4.2.1.2 Udhihya: (animals for slaughtering)

It is the animal (a camel or a cow or sheep or a goat) slaughtered for the sake of Allah on the day of Eid al-Adha.

Wisdom:

Allah spared Isma'el, substituting a sheep in his stead, Muslims honour this occasion by slaughtering an animal and distributing its meat among family, friends and the needy as a special act of charity for the occasion. Because of this, many poor Muslims are able to enjoy the unusual luxury of eating meat during the four days of the festival.

عن أنس قال: "ضحى النبي ﷺ بكبشين أملحين أقرنين ذبحهما بيده وسمى وكبر ووضع رجله على صفاحهما"
(مسلم 1966)

Anas رضي الله عنه reported that Allah's Messenger ﷺ sacrificed with his own hands, two horned rams with black markings, reciting the name of Allah and glorifying Him (saying Allahu-Akbar). He placed his foot on their sides (while sacrificing). (Related by Muslim)

Rules of udhihya

Udhihya is sunnah mu'akkadah but it could be wajib due to two reasons:

1. If one pointed at one of the sheep from his livestock and said that he would sacrifice this particular one for Eid, then in that case, it is obligatory on him to sacrifice that particular one.
2. If someone promised that one would try to be closer to Allah by sacrificing an animal then it becomes wajib on him as any other type of worship becomes wajib in that case.

To sacrifice, one should be a Muslim, adult, sane and financially capable of sacrificing and has excess to one's needs and to those who he is responsible for on Eid and the days of tashreeq.

The meat for the slaughtered animal:

Only a camel, cow, sheep or goat is to be slaughtered according to:

قال تعالى: ﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ
الْمُخْتَلِفِينَ ﴿٣٤﴾ الْحَج

(And for every nation, We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone (in Islam)... (Al-Hajj)

Cattle means camel, cow, sheep and goat and neither the Messenger ﷺ nor his companions sacrificed other than these animals. Thus, preferred for slaughtering is a camel then a cow then a sheep. It is also permissible to slaughter a camel or cow shared by seven persons according to the hadith:

عن جابر رضي الله عنه قال: نحرنا مع رسول الله ﷺ عام الحديبية البدنة عن سبعة، والبقرة عن سبعة. (مسلم 1318)

Narrated by Jabir رضي الله عنه who said, "We sacrificed at al-Hudaybiyah with the Prophet ﷺ, a camel for seven and a cow for seven." (Related by Muslim)

Conditions of udhihya:

The animal should have reached the required age, which is six years for a camel, three years for a cow and a goat and two years for a sheep (If the sheep is less than a year old, the front teeth have to be fallen). It should be free of any faults, should not be thin, sick or has a cut in its ears.

عن البراء بن عازب رضي الله عنه عن النبي ﷺ قال: " أربع لا تجزئ في الأضاحي: العوراء البين عورها، والمريضة البين مرضها،
والعرجاء البين عرجها، والعجفاء التي لا تنقي ". (أبو داود 2802)

Narrated Al-Bara' ibn Azib: The Apostle of Allah ﷺ said, "Four (types of animals) should be avoided in sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow..." (Related by AbuDawud)

Time of udhihya:

It should be sacrificed at the specified time, which is from after the prayer and khutba of Eid - not from when the time for the prayer and Khutba starts - until before sunset on the last of the days of Tashreeq, which is the 13th day of Dhul-Hijjah. Its preferred time is after the prayer of Eid according to:

قال رسول الله ﷺ: " وكل أيام التشريق ذبح ". (ابن حبان 1008)

The Prophet said, "All the days of Tashreeq are for sacrifice." (Related by Ibn Habban)

What should be done with the sacrifice?

It is preferred that the one who sacrifices and his family eat one third, give one third of it to the poor and the last third to his friends and neighbours even if they are rich.

قال تعالى: ﴿وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ الحج

(And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Mecca.) We have made for you as among the Symbols of Allah, therein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful) (Hajj)

One can use the skin of the slaughtered animal or give it as sadaqa but it is not permissible to be given to the butcher or to sell it, according to the Messenger ﷺ hadith:

عن النبي ﷺ قال: " من باع جلد أضحيته فلا أضحية له ". (البيهقي 294/9)

The Prophet said, "Whoever sells the skin of his udhihya, there is no udhihya for him (i.e., it is not counted as udhihya)." (Related by Al-baihaqi)

Sunnah and etiquette of udhihya

1. He who wants to offer a sacrifice must refrain from cutting his own hair, trimming his nails or any part of the skin from the first day of Dhul-Hijjah until he offers his sacrifice.
2. It is better for a person to slaughter the sacrifice himself, but if he does not do it then, it is desirable for him to be present when it is slaughtered.
3. It is sunnah upon the leader of Muslims to sacrifice from the money of baitul mal on behalf of Muslims.

Review Questions 21

Fill in the spaces with the correct word:

- a. Family b. Al-adh-ha c. Ramadan d. Friends and neighbors
e. Al-fitr f. Shawwal g. Dhul-hijjah h. Poor

1. Eid al-fitr is celebrated in _____ and Eid al-adh-ha is celebrated in _____.
2. It is sunnah to eat something before leaving for Eid _____ prayer. But for Eid _____, one is not supposed to eat until after returning from the prayer.
3. It is preferred when slaughtering an animal in Eid al-adh-ha to divide the meat into three parts, the first for _____, give the second for _____ and the third to _____.

Choose the correct answer:

4. Eid prayer is:
 - a. Sunnah.
 - b. Wajib.
5. The first rak'ah of Eid prayer begins by pronouncing the opening takbir, followed by ____ takbirs, and the second rak'ah starts by pronouncing the takbir ____ times.
 - a. 1, 7.
 - b. 5, 1.
 - c. 7, 5
6. The animal should have reached the required age if it was chosen for slaughtering, which is ____ years for a camel and ____ years for a sheep.
 - a. 6, 2.
 - b. 4, 2.
 - c. 6, 4.
7. Friday sermons are given after the prayer but Eid sermons are given before the prayer.
 - a. True.
 - b. False.
8. It is permissible to slaughter a camel or a cow shared by seven persons.
 - a. True.
 - b. False.
9. Abdullah and his family have enough food for one week after Ramadan, paying zakat al-fitr on behalf of himself and his family is:
 - a. Wajib.
 - b. Not wajib.
10. Dalal promised to be closer to Allah by sacrificing an animal. It is _____ on her to sacrifice.
 - a. Wajib.
 - B. Sunnah.

4.2.2 Tarawih prayer

Tarawih prayer is performed during Ramadan; it is sunnah to pray it in congregation. However it is also correct if one prays it individually. It is to be intended as Qiyam Ramadan or tarawih as it is not valid to simply intend it as a nafil prayer. It is twenty rak'ahs on each night of Ramadan. Each pair of rak'ahs is ended with tasleem. It's time is between 'isha and fajr prayer. It is prayed before the witr prayer.

Proofs of its legitimacy:

قال رسول الله ﷺ: " من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه ". (البخاري 37، مسلم 759)

The Prophet ﷺ said: "He who fasts Ramadan, due to Iman and hoping for reward (from Allah) then his past sins are forgiven." (Related by Bukhari and Muslim)

وروى مالك في الموطأ(115/1): كان الناس في زمن عمرؓ يقومون في رمضان بثلاثٍ وعشرين ركعة.

Malik reported, "The people used to stand (in prayer) during the time of Omar bin Khattab in the month of Ramadan for twenty-three rak'ahs." (Al-Muatta)

4.2.3 The prayer of solar and lunar eclipse (salatul kusuf)

The prayer of solar and lunar eclipse is confirmed sunnah prayed two rak'ah and in groups asking the Creator to remove the darkness resulted from sun's or moon's eclipse. Solar eclipse was legalized at the second year of migration to Medina while lunar eclipse was legalized on the fifth year of hijrah.

Ruling of salat kusuf:

قال رسول الله ﷺ: "إن الشمس والقمر من آيات الله. وإنهما لا ينخسفان لموت أحد ولا لحياته. فإذا رأيتوهما فكبروا. وادعوا الله وصلوا وتصدقوا." (مسلم 901)

The Prophet said: "The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe prayer, give alms " (Related by Muslim)

Minimum way:

To have in every rak'ah two bowings, two recitation of Fatiha and two straightening ups. It should be prayed briefly and should not be elongated. However, it is still valid if one prayed it as praying the Friday prayer two rak'ahs consisting of two bowings and standing ups, but one would not get the merit of following the example of the Messenger of Allah.

Optimal way:

Every rak'ah has two qiyams with a long recitation such as:

1. Reciting the opening takbir, with the intention of eclipse prayer.
2. Reciting Al-Fatiha followed by reciting Surah Al-Baqarah or any other long surah in the first qiyam of the first rak'ah.

3. Elongating the bowing for a period equal to reciting one hundred ayahs, then standing straight.
4. Reciting Al-Fatiha followed by reciting 200 ayahs in the second qiyam of the first rak'ah.
5. Elongating the bowing for a period equals to reciting eighty ayahs, then standing straight.
6. Prostrating the same way of the usual prayer, then standing straight for the second rak'ah.
7. Reciting Al-Fatiha followed by reciting 150 ayahs in the first qiyam of the second rak'ah.
8. Elongating the bowing for a period equal to reciting seventy ayahs, then standing straight.
9. Reciting Al-Fatiha followed by reciting 100 ayahs in the second qiyam of the second rak'ah.
10. Elongating the bowing for a period equal to reciting fifty ayahs, then standing straight.
11. Prostrating the same way of the usual prayer followed by tashahhud and tasleem.

It is recommended that the Imam gives two sermons after prayer like those of Friday prayers (as in integrals and conditions), asking people to repent, enjoining good and warning against pride and to follow the example of the Prophet Mohammed ﷺ. Salat al-Kusoof should not be done once the eclipse is over.

Taking a bath due to eclipse:

It is sunnah to take a bath before praying the eclipse prayer, as in Friday prayer.

4.2.4 The draught prayer

This prayer is performed when seeking rain from Allah during times of draught. It is sunnah and is over as soon as the rain falls (i.e. if it is not prayed on time then it must not be performed later).

Description of draught prayer:

It is performed in one of the following three manners:

- a. **Minimum:** Supplicating Allah at any time one wishes.
- b. **Intermediate:** Supplicating after the bowing for the last rak'ah of the prescribed prayers, and after every prayer.
- c. **Maximum:** is done as following:

First: The imam starts with asking people for: sincere repentance, giving charity, giving people's rights back and helping others to be together again, fasting four uninterrupted days. Due to these acts have good influence on the acceptance of the supplication.

Second: On the fourth day of the fasting, the imam comes out with the people to an empty expanse (desert), while still fasting, with fear and khushu' and the imam leads the prayer of two rak'ahs similar to the Eid prayer.

عن ابن عباس ؓ قال: خرج رسول الله ﷺ متواضعاً متبذلاً متخشعاً مترسلاً متضرعاً فصلّى ركعتين كما يصلي في العيد.
(ابن ماجه 1266)

Ibn ‘Abbas reports: “The Messenger of Allah went out, to make the salat istisqa’, wearing old clothes, in a humble and lowly manner, and prayed two rak’ahs as he prayed the Eid” (Related by Ibn Majah)

Third: The imam gives two sermons like those of Eid except that instead of saying “Allahu Akbar” he says “astaghfrullah” (I ask forgiveness), nine times in the first rak’ah and seven times in the second.

قال تعالى: ﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١)﴾ نوح

(I said (to them): Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance) (Nooh)

In the second sermon, exactly after the two thirds of the sermon, the imam turns his face towards the Qibla and gives his back to the people, and switches his cloak around by putting the right side of it on his left and vice versa, and turns it upside down as a sign of humbleness and begging the Creator as in a hadith. It is also sunnah for people to do as the imam did. Also it is recommended for the one who gives the sermon to supplicate to his utmost and ask forgiveness and approach the pious and ask them to supplicate to Allah for rain.

Fourth: It is recommended to let the children, old age individuals and the livestock to accompany the crowd who wants to perform the prayer because the calamity has afflicted everyone. Also non-Muslims can accompany them.

There are some draught supplications from the sunnah for which one can refer to the supplication booklet.

Review Questions 22

Choose the correct answer:

1. Tarawih is prayed before the witr.
 - a. True.
 - b. False.
2. Tarawih is performed during:
 - a. Ramadan.
 - b. Shawwal.
 - c. Muharram.
3. Prayers of solar and lunar eclipse are:
 - a. Confirmed sunnah.
 - b. Fard.
 - c. None confirmed sunnah.
4. Prayer of solar and lunar eclipse are:
 - a. Signs of Allah.
 - b. Due to someone death.
 - c. A disaster.
5. Prayers of solar and lunar eclipse are prayed:
 - a. Two bowings, two recitation and two straightening ups.
 - b. Like Friday prayer.
 - c. All of the above.
6. Draught prayer is done for:
 - a. Seeking rain from Allah.
 - b. Seeking money.
 - c. Seeking children.

5 Funeral prayer

قال ﷺ: "أكثرُوا من ذكر هادم اللذات." (الترمذي 2409)

The Prophet ﷺ has said: "Excessively remember the destroyer of pleasures." (Related by Tirmidhi)

So, it is Sunnah upon Muslims to remind themselves of death and prepare for it by repenting from sins and keeping firm, whether one is young, adult or in his old age and whether ill or not.

Instructing a person who is about to die

If an ill person seemed to have reached his death, his family should turn his face towards the Qibla and lay him on his right side. If they are not able to do so, then they should lay him on his back, and his face and feet are to be directed towards the Qibla. They should remind him to think well of the Creator and to recite la illaha illah Allah (there is no god but Allah) gently and without insisting. It is sunnah to recite Surah Yaseen near him according to the hadith:

الحديث القدسي: "أنا عند ظن عبدي بي" (البخاري 6870 ومسلم 2675).

A hadith qudsi: "I am as My slave thinks I am." (Related by Bukhari and Muslim)

قال ﷺ: "اقرأوا على موتاكم يس." (أبو داود 3121)

The Prophet ﷺ said, "Recite to your dead Surah Yaseen." (i.e. at the time of a person's death)
(Related by AbuDawud)

Immediate measures after death

1. Close the deceased's eyes and close his jaws.
2. Make his joints flexible, and place every part of his body to its place, such as bending the forearm to the upper arm and the same thing is to be done to the other parts of the body and his legs.
3. Place something heavy on his stomach to avoid bloating.
4. Remove his clothes, and place him on his bed or a place which is above the ground. Then face him towards the Qibla, this should be done by closest mahrams.

It is recommended to hasten the washing, shrouding, praying and then burying the deceased. These four are labeled as Fard Kifaya (communal obligation) by scholarly agreement.

5.1 Washing the body

It is performed in two ways:

Minimum way: Removing filth or anything which may be present in the body and pouring water over the entire body.

Optimal way:

The washer should:

1. Place the deceased on an empty high place and cover the nakedness by a shirt or so.
2. Place the deceased in a sitting position on whatever the deceased is being washed on, and lean the head on his right hand.
3. Remove any thing that the stomach may contain by pushing the stomach with left hand.
4. Cover his hand with a piece of cloth or gloves and wash the deceased's nakedness, rinse the nostril and the mouth. Then give the body ablution as the ablution of a live person.
5. Wash the deceased's face and head with soap or any other cleanser, and comb the hair. However if any hair fell as a result of combing then the washer should return it and place it on the shroud and it must be buried with the deceased.
6. Start with washing the deceased's right side, then his left side starting from the face. Followed by same thing with his backside, making sure that water is being poured over the entire body. This is considered the first wash. It is recommended to repeat the same thing thrice.
7. It is preferable to add camphor to the water in the last wash (third time), if the deceased was not in the state of ihram.

عن أم عطية الأنصارية رضي الله عنها قالت: دخل علينا رسول الله ﷺ ونحن نغسل ابنته فقال: "اغسلنها ثلاثاً أو خمساً أو أكثر من ذلك إن رأيتن، بماء وسدر، واجعلن في الآخرة كافوراً، و شيئاً من كافور، وابدأن بميامنها ومواضع الوضوء منها".
(البخاري 156؛ ومسلم 939)

Umm Attiyah said, "The Prophet came to our house when his daughter died, and said : "wash her three times, five times, or more than that if you consider it necessary , with water and sidr (lotus tree leaves), and after the last wash apply some camphor to the body, and start with her right side and the ablution parts." (Related by Bukhari and Muslim)

The washer is to be of the same sex i.e. a female is to be washed by a female and a male is to be washed by a male. However, a man can wash his wife and vice versa. If the suitable person was not available to wash the deceased then the body is to be given tayammum (dry ablution).

5.2 Shrouding the body

- **Minimum limit for shrouding:** Wrapping the entire body of the deceased with a cloth, and also the head if the deceased was not in a state of ihram.
- **Maximum:** If the deceased was male, he should be covered with three white cloths; the cloth should be the length of the corpse in a way that each piece covers the entire body. However, it is disliked to wrap the body with a non-white cloth, or any cloth resembling a shirt, as well as it is disliked to wrap the head with a turban according to the hadith:

عن عائشة ؓ قالت: كُفِنَ رَسُولَ اللَّهِ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.
(البخاري 1214 ومسلم 941)

Aisha ؓ said, "The Messenger of Allah ﷺ was wrapped in three pieces of new white sheets of cloth from Yemen, without a shirt or a turban." (Related by Bukhari and Muslim)

قال ﷺ: "البسوا من ثيابكم البيضاء، فإنها خير ثيابكم، وكفنوا فيها موتاكم." (الترمذي 994)

The Prophet ﷺ said, "wear white clothes, for these are your best clothes, and enshroud your dead with them." (Related by Tirmidhi)

As for the female corpse, it is recommended to wrap her with five white pieces of clothes as following: A trouser covering the awrah and the lower part of the body (from the navel and under), a khimar (cloth for the head) covering her head, and a shirt covering her upper part till the trouser, and two pieces of clothes wrapping her entire body.

This is done in case of the corpse was not in a state of ihram. However, if the corpse was in a state of ihram, then it is wajib to uncover the head for the male and to uncover the face for the female.

The cloth of the deceased should not be of any material which is forbidden for an individual to use when alive, such as silk cloth for men, (which is haram for men to wear). It is also recommended to place cotton washed with hanut (an aromatic compound of camphor, reed perfume, and red and white sandalwood) or camphor on the apertures of the body (e.g. the ears) and on the places of prostration (places which touches the ground during prostration) then the clothes are tightened with pieces of cloth. The corpse is ready to be placed in the grave.

5.3 Funeral prayer

Washing the body before the funeral prayer is a pre-requisite of the funeral prayer and the prayer becomes valid only after it.

Description of the funeral prayer

عن أبي أمامة بن سهل ؓ أنه أخبره رجل من أصحاب النبي ﷺ: أن السنة في الصلاة على الجنازة أن يكبر الإمام، ثم يقرأ بفاتحة الكتاب بعد التكبير الأولى سرّاً في نفسه، ثم يصلي على النبي ﷺ ويخلص الدعاء للجنازة في التكبيرات، ولا يقرأ في شئ منهن، ثم يسلم سرّاً في نفسه. (النسائي 4/57)

Abu Ummaham ibn Sahl reported that one of the companions of the Prophet ﷺ told him that when offering a (funeral) prayer it is sunnah for the imam to say aloud Allahu Akbar (first opening takbir), then to recite al-Fatiha silently in his heart, and then send salutations to the Prophet ﷺ and then pray for forgiveness of the deceased. Nothing else is to be recited in between takbirs. Finally, he should end his prayers with salutations in his heart. (Related by An-Nasa'i)

1. Reciting Takbirat al-ihram, with the intention of a funeral prayer.
2. Reciting Surah al- Fatiha.

عن طلحة بن عبدالله بن عوف قال: صليت خلف ابن عباس ؓ على جنازة، فقرأ بفاتحة الكتاب، فقال: ليعلموا أنها سنة. (البخاري 1270)

Narrated Talha bin 'Abdullah bin 'Auf, "I offered the funeral prayer behind Ibn Abbas and he recited Al-Fatiha and said, You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad." (Related by Bukhari)

3. Reciting a second takbir after reciting Surah al- Fatiha, raising one's hands till the ears and folding one's hands again over the chest. Then reciting salutation to the Prophet ﷺ and the best way of salutation is the Ibrahimatic salutation.
4. Reciting a third takbir, followed by seeking forgiveness for the deceased, which is the main goal of the prayer.

Minimum words: Asking forgiveness is to say: "O Allah forgive him, and have mercy on him"

Maximum: It is better to use the prayers transmitted through tradition of the Prophet ﷺ.

عن أبي هريرة أن رسول الله ﷺ قال: اللهم اغفر لحينا وميتنا، وصغيرنا وكبيرنا، وذكرنا وأنثانا، وشاهدنا وغائبنا، اللهم من أحببته منا فأحبه على الإسلام، ومن توفيته منا فتوفه على الإيمان، اللهم لا تحرمنا أجره ولا تضلنا بعده. (أحمد)

It is reported from Abu Huraira that the Prophet ﷺ offered a funeral prayer and said: Allahumma eghfir lihayatina wa mayatina wa saghirina wa kahirina wa zhakirina wa unthana. Wa shahedona wa gha ebona Allahumma man ahyatahu minna fa-ahyahu 'alal Islam wa man tawafthu minna fa-tawafthu 'ala iman. Allahumma la tahrimna ajrahu wa la tudalana ba'dahu.

"O Allah! Forgive our living, our dead, our young, our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whomsoever among us you keep to live, make him to live in Islam, and whomsoever You cause to die, let him die in faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him."

(Related by Ahmad)

5. Reciting a fourth takbir and say: Allahumma la tuharimna ajrahu wa la taftinna ba'dahu waghfir lana walaho. "O Allah! Do not deprive us of reward for (supplicating for) him/her, nor put us to trial after him (or her)". And forgive us and him.
6. Pronouncing the salutation "As'salam alykom warahmatullah wabarakatu" on the right and on the left shoulder.

Funeral prayer contains no bowing or prostration nor any sitting, everything is offered in a state of standing.

Review Questions 23

Fill in the spaces with the correct word:

- a. Places of prostration b. Shrouding the body c. Funeral prayer d. Stomach
e. Carrying the body f. Washing the body g. Apertures of the body h. Burying

1. _____, _____, _____ and then _____ the deceased are the death preparation that should be done hastily and are labeled as Fard Kifaya (communal obligation) by scholarly agreement.
2. It is recommended to place cotton washed with hanut or camphor on the _____ and on the _____ of Muslim deceased.

Choose the correct answer:

3. Khalid belongs to a poor Muslim family, when he died they shrouded him with a blue cloth, their action is:
 - a. Halal.
 - b. Haram.
4. It is sunnah to wrap a deceased Muslim female with white piece of clothes, _____ and two piece of clothes wrapping her entire body.
 - a. Izar, khimar.
 - b. Shirt, khimar.
 - c. Izar, shirt, khimar.
5. If a male corpse was in a state of ihram, it is _____ to uncover his head.
 - a. Sunnah
 - b. Wajib
 - c. Haram
6. If there was no one suitable person (similar sex) available to wash a deceased Muslim then the body is to be buried without washing.
 - a. True.
 - b. False.

5.4 The Burial:

Minimum obligatory requirement: For burying a corpse, it is obligatory to dig a ditch to prevent the spread of the odour and to protect the corps from animals. The corps face should be directed towards the qibla.

Maximum requirement:

1. To bury in a grave which has a depth equal to the height of an average man with his arm fully extended upwards, and the width as dra' (22-25 inches) and shibr (longest span with little finger and thumb).

قال الرسول ﷺ: " احفروا وأوسعوا وأحسنوا ". (أبو داود 3215 والترمذي 1713)

The Prophet ﷺ said, "Dig, dig deeper, dig well." (Related by AbuDawud and Tirmidhi)

2. It is obligatory to face the body towards the Qibla and to place the body on its right side. However, if for any reason, the body was not buried facing towards the Qibla, the grave is to be opened again and the body is to be faced towards the Qibla. It is also sunnah to let the cheek touch the ground.
3. It is recommended that the grave be dug as a lahd if the ground is hard.

عن سعد بن أبي وقاص ؓ أنه قال في مرض موته: ألدوا لي لحداً وانصبوا علي اللبن نصباً،
كما صنع برسول الله ﷺ. (مسلم 966)

Sa'd bin Abi Waqqas said during his illness of which he died: "Make a niche for me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger ﷺ." (Related by Muslim)

A lahd (niche) is a grave with a lateral hollow, large enough for the body. It is dug into the side of the bottom of the grave that is towards the qibla. The corpse should be placed in the hollow, then closed by blocks to prevent the sand from falling on the corpse.

If the earth is soft, it is recommended to dig the grave as a shaqq which is a simple trench dug down into the middle of the floor of the grave with a low block wall raised along the trench's sides, in which the deceased is placed, then closed by blocks and covered by sand.

4. It is sunnah to slide the body from the head first, after placing it in the grave and stretching it smoothly.

If this is not easy, then a body could be placed in the grave in any possible way.

5. It is also recommended, for the nearest kinship (male) to enter the grave to prepare it, and for him to say Bismillah.

عن ابن عمر رضي الله عنهما: أن النبي ﷺ كان إذا وضع الميت في القبر قال: "بسم الله، وعلى سنة رسول الله".
(أبو داود 3213 والترمذي 1046)

Ibn Omar reported that when a body was placed in the grave, the Prophet ﷺ, used to say, "Bismillah wa 'ala sunnat rasulillah." "In the name of Allah and in accordance with the tradition of Allah's Messenger or the practice of Allah's Messenger." (Related by AbuDawud and Tirmidhi)

5.5 Funeral procession

Accompanying a funeral procession or following it to the grave is mustahab (preferred) for men, as it is also preferred not to leave the place until the deceased is buried.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "من شهد الجنازة حتى يصلي عليها فله قيراط، ومن شهد حتى تدفن كان له قيراطان". قيل: وما القيراطان؟ قال: "مثل الجبلين العظيمين". أي من الأجر. (البخاري 1261 ومسلم 945)

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

As for women, it is preferred not to accompany a funeral procession.

عن أم عطية رضي الله عنها قالت: نهينا عن اتباع الجنائز ولم يعزم علينا. (البخاري 1219 ومسلم 938)

Umm 'Atiyah reported: "We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us." (Related by Bukhari and Muslim)

5.5.1 Etiquettes regarding funeral procession

1. To follow funeral walking, however, it is permissible to return riding.
2. It is forbidden to carry the deceased in an ill manner or in a way which may cause the body to fall. It is preferred to carry the body in a coffin specially if the body is of a female.
3. It is also disliked to raise one's voice or recite during funeral procession. Instead one should think about death and the Hereafter.

عن النبي ﷺ قال: " لا تتبع الجنازة بصوت ولا نار". (أبو داود 3171)

The Prophet ﷺ said: The Funeral procession should not be followed by a loud voice (of wailing) or fire. (Related by AbuDawud)

4. It is better for those who accompany the funeral to walk ahead and near the coffin, because they are the interceders for the deceased in front of Allah. Therefore, it is more suitable to walk in front.

عن النبي ﷺ: الراكب يسير خلف الجنائز، والماشي خلفها وأمامها، وعن يمينها وعن يسارها، قريباً منها.
(أبو داود 3180)

The Prophet said, "A rider should ride behind the funeral, whereas one on foot may walk behind it, or in front of it, or to its right side or left side, or close to it." (Related by AbuDawud)

5. It is allowed for a Muslim to follow the funeral of a kafir relative.
6. It is desirable to offer condolences to the deceased's family during the first three days.

عن النبي ﷺ قال: " ما من مسلم يعزي أخاه بمصيبة إلا كساه الله من حلل الكرامة يوم القيامة". (ابن ماجه 1601)

The prophet said, "Every believer who consoles his brother in distress will be dressed by Allah in an apparel of honor on the Day of Resurrection." (Related by Ibn Majah)

However, it is disliked to offer condolences after the third day except for the one who has been absent during these days. It is disliked to offer condolences repeatedly.

The words for offering condolences: "May Allah increase your reward, give you the best consolation, and forgive your deceased beloved .And may Allah grant you better than what you have lost", (Atham Allahu ajrak wa ahsan 'aza'ok wa ghafara lemayetek wa 'awadak Allahu 'an mosebateka khaira)

5.5.2 Actions disliked during funeral (innovations)

- a. All what contradicts the etiquettes of the funeral procession, is an innovation and should be avoided, such as riding behind the funeral and raising one's voice.
- b. Carrying torches or so, while accompanying the funeral because it is an innovation and it has been passed to Muslims from disbelievers.
- c. Digging graves in a way other than mentioned previously as in its height and width. Digging lahd is preferred over shaqq.
- d. Whitening (or colouring) the inner or outer part of the grave, with anything that has touched fire such as cements or whiteners.

عن جابر ﷺ قال: نهى رسول الله ﷺ أن يجصص القبر. (مسلم 970)

Jabir reported, "The Prophet ﷺ forbade the whitewashing of a grave. (Related by Muslim) i.e. painting the grave white or building blocks (marble) over it.

- e. Building upon graves or erecting a structure over it, as many do today. It is sunnah that the soil used for a grave should be no more than the length of a hand above the ground.
- f. Wailing and mourning loudly such as mentioning the deceased's good characters i.e. calling "o great" ...etc. Wailing and mourning loudly is referred to any word showing grief such as hitting the chest and tearing the garment ...etc. all of these are prohibited with proofs from the Messenger's authentic traditions in clear words. Wailing is considered as not surrendering to Allah's decree.

عن أبي مالك الأشعري رضي الله عنه أن النبي ﷺ قال: "النائحة إذا لم تتب قبل موتها تقام يوم القيامة، وعليها سربال من قطران، ودرع من جرب". (مسلم 935)

Asha'ri reported that the Prophet ﷺ said, "A (professional) mourner, unless she repents before her death, will be raised on the Day of Judgment wearing a garment of Tar and an armor of blistering puss." (Related by Muslim)

However, it is permissible to shed tears and weep over the deceased as a result of grief.

روى البخاري (1241): أنه ﷺ بكى على ولده إبراهيم قبل موته، لما رآه يجود بنفسه، وقال: "إن العين تدمع والقلب يحزن، ولا نقول إلا ما يرضي ربنا، وإنا بفراقك يا إبراهيم لمحزونون".

Bukhari reported that the Prophet ﷺ wept on the death of his son, Ibrahim, and said, "The eyes shed tears and the heart feels pain, but we utter only what pleases our Lord. O Ibrahim! We are grieving at your demise."

- g. An innovation practiced these days is that the family of the deceased prepares food and calls people for it. This act is strongly against sunnah. In fact, the sunnah is exactly the opposite, where some of the people should prepare food and send it to the deceased's family, or invite them over to the one's house.

قال رسول الله ﷺ: "اصنعوا لآل جعفر طعاماً فإنه قد أتاهم أمرٌ شغلهم". (أبو داود 3132)

The Prophet ﷺ said, "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied." (Related by AbuDawud)

It is impermissible to prepare food for women who wail, as it is considered like helping one in a sinful act and it is a type of encouragement to continue wailing. Also another form of innovations is gathering people and preparing food for them on the fortieth day or so.

- h. Reciting Quran: It is offensive to gather people during condolences and recite Quran in groups.

5.6 The premature baby and the martyr

a. Premature baby:

First case: If the child was born silently (i.e. the baby neither cried nor sneezed during birth) and had not completed his fourth month, in this case it is not obligatory to wash or shroud or

pray upon the baby. However, it is sunnah to shroud the baby and wrap it with a cloth and bury the baby without praying for it.

Second case: If the Baby cried after the delivery (even once) or showed a sign of movement before his death (i.e. born alive), the funeral prayer should be offered and he should be treated as an adult deceased in everything according to the hadith:

عن جابر رضي الله عنه عن النبي ﷺ: " إذا استهل السقط صلي عليه وورث ". (الترمذي 1032)

The Prophet ﷺ said, "If in a miscarried fetus life is established by its movements, a funeral prayer should be offered for it, and it is entitled to its share of inheritance." (Related by Tirmidhi)

b. The martyr

The body is not to be washed or performed funeral over. It is also sunnah to bury the martyr with the clothes he had on when he was killed.

عن جابر بن عبد الله رضي الله عنه قال: كان النبي ﷺ يجمع بين الرجلين من قتلى أحد في ثوب واحد، ثم يقول: "أيهم أكثر أخذًا للقرآن". فإذا أشير له إلى أحدهما قدمه في اللحد، وقال: "أنا شهيد على هؤلاء يوم القيامة". وأمر بدفنهم في دمانهم، ولم يغسلوا، ولم يصل عليهم. (البخاري 1278)

Narrated Jabir bin Abdullah: The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Quran?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them. (Related by Bukhari)

If a person was wounded in the battlefield and stayed alive till after the battle, then died, then he is not considered as a martyr in regards on how his body is treated while burying. Even if his death was due to injury in the battlefield.

The wisdom behind not washing or praying over the martyr is that the honour bestowed on them by Allah frees them from the need for prayers for them and also to keep the blood stain as a sign for their martyrdom.

قال رسول الله ﷺ: " والذي نفس محمد بيده، ما من كلم يكلم في سبيل الله إلا جاء كهينته حين كلم: اللون لون الدم والريح ريح مسك" (مسلم 1876)

The Prophet said, "By the One in Whose Hand is my soul, no one is injured in the Path of Allah, except that he comes (with his wound) on the Day of Resurrection, its colour the colour of blood, and its scent that of musk." (Related by Muslim)

5.7 Visiting graves

Visiting Muslims' graves is desirable for men as scholarly consensus. However, it is preferred not to have a fixed time for it.

قال النبي ﷺ: "... فزوروا القبور. فإنها تذكروا الموت." (مسلم 976)

The Apostle of Allah ﷺ said: "... So visit the graves, for that makes you mindful of death."
(Related by Muslim)

As for women, it is offensive for them to visit graves. This is due to fear of mourning and displaying beauty and raising voices. However, it is sunnah to visit the Messenger's ﷺ grave.

قال رسول الله ﷺ: (لعن الله زوارات القبور). (أحمد)

The Prophet ﷺ said, "May Allah curse the women who are frequent visitors of the graves." (Related by Ahmad)

Etiquettes of visiting graves

When the visitors enter graveyards, it is sunnah to say:

"السلام عليكم أهل الديار، من المؤمنين والمسلمين. وإنا، إن شاء الله، للاحقون. أسأل الله لنا ولكم العافية." (مسلم 975)

"Peace be upon you, O believing men and women, O dwellers of this place. Certainly, Allah willing, we will join you. You have preceded us and we are to follow you. We supplicate to Allah to grant us and you security." (Related by Muslim)

It is also permissible to read Quran near them, because mercy falls wherever Quran is recited. After reciting Quran, one should supplicate for them, and ask Allah to reward the dead the reward taken for reciting Quran.

Review Questions 24

Choose the correct answer:

1. It is _____ to bury the martyr with the clothes he had on when he has martyred.
 - a. Obligatory.
 - b. Sunnah.
 - c. Offensive

2. It is _____ to face a Muslim deceased towards the Qibla and to place it on its right side while burying.
 - a. Recommended.
 - b. Obligatory.
 - c. Offensive.

3. If a baby cried after the delivery, then after that he died, the funeral prayer should be offered for him and he should be treated as an adult deceased in everything.
 - a. True.
 - b. False.

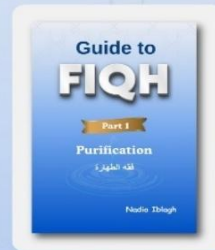
4. Ali wants to dig a Muslim grave in the ground and the earth was soft, he is _____ to make the grave as shaqq (a simple trench in the middle of the grave).
 - a. Allowed.
 - b. Not allowed.

5. Zahra's daughter died, Zahra was wailing and hitting her chest as a sign of sadness, her action is:
 - a. Allowed.
 - b. Not allowed.

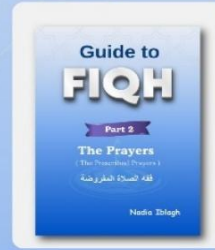
6. If Yusuf was wounded in the battlefield and he stayed alive until after the battle and then he died, it is _____ to wash him before burying him.
 - a. Allowed.
 - b. Not allowed.

c.

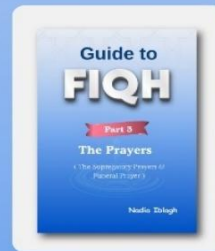
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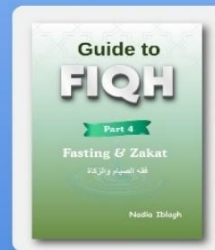
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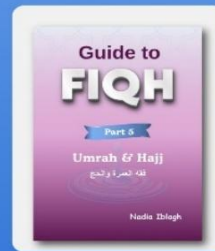
The Prayers
(The Prescribed
Prayers)



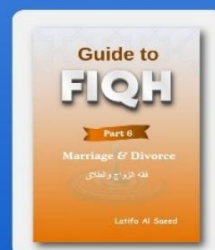
The Prayers
(The Supregatory &
Funeral Prayer)



**Fasting &
Zakat**



**Umrah &
Hajj**



**Marriage &
Divorce**