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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

**Kitaab'l-Janaa'iz (The Book of Funerals)**<sup>1</sup>

## **On What Has Been Related Regarding Instructing Those Dying the Words of the *Shahaada* at the Point of Death**<sup>2</sup>

It has been related in the Saheeh of Muslim on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: "Instruct those dying among you the words of: 'There is no deity except Allah';" that is to say, along with: 'Muhammad is the Messenger of Allah.'<sup>3</sup>

<sup>1</sup> The expression 'janaa'iz' (funerals) is plural for *jinaaza*, and it is a reference to the deceased lying on his funeral bier. If there is no deceased on it, then it refers to the actual bier and casket. An-Nawwawi said: "The expression 'jinaaza' is vocalized where the letter *jim* is inflected with *kasra* and *fat'ha*, but the first is more linguistically accurate. However, the plural expression *janaa'iz* is only vocalized where the letter *jim* is inflected with *fat'ha*." The *Shehu*, may Allah be merciful to him said in his Mirat't-Tullab: "Allah ta'ala says: 'And do not ever pray upon anyone of them when he dies, and do not stand over their graves, because they disbelieved in Allah and His Messenger and died while they were corrupt'. It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra: 'The Prophet, may Allah bless him and grant him peace informed his Companions about the demise of the an-Najaashi. He then went forward and the people prayed behind him. He then made four *takbirs*'. I say: The saying of Allah azza wa jalla: 'And do not ever pray upon anyone of them when he dies, and do not stand over their graves'; is textual evidence regarding the prohibition of praying over the disbeliever, as Ibn al-'Arabi said in the al-Ahkam. As-Shabrakheeti said in his commentary on the al-Mukhtasar: 'There is disagreement regarding whether the prayer over the deceased is incumbent as a collective obligation, which is the opinion of the majority of the scholars and was the preponderant opinion of al-Faakihaani and others; or whether it is considered a *Sunna*. As for burying the deceased, that is to say, wrapping the deceased and enclosing him in his funeral chamber, it is a collective obligation without any disagreement, with the exception of Ibn Yunus, who cited that it was a *Sunna* to wrap the body'."

<sup>2</sup> The imperative statement to recite these two phrases is a command indicating that it is highly recommended. The scholars are agreed regarding this instruction to recite these two phrases, but they consider it reprehensible to make them repeat it a lot, and doing it continuously, so that it does not cause annoyance by constricting the state of the person dying and making the pangs of death more severe for him. This will result in his heart disliking it or it will induce him to speak about matters which are of no concern. Al-Qaari said in his al-Marqaat: "The majority of the scholars agree that it is highly recommended for him to instruct the dying to recite these two phrases." The apparent reading of the following prophetic tradition implies an obligation and this is the opinion of the majority of the scholars. However, some of the followers of Malik have transmitted that this is a *Sunnan* about which there is unanimous agreement.

<sup>3</sup> The meaning of his words, upon him be blessings and peace: "Instruct those dying among you"; is that what is meant by those dying in the prophetic tradition are those who are approaching death, and not those who are actually dead. The meaning of his words, upon him be blessings and peace: "...the words of: 'There is no deity except Allah'; is that, to remind those who are approaching death of the meaning or the actual words of: There is no deity except Allah' so that it can be the last words that they utter at death; as it was stated in the prophetic tradition: 'Whoever has as his last words: There is no deity except Allah' will enter Paradise.' The meaning of his words: "...that is to say, along with: 'Muhammad is the Messenger of Allah'; is that this expression is implied in the first phrase. Thus, what is meant by the saying: 'There is no deity except Allah' in this prophetic tradition and others,

## On What Has Been Related Regarding Bathing the Deceased and It Being Done an Odd Number of Times

It has been related in the Saheeh of al-Bukhari on the authority of Umm `Atiyya, may Allah be pleased with her<sup>4</sup> who said: “The Messenger of Allah, may Allah bless him and grant him peace, entered upon us while we were bathing his daughter. He said:<sup>5</sup> ‘Wash her three times, or five, or more than that, with water and lotus leaves, and at the end utilize camphor, or a little camphor, and when you have finished let me know.’ When we finished we told him, and he gave us his waist-wrapper and said: ‘Shroud her with this’.”<sup>6</sup>

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actually means the two phrases of the testimony, and there is no harm in neglecting to mention the messenger-ship. Az-Zayn ibn al-Munir said: “The phrase: ‘There is no deity except Allah’ is actually an epithetical designation which carries the lawful judgment of the verbal expression of the two testimonies.” In this regard, Ibn Hibban narrated on the authority of Abu Hurayra a similar prophetic tradition in this issue and added: “...Indeed whoever has as his last words: ‘There is no deity except Allah’, will enter Paradise at some point in time, even if he is afflicted with what he is afflicted with before that.” This was also cited by al-Haafidh in his at-Talkhees in which he also said: “It has been related in the prophetic tradition of `Ataa’ ibn as-Saa’ib on the authority of his father on the authority of his grandfather: ‘Whoever is instructed at death the testimony of: ‘There is no deity except Allah’, will enter Paradise’.” In reality the prophetic tradition: “Instruct those dying among you the words of: ‘There is no deity except Allah’ have innumerable ethical and spiritual indications with the People of Allah with respect to the *Shaykh* initiating the spiritual aspirant in the words of the *shahaada*, the meanings of the reality of death, the meaning of his saying upon him be blessings and peace: “Increase in the remembrance of death”; and other than that from the sciences of the Divine Realities. If circumstances were not constrained for us we would place in this commentary some of what Allah ta`ala has benefited us in this affair. However, if Allah ta`ala grants His permission and lengthens our years, we will explain these, Allah willing, in an independent commentary upon the book called Diya`l-Qawaa`id wa Nashr`l-Fawaa`id Li Ahl`l-Maqaasid of the most erudite scholar of the Black Lands, *Shaykh* Abdullahi ibn Fuduye`, may the mercy of Allah ta`ala be upon him.

<sup>4</sup> She was Umm `Atiyya Nusayba bint al-Haarith al-Ansaari. She was among the learned jurists of the women of the Companions, who transmitted many prophetic traditions related in the Six Books of the collections of prophetic traditions. She lived until the beginning of the year 70 A.H.

<sup>5</sup> Here ends facsimile 31 of the Arabic manuscript.

<sup>6</sup> The meaning of her words: “The Messenger of Allah, may Allah bless him and grant him peace, entered upon us while we were bathing his daughter”; is that he upon him be blessings and peace entered when the women commenced with washing the body of his daughter, but nothing was cited in the narration of al-Bukhari of the name of this daughter. However, it is well known that she was Zaynab the wife of Abu al-`Aasi ibn ar-Rabi`, the mother of Amama. She was the eldest daughter of the Prophet, may Allah bless him and grant him peace. And according to what at-Tabari cited, she died on the night of the first day of the year 8 A.H. Her name was, however, cited with Muslim by way of `Aasim al-Ahwal on the authority of Hafsa on the authority of Umm `Atiya who said: “When Zaynab the daughter of the Messenger of Allah, may Allah bless him and grant him peace died...” until the end of the prophetic tradition. The meaning of his words, upon him be blessings and peace: ‘Wash her...’; is as Ibn Bazeza said: ‘It is clear evidence for the obligation of bathing the body of the deceased.’ The meaning of his words, upon him be blessings and peace: ‘...three times, or five’; is that it should be done an odd number of times as it was cited in the narration of Hisham ibn Hasaan on the authority of Hafsa: ‘We washed her an odd number of times, three or five.’ What is meant by: ‘We washed her an odd number of times’ is that it was actually three, but if they were required to do more, then five times would have been sufficient. This ultimately means that what is desired is that a person has a choice in the number of times, however, three times is highly recommended. If cleansing is achieved by the three washing then the *shari`a* does not obligate doing more than that. If not, then additional washings are made using an odd number until cleansing is achieved. What is obligatory in the washing is one time over the entire body. The meaning of his words, upon him be blessings and peace: ‘...or more than that’; is that one should not exceed seven washings, as it was related by Ayyub on the authority of Hafsa: “...three, or five or seven.” Thus, if more is required then it should be seven times. Al-Maawardi said: “Washing the body in excess of seven times is immoderation.” The meaning of his words, upon him be blessings and peace: ‘...with water and lotus leaves’; is as Ibn al-`Arabi explained: “This is the foundation regarding what is permissible in purifying with water, by adding something to it

## On What Has Been Related Regarding the White Garments for Shrouding

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her: “That the Messenger of Allah, may Allah bless him and grant him peace, was shrouded in three Yemeni white Suhuliya garments made from cotton.”<sup>7</sup>

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which does not spoil the purity of the water. This is constructed legally upon the soundness of bathing the deceased for the purpose of purifying them.” The meaning of his words, upon him be blessings and peace: ‘...and at the end utilize camphor or a little camphor’; is that there was some doubt in the mind of the narrator as to which of the expressions were said, however, the apparent meaning is that camphor should be placed in the water, which is the opinion of the majority of the scholars. An-Nakhai` and the scholars of Kufa said: “This is placed in final stage of the preparing of the body for burial. That is to say, after the completion of the bathing of the deceased and its dehydration.” It is said that the wisdom in utilizing camphor, along with the fact that it makes the place of the washing smell fragrant for the presence of the Angels and others; is that in camphor is a drying and cooling dynamic which has a penetrating influence specific to the hardening of the body of the deceased, expelling vermin from it, preventing the decomposing of the excess of the body, as well as preempting the body from decaying too fast. Camphor is the strongest of the fragrant perfumes regarding these matters. Thus, it is the secret of why it is placed in the body at the completion of the washing. If it is utilized in the beginning, for example, then the water would of necessity wash it away. The meaning of his words, upon him be blessings and peace: “...and when you have finished let me know”; is that when the women had completed the bathing of her body that they should summon him. The meaning of her words: “When we finished we told him, and he gave us his waist-wrapper”; she meant hear the cloak used for wrapping his lower body, as it was cited in the commentary in the end of this narration. The phrase ‘*hiqwa*’ (loins) originally is the place which the waist wrap covers. Thus, the general usage of the term waist wrap is a figurative expression. The meaning of his words, upon him be blessings and peace: ‘Shroud her with this’; is to place it as a shroud for her, that is to say, an attire which should be placed over her entire body. It is said that the wisdom in him postponing placing the waist wrap on her until after the women had completed the bathing of the body, and why he did not give it to them in the beginning, was so that the union between it and his noble body was pronounced so that there would not be an extended time between transferring it from his body to hers. This action is the legal foundation for attaining *baraka* from the righteous, and in it is legal proof for the lawfulness of covering a deceased women with the attire of a men.

<sup>7</sup> The meaning of her words: “That the Messenger of Allah, may Allah bless him and grant him peace, was shrouded in three Yemeni”; is that the origin of the garments were from Yemen. The meaning of her words: “...white...”; is that the expression ‘*beed*’ with the letter *ba*’ inflected with *kasra* is the plural for ‘*abyaad*’ (white). The meaning of her words: “Suhuliya”; is as it was related on the authority of Ibn Wahb: “*Suhul* is another name for cotton.” However, in this interpolation is another view, and it is that the expression ‘*suhuliya*’ with the first letter inflected with *damma*, and as it has been related in other narrations, with *fat’ha*, means that the phrase is an ascription to ‘*Suhul*’ which is a village in Yemen. The meaning of her words: “...made from cotton”; is that the expression ‘*kursuf*’ (rough cotton) is another appellation for cotton. In another narration it said: “...and no long shirt or turban was utilized.” In this is legal evidence that it is not considered highly recommended to wrap the deceased in a long shirt, which is the opinion of the majority of the jurists. Malik and followers of Abu Hanifa, however considered it highly recommended, saying: “The response to the saying of A`isha, may Allah be pleased with her: ‘...and no long shirt or turban was utilized’ is that it is conceivable that she meant by that the negation of their existence, and it is also conceivable it was a negation of limitation, that is to say outside of the long shirt and the turban there was no other garment, which implies that the two were additional garments utilized.” This implies that what she meant was that there was no new long shirt utilized; or that there was no long shirt utilized when washing the body; or that there was no long shirt covering the limbs of the body. It is customary to wrap a man in three garments and the woman in five garments; which is the expressed opinion of as-Shafi`, Ahmad and large group of the jurists. Abu Hanifa, however, said: “The least amount of garments used to wrap the woman is three, and the *Sunna* is to utilize five garments. The least amount of garments to be utilized for wrapping a man is two, and the *Sunna* is to utilize three garments.” Malik related that there is no limit to the amount of garments utilized and he permitted to utilization of a single garment for both men and women, except that whatever additional garments are utilized that they should be odd number. This is taken from the apparent meaning of the two above cited prophetic traditions.

## On What Has Been Related Regarding Those Carrying the Dead Hurrying to the Grave<sup>8</sup>

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: “Hurry with the bier of the deceased; for if he was a righteous person it is better to hand it over to it. However, if he is other than that, then it is bad to have him upon your necks.”<sup>9</sup>

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<sup>8</sup> This refers to hurrying while walking along with the steps being close to one another.

<sup>9</sup> The meaning of his words, upon him be blessings and peace: “Hurry”; is the imperative of the noun ‘*al-israa*’ (hastening). It has been transmitted by Ibn Qudaama that the imperative verbal command here implies it being highly recommended, and this is without any disagreement among the scholars. However, Ibn Hazm gave an obscure interpolation that it actually implies an obligation. What is actually meant by ‘hastening’ in this context is the intensity in walking, which is how some of the earlier scholars interpolated it. The bottom line is that it is highly recommended to hasten with the bier of the deceased. However, this should not be done in such a manner that it results in some severity which induces the fear of some devastating occurrence to the deceased; or some inconvenience to those carrying it; or some outcome which would negate the objective of cleanliness; or the introduction of some nuisance among the Muslims. The meaning of his words, upon him be blessings and peace: “...with the bier of the deceased”; is actually carrying it to its grave. The meaning of his words, upon him be blessings and peace: “...for if he was”; refers to the corpse being carried; or he means by that the deceased. The meaning of his words, upon him be blessings and peace: “...a righteous person it is better”; is that he is the possessor of excellence. The meaning of his words, upon him be blessings and peace: “...to hand it”; meaning the bier of the deceased. The meaning of his words, upon him be blessings and peace: “...over to it”; is over to the good. This means that the circumstances of the deceased are excellent and good. Thus one should hasten with him until he reaches that excellent circumstance immediately. The meaning of his words, upon him be blessings and peace: “However, if he is other than that”; is that if his circumstances of the deceased is evil. The meaning of his words, upon him be blessings and peace: “...then it is bad to have him upon your necks”; is clear proof that those who actually carry the deceased to the graves should be specified for men because the he upon him be blessings and peace utilized the masculine pronoun, and did not imply in it others. In this prophetic tradition is the principle of immediately commencing with the burial of the deceased; however, after determining with certainty that he is actually dead. It is essential in this regard not to hasten to burying them until after the passing of one day and a night, in order to certify that they are actually deceased.

## On What Has Been Related Regarding the Lines of the Prayer of *Janaaza*

It has been related in the Saheeh of al-Bukhari on the authority of `Aṭaa' who said he heard Jaabir ibn Abdallah say that the Prophet may Allah bless him and grant him peace, said: "Today a righteous man from Abyssinia has died, so come and we will pray upon him." He then arranged us into ranks and the Prophet, may Allah bless him and grant him peace, prayed while we were in ranks. Abu'z-Zubayr said that Jaabir said: "I was in the second rank."<sup>10</sup>

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<sup>10</sup> The meaning of his words, upon him be blessings and peace: "Today there has died"; this was the day that the Prophet, may Allah bless him and grant him peace prayed over an-Najaashi. The meaning of his words, upon him be blessings and peace: "...a righteous man from Abyssinia"; is that the etymological origin of the phrase '*habash*' (Abyssinia) is from 'black' and means exceedingly black. The righteous man referred to was the an-Najaashi, which is a cognomen given to the kings of Abyssinia. In the narration of Muslim by way of Yahya ibn Sa'id on the authority of Ibn Jurayj: "Today the righteous servant of Allah As'hama has died." Ibn Qutayba and others said that the meaning of his name in Arabic is: 'a gift'. Here it is important that we mention a small slice regarding his biography because he was among our righteous ancestors about whom it is obligatory for us to know. His name was As'hama ibn Bujra, the king of Abyssinia. The Prophet, may Allah bless him and grant him peace changed his name to 'Muhammad'. He was counted among the Companions, may Allah be pleased with them. He was among those who had perfected his Islam. Although he did not make the *hijra*, nor did he transmit any prophetic traditions, yet he is considered a *Taabi* from one respect as well as a Companion from another respect. It has been related on the authority of Khuthayma on the authority of his father who said: "The Prophet, may Allah bless him and grant him peace made the *takbir* over the bier of an-Najaashi four, five, six, seven and eight times until an-Najaashi eventually died. He then arranged the people behind him in ranks and made the *takbir* four times." This is clear evidence for the majority of the scholars that an-Najaashi, may Allah be pleased with him was among the Companions of Muhammad, may Allah bless him and grant him peace because he saw the Prophet before he died. When the Messenger of Allah, may Allah bless him and grant him peace made the *hijra* to al-Medina and was made manifest in the land, Ja'far and his companions said to him: 'Our Companion has left for al-Medina and has made the *hijra*; and those who informed on us to you have been killed. So we desire to travel to him.' He then had them escorted, provided them with provisions and gave them many gifts. He then said: "Inform your Companion how I treated you. This is my messenger that I am sending with you. Tell him that I bear witness that there is no deity except Allah and that he is the Messenger of Allah; and say to him to seek forgiveness for me." Then Ja'far said: "We then left and traveled until we reached al-Medina. When the Messenger of Allah, may Allah bless him and grant him peace came out to meet me, he embraced me and said: 'I do not whether the victory over Khaybar brings me more joy, or the arrival of Ja'far.' He then sat, and then the messenger of an-Najaashi stood and said: 'Is this him O Ja'far? Did you tell him how our Companion treated you?' He said: 'Yes'; meaning I mentioned it to him. Then the Messenger of Allah, may Allah bless him and grant him peace stood, made the ablution and then supplicated three times: 'O Allah forgive al-Najaashi.' Then the Muslims all said: 'Amen'. Then Ja'far said to the messenger: 'Go and tell your Companion what you saw'." An-Najaashi had a son named Urmaa, whom he sent to the Messenger of Allah, may Allah bless him and grant him peace, but who died on the way to him. In the narrative of an-Najaashi is one of the miraculous signs from the tokens of prophethood, because the Prophet, may Allah bless him and grant him peace informed his Companions about his death on the very day it occurred although between Abyssinia and al-Medina is a great distance. For Allah ta'ala unveiled the king of Abyssinia to him so that he saw him with his eyes. Thus, his prayer over him was like the prayer of an *Imam* over a deceased whom he can see, but those praying behind him cannot see. There is no difference among the jurists regarding the lawfulness of this. Al-Waqidi mentioned in his Asbaab without a chain of authority on the authority of Ibn Abass that he said: "The Prophet, may Allah bless him and grant him peace was unveiled to the bed of an-Najaashi until he could see him physically, and then he prayed over him." Ibn Hibban narrated a prophetic tradition from `Imraan ibn Hussein: "He then stood and arranged them in ranks behind him, and they only considered that in front of him was the bier of a deceased." This narration was also related by way of al-Awzai` on the authority of Yahya ibn Abi Kathir on the authority of Abu Qilaaba on the authority of Abu'l-Muhlab. Abu `Awaana related a prophetic tradition by way of Abaan and others on the authority of Yahya: "We then prayed behind him, but we did not see anything except the bier of a deceased was in front of us." This was a distinguishing token which Allah ta'ala provided specifically for an-Najaashi, in order to clarify to all that he died as a Muslim and in order to soften the hearts of those rulers who accepted Islam during his

## On What Has Been Related Regarding Praying Over the Graves

It has been related in the Saheeh of al-Bukhari on the authority of as-Shaybaani<sup>11</sup> on the authority of as-Sha`bi,<sup>12</sup> who said: “I was informed by one who witnessed the Prophet, may Allah bless him and grant him peace, that he came<sup>13</sup> to an abandoned grave, arranged them in ranks and said: ‘**Allahu akbar**’, four times.” I said: “Who related that to you?” He said: “Ibn Abaas.”<sup>14</sup>

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time. This was because there were some who did not consider that an-Najaashi had accepted Islam. It has been related by Ibn Abi Hatim in his *Qur`anic* exegesis by way of Thaabit, as well as ad-Daraqutni in his *al-Afraad* by way of Humayd, both on the authority of Anas: “The Prophet, may Allah bless him and grant him peace when he prayed over an-Najaashi, some of his Companions said: ‘Do you pray over an infidel of Abyssinia?!’ Then Allah ta`ala revealed: ‘*Verily there are those from among the People of the Book who believe in Allah and in what was revealed to you*.’” This was corroborated by what was narrated in the Mu`jam ‘l-Kabeer of at-Tabaraani from the prophetic tradition of Wahshi ibn Harb and others, as well as in his al-Awsat from a prophetic tradition of Abu Sa`id, who added in it that the person who vilified an-Najaashi with that question was one of the hypocrites. The meaning of his words, upon him be blessings and peace: “...so come and we will pray upon him”; is evidence that there is spiritual impact for the ranks of prayer over the deceased, and when the congregation is immense then the impact is immense. This prophetic tradition is evidence for the lawfulness of making the prayer over the absent deceased by a distant land. This was the opinion held by as-Shafi`, Ahmad and the majority of jurists of the early community. Ibn Hazim said: “No one from among the Companions prevented this.” Ibn al-`Arabi al-Maliki said: “The followers of Malik said that the prayer over an absent deceased was only specified for Muhammad.” The reason that the Prophet, may Allah bless him and grant him peace prayed the absentee funeral prayer over an-Najaashi is because he died and there was no one with him to perform the prayer. This was because the Companions who had emigrated to him had already left for al-Medina during the year of the Battle of Khaybar. Some of the scholars transmitted that he died in the month of *Rajab* in the year 9 A.H. A`isha said: “When an-Najaashi died we use to speak about the fact that illumination continued to be seen coming from his grave.” The prophetic tradition gives evidence for the prohibition of praying over the deceased in the *masjid*, which is the opinion of the followers of Abu Hanifa and Malik. However, Abu Yusef said: “If a particular *masjid* is specified for praying over the deceased then there is no harm in performing the funeral prayers in it.” It has been established that the Prophet, may Allah bless him and grant him peace prayed over Suhayl ibn Bayda’ in the *masjid*. The meaning of his words: “He then arranged us into ranks and the Prophet, may Allah bless him and grant him peace, prayed while we were in many ranks”; is that they were more than two ranks, as it was explicitly stated in the end of the prophetic tradition: “Abu az-Zubayr said on the authority of Jaabir: “I was in the second rank.” In the narration of an-Nisaai’ Jaabir said: “I was in the second rank on the day in which the Messenger of Allah, may Allah bless him and grant him peace prayed over an-Najaashi.” In another narration from al-Bukhari that he (Jaabir) said: “He then arranged us in ranks behind him, and I was in the second or third rank.”

<sup>11</sup> He was Abu Is`haq Sulayman ibn Abu Sulayman as-Shaybaani al-Kufi. He was an *Imam*, traditionists and legal proof in knowledge. He was a freedman of the Banu Shaybaan ibn Tha`laba, and was a virtual repository of knowledge. He was truthful and upright in the transmission of prophetic traditions. He was also among the leading companions of as-Sha`bi. He died in the year 12 A.H.

<sup>12</sup> He was Abu `Amr `Aamir ibn Abdallah Sharaheel ibn Abdu ibn Dhi Kibaar al-Hamdaani as-Sha`bi. He was an *Imam* and leading scholar of his time. He died in the year 105 A.H. at the age of 77.

<sup>13</sup> Here ends facsimile 32 of the Arabic manuscript.

<sup>14</sup> The meaning of his words: “I was informed by one who witnessed the Prophet, may Allah bless him and grant him peace”; is a reference to Abdallah ibn Abass as he explicitly stated in the end of the prophetic tradition. The meaning of his words: “...that he came to an abandoned grave”; is understood more clearly by what was cited in the al-Awsat of at-Tabaraani by way of Muhammad ibn as-Sabaah ad-Duwalli on the authority of Isma`il ibn Zakariyya on the authority of as-Shaybaani that he prayed over him after he had been buried for two nights. It has been related by ad-Daraqutni by way of Huraym ibn Sufyan on the authority of as-Shaybaani who said: “...after he had died by three days.” In another narration by way of Bishr ibn Adam on the authority of `Aasim on the authority of Sufyan at-Thawri on the authority of as-Shaybaani who said: “...after a month”; however this narration is an obscure one. The soundest opinion is that he may Allah bless him and grant him peace prayed over the person the morning that he was buried. The meaning of his words: “...arranged them in ranks”; is that he made the people get into ranks behind him for the funeral prayer over above mentioned grave. The meaning of his words: “...and said: ‘**Allahu akbar**’, four times”; is that he made them in the prayer

## On What Has Been Related Regarding Making the Graves Arched

It has been related in the Saheeh of al-Bukhari on the authority of Abu Bakr ibn `Ayyash<sup>15</sup> on the authority of Sufyan at-Tamari,<sup>16</sup> who narrated that he saw the grave of the Prophet, may Allah bless him and grant him peace, and it was arched.”<sup>17</sup>

itself. The jurists among the Companions, may Allah be pleased with them differed regarding the number of the *takbirs* to be performed from three to seven. Their key evidence is in the previously cited narration of the prophetic tradition on the authority of Abu Khuzayma on the authority of his father, which I mentioned in the biography of an-Najaashi. However, the behavior and *Sunna* which is prevalent regarding the funeral prayer is that the *takbirs* should be four in number. This is corroborated by what was related in the prophetic tradition of Abu Hurayra: “The Messenger of Allah, may Allah bless him and grant him peace announced the death of the an-Najaashi on the day in which he died. He then went out with the people to the place of prayer. He then arranged them into ranks and made four *takbirs*.” This is a prophetic tradition about which there is unanimous agreement about regarding its soundness and for this reason the majority of the jurists of the Muslim metropolis act upon. In that regard as well there is a prophetic tradition which states: “He, upon him be blessings and peace prayed over the grave of a destitute woman, and made the *takbir* four times”; as al-Qurtubi cited. The meaning of his words: “I said: ‘Who related that to you?’” He said: “Ibn Abaas”; is that the speaker in this case was as-Shaybaani and the person to whom he was speaking as-Sha`bi, and it means that as-Sha`bi took this prophetic tradition from Abdallah ibn Abass directly.

<sup>15</sup> He was Abu Bakr ibn Ayyash ibn Saalim as-Asadi al-Kufi. He was a famous *Qur'an* reciter, jurists, and traditionist. He was the *Shaykh al-Islam* of his time and a remnant of the people of erudition. He died in the month of *Jumad'l-Ulaa* in the year 193 A.H. at the age of 96.

<sup>16</sup> He was the son of Dinaar, based upon the soundest opinion, and was considered among the notables of the *Taabi` at-Taabi`een*, even though he lived during the age of the Companions, yet he did not narrate prophetic traditions from them.

<sup>17</sup> The meaning of his words: “...and it was arched”; is that it was raised. Abu Nu`aym added in his al-Mustakhraj: “...and the graves of Abu Bakr and Umar were the same.” This is evidence that it is highly recommended to arch the graves, but that the *Sunna* in this is that the graves should not be elevated much above the earth. It means that it should not be a complete arch, but that the grave should be raised at least a hand span from the earth and made level. This is the opinion of as-Shafi` and those who accord with his views. *Qadi`Iyad* transmitted on the authority of many scholars: “The most superior custom with the majority of the jurists is to make the grave arched.” This is the expressed view of Malik.

## On What Has Been Related Regarding Expressing One's Condolences<sup>18</sup>

It has been related in the Saheeh of al-Bukhari on the authority of Usama ibn Zayd,<sup>19</sup> who said: "The daughter of the Prophet, may Allah bless him and grant him peace, sent a message to him saying: "That my child is being seized by death, so come to us." However, the Prophet, may Allah bless him and grant him peace, returned the messenger and told him to convey the greetings of peace to her and say, "It is for Allah to take away and it is for Him to give, and everything with Him has an appointed time. So be patient and take reckoning of your own soul."<sup>20</sup>

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<sup>18</sup> This expression means to encourage solace by proffering comfort to another. It says in the Lisaan'l-`Arab: "Consolation is encouraging solace for anything loss." It says in the an-Nayl: "Condolence is encouraging people to be patient and steadfast." Thus, giving solace is a form of consoling someone. Each time someone suffers an affliction and is patient, some words of consolation, are normally said to him utilizing whatever expressions possible. In this way the person giving consolation obtains a reward far greater than the consolation he proffers to the one in need of comfort.

<sup>19</sup> He was Abu Zayd Usama ibn Zayd ibn Haritha ibn Sharaheel ibn Abd'l-`Uzza ibn Amri'l-Qays. He was the great military commander and *amir*. His collection of prophetic traditions amounted to 118 of which 15 were narrated in the collections of al-Bukhari and Muslim. Al-Bukhari transmitted one isolated traditions from him while Muslim transmitted two. He died at the end of the rule of Mu`awiyya.

<sup>20</sup> The meaning of his words: "The daughter of the Prophet, may Allah bless him and grant him peace, sent a message to him": this is a reference to his daughter Zaynab, as it was cited in the narration of Abu Mu`awiyya on the authority of `Aasim using the wording of Ibn Abi Shayba. The meaning of her words: "That my child"; it is said that he was Ali ibn Abi'l-`Aas ibn ar-Rabi` and was among the children of Zaynab. The people of knowledge of lineages agree that Zaynab did not generate any children for Abu'l-`Aas except Ali and Amaama. The people of the science of historical narratives agree that Amaama bint Abi'l-`Aas by Zaynab, the daughter of the Prophet, may Allah bless him and grant him peace lived after the Prophet, may Allah bless him and grant him peace until she married Ali ibn Abi Talib after the death of Fatima. She then went on to reside with Ali until he was assassinated. The meaning of his words: "...is being seized by death"; that is to say; he was close to being seized. In the narration of Sha`ba she said: "My son is approaching death." The meaning of his words: "...so come to us"; that is to say, come and be present with us, desiring from him his supplication, prayer or *baraka*. The meaning of his words upon him be blessings and peace: "...to convey the greetings of peace to her"; is the greetings or announcement of peace from the Prophet, may Allah bless him and grant him peace to his daughter and her son. He did not go to her, but rather sent his greetings of peace to them. This is because the greetings of peace from him, upon him be peace is a form of supplication and it is desire for peace and shelter from every evil, tribulation, adversity and punishment to the one to whom his speech is addressed. This is what is obtained from his greetings of peace regardless if he is present, absent, alive or deceased. It has been related by Ahmad, an-Nisaa'i, and ad-Darimi on the authority of Abu Mas'ud al-Ansaari in a prophetic tradition which is *marfuu`*: "Verily Allah has Angels who travel throughout the earth delivering me the greetings of peace from my *Umma*." The chain of this prophetic tradition is sound. It has also been related by Abu Dawud in this regard, on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There is no one who sends the greetings of peace to me, except that Allah returns my spirit so that I can return the greetings of peace to him." The narrators of this prophetic tradition were reliable. There is no doubt that the greetings of peace from him, upon him be peace, even when he is in his grave is excellent and good. Thus, if it came from him while he was alive, then it is better for the one who was greeted and suffices him in this life and the Next. For his greetings of peace to the son of his daughter was his supplication for him to be safe from all of the tribulations of death, the *barzarkh* and Hereafter; while his greetings of peace to his daughter was his supplication for her to be safe from all the tribulations of sadness, grief, the loss of relatives, the lack of forbearance and the like. The meaning of his words, upon him be blessings and peace: "It is Allah's right to take away and it is His right to give"; means that whatever Allah desires to take, it is the same which He gave. For, when He takes it, He is only taking what belongs to Him, thus, anxiety and disquiet is uncalled for. For, the true custodian of a consignment when it is entrusted to him should not be the cause of anxiety. It is conceivable that what is meant by the expression '*itaa*' (giving) is the giving or granting of life for those who remain after the deceased has died. Or it could be a reference to the reward that they receive as a result of the affliction of the loss; or it could be a reference to something more general than that.

# SANKORE'



The meaning of his words, upon him be blessings and peace: "...and everything"; is everything which is taken and given; or every soul; or it can refer to what is more general than that. The meaning of his words, upon him be blessings and peace: "...with Him"; is that the 'with-ness' or the subjectivity here is an indicator of an inherent metaphor. The meaning of his words, upon him be blessings and peace: "...has an appointed time"; is that 'time' is an unrestricted expression referring to the final limit and the sum of one's years. The meaning of 'appointed' is the known limit or its like. The meaning of his words, upon him be blessings and peace: "...So be patient and take reckoning of your own soul"; that is to say, make the intention to be patient desiring by that the reward from her Lord, and to reckon that to be apart of her good deeds. In this prophetic tradition are many advantages other than what was cited. Among them being the lawfulness of seeking the presence of the people of spiritual bounty with the person in the throes of death hoping by that to attain their *baraka* and supplications. Among them is the lawfulness of going to people to offer them solace and comfort. Among them is the lawfulness of making visits of people without prior permission with the exception of a wedding party. In this prophetic tradition is that it is highly recommended to command the person being afflicted by some adversity to be patient, before death occurs, so that when it does occur he is in a state of contentment with Allah; since sadness is rectified by forbearance. In it also are: preceding all speech with the greetings of peace; and visiting the infirm even if they are below the rank of the person visiting in knowledge and spiritual station, or the duty of visiting a young infirm infant. In this prophetic tradition establishes that the people of spiritual bounty should not cut the people off from their virtue. It is also an encouragement to show compassion to the creatures of Allah, to be merciful to them and it is a caution against being hard hearted and callous and the like. With its ending, I end the commentary upon the Book of the Funeral Prayer, and success is with Allah. O Allah I ask You for every good which Your knowledge encompasses in this world and the Next, and I seek refuge with You from every evil which Your knowledge encompasses in the this world and the Next. O Allah give us success in following the *Sunna* of Your prophet, Muhammad, may Allah bless him and grant him peace, outwardly and inwardly, by his rank that he has with You.