

لِلْخَيْرِ أَيَّنَمَا تَوَجَّهْتُ»

“Allâhumma Ilaika Tawajjahtu Wa Bika’tasamtu , Allâhummakfinee Ma Ahammanee Wa Ma La Ahtammu Lahu. Allâhumma, Zawwid-nit-Taqwa Waghfir Lee Dhanbee Wa Wajjihnee Lil-Khairi Aynama Tawajjahtu”

“Oh, Allâh! Towards You I turn and in You I seek protection. Oh Allâh! Suffice me in the things about which I am anxious and in the things to which I do not attach importance. Oh, Allâh! Equip me with the fear of You and forgive me my sins and direct me to goodness in whichever direction I may face.”^[1]

And when a riding beast was brought for him to mount, he would say: “Bismillah” as he put his foot in the stirrup and once he was mounted on its back, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ»

“Al-Hamdu Lillahil-Ladhee Sakhkhara Lana Hadha Wa Ma Kunna Lahu Muqrineena, Wa Inna Ila Rabbina Lamunqalibûn”

“All praise and thanks be to Allâh, Who has subjected this to us when we could never have it by our own efforts and verily, to our Lord we shall return.”

Then he would say:

«الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ»

“Al-Hamdu Lillah, Al-Hamdu Lillah, Al-Hamdu Lillah”

then he would say:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ»

“Allâhu Akbar, Allâhu Akbar, Allâhu Akbar”

Then he would say:

^[1] Narrated by Ibn As-Sunni in ‘Amal Al-Yawm Wal-Lailah’; it contains in its chain of narrators one ‘Amr Ibn Musawir, who is described as weak by scholars of Hadeeth.

«سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

“Subhanaka Innee Zalamtu Nafsee Faghfir Lee Innahu La Yaghfir-udh-Dhunûba Illa Anta”

“Glory be to You, Verily, I have wronged myself, so forgive me, truly, there is none can forgive sins except You.”

And he used to say:

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ»

“Allâhumma Inna Nas’aluka Fee Safarina Hazal-Birra Wat-Taqwa Wa Minal-‘Amali Ma Tardha, Allâhumma Hawwin ‘Alaina Safarana Haza Watwi ‘Anna Bu’dahu. Allâhumma Antas-Sahibu Fis-Safari Wal-Khaleefatu Fil-Ahli. Allâhumma Innee A’udhu Bika Min Wa’tha’is-Safari Wa Ka’abatil-Munqalibi Wa Sû’il Manzari Fil-Ahli Wal-Mal”

“Oh, Allâh! We ask You on this journey of ours to grant us righteousness and fear of You and deeds which are pleasing to You. Oh, Allâh! Make this journey of ours easy for us and make us cover the distance swiftly. Oh, Allâh! You are our Companion on the journey and the Guardian of our families. Oh, Allâh! I seek refuge with You from the hardships of travel, gloominess of the sights, and finding of evil changes in property and family on return).”^[1]

When he returned from Hajj, he would say this and he would add:

«أَيُّونَ، تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

“Ayibûna, Ta’ibûna, ‘Abidûna Lirabbina, Hamidûn”

“[We are] returning, repentant, worshipping our Lord and praising Him.”

And when he and his Companions ﷺ ascended mountain trails, they

^[1] Narrated by Muslim in the Book of Pilgrimage.

would say: "Allâhu Akbar" and when they descended into valleys, they would say: "Subhanallah".

And when he looked down on a village which he wished to enter, he would say:

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ
وَمَا أَفْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنِ،
أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ
مِنْ شَرِّهَا، وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا»

"Allâhumma, Rabbas-Samawatis-Sab'i, Wa Ma Azlalna, Wa Rabbal-Ardeenas-Sab'i Wa Ma Aqlalna, Wa Rabbash-Shayateeni Wa Ma Adlalna Wa Rabbar-Riyahi Wa Ma Dharaina, As'aluka Khaira Hazihil-Qaryati Wa Khaira Ahliha Wa Khaira Ma Feeha Wa A'udhu Bika Min Sharri Ahliha Wa Sharri Ma Feeha"

"Oh, Allâh! Lord of the seven heavens and all that they cover, Lord of the seven earths and all that they contain, Lord of the devils and all that they misguide, Lord of the winds and all that they scatter! I ask You for the goodness of this village, the goodness of its inhabitants and all the goodness that is in it and I seek refuge with You from the evil of its inhabitants and all the evil that is in it."^[1]

He used (when traveling) to shorten the four *Rak'ah* prayers; Umayyah Ibn Khalid ؓ said: "We find mention in the Qur'ân of the prayer of the resident and the fear prayer, but we find in it no mention of the traveler's prayer." Ibn 'Umar ؓ said: "Oh, my brother! Verily, Allâh sent Muhammad ﷺ and we knew nothing; so we only do what we saw Muhammad ﷺ doing."

It was a part of the guidance of the Prophet ﷺ to restrict himself to the obligatory prayers (when traveling) and it has not been recorded from him that he offered *Sunnah* prayers before or after them, except

^[1] Narrated by Ibn As-Sunni in 'Amal Al-Yawmi Wal-Lailah', Ibn Hibban and Al-Hakim, who declared it to be authentic and Az-Zahabi concurred with this. Ibn Hajr said that it is *Hasan*.

the *Sunnah* of *Fajr* and *Witr*. But he did forbid the offering of supererogatory prayer before or after it and that is like the general supererogatory prayers, not that it is a regular *Sunnah* for prayer. And it has been confirmed from him that on the day of the conquest of Makkah, he offered a *Duha* prayer of eight *Rak'ahs*.

It was also a part of his guidance ﷺ to offer the voluntary prayers sitting on his riding beast, no matter which direction it took him to and he used to indicate his *Rukû'* (by inclining his head). If he wanted to set out before the sun declined, he would delay the *Zuhr* prayer until 'Asr time and if it declined before he set out, he would perform the *Zuhr* prayer and then mount (his riding beast). If his journey impelled him, he would delay the *Maghrib* prayer and combine it with the '*Isha*' prayer. It was not a part of his guidance to combine the prayers while he was riding, nor at the time when he descended.



Chapter

Regarding His ﷺ Guidance in Reciting the Qur'ân

He would not fail to recite his regular a *Hizb*,^[1] and his recitation was slow and pleasant, letter by letter; and he would cut of his recitation at the end of each Verse and he would prolong it when he recited *Madd* letters,^[2] so he would prolong the recitation of the words: *Ar-Rahman* and *Ar-Raheem*. He would seek refuge with Allâh at the start of his recitation, saying:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

“A’udhu Billahi Minash-Shaitanir-Rajeem”

“I seek refuge with Allâh from the accursed Satan.”

and sometimes, he might say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»

“Allâhumma, Innee A’udhu Bika Minash-Shaitanir-Rajeemi, Min Hamzihi Wa Nafkhihi Wa Nafthihi”

“Oh, Allâh! I seek refuge with You from the accursed Satan, from his prompting [his madness], from his blowing [his pride] and from his spittle [his poetry].”^[3]

^[1] *Hizb*: On sixtieth part of the Qur'ân

^[2] *Madd* letters: Long vowels (*Alif*, *Wauw* and *Ya'*) whose pronunciation is drawn out when recited in the Qur'ân.

^[3] Narrated by Ahmad, Abu Dawûd and Ibn Majah and declared authentic by Ibn Hibban and Al-Hakim and Az-Zahabi confirmed this.

And he used to seek refuge before the recitation. He used to love to listen to the Qur'ân recited by someone else and he commanded Ibn Mas'ûd ؓ to recite and he did so while the Prophet ﷺ listened and he was so humbled by listening to his recitation, that his eyes filled with tears. He would recite while standing, while sitting, while lying down, while a state of ritual purity, having performed ablution and in a state of ritual impurity, but not whilst he was *Junub*.^[1] He would recite it in a clear, pleasant tone and sometimes, he would cause his voice to reverberate; Ibn Al-Mughaffal reported that he made it reverberate three times thus: “Aa-aa-aa” – this was reported by Al-Bukhari. When this is combined with the words of the Prophet (ﷺ): “Beautify the Qur'ân with your voices,”^[2] – and his words: “Allâh does not listen to a Prophet as He listens to a Prophet who recites the Qur'ân in a pleasant tone,”^[3] one can see that this reverberation was deliberate on his part, not due to the shaking of his she-camel. If it were not the case, Ibn Al-Mughaffal would not have reported that it was voluntary, in order that he be emulated, for he said: “He used to cause his voice to reverberate during his recitation.” And reciting pleasantly and slowly (*Taghanni*) is of two types:

The first: That which is entailed by reciting naturally, without effort; this is permissible, even though he embellished his natural voice by making it beautiful, as Abu Mûsa Al-Ash'ari ؓ said to the Prophet ﷺ: “If I had known that you were listening, I would have beautified my recitation for you.”^[4] This is what the *Salaf* used to do and all of the evidences prove it.

^[1] *Junub*: In a state of major ritual impurity, following sexual intercourse or nocturnal emission; in such a state, a person is required to perform *Ghusl* (washing of the whole body).

^[2] Narrated by Al-Bukhari, An-Nas'i, Ibn Majah, Abu Dawûd, Ahmad and Ad-Darimi.

^[3] Narrated by Al-Bukhari, Muslim, Abu Dawûd and An-Nasa'i.

^[4] This was mentioned by Al-Haithami in '*Al-Majma*' on the authority of Abu Mûsa ؓ and he said: “Narrated by Abu Ya'la; and in it (i.e. its *Sanad*) is Khalid Ibn Nafi' Al-Ash'ari and he is weak. Ibn Hajr mentions something similar on the authority of Anas ؓ with a chain of narrators which conforms to the conditions laid down by Imam Muslim.

The second: That which is artificial and is the product of learning, as one learns to sing using all types of invented airs and meters, which were disliked by the *Salaf* and the evidences of its being disliked are concerning this.



Chapter

Regarding His ﷺ Guidance in Visiting the Sick

He ﷺ used to visit those of his Companions ﷺ who were sick; and he visited a boy who used to serve him from among the People of the Scripture^[1] and he visited his uncle, who was a polytheist^[2] and he invited them both to Islam and the Jew accepted Islam.

He would come close to the sick person and sit at his head and ask him how he was; and he would stroke the sick person with his right hand and say:

«اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَاسَ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءَ لَا يُعَادِرُ سَقَمًا»

“Allâhumma, Rabban-Nas! Adhhibil-Basa Washfi; Antash-Shafi, La Shifa' Illa Shifa'uka, Shifa'un La Yughadiru Saqman”

“Oh, Allâh, Lord of the people, take away the disease and cure him; You are the One Who cures and there is no cure except Your Cure – a cure that leaves no disease.”^[3]

And he used to supplicate for the sick person three times, as when he said: “Oh, Allâh! Cure Sa’d” three times.^[4] And when he visited a sick person, he would say:

^[1] Narrated by Al-Bukhari, on the authority of Anas Ibn Malik ﷺ.

^[2] Narrated by Al-Bukhari and Muslim.

^[3] Narrated by Al-Bukhari and Muslim.

^[4] Narrated by Al-Bukhari and Muslim.

«لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ»

“La Ba’sa, Tahûrun, In Sha’ Allâh”

“Don’t worry, you will be purified [of your sins] if Allâh wills.”^[1]

And sometimes, he might say:

«كَفَّارَةٌ وَطَهُورٌ»

“Kaffaratun Wa Tahûr”

“Expiation and purification.”

And he used to make incantations (*Ruqyah*) if someone was afflicted by ulcer, injury or some other complaint. He would place his forefinger on the ground and then he would say:

«بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا يُشْفَى سَقِيمِنَا بِإِذْنِ رَبِّنَا»

“Bismillahi, Turbatu Ardina Bireeqati Ba’dina, Yushfa Saqeeemuna Bi-Idhni Rabbina”

“In the Name of Allâh, the dust of our earth, and the saliva of some of us cure our patient with the permission of our Lord.”

(This is in the ‘*Saheehayn*’) and it negates the wording of the *Hadeeth* regarding the seventy thousand, in which it is said: “They do not perform *Ruqyah*” – for this is a mistake on behalf of the narrator.

And it was not a part of his guidance to reserve a special day for visiting the sick or any special time. Indeed, he legislated visiting the sick for his people day and night. He would visit persons suffering from eye disease and other complaints and sometimes, he would place his hand on the sick person’s forehead, then he would wipe over his chest and his stomach and say: “*Allâhum mashfihi*” (Oh, Allâh! Cure him), and he would wipe over his face as well. If he felt that the disease was terminal, he would say:

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ»

“Inna Lillahi Wa Inna Ilaihi Raji’ûn”

^[1] Narrated by Al-Bukhari, on the authority of Ibn ‘Abbas ؓ.

“Verily, we are from Allâh and to Him shall we return.”^[1]

His guidance in the matter of funerals was the most complete guidance, as opposed to that of the other nations, as it included acting well towards the deceased, his close kin and his relatives, establishing the acts of worship which the living person performs regarding the treatment of the dead. It was a part of his guidance to establish the worship of the Lord, Most High in the most perfect manner and to prepare the deceased for Allâh, Most High in the best way, for him and his companions to stand in rows, praising and thanking Allâh and asking forgiveness from Him, then to carry him until they reach the site where he is to be interred and then for him and his companions to stand at the graveside asking Allâh to grant him steadfastness and thereafter to make a commitment to visit his grave, delivering salutations of peace to him and supplicating for him.

The first part of this is by visiting him when is sick and reminding him of the Hereafter and ordering him to make a will and to turn in repentance to Allâh and to order those resident to make him pronounce the *Shahadah*^[2] that these may be his last words. Then he forbade (the relatives and friends of the deceased from indulging in) the practices of those who do not believe in Revelation, such as striking the cheeks, raising the voice in lament, wailing and such like.

He prescribed humility towards the dead, crying without raising the voice and sadness of the heart and he used to do these things and he said: “The eye weeps and the heart grieves, but we do not say anything except what pleases the Lord.”^[3] And he prescribed for his people to praise and thank Allâh, to say the words: “*Inna Lillahi Wa Inna Ilaihi Raji’ûn*” (Verily, we are for Allâh and to Him shall we

^[1] See *Sûrah Al-Baqarah* 2:156.

^[2] *Shahadah*: The testimony:

«لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ»

“La Ilaha Illallah, Muhammadur-Ras-ûlullah”

“None has the right to be worshipped except Allâh and Muhammad is the Messenger of Allâh.”

^[3] Narrated by Al-Bukhari, Muslim and Abu Dawûd.

return) and to accept Allâh's *Qadar*.^[1]

It was a part of his ﷺ guidance to hasten the preparation of the deceased for Allâh, to purify and clean him, to apply perfume to him and to shroud him in white garments, then he would be taken him and he would pray over him, while earlier, he would supplicate for him at his deathbed until he expired, then he would pray over him and accompany the body to the grave. Then the Companions ﷺ observed that this was difficult for him, so they would prepare their dead and then bring them to him and he would pray over them outside the mosque, or sometimes, he might pray over them inside the mosque, as he prayed over Suhail Ibn Baidha' and his brother ﷺ in the mosque.^[2]

It was a part of his ﷺ guidance to cover the face and body of the deceased and to close his eyes. And sometimes, he might kiss the deceased, as he did to 'Uthman Ibn Maz'ûn ﷺ, and he cried.

He used to order the deceased to be washed three times, five times or more, according to what the person washing considered necessary and he ordered camphor to be used in the last wash.

He did not wash the martyrs who had been killed in battle, but used to remove the leather and armour from them and bury them in their clothing and he did not pray over them. And he ordered that the person who died in a state of *Ihram*^[3] be washed and *Sidr*^[4] applied to his body and that he be buried in his two *Ihram* garments, but he prohibited that perfume be applied to him or that his face be covered. He would order the person in charge of the affairs of the deceased to shroud him well and to shroud him in white. And he forbade extravagance in the matter of the shroud. If the shroud was too short to cover the whole body, he would cover his head with it and then cover his legs with some kind of grass or foliage.

When a deceased person was brought to him, he would ask: "Does he have any debts?" If he was not in debt, he would pray over him, but if

[1] *Qadar*: Divine Predetermination of events.

[2] Narrated by Muslim, Abu Dawûd and Ibn Majah.

[3] The state of ritual purity entered into by the *Hajj* and *'Umrah* pilgrim.

[4] *Sidr*: Essence obtained from the lotus tree.

he was in debt, he would not pray over him, but would order his Companions ﷺ to pray over him. This was because his prayer is an intercession and his intercession is answered and the slave who is pledged to pay a debt may not enter Paradise until the debt is paid for him. Then when Allâh granted him victory, he would pray over the debtor and he would assume the responsibility for his debt and he would leave his wealth for his heirs.

When he began to pray over the deceased, he would make *Takbeer* and praise and thank Allâh and extol Him. Ibn 'Abbas offered the funeral prayer over someone and after the first *Takbeer*, he recited *Sûrah Al-Fâtihah* and he recited it aloud and he said: "You should know that it is a *Sunnah*." Our *Shaikh* (i.e. Ibn Taimiyyah) said: "Its recitation is not mandatory; rather, it is a *Sunnah*."^[1] And Abu Umamah reported on the authority of a number of the Companions ﷺ that they used to send prayers on the Prophet ﷺ in it.^[2]

Yahya Ibn Sa'eed Al-Ansari narrated on the authority of Sa'eed Al-Maqburi, who narrated on the authority of Abu Hurairah ﷺ that he asked 'Ubadah Ibn As-Samit ﷺ about funeral prayers and he said: "By Allâh, I will inform you: You should begin by making *Takbeer*, then send prayers on the Prophet ﷺ and then say: "Oh, Allâh! Verily, Your slave, so-and-so did not use to associate partners with You and You know better concerning him. If he was righteous, then increase him in righteousness and if he was a wrongdoer, then pardon him. Oh, Allâh! Do not forbid us his reward (i.e. the reward of praying for

[1] Abul Khair Al-Hindi, the author of '*Fath Al-'Allam*', an explanation of Ibn Hajr's '*Bulûgh Al-Maram*' says that while there is some difference of opinion regarding whether or not it is obligatory to recite *Sûrah Al-Fâtihah* in funeral prayers, the most authoritative view is that it is obligatory, based upon the words of the Prophet ﷺ narrated by 'Ubadah Ibn As-Samit ﷺ: "There is no prayer for one who does not recite the Opening of the Book (i.e. *Sûrah Al-Fâtihah*) therein." (Narrated by Al-Bukhari and Muslim) and the funeral prayer is included in this ruling, unless some evidence can be shown that it is excepted from it.

[2] Narrated by Ash-Shafi'i in '*Al-Umm*' and by Al-Baihaqi. Al-Hakim declared it to be authentic and Az-Zahabi confirmed this.

him) and do not misguide us after him.”^[1]

What is meant by praying over the deceased is supplicating for him, which is why it has been recorded and transmitted from him ﷺ that he supplicated and sent prayers on himself, while it has not been transmitted from him that he recited *Sûrah Al-Fâtiḥah*. Included among the supplications which have been recorded from him are the following:

«اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلُ جِوَارِكَ، فَفِيهِ فِتْنَةُ الْقَبْرِ،
وَعَذَابُ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ، وَالْحَقُّ، فَاعْفِرْ لَهُ، وَارْحَمْهُ إِنَّكَ
أَنْتَ الْعَفُورُ الرَّحِيمُ»

“*Allâhumma, Inna Fulanabna Fulanin Fee Dhimmatika Wa Habli Jiwarika, Faqihī Min Fitnatil-Qabri Wa Min 'Adhabin-Nari, Fa-Anta Ahlul-Wafa'i Wal-Haqqi, Faghfir Lahu Warhamhu, Innaka Antal-Ghafûrur-Raheem*”

“Oh, Allâh! So-and-so, the son of so-and-so is in Your Care and in Your Presence, so protect him from the trial of the grave and the punishment of the Hell-fire. You fulfill (Your Promises) and Your Word is Truth. Oh, Allâh! Forgive him and show mercy to him, for You are the Most Merciful, Most Forgiving.”^[2]

Another supplication recorded from him is:

«اللَّهُمَّ أَنْتَ رَبُّهَا، وَأَنْتَ خَلَقْتَهَا، وَأَنْتَ رَزَقْتَهَا، وَأَنْتَ هَدَيْتَهَا
لِلْإِسْلَامِ، وَأَنْتَ قَبَضْتَ رُوحَهَا، تَعَلَّمُ سِرَّهَا وَعَلَّيْتَهَا، جِئْنَا شُفَعَاءَ
فَاعْفِرْ لَهَا»

“*Allâhumma, Anta Rabbuha Wa Anta Khalaqtaha Wa Anta Razaqtaha Wa Anta Hadaitaha Lil-Islami Wa Anta Qabadta Rûhaha, Ta'lamu Sirraha Wa 'Alaniyataha; Ji'na Shufa'a'a, Fighfir Laha*”

“Oh, Allâh! You are her Lord and You created her and You sustained her and You guided her to Islam and You took her

^[1] Narrated by Al-Baihaqi.

^[2] Narrated by Abu Dawûd, Ibn Majah and Ahmad and authenticated by Ibn Hibban.

soul. You know her secret and her public life. We have come to plead with You on her behalf, so forgive her.”^[1]

And he ﷺ ordered us to be sincere when supplicating for the dead.

He used to make the *Takbeer* four times, and it has been authentically reported from him that he made it five times, while his Companions ﷺ used to make it four, five or six times. ‘Alqamah said: “I said to ‘Abdullah: “Some people among the companions of Mu’adh came from Ash-Sham^[2] and they made *Takbeer* over one of their dead five times.” He said: “There is no specific time for *Takbeer* over the dead, so make *Takbeer* as the Imam does and when he leaves, you leave.”

It was said to Imam Ahmad: “Do you know of a report from any of the Companions ﷺ which states that they used to make two *Tasleems* when praying over the dead?” He said: “No, but I have heard reports on the authority of six Companions ﷺ, that they used to make one light *Tasleem* to the right.” And he mentioned Ibn ‘Umar, Ibn ‘Abbas and Abu Hurairah ﷺ.^[3]

As for raising the hands, Ash-Shafi’i said: “They should be raised according to the narration (from one of the Companions ﷺ and based upon analogy with the *Sunnah* in prayer.” And what is meant by the narration is that of Ibn ‘Umar and Anas ﷺ, which states that they used to raise their hands whenever they made *Takbeer* during the funeral prayers.^[4] If the Prophet ﷺ missed a funeral prayer, he would

^[1] Narrated by Abu Dawûd, on the authority of Abu Hurairah. The *Hadeeth* contains in its *Sanad* one ‘Ali Ibn Shammakh, who was declared untrustworthy by some scholars of *Hadeeth*; however Ibn Hibban said that he was trustworthy and Ibn Hajr said in ‘*Taqreeb At-Tahzeeb*’: “Acceptable.” He also said regarding another narration of this *Hadeeth* by At-Tabarani: “This *Hadeeth* is *Hasan*.”

^[2] Ash-Sham: The area comprising present-day Syria, Jordan, Palestine and Lebanon.

^[3] The others are: Wathilah Ibn Al-Asqa’, Ibn Abi Awfa and Zaid Ibn Thabit; Al-Baihaqi added also ‘Ali Ibn Abi Talib, Jabir Ibn ‘Abdillah, Anas Ibn Malik and Abu Umamah Ibn Sahl Ibn Haneef (ﷺ). (See ‘*Zad Al-Ma’ad*’ (vol. 1, page 511)

^[4] Narrated by Al-Baihaqi.

pray over the grave.^[1] Once, he prayed over the grave after a night had passed and once after three^[2] and once after a month;^[3] and he did not fix a time limit for it. But Malik forbade it, unless it was due to the next of kin of the deceased being absent.

And he would stand at the head of a man and in the middle of a woman's body; and he would pray over infants, but he would not pray over one who had killed himself, nor over one who had withheld anything of the booty of war. Scholars have disagreed regarding whether or not he prayed over one who had been executed for some crime, such as the adulterer, for it has been authentically reported from him that he prayed over the woman from the Juhaini tribe, whom he had stoned to death^[4] and they disagreed regarding the *Hadeeth* of Mai'z Ibn Malik^[5] Either it is said that there is no conflict between his words – for the prayer in it was supplication and the abandoning of prayer over him was the abandoning of funeral prayers over him, as a lesson and a warning – or it is said that if his words conflict with each other, then it should be turned away from in favour of the other *Hadeeth* (i.e. the *Hadeeth* of the woman from the Juhaini tribe).

After he had prayed over him, he would walk to the graveyard, walking in front of the body; and it is prescribed for the rider to be

[1] Narrated by Al-Bukhari and Muslim.

[2] Narrated by Al-Baihaqi.

[3] Narrated by Al-Baihaqi in a *Mursal* form and by Suwaid Ibn Sa'eed, who reported from 'Alqamah, on the authority of Ibn 'Abbas ؓ in a *Mawsûl* (i.e. connected) form.

[4] Narrated by Muslim, At-Tirmidhi and Abu Dawûd.

[5] Jabir Ibn 'Abdillah reported: "A man from the tribe of Aslam came to the Prophet ﷺ and confessed that he had committed an act of illegal sexual intercourse. The Prophet ﷺ turned his face away from him till the man bore witness against himself four times. The Prophet said to him: "Are you mad?" He said "No." He said: "Are you married?" He said: "Yes." Then the Prophet ﷺ ordered that he be stoned to death, and he was stoned to death at the *Musalla*. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet ﷺ spoke well of him and offered his funeral prayer." (Narrated by Al-Bukhari)

behind it. If one is walking, he should be near to it, either behind it, in front of it, to the right of it or to the left of it. He used to order that it be taken with haste, even if they walked rapidly with it. When he was accompanying a funeral procession, he would walk and he said:

«لَمْ أَكُنْ لِأَرْكَبَ وَالْمَلَائِكَةُ يَمْشُونَ»

"I will not ride when the angels are walking."^[1]

Once he had left, he might sometimes ride. He would not sit until the body was placed in the grave and he said:

«إِذَا تَبِعْتُمُ الْجِنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُوَضَعَ»

"If you accompany a funeral procession, do not sit until it has been placed in the grave."^[2]

It was not from his guidance to offer funeral prayer upon every absent deceased, however it was imported that the Prophet ﷺ offered the funeral prayer for An-Najashi. (An-Najashi died in a country of disbelievers where nobody prayed upon him). It was also reported that he ordered that people should stand up when a funeral procession passes by. It was also reported that he sat down when a funeral procession was passing. So it was said, standing up was abrogated; it was also said both are permissible. It is from the guidance that the deceased should not be buried at sunrise, sunset or before noon.

It was also a part of his guidance to make a *Lahd*^[3] and to dig the grave deep and to make it wide at the head and foot. And it is reported from him that when he placed the deceased in the grave, he would say:

«بِسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ»

"Bismillahi Wa Fee Sabeelillahi Wa 'Ala Millati Rasûlillahi"

"In the Name of Allâh and in Allâh's Cause and upon the

[1] Narrated by Abu Dawûd and authenticated by Al-Hakim and Az-Zahabi concurred with this.

[2] Narrated by Al-Bukhari, Muslim and Abu Dawûd.

[3] *Lahd*: A niche in one side of the grave, facing towards the *Qiblah*.

Religion of the Messenger of Allâh."^[1]

And it is reported from him that he used to sprinkle dust over the head of the deceased three times at the time of burial and when he finished burying him, he and his Companions ﷺ would stand over the grave and he would ask Allâh to grant him steadfastness and he ordered his Companions ﷺ to do likewise. He would not sit and recite over the grave, nor would he instruct the deceased. Neither was it a part of his guidance to raise the graves, nor to build over them, nor to cover them with clay, nor to build domes over them; and he sent 'Ali Ibn Abi Talib on a mission (to Yemen) with the instruction not to leave any graven images without destroying them, nor any raised graves without levelling them.^[2] So his *Sunnah* is to level all raised graves.

He forbade that graves should be plastered or built over or written on, and he taught those who wish to know where a particular grave is to mark it with a stone. He forbade taking the graves as places of worship and illuminating them with lamps and he cursed the one who does so. He also prohibited prayer towards them and making them places of celebration.

It was a part of his guidance that the grave be not treated with contempt and not be trodden on, or sat upon, or leaned on,^[3] nor glorified so that they are taken as mosques, places of celebration and objects of worship.

He ﷺ used to visit the graves of his Companions ﷺ and supplicate for them and seek forgiveness for them. This is the kind of visiting which the Messenger of Allâh ﷺ prescribed; and he ordered his Companions ﷺ when they visited the graves to say:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ

^[1] Narrated by At-Tirmidhi, Abu Dawûd, Ibn Majah, Ahmad and it was declared authentic by Al-Hakim and Az-Zahabi agreed.

^[2] Narrated by Muslim, At-Tirmidhi, Abu Dawûd, An-Nasa'i, Al-Hakim, At-Tayalisi and Ahmad.

^[3] Narrated by Muslim, Abu Dawûd, An-Nasa'i, Ibn Majah, on the authority of Abu Hurairah ﷺ.

اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ»

“As-Salamu ‘Alaikum Ahlad-Diyari Minal-Mu’mineena Wal-Muslimeena, Wa Inna In Sha’ Allâhu Bikum Lahiqûna, Nas’alullah Lana Wa Lakumul-‘Afiyah’

“May Allâh’s Peace be upon you, O, inhabitants of the graves, from the Believers and the Muslims; and we – Allâh Willing – will join you. We ask Allâh that He pardon us and you.”^[1]

And he used to say and do the same type of things as he used to do during the prayer, but the polytheists refused except to supplicate the dead and to associate them as partners with Allâh, to ask them to fulfill their needs, to seek help from them and to turn their faces towards them, which is the opposite of the guidance of the Prophet ﷺ, for that is the guidance of *Tawheed* and acting righteously towards the dead.

It was a part of the guidance of the Prophet ﷺ to offer condolences to the family of the deceased, but it was not a part of his guidance for the people to gather and for the Qur’ân to be read for him – neither at the grave, nor anywhere else.

And it was a part of his guidance for the family of the deceased not to be burdened with the task of preparing their food for the people. Indeed, he ordered the people to prepare food for them.^[2] It was a part of his guidance to refrain from publicly announcing the death of anyone and he said: “It is from the practices of the *Jahiliyyah* (days of ignorance).”^[3]



^[1] Narrated by Muslim, An-Nasa'i and Ahmad.

^[2] Narrated by the compilers of the ‘*Sunan*’, except An-Nasa'i and Ahmad.

^[3] Narrated by At-Tirmidhi

Chapter

Regarding His ﷺ Guidance in the Fear Prayer (*Salah Al-Khawf*)

Allâh permitted the Prophet ﷺ to shorten pillars of the prayer and likewise their number, if it was necessary due to a combination of fear and travel and to reduce the number only, when on a journey which is not accompanied by fear and to reduce the pillars only, if there is fear but no travel. From this the wisdom of limiting the shortening mentioned in the Qur'ânic Verse^[1] to traveling on the earth and fear may be seen.

If the enemy stood between him and the *Qiblah*, it was a part of his guidance during the fear prayer to arrange the Muslims in two rows behind him, then he would make *Takbeer* and they would all make *Takbeer*, then they would all bow and straighten up, then the first row behind him would prostrate alone, and the last row would stand up to face the enemy, then when the first row straighten up, the second row would prostrate twice, then they would stand up and advance to the place of the first row and the first row would retreat to take their place, so that both groups might attain the blessing of the first row and so that the second row might catch the two prostrations with him ﷺ in the second *Rak'ah* – and this is the ultimate in fairness. Then when he bowed (for a second time) the two parties would do what they did in the first *Rak'ah*. Then when he sat for the *Tashahhud*, the second row would perform its two prostrations and then they would join him in the *Tashahhud* and he would pronounce the *Tasleem* with them all together.^[2]

[1] See *Sûrah An-Nisa'*: 4:101

[2] Narrated by Muslim, Abu Dawûd and An-Nasa'i.

If the enemy was not in the direction of the *Qiblah*, sometimes, he would split them into two groups: One facing the enemy and another praying with him; and one of the two groups would offer a *Rak'ah* with him, then they would go and complete their prayer in the place of the second group, and the latter would offer the second *Rak'ah* with him, then he would make *Tasleem* and each of the two groups would make up what they had missed after the *Imam* had made the *Tasleem*.^[1] And sometimes, he ﷺ would perform a single *Rak'ah* with one of the two groups, then he would stand up and offer the second *Rak'ah*, while they would make up the second *Rak'ah* while he was standing and they would make the *Tasleem* before his *Rukû'*; then the second group would come and offer the second *Rak'ah* with him and when he sat in the *Tashahhud*, they would stand up and make up the *Rak'ah* they had missed, while waited for them in the *Tashahhud*, then when they had made the *Tashahhud*, he would make the *Tasleem* with them.^[2]

And sometimes, he would offer two *Rak'ahs* with one of the two groups and make the *Tasleem* with them, then the second group would come and he would offer two *Rak'ahs* with them and make the *Tasleem* with them.^[3] At other times, he would offer one *Rak'ah* with one of the two groups, then they would go and they would not make up anything and the second group would come and he would offer a *Rak'ah* with them and they would not make up anything. So he would have offered two *Rak'ahs* and they would have offered one *Rak'ah* each.^[4] It is permissible to offer the prayer in all of these ways.

Ahmad said: "Six or seven ways have been narrated regarding it (i.e. the fear prayer) and all of them are permissible." And it is apparent from this that he ﷺ permitted each group to pray one *Rak'ah* and not to make up anything and this was the way of Jabir, Ibn 'Abbas, Tawûs, Mujahid, Al-Hasan, Qatadah, Al-Hakim and Ishaq.

[1] Narrated by Al-Bukhari, At-Tirmidhi, Abu Dawûd and An-Nasa'i.

[2] Narrated by Muslim, Abu Dawûd and Malik in '*Al-Muwatta'*'.

[3] Narrated by An-Nasa'i and Ad-Daraqutni.

[4] Narrated by An-Nasa'i, Ahmad, At-Tahawi and Al-Hakim, who declared it authentic and Az-Zahabi confirmed this.