For the maghrib [prayer], he prays two units with the first group and
one unit with the second [group].

They do not engage in combat whilst in the state of prayer; if they do that, their prayer is void.

If the fear is extremely intense, they pray individually whilst mounted, making gestures for the bowing and prostration, facing whichever direction they wish if they are unable to face the qiblah [throughout the prayer].

باب الجنائز
FUNERALS

إذا احتضر الرجل وجه إلى القبلة على شقه الأيمن ولقن الشهاداتين
وإذا مات شدوا لهيته وغمضوا عينيه

When a person is close to death, he is faced towards the qiblah on his right side and encouraged [to pronounce] the two shahādahs.128 When he dies, they tie his jaws and close his eyes.

Bathing the Corpse

إذا أرادوا غسله وضعوه على سرير وجعلوا على عورته خرقة ونزعوا ثيابه ووضاؤوه ولا يمضموا ولا يستنشق ثم يفيضون الماء عليه ويجم سريره وترا ويجلي الماء بالسدر أو بالحرب فإن لم يكن فالماء القراح ويفسل رأسه وليته بالحطمي

When they decide to bathe him, they place him on a dais and place a piece of cloth over his private parts (awrah) and remove his clothes. They perform wudu' on him, but do not rinse his mouth nor rinse his nose. Then, they pour water over him. His dais has incense burned under it an odd number of times. The water [for ghusl] is boiled with lotus or with saltwort, and if not available, then pure water [suffices].

His head and beard are washed with water and the hair is pulled until it is seen that the water is seen on the tablet.130 After that, he is bathed with water until it is seen adjacent to the tablet. Then, [he is made] to sit, supports him against him anything emerges from him, wait the deceased.

Then, he dries him with a cloth and applies balm to his head and bai prostration.131

The Shroud

أرادوا لف اللفافة عليه ابتدأوا
أين فإن خافوا أن ينتشر الكفن

When they decide to bathe him, they place him on a dais and place a piece of cloth over his private parts (awrah) and remove his clothes. They perform wudu' on him, but do not rinse his mouth nor rinse his nose. Then, they pour water over him. His dais has incense burned under it an odd number of times. The water [for ghusl] is boiled with lotus or with saltwort, and if not available, then pure water [suffices].

128 To witness that there is no god but Allah, and to witness that Muhammad is His slave and messenger.
129 Althaea includes the hollyhock and the rose.
130 The flat part of the dais where the beak
131 These are seven; the two feet, the two shoulders and hands, and the forehead (considered as one part).
His head and beard are washed with althaea.\(^{129}\)

ثم يضجع على شقه الأيسر فيغسل بالماء والسرد حتى يرى أن الماء قد وصل إلى ما يلي التحت منه ثم يضجع على شقه الأيمن فيغسل بالماء حتى يرى أن الماء قد وصل إلى ما يلي التحت منه، ثم يجلسه ويسنده إليه ويسبح بطنه مسحا رقيا فإنان خرج منه شيء غسله ولا يعبد غسله، ثم ينشفه في ثوب ويدرجه في أكفانه ويجعل الحنوط على رأسه وليته والكافور على مساحده

Then, he is made to lie on his left side and bathed with water and lotus until it is seen that the water has reached to what is adjacent to the tablet.\(^{130}\) After that, he shall be made to lie on his right side and bathed with water until it is seen that the water has reached to what is adjacent to the tablet. Then, [the person bathing the body] causes him to sit, supports him against himself and gently rubs his stomach, and if anything emerges from him, washes it. He does not repeat the ghusl [of the deceased].

Then, he dries him with a cloth and places him in his shrouds. He applies balm to his head and beard, and camphor to the parts used in prostration.\(^{131}\)

**The Shroud**

والسنة أن يكفن الرجل في ثلاثة أثواب: إزار وقميص ولفافة فإن اقتصرعوا على ثوبين جاز، وإذا أرادوا لف اللفافة عليه ابتدأوا بالجانب الأيسر فألقوه عليه ثم بالأيمن فإن خافوا أن ينتشر الكفن عنه عقدوه

\(^{129}\) Althaea includes the hollyhock and the marshmallow.

\(^{130}\) The flat part of the dais where the body is placed.

\(^{131}\) These are seven; the two feet, the two knees, the two hands, the nose and the forehead (considered as one part).
Of the Male

It is sunnah for a man to be shrouded in three cloths:
1. A wrapper for the lower half of the body (izār),
2. Shirt (qamīs), and
3. Wrapper (lifāfah).

If they confine themselves to two cloths, it is valid. When they decide to wrap the wrapper around him, they begin from the left side and cast it over him, then with the right side. If they are afraid that the shroud will unwrap [and fall] off him, they tie it.

The Funeral Prayer

The hair of the deceased must not be trimmed nor his hair washed before the funeral prayer has been completed that, they pray over him.

Of the Female

The woman is enshrined in five cloths:
1. A wrapper for the lower half of the body (izār),
2. Shirt (qamīs),
3. Veil (khimār),
4. A scrap (khirqah) – with which her breasts are tied, and
5. A wrapper (lifāfah).

If they confine themselves to three cloths, it is valid.

The veil is over the shirt but under the wrapper, and her hair is placed upon her chest.

The one with the most priority to the imam of the walī (guardian). If someone of the person praying over him has yet been prayed over, he is not prayed over, and it is not prayed over again.

The person praying states: 

عُقِيبَاهُمْ تَكْبِيرَة

Esta refers to the permission to tuck the head in and hence, the prayer cannot be reversed, it has been performed.

For the funeral prayer, this period needs to decay from the moment of death. Under the circumstances, the substance of the prayer after that period. Nevermind that the speed of decay to the climate.

It is not possible for all of the deceased; therefore, the term of the funeral prayer alone.
The hair of the deceased is not combed nor his beard. His nails are not trimmed nor his hair. The shrouds are subjected to incense an odd number of times before the body is placed in them. Once they have completed that, they pray over him.

The Funeral Prayer

وأولى الناس بالصلاة عليه السلطان إن حضر فإن لم يستحضر فيستحب تقديم الإمام الحي ثم الولي، فإن صلى عليه غير الولي والسلطان أعاد الولي وإن صلى عليه الولي لم يجز أن يصل أحد بعده فإن دفن ولم يصل عليه صلى على قبره إلى ثلاثة أيام ولا يصل صادق بعد ذلك ويقوم المصلي بحذاء صدر الميت.

The one with the most right to lead the prayer over him is the Sulṭān, if he is present. If he is not present, then it is recommended to give priority to the imam of the locality, then the wali (legally responsible guardian). If someone other than the wali or the Sulṭān pray over him, the wali repeats [the prayer]. If the wali prays over him, then no-one is permitted to pray over him after that.136 If he is buried and he has not yet been prayed over, his grave may be prayed over for [up to] three days, and it is not prayed [over] after that.137

The person praying stands level with the chest of the deceased.138

136 This refers to the permission granted by the wali to conduct the funeral prayer, hence, the prayer cannot be repeated if the wali has permitted it to be established and it has been performed.

137 For the funeral prayer, the presence of the body is important. The body begins to decay from the moment of death and by the end of the third day, under normal circumstances, the substance of the body is no more, therefore, there is no funeral prayer after that period. Nevertheless, there is no fixed period in this regard due to the fact that the speed of decay to the body varies from place to place and from climate to climate.

138 It is not possible for all of the worshippers to be standing facing the chest of the deceased; therefore, the term ‘worshipper’ refers to the imam, or to the one performing the funeral prayer alone.
The [funeral] prayer is [as follows]:

1. One says the takbir, praising Allah and after it, then
2. One says the [second] takbir and sends blessings on the Prophet and thereafter
3. He says the third takbir and supplicates in it for himself, the deceased and the Muslims, and then
4. One says a fourth takbir and says the salutation.
5. One is not to raise his hands [to his ears] except in the first takbir.

The deceased is not prayed over in a congregational masjid.

Carrying the Bier

إذا حملوه على سريره أخذوا بقوائمه الأربع ويشون به مسرين
 دون الحليب إذا بلغوا إلى قبره كره للناس أن يجلسوا قبل أن يوضع
 من أعناق الرجال ويصفر القبر ويشرح ويدخل اليميت مما يلي القبلة.

When they [i.e. the pallbearers] carry him on his dais, they hold it by its four posts. They walk with it briskly, but less than trotting. It is disapproved for the people, when they reach his grave, to sit before he is lowered down from the necks of the men.\(^{139}\)

His grave is dug and a lateral niche (laḥḍ) is made\(^{140}\) and the deceased is entered from that [side] which is adjacent to the qiblah.

The Burial

إذا وضع في لحده قال الذي يضعه: بسم الله وعلى ملة رسول

When he is placed in his wa'alamillatirāsūlī thāli – i.e. of the Messenger of Allah to loosen the knot [of his] [the placing of] baked bread but there is no harm in [unbaking the] grave and the grave is made

The Stillborn

لا عليه وإن لا يستهل

After birth, whoever cries, but if it does not cry, it is wrapped in a cloth and

TH

حركة وبأثر الجراحة

139 The people do not remain standing until the bier has been lowered by those who are carrying it, directly in front of the body.
140 The grave is the hole that is dug in the ground and the niche is what is dug out of the walls of that grave.
When he is placed in his niche, the one placing him is to say, "bismi’llāhi wa’alī millati rasūlallāhi" – in the name of Allah, and according to the religion of the Messenger of Allah.” He is [also] to face him towards the qiblah and to loosen the knot [of his wrapper]. Mud bricks are placed over the niche; [the placing of] baked bricks and wood [over the niche] is disapproved, but there is no harm in [using] cane. Thereafter, earth is cast onto [the grave] and the grave is made hump-like and not flattened.\(^{141}\)

The Stillborn

After birth, whoever cries, is named, given a ghusl and prayed over,\(^{142}\) but if it does not cry, it is [not named, given a ghusl nor prayed over, but] is wrapped in a cloth and buried.

باب الشهيد

THE SHAHĪD – MARTYR\(^{143}\)

141 The grave is not to be cube-shaped or rectangular.
142 This is what has been reported by at-Tirmidhi, an-Nasā’ī, Ibn Mājah and others. Crying is a sign of life, hence, the funeral rites and prayer for one that cries at birth. If there is no sound made at birth by the baby, it is presumed dead and stillborn unless other signs of life are evident, like movement, etc.
143 Although martyr came to mean someone who passively endured suffering for the sake of their beliefs until the point of death, the original meaning is exactly the same as the root meaning of shahīd: a witness, i.e. for the truth.
5. He is transferred (legally supervised) those rebels or brig...
5. He is transferred, while alive, from the battlefield. Whoever is killed due to a ḥadd (divine statutory) punishment, or qiṣṣas (legally supervised retaliation), is given a ghusl and prayed over, but those rebels or brigands killed are not prayed over.

باب الصلاة في الكعبة

PRAYER INSIDE THE KA'BAH

الصلاة في الكعبة جائزة فرضها ونفلها، فإن صلى الإمام فيها بجمعية فجعل بعضهم ظهره إلى ظهر الإمام جاز ومن جعل منهم وجهه إلى وجه الإمام جاز و يكره ومن جعل منهم ظهره إلى وجه الإمام لم تجز صلاته

Prayer inside the Ka'bah is valid, the obligatory and the supererogatory. If the imam prays inside it with a congregation and some of them turn their backs to the imam’s back, it is valid, but if any of them turns his face towards the face of the imam, it is valid, but disapproved, but if any of them turns his back to the face of the imam, his prayer is invalid.

وإذا صلى الإمام في المسجد الحرام تحلق الناس حول الكعبة وصلوا بصلاة الإمام فمن كان منهم أقرب إلى الكعبة من الإمام جازت صلاحته إذا لم يكن في جانب الإمام، ومن صلى على ظهر الكعبة جازت صلاحته

When the imam prays in the al-Masjid al-Ḥarām, the people form a circle around the Ka'bah and pray with the imam’s prayer [following him]. If any of them is closer to the Ka'bah than the imam, his prayer is valid if he is not on the [same] side [as that] of the imam.

If someone prays on the roof of the Ka'bah, his prayer is valid.

145 This is the area around the Ka'bah and not inside it.