

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 وجهه إلى القبلة على شقه الأيمن ولقن الشهادتين
وإذا مات شدوا لحيتيه 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 ووضعوه ولا يمضمض ولا يستنشق ثم يفيضون الماء
عليه ويحمر سريره وترا ويغلي الماء بالسدر أو بالخرص فإن لم
يكن فالماء القراح ويغسل رأسه ولحيتيه بالخطمي

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 *wuḍū'* 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 Muḥammad ﷺ is His slave and messenger.

His head and beard are washed with althaea.¹²⁹

ثم يوضع على شقه الأيسر فيغسل بالماء والسدر حتى يرى أن الماء قد وصل إلى ما يلي التحت منه ثم يوضع على شقه الأيمن فيغسل بالماء حتى يرى أن الماء قد وصل إلى ما يلي التحت منه، ثم يجلسه ويسنده إليه ويمسح بطنه مسحا رقيقا فإن خرج منه شيء غسله ولا يعيد غسله، ثم ينشفه في ثوب ويدرج في أكفانه ويجعل الخنوط على رأسه ولحيته والكافور على مساجده

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 اقتصروا 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*),¹³²
2. Shirt (*qamīṣ*), and
3. Wrapper (*lifāfah*).

If they confine themselves to two cloths, it is valid.¹³³

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.

وتكفن المرأة في خمسة أثواب: إزار وقميص وخمار وخرقة تربط
بها ثديها ولفافة فإن اقتصروا على ثلاثة أثواب جاز ويكون
الخمار فوق القميص تحت اللفافة، ويجعل شعرها على صدرها

Of the Female

The woman is enshrouded in five cloths:

1. A wrapper for the lower half of the body (*izār*),
2. Shirt (*qamīṣ*),
3. Veil (*khimār*),
4. A scrap (*khirqah*) – with which her breasts are tied,¹³⁴ and
5. A wrapper (*lifāfah*).

If they confine themselves to three cloths, it is valid.¹³⁵

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

ولا يسرح شعر الميت ولا ليحته ولا يقص ظفره ولا يقص شعره
وتجمر الأكفان قبل أن يدرج فيها وترا، فإذا فرغوا منه صلوا عليه

132 The *izār* is a cloth, like the Malay sarong, that wraps around the lower half of the body.

133 The two cloths would be the *izār* and shirt.

134 The use of a brassiere is also permitted.

135 The three cloths are the wrapper for the lower half of the body, the shirt and the wrapper.

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 يحضر
فيستحب تقديم إمام الحي ثم الولي، فإن صلى عليه غير الولي
والسلطان أعاد الولي وإن صلى عليه الولي لم يجز أن يصلي أحد
بعده فإن دفن ولم يصل عليه صلي على قبره إلى ثلاثة أيام و لا
يصلى 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 *walī* (legally responsible guardian). If someone other than the *walī* or the Sulṭān pray over him, the *walī* repeats [the prayer]. If the *walī* 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

والصلاة: أن يكبر تكبيرة يحمد الله تعالى عقبيها ثم يكبر تكبيرة

136 This refers to the permission granted by the *walī* to conduct the funeral prayer, hence, the prayer cannot be repeated if the *walī* 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.

ويصلي على النبي صلى الله عليه وسلم ثم يكبر تكبيرة ثالثة يدعو فيها لنفسه وللميت وللمسلمين ثم يكبر تكبيرة رابعة ويسلم ولا يرفع يديه إلا في التكبيرة الأولى، ولا يصلي على ميت في مسجد جماعة

The [funeral] prayer is [as follows]:

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

Carrying the Bier

فإذا حملوه على سريره أخذوا بقوائمه الأربع ويمشون به مسرعين دون الخبب فإذا بلغوا إلى قبره كره للناس أن يجلسوا قبل أن يوضع من أعناق الرجال ويحفر القبر ويلحد ويدخل الميت 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 (*lahd*) is made¹⁴⁰ and the deceased is entered from that [side] which is adjacent to the *qiblah*.

The Burial

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

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.

الله ويوجهه إلى القبلة ويحل العقدة ويسوي اللبن على اللحد
ويكره الآجر والخشب ولا بأس بالقصب ثم يهال التراب عليه
ويسنم القبر ولا يسطح

When he is placed in his niche, the one placing him is to say, “*bismi’llāhi wa’alāmillati rasūli’llāhi* - 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

ومن استهل بعد الولادة سمي وغسل وصلي عليه وإن لم يستهل
أدرج في خرقة ودفن ولم يصل عليه

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 - MARTYR¹⁴³

الشهيد: من قتله المشركون، أو وجد في المعركة وبه أثر الجراحة،
أو قتله المسلمون ظلماً ولم يجب بقتله دية/فيكفن ويصلي عليه

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.

ولا يغسل وإذا استشهد الجنب غسل عند أبي حنيفة رحمه الله تعالى وكذلك الصبي، وقال أبو يوسف ومحمد رحمهما الله تعالى: لا يغسلان ولا يغسل عن الشهيد دمه ولا ينزع عنه ثيابه وينزع عنه الفرو والحشو والخف والسلاح

The *shahīd* (martyr) is someone:

1. Who was killed by polytheists,¹⁴⁴ or
2. Was found [dead] at the battle with marks of wounding on him, or
3. The Muslims killed him unjustly but *diyāh* is not due for his killing.

He is placed in a shroud and prayed over, but not given a *ghusl*.

When a *junub* is killed [as *shahīd*], he is given a *ghusl*, according to Abū Ḥanīfah, may Allah have mercy on him, as is the minor, but Abū Yūsuf and Muḥammad, may Allah have mercy on them, said, "They are not given a *ghusl*."

The blood of a *shahīd* is not washed off him, nor are his clothes removed, but his leather jacket, furs, boots and weapons are removed.

ومن ارتث غسل والارتثات : أن يأكل أو يشرب أو يداوى أو يبقى حيا حتى يمضي عليه وقت صلاة وهو يعقل أو ينقل من المعركة حيا، ومن قتل في حد أو قصاص غسل وصلي عليه، ومن قتل من البغاة أو قطاع الطريق لم يصل عليه

Whoever remains alive (*irtithāth*) is to be given a *ghusl*.

Remaining alive (*irtithāth*) is that one:

1. Eats, or
2. Drinks, or
3. Is treated, or
4. Remains alive until the time of one prayer passes over him and whilst he is conscious, or

144 This includes all non-Muslims.

5. He is transferred, while alive, from the battlefield.

Whoever is killed due to a *ḥadd* (divine statutory) punishment, or *qiṣāṣ* (legally supervised retaliation), is given a *ghuṣl* 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
بجماعة 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 صلاته إذا لم يكن في جانب الإمام، ومن صلى على ظهر
الكعبة جازت صلاته

When the imam prays in the *al-Masjid al-Ḥarām*,¹⁴⁵ 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.