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كِتَابُ الْجَنَائِزِ

AROUSING THE INTELLECTS
WITH AN EXPLANATION OF UMDATUL-AHKAAM

"THE BOOK OF JANAA'IZ"

IMAAM TAQIYY-UD-DEEN 'ABDUL GHANI BIN 'ABDUL WAAHID BIN 'ALI AL-MAQDISEE

EXPLANATION OF UMDATUL-AHKAAM
BY: SHAYKH MUHAMMAD BIN SALEH AL-'UTHAYMEEN



Maktabatul-Irshad
مكتبة الإرشاد

**Arousing The Intellects With An Explanation Of Umdatul-
Ahkaam "The Book Of Janaa'iz"**

by Shaykh Muhammad Bin Saleh Al-'Uthaymeen

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Biography Of The Author Of 'Umdatul-Ahkaam

His lineage: He is Al-Imam Al-Haafidh Taqiyy-ud-Deen Abu Muhammad 'Abdul-Ghani Bin 'Abdul-Waahid Bin 'Ali Bin Suruur Bin Raafi' Bin Hasan Bin Ja'far Al-Maqdisee Al-Jamma'eelee then Ad-Damashqee.

His birth and upbringing: He was born in Jamma'eel, in the land of Nabras in 541AH and his lineage can be traced back to *Bayt-ul-Maqdas* because of closeness Jamma'eel to it and because Nabras and all of its duties was among annexes of *Bayt-ul-Maqdas*. Afterwards, he moved with his family from *Bayt-ul-Maqdas* to *Masjid Abi Saleh* outside of the east gate of the city of *Damashaq* first, and then his family moved to the mountain slope of *Qaasiyuun*. So they built a home which included a number of big private rooms, and it was called *Dar-ul-Hanabilah*. Then they began building the first school in *Qaasiyuun*, and it was it known as a life-time school. This surrounding, which they lived in good, was known in regard to them because they were among people of religious knowledge and righteousness.

His scholarly life: Al-Haafidh 'Abdul-Ghani turned to seeking religious knowledge at an early age. So he became a pupil in his youth under the head of his family, Al-'Allamah Al-Faadil Shaykh Muhammad Bin Ahmad Bin Qudaamah Al-Maqdisee Abu 'Umar; then, he became a pupil under the scholars of *Damashaq*. So he acquired knowledge of Fiqh and other than that of the sciences from them.

His scholastic journeys: he had scholarly journeys, which he traveled, through many places. It was heard of that he was in *Damashaq*, *Alexandria*, *Bayt-ul-Maqdas*, *Egypt*, *Baghdad*, *Harran*[\[1\]](#), *Asbahaan*[\[2\]](#), *Hamedan*[\[3\]](#), and others.

He traveled to Baghdad and Egypt twice. His journey to Damashaq was when he was young in 550AH (i.e. He was 9 years old). So he learned from the scholars there. Among them were Abu Al-Makaarim Bin Hilal, Salmaan Bin ‘Ali ArRuh’bee, Abu Abdillah Muhammad Bin Hamzah Al-Qurashi and others. Then he journeyed to Baghdad in 561AH along with his cousin, from his maternal uncle, Shaykh Al-Muwafiq. So they both resided in Baghdad for four years, and Al-Muwafiq’s desire was for Fiqh and Al-Haafidh ‘Abdul-Ghani’s desire was for Hadith.

So they both lived with Shaykh ‘Abdul-Qaadir Al-Jilaani and he would keep an eye on them, and treat them excellent. They both studied some matters of Hadith and Fiqh under him. Shaykh Al-Muwafiq gave an account that they both resided with him for about 40 days then he passed away and that both of them studied under him every day two lessons of Fiqh, and he (i.e. Shaykh al-Muwafiq) would read from the book “*Al-Kharaqi*” from memory and Al-Haafidh would read from the book “*Al-Hidiyaah*”.

Then Al-Haafidh journeyed in 566AH (i.e. He was 25 years old) to Egypt and Alexandria and resided there for a period in which he learned from Al-Haafidh As-Sil’fee. Then he returned to Damashaq and then he journeyed to Alexandria again in 570AH and resided there for three years, and he learned from Al-Haafidh As-Sil’fee, Abu Muhammad Bin Baree An-Nawee. Then he returned to Damashaq. Afterwards, he traveled to Asbahaan and resided there for a period, and he learn from a lot of the scholars there. He also studied in Hamedan then he returned to Damashaq, and he did not cease in copying books, compiling (books), reporting (Ahaadeeth), benefiting the Muslims, and worshipping Allâh until Allâh took his soul upon that.

His memorization/memory: Al-Haafidh Ad-Diyaa' said,

“Our Shaykh Al-Haafidh use to not be asked about a hadith except that he would mention it, expound on it, mention its authenticity or weakness; and he would not mention about a man (i.e. In the chain of narrations) except that he said, “he is such and such individual, son of such and such person” and then he would mention the narrator’s lineage.”

And I said (i.e. Al-Haafidh Ad-Diyaa’):

“Al-Haafidh ‘Abdul-Ghani was the Amir-ul-Mu’mineen (i.e. The leader of the believers) in Hadith.”

He also said:

“I witnessed Al-Haafidh on more than one occasion in the central masjid in Damashaq, where some of those present questioning him while he was on the Minbar saying, “read to us Ahaadeeth (i.e. Plural for hadith) in its entirety.” So he would read from memory the Ahaadeeth with its Isnaad.

I (i.e. Al-Haafidh Ad-Diyaa’) heard Abu Sulaymaan Al-Haafidh saying,

“I heard from some of our family saying, ‘Indeed Al-Haafidh was asked why he did not read Al-Ahaadeeth without a book?’ so he said, ‘Verily I dread self-amazement.’

His time: He use to not spend any of his time except that it contained benefit. For indeed he would pray Fajr and then he would teach the people Quran; sometimes he would read something from hadeeth. Afterwards, he would perform Wudoo’ then pray a supererogatory prayer until a little before Dhuhr. Then he would sleep lightly before the time of Dhuhr, and he would be busy with listening to hadith or copying manuscripts until Maghrib.

So if, he was fasting he would break his fast after Maghrib, and if he was not fasting then he would pray (supererogatory prayer) from the time of Maghrib to the later part of the night. So when he prayed Isha he would sleep until the half of the night or after it. Then he would get up similar to a person who was woken up. Then he would perform Wudoo' and pray for a moment; then he would perform Wudoo' and pray in the same fashion until the time of Fajr was near, and sometimes he would perform Wudoo' seven times in one night.

His authoring: Abdullah Al-Baseeri, one of verifiers of Al-Maqdissee's books, mentioned that there were 56 titles of books, which Al-Haafidh Al-Maqdissee authored. Among them:

- v The book *"Al-Misbaah fi 'Uyuunil-Ahaadeeth As-Sihaah"*, which included narrations, from Bukhari and Muslim with its chain of narrators in 48 volumes.
- v The book *"Nihaayatul-Muraad min Kalaam khayril-Ibaad"*.
- v The book *"Tuh'fatul-Taalibeen fil-Jihaad wal-Mujaahideen"*.
- v The book *"As-Sifaat"* in two volumes.
- v The book *"Mih'natul-Imaam Ahmad"* in three volumes.
- v The book *"Fadaa'il Mecca"* in four volumes.
- v The book *"Itiqaad Imam Shaafi'"* in one big volume.
- v The book *"Manaaqibul-Sahaabah"*.

His passing away: he, may Allâh have mercy upon, did not cease in presenting the Ummah with his knowledge, books, treatises, and worshipping Allâh, and calling the people to Allâh's religion until he

passed away on Monday the 23rd of Rabee' Al-Awwal in 600AH. He was 59 years old, and he was buried in the graveyard *Al-Qaraafah*, in Egypt.

[1] Harran was a major city in Upper Mesopotamia whose site is near the modern village of Altinbasak, Turkey, 24 miles southeast of Sanliurfa. The location is in a district of Sanliurfa Province that is also named "Harran".

[2] Asbahaan or called Ispahan is the capital of Isfahan Province in Iran, located about 340 km south of Tehran.

[3] Hamedan is the capital city of Hamadan Province of West Iran. Hamedan is believed to be among the oldest Iranian cities and one of the oldest in the world.

Biography Of The Explainer Of 'Umdatul-Ahkaam

Al-Allamah Muhammad Bin Saleh Al-'Uthaymeen (1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqeeh, scholar of Tafsir, god-fearing, ascetic, Muhammad Bin Saleh Bin Muhammad bin Sulaymaan bin 'Abd-Rahman Ali 'Uthaymeen from *Al-Wahbah* of Bani Tameem. He was born on the 27th night of the blessed month Ramadan in the year 1347AH in 'Unayzah – one of the cities of Al-Qaseem- in the kingdom of Saudia Arabia.

His scholastic upbringing: his father, may Allâh have mercy upon him, enrolled him to study the Noble Quran with his maternal grandfather, the teacher 'Abdur-Rahman Bin Sulaymaan Ad-Daamigh', may Allâh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at "*Al-Ustaadh 'Abdul-Azeez Bin Saleh Ad-Daamigh's school*"; and that was before he enrolled in "*Al-Mu'allim 'Ali Bin 'Abdillah Ash-Shahaytan's School*" where he memorized the Noble Quran with him, and he had not reached fourteen years of age yet.

Under the direction of his father, may Allâh have mercy upon him, he embarked upon seeking religious knowledge; and the noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, use to teach religious sciences and Arabic at "*Jaame' Kabeer*" (i.e. Grand masjid where Jumu'ah his held) in 'Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-'Uthaymeen) would join Shaykh Muhammad Bin 'Abdul-'Azeez Al-Mutawwa's circle of knowledge, may Allâh have mercy upon him, until he

attained from knowledge of *Tawheed*, *Fiqh*, and *Nahw* (i.e. Arabic grammar related to the ending of words) what he attained.

Then he sat in the circles of knowledge of his Shaykh ‘Abdur Rahman Bin Nasir As-Sa’ddee, may Allâh have mercy upon him. So he studied with him Tafsir, Hadith, Seerah of the Prophet, At-Tawheed, Al-Fiqh, Al-‘Usool, Al-Faraa’id, An-Nahw, and memorization concise texts on these sciences.

The noble Shaykh Al-‘Allamah ‘Abdur Rahman Bin Nasir As-Sa’ddee, May Allâh have mercy upon him, was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods (of learning) from him more so than anyone else; and he was impressed by his methodology, his principles, his way of teaching, and his adherence to proofs and evidences.

When Shaykh ‘Abdur-Rahman Bin ‘Ali Bin ‘Awdaan, may Allâh have mercy upon him, was a judge in ‘Unayzah he (i.e. Shaykh Al- ‘Uthaymeen) would study the science of Al-Faraa’id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh ‘Abdur-Razzaaq ‘Afeefee, may Allâh have mercy upon him, during his presence as a teacher in that city.

When the academic institution opened in Riyadh some of his brothers urged him to enroll. So he sought his Shaykh’s, ‘Abdur Rahman Bin Nasir As- Sa’ddee, may Allâh have mercy upon him, permission. So he gave him permission, and he enrolled in the institution from 1372AH to 1373AH.

Indeed he took advantage of the scholars who use to teach there at that time, through the two years that he entered in the academic institution in Riyadh. Among them was Al-‘Allamah, scholar in Tafsir Shaykh Muhammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh ‘Abdul-‘Azeez Bin Nasir Bin Rasheed, and Shaykh, the scholar in hadith, ‘Abdur- Rahman Al-Ifreekee...may Allâh have mercy upon them.

During that time, he would stick with His eminence Shaykh Al-'Allamah 'Abdul-'Azeez Bin 'Abdillah Bin Baaz, may Allāh have mercy upon him, and he studied with him Saheeh Bukhari and some treatises of Shaykhul-Islam Ibn Taymiyah in the masjid. He benefited by him in the science of hadith, analyzing the views of the scholars of fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azeez Bin Baaz, may Allāh have mercy upon him, to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374AH, and he commenced studying under his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir As-Sa'dee and he followed up his studies in the faculty of Sharee'ah, which had become a subsidiary of Imam Muhammad Bin Saud Islamic University until he obtained a high-ranking degree.

His teaching: his Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still is a student in his circles of knowledge. So he began teaching in 1370 at the "*Jaamee Kabeer*" in 'Unayzah.

When he graduated from the institute in Riyadh, he was appointed as a teacher at the institution in 'Unayzah in 1374AH.

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir as-Sa'dee, may Allāh have mercy upon him, died. Therefore, he (i.e. Al-'Uthaymeen) was appointed the imamate of "*Jaamee Kabeer*" in 'Unayzah and also he was appointed the imamate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to *Jaamee Kabeer*, which his Shaykh, founded in 1359AH.

When the number of students increased, and the library could not suffice them, the noble Shaykh began teaching in the Masjid Al-Jaamee. The students gathered there, and they would flock together

from Kingdom of Saudia Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just simply listened to the classes. He (i.e. ‘Uthaymeen) remained upon that as an Imam, a Khateeb, and a teacher until his passing, may Allâh have mercy upon him.

The Shaykh remained a teacher in the institution from 1374AH to 1398AH, and when he transferred to teaching in the faculty of *Sharee’ah* and *Usool-Deen* in Al-Qaseem branch to Muhammad Bin Saud Islamic University and remained as a teacher there until his passing away, May Allâh the most high have mercy upon him.

He use to lecture in *Masjid Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramadan, and the summer vacations from 1402AH until his passing away, may Allâh have mercy upon him.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at his propagating religious knowledge and his closeness to the people.

His passing away: He passed away, may Allâh have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15th of the month of Shawwal 1421AH. He was prayed over in *Masjid Haram* after ‘Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah*. [1]

[1] The source of this is biography was from the Shaykh’s website (www.ibnothaimeen.com)

The Book Of Al-Janaa'iz

Al-Janaa'iz is the plural of *Janazah* which is the deceased. It is said that *Janazah* is the deceased and *Jinazah* is the stretcher he is carried on, so the first is higher and the second is lower. What's intended by the “*book of al-janaa'iz*” is the book (or chapter) that mentions in it the rulings concerning the dead: from the washing of the body, the wrapping of the body, the prayer for the dead person, the carrying of the body and the burying of the body. It is mentioned after the Book of the Prayer because the prayer for the dead person is the most significant thing that is performed on his behalf and the most beneficial matter for him, so on the authority of Ibn Abbas (radi Allâh anhu) that he said:

“I heard the Prophet (sallallahu alayhi wa sallam) say: 'There is not a muslim man, who dies and then 40 people, who do not associate any partners with Allah, perform his janazah except that Allah will accept their intercession on his (i.e. The deceased) behalf” [Reported by Muslim]

The First Hadith

THE FIRST HADITH

152-On the authority of Abu Hurayrah (radiallahu anhu) that the Prophet (sallallahu alayhi wa sallam) na'a (announced the death of) An-Najashi the day that he died; and he left (i.e. The prophet) out with them to the prayer area. He lined up with them and said the takbeer four times.

[Al-Bukhari noted it (#1188) in the chapter: "the man who informs the relatives of the deceased"; and Muslim noted it (#951) in the chapter: "regarding making Takbeer for the Janazah."]

The Explanation

The Narrator: Abu Hurayrah (radiallahu anhu) his biography preceded in the explanation of hadith 87.

A) Topic Of The Hadith: Is a clarification of the rulings concerning praying for the deceased who is absent and its method.

B) Explanation of the vocabulary:

(...na'a An-Najashi): He informed the people of his death. *An-Najashi* is a common name for all of the rulers of *Al-Habasha* (known today as Ethiopia). The person who is intended here is *As'hama*, which means gift in the Arabic language, who was a king of *Al-Habasha* at the beginning of the Prophethood (i.e. Muhammad). He believed in the Prophet (sallallahu alayhi wa sallam) and gave shelter to his companions. He, therefore, was a protective armor and a source of beneficence for those that made *hijra* to him of the *Sahaabah* among those who were oppressed in *Mecca* in the early days of Islam. He died in the month of Rajab, the ninth year after Hijra. The Prophet (sallallahu alayhi wa sallam) was informed of his death on the day that he died, and he said:

“A righteous man from the Habashis died today so stand and pray for your brother As'hama”

And in another narration:

“...So seek forgiveness for your brother.”

And the narration of Muslim:

“Today died the righteous servant As'hama”

(...with them): meaning: with the people.

(...the prayer area): The prayer area for *Eid* in that which is obvious and what was meant by the prayer area for the funerals is conceivable.

(...He lined up with them): He prayed with them and they were in rows. And in a narration:

“Then he moved to the front, and they made rows behind him”

(...he said the takbeer four times): He said *Allahu Akbar* four times.

C) General Explanation:

An-Najashi, the king of *Al-Habasha* during the time of the Prophet (sallallahu alayhi wa sallam) had a large role and an appreciated effort in the granting of asylum to the *Sahaabah* that emigrated to him from *Mecca*, in order to escape with their religion from the trials of the *Mushrikeen*(idolaters). He believed in the Prophet (sallallahu alayhi wa sallam) and bore witness to the truth. So it was from Allâh's gratitude to him that He informed His prophet (sallallahu alayhi wa sallam) of his death when he died out of honor towards him.

In this hadith, Abu Hurayrah informs that the Prophet (sallallahu alayhi wa sallam) informed his companions of *An-Najashi's* death the day he died; and he left with them to the *Eid* prayer area to honor *An-Najashi's* affair, to make his Islam well-known, to announce his excellence as appreciation for what he had done for the *Muhajireen*, and to seek a large congregation to pray for him. So he (sallallahu alayhi wa sallam) lined them up in rows then he stood in front of them and prayed for him and pronounced the *takbeer*

four times as he did with respect to praying for the deceased who are present.

D) Benefits Of The Hadith:

- 1) Affirmation of prayer for the absent deceased. It is obligatory for someone who dies in an area where he is not prayed for; otherwise the *Sunnah* is not to pray for the absent person if it has not been done.
- 2) The method of praying for the absent person is the same as praying for the person who is present regarding the four *takbeeraat* and the rest of it.
- 3) It is regulated by the Sharia that the Imam stands in front and the people line up in rows behind him in the *Janazah* prayer.
- 4) Affirmation of one of the Prophet's signs ,(sallallahu alayhi wa sallam) where he was informed of the death of *An-Najashi* the same day that he died.
- 5) The excellence of *An-Najashi*.
- 6) The permissibility of "*an-na'i*", which is announcing of a person's death. It is obligatory if it is to achieve an obligatory matter for him (the deceased), like praying for him and his burial; and it is forbidden if it is to achieve a forbidden matter, like gatherings for grief and displays of mourning over the deceased or to go to extremes regarding him.

The Second Hadith

153-On the authority of Jabir (radiallahu anhu): “That the Prophet (sallallahu alayhi wa sallam) prayed for An-Najashi, and I was in the second or third row.”

[Al-Bukhari noted it (#1254) in the chapter: “who sets up two or three rows in front of the Janazah behind the Imam” and =Muslim noted it (#951) in the chapter: “regarding making the Takbeer over the Janazah.”]

The Explanation

The Narrator: Jabir bin Abdullah (radiallahu anhu) his biography preceded in the explanation of hadith 99.

A) Topic Of The Hadith: Is a clarification of the ruling pertaining to praying in rows in the *Janazah* prayer.

B) Explanation Of The Vocabulary:

(An-Najashi): his biography and when he died proceeded in hadith 152.

(...or third row): the word, “*or*” is due to the narrator’s doubt whether Jabir said the second or the third. It is reported from Jabir in *Sahih* Muslim that he said:

“...So we stood and formed two rows, therefore, he was certainly in the second row.”

C) General Explanation:

Jabir bin Abdullah (radiallahu anhu) informs us that the Prophet (sallallahu alayhi wa sallam) prayed for *An-Najashi* and the people lined up in rows behind him, and Jabir was in the second or third row, though a narration from Muslim clarifies that there were only two rows, so Jabir was clearly in the second.

D) Benefits Of The Hadith:

- 1) It is regulated by the *Sharia* to line up in rows in the *Janazah* prayer.

2) The excellence of *An-Najashi*.

3) The affirmation of the prayer over the deceased who is absent is obligatory if he was not prayed for otherwise it is not legislated.

The Third Hadith

154-On the authority of Abdullah bin Abbas (radiallahu anhuma) that the Prophet (sallallahu alayhi wa sallam) prayed for a grave after (the inhabitant) was buried and he pronounced the takbeer four times.

[Al-Bukhari noted it (#1275) in the chapter: “The burial at the night and Abu Bakr—may Allāh be please with him—at night, and Muslim noted (#954) in the chapter: “Praying over the grave.”]

The Explanation

The Narrator: Abdullah bin Abbas (radiallahu anhuma). His biography proceeded in hadith 82.

A) Topic Of The Hadith: Is a clarification of the ruling of praying for the deceased after his burial.

B) Explanation Of The Vocabulary:

(...prayed for a grave): Meaning: pray for the inhabitant of the grave, and he was Talhah bin Al-Baraa bin Ameer Al-Balwi, and not the grave of the woman who used to take care of the masjid.

(...after (the inhabitant) was buried): meaning: a few hours after because the prayer was the morning of the burial.

C) General Explanation:

Talhah bin Al-Baraa was sick, and the Prophet (sallallahu alayhi wa sallam) used to visit him, then he died at night and they did not tell the Prophet (sallallahu alayhi wa sallam) of his death because they disliked troubling him during the night, so they buried him. When the day broke, they informed the Prophet (sallallahu alayhi wa sallam), and he said:

“What prevented you from informing me?” They said, “It was nighttime, and it was dark, so we disliked troubling you.”

Then the Prophet (sallallahu alayhi wa sallam) went to his grave and stood over him and they lined up in rows behind him.

In the hadith, Abdullah bin Abbas informs that the Prophet (sallallahu alayhi wa sallam) prayed for him and said the *takbeer* four times.

D) Benefits of the hadith:

- 1) The permissibility of praying for the deceased after his burial is imperative if no one prayed for him before that.
- 2) That the description of praying for the deceased after his burial is like that of the details before his burial with respect to the four *takbeeraat* and so on.

E) Conclusion:

The limitations for the period, that it is permissible to pray for the deceased after his burial, has not been established from the prophet (sallallahu alayhi wa sallam), so the people of knowledge have differed concerning it. The closest position is that there is no limit for those who are deserving to prayer for the deceased at the time of his death; as for those who were born after his death or were not allowed to pray for him at the time of his death, like the child or insane person, then he should not pray over his grave (i.e. The deceased) and Allah knows best.

The Fourth Hadith

155-On the authority of A'ishah (radiallahu anha) that the Prophet (sallallahu alayhi wa sallam) was enshrouded in three white, Yemeni, athwaab that was not a shirt or turban.

[Al-Bukhari noted it (#1205) in the chapter: “the white Thwab for shrouding”; and Muslim noted it (#941) in the chapter: “regarding shrouding the decease.”]

The Explanation

The Narrator: A'ishah, the mother of the believers. Her biography proceeded in hadith 80.

A) **Topic Of The Hadith:** Is a clarification of what the person should be shrouded in.

B) **Explanation Of The Vocabulary:**

(...enshrouded): the shroud's clothing, which is the sheet, used to cover the dead body. Those who shrouded the Prophet (sallallahu alayhi wa sallam) are those who were entrusted with washing his body, among them were Ali bin Abi Talib and Al-Abbas bin Abdulmattalib.

(...athwaab): the plural of *thoub* and it is what is worn of an *izaar* (sheet used to cover the lower body), a *ridaa* (sheet used to cover the upper body), and other than that.

(...Yemeni): meaning from Yemen, because they were made there.

(...that was not a shirt or turban): the sentence (i.e. Mentioned here) is an adjective for the statement: "*the three sheets*", **meaning:** the shirt and turban are negated from this, so he was not shrouded in those two. The shirt is a garment with sleeves and the turban is something worn on the head by wrapping it in a circular motion.

C) **General Explanation:**

A'ishah (radiallahu anha) informed us about the prophet's shrouding (sallallahu alayhi wa sallam), its amount, its color and its type. It is three white, *Yemeni*, sheets that neither a shirt nor a

turban was made for that (purpose), and he was only wrapped in it. Reported in *Sahih* Muslim on her authority (radiallahu anha) she said:

“The messenger of Allah (sallallahu alayhi wa sallam) was wrapped in a Yemeni garment that belonged to Abdullah bin Abi Bakr then it was removed from him (i.e. The prophet) and he was shrouded with three sheets.” She said, “so Abdullah bin Abi Bakr took the garment and said:

“By Allah I will keep this to shroud myself in it”, then he said: “If Allâh, the All-Mighty, the Most Noble, was happy with it being used for His prophet then he would have been shrouded with it.” So he sold it, and he gave charity with its cost.

D) Benefits Of The Hadith:

- 1) It is regulated by the *Sharia* to shroud the man in three, white clothing without it being a shirt or a turban.
- 2) The children of Adam being honored before Allâh the mighty and venerated.

The Fifth Hadith

156-On the authority of Umm Atiyah Al-Ansariya (radiallahu anha) she said: “The Prophet came to us when his daughter died and said: 'Wash her with water and sidir three or five times, or more if you see that (it is necessary), and for the last use camphor or some camphor, and when you are finished call me.' So when we finished we called him and he gave us his haqu and he said: 'Wrap her in this” And in another narration he said: “...Or seven times” and he said: “Start with her right side and areas of wudoo”, and Umm Atiyah said: “We made her hair into three braids”

[Al-Bukhari noted it (#1195) in the chapter: “washing the deceased and it areas of wudoo with water and Sidir”; and Muslim noted it (#939) in the chapter: “regarding washing the decease.”]

The Explanation

The Narrator: Umm Atiyah Al-Ansariya (radiallahu anha). Her biography proceeded in the explanation of hadith 142.

A) Topic Of The Hadith: Is a clarification of the ruling concerning washing the dead and its description.

B) Explanation Of The Vocabulary:

(...when his daughter died): when her soul was taken by the angel of death because of Allâh's order, and that was in the start of the eighth year after hijrah.

(...his daughter): she was Zainab the wife of Abu Al-Aas and her biography proceeded in the explanation of hadith 91

(...Wash her): (this wording) is an order for Umm Atiyah and those with her. Among them was Safiya bint Abdulmattalib and Asmaa bint Umais (radiallahu anhuma)

(...if you see that): meaning more than five times. There is a term removed from the sentence, and that is the second object of the verb "see", the implication of it is *"if you see that it is necessary"*.

(...with water and sidir): this is connected to the order to "wash". *Sidir* is the Acacia tree and what is intended by that is its leaves that are grinded into a powder and then mixed with water.

(...for the last): meaning the last washing, **meaning:** in the end.

(...Camphor): it is a type of perfume with an opaque color.

(...or some camphor): the word “*or*” is due to the narrator’s doubt, did he say camphor or some camphor. The difference between the two statements is that the second is perceived to be a small amount of camphor that is available, and it is said, “*that there is no difference between them.*”

(...are finished): finished with washing her.

(...then call me): inform me.

(...haqu): it is that, which is above the hips. The intent here is the *izaar* like what is mentioned in another narration:

“...Then he removed his izaar from his waist”

(... Wrap her in this): make this a shroud for her. The shroud is what is wrapped close to the body.

(...and in another narration or seven): meaning: after his saying: “*or five*”. There are narrations that shorten it to just the “*seven*” whilst some continue by saying: “*or more than that*” as in the narration of Hafsa on the authority of Umm Atiyah.

(...Start with the right side): meaning: wash the right side of her body before the left side.

(...areas of wudoo): they are the face, the hands to the elbows, and the feet pass the ankles.

(...three braids): the hair plaited.

And in another narration clarifies that they unbraided her hair, then washed it, then braided it into three braids: the forelock and the sides and they let them hang behind her. Moreover, in Ibn Hibban's narration in his Sahih:

“That they made her hair in three braids by the order of the Prophet (sallallahu alayhi wa sallam).”

C) General Explanation:

Umm Atiyah Al-Ansariya (radiallahu anha), who was from those that washed the women after their death, informed us that the Prophet (sallallahu alayhi wa sallam) went to her when his daughter Zainab (radiallahu anha) died, and she was washing her with some other women, so the Prophet (sallallahu alayhi wa sallam) gave them guidance on the best way concerning washing the deceased.

He ordered them to wash her an odd number: three or five or seven times or more than that if they saw it necessary for her purification, and to mix the water with acacia leaves because it is better for cleaning. They started by washing the parts of *wudoo*, out of honor for her and joining the *Ghusl* (washing) of the dead person with the *Ghusl* of the living, then they washed the rest of the body, and they started the wudoo and the Ghusl from the right side before the left. They made the last wash from camphor that was grinded and mixed with water to perfume the body, for the rigor mortis, and to keep away vermin.

Then he instructed them to tell him when they had finished, so they told him, and he removed his *haqu* (izaar) and told them to use it as a covering for her to wrap against her body, for the blessings from his (sallallahu alayhi wa sallam) clothing and the scent of his body. The women unbraided her hair, washed it and then made it into three braids, a braid for the front of her hair and one braid for each side, and then they placed them behind her.

D) Benefits Of The Hadith:

- 1) Obligation of washing the dead.

- 2) That the description of washing the dead is to start by washing the parts of *wudoo*, washing the right arm and foot before the left. Then you wash the rest of the body, starting with the right side and then the left. The water is mixed with acacia and for the last wash is mixed with camphor and water, and the washing is repeated as many times as is needed, keeping the amount to an odd number: three, five, seven or more. And if it is a woman then the hair is taken out, washed, braided and left facing behind her.
- 3) That the women only wash the women, the exception to that being for the husband, so it is permissible for him to wash his wife.
- 4) Compassion of the Prophet (sallallahu alayhi wa sallam) and his completeness in keeping the ties of kinship.
- 5) Affirmation of seeking blessings from his (sallallahu alayhi wa sallam) clothes and his traits and these are specific to him, so it is not permitted to seek blessings from the clothes or traits of anyone else.
- 6) The permissibility of delegating the trust that he (sallallahu alayhi wa sallam) was entrusted with to others if they are worthy of that, due to his saying: “if you see that (is necessary).”
- 7) The permissibility of assisting one another in washing the body. The scholars say: *“and there should not be present at the washing of the body anyone other than the washer and his assistants.”*

The Sixth Hadith

157-On the authority of Abdullah bin Abbas (radiallahu anhu), he said: “while a man was standing on Arafah when suddenly he fell from his ride and waqasat, or he said: awqasat (it killed) him, so the Prophet (sallallahu alayhi wa sallam) said: Wash him with water and acacia and enshroud him in his two sheets and do not perfume him, for verily he will be sent forth on the day of judgment saying the talbiyyah.” And in a narration: “Don't veil his head or his face.”

[Bukhari noted it (#1207) in the chapter “shrouding in two pieces of clothing” and Muslim noted it (#1207) in the chapter: “what should he perform on the Muhrim when he has died”.]

The Explanation

The Narrator: Abdullah bin Abbas (radiallahu anhu). His biography proceeded in the explanation of hadith 82.

A) Topic Of The Hadith: is a clarification of what is done with the dead if he dies in *ihram*.

B) Explanation Of The Vocabulary:

(...a man): Whose name is unknown. It (i.e. a man) is the subject of the sentence and “*was standing*” is the predicate.

(...standing): he was remaining on his riding beast, and that was during the Farewell Hajj, the tenth year after hijrah and it occurred near the Prophet ﷺ (sallallahu alayhi wa sallam) at the rocks.

(...Arafah): it is a name of one of the well-known places from the rites of Hajj that the people performing *Hajj* descend upon on the ninth day of the month of *Dhul Hijjah*. It is called that due to its height over the surrounding area or the height of its mountain or because it is the place where people acknowledge their sins to Allâh.

(...when suddenly he fell): “*when*” is used for a surprise and “*fell*” means he dropped.

(...his ride): riding beast.

(...waqasat): meaning: it broke his neck or fractured it.

(...or he said: awqasat): it is a doubt on the part of the narrator, though there is no difference between the two words in meaning.

(...enshroud him): wrap him.

(...his two sheets): two sheets from his *ihram*.

(...do not perfume him): do not apply *hunoot* to him. *Hunoot* is a mixture made from perfume prepared specifically for the dead; it is scattered between the shrouds and on pieces of cotton which are applied to the orifices of the face and places of *sujoood* (prostration).

(...don't veil): do not cover.

(...for verily he will be sent forth): he will come out of his grave, and the sentence: "*for verily he will be sent forth*" is the reason for what came before it.

(...saying the talbiyyah): saying:

"Labaik Allahumma labaik"

C) General Explanation:

Abdullah bin Abbas (radiallahu anhu) informs us that a man was stationary on his riding beast on *Arafah*, the year of the Farewell Hajj, and he was near the Prophet (sallallahu alayhi wa sallam) when he fell on the ground and broke his neck and died. The Prophet (sallallahu alayhi wa sallam) ordered him to be washed with water and acacia and to enshroud him in the *izaar* and *ridaa* that he was wearing, and he (sallallahu alayhi wa sallam) forbade them to approach him with perfume or to cover his head, and he explained that the wisdom of that was because he will still remain in *ihram* and that he will be resurrected from his grave saying: "*Labaik Allahumma labaik*".

D) Benefits Of The Hadith:

- 1) That if the deceased is in *ihram* then you treat him the same as a deceased person who is not in *ihram* except that he must stay away from the things that a person in *ihram* must stay away pertaining to perfume and so on.
- 2) The obligation of washing the deceased and covering him in a shroud that covers the entire body.
- 3) It is regulated by the *Sharia* to mix water with acacia with regard to washing the deceased.
- 4) That enshrouding of the deceased is to be done from his wealth, which has precedence over paying his debts and so forth.
- 5) It is regulated by the *Sharia* to enshroud the deceased with two pieces from his *ihram*.
- 6) It is regulated by the *Sharia* to use *hunoot* on the deceased save for the deceased person who is in *ihram*, because of the Prophet's prohibition (sallallahu alayhi wa sallam) from using *hunoot* on the deceased person who is in *ihram* is an indication that using *hunoot* on the deceased (i.e. Who is not in *ihram*) is a matter to be observed.
- 7) That the *ihram* is not nullified by death.
- 8) That if a person in *ihram* then dies the rest of his *Hajj* is not to be completed on his behalf even if what remains is obligatory.
- 9) The excellence of the prophet's teaching (sallallahu alayhi wa sallam) where he joins the ruling with its reason to increase the sense of assuredness in it; also to show the *Sharia's* highness and its consistency with wisdom (i.e. To place matters in its proper place) and to transfer the ruling to that which has no text when the wisdom is found with respect to it.

E) Note: in a narration:

“...and do not veil his face or his head”

This narration is specific to Imam Muslim alone, and this addition of mentioning the face has been ruled by some of the scholars as authentic and some of them hold the view of covering the face of the *muhrim* (person in ihram) is impermissible.

Though some of the scholars rule this addition to be erroneous and abnormal and do not hold the view of covering of the face to be impermissible for the *muhrim*.

Some of the scholars consider it to be a precaution, since if the face of the deceased on his stretcher is covered then he is not safe from it covering a portion of the head, so it is forbidden as a precaution, and Allâh knows best.

The Seventh Hadith

158-On the authority of Umm Atiyah Al-Ansariyah (radiallahu anha) said: “We were forbidden from following the Janaa’iz, but it was not stressed to us”

[Al-Bukhari noted it (#1219) in the chapter: “*the women following the Janaa’iz*”; and Muslim noted it (#938) in the chapter: “*prohibiting the women from following the Janaa’iz*”.]

The Explanation

The Narrator: Umm Atiyah Al-Ansariya. Her biography proceeds in the explanation of the hadith 142.

A) **Topic Of The Hadith:** is a clarification of the ruling for the women following the *janaa'iz*.

B) **Explanation Of The Vocabulary:**

(...**We were forbidden**): **Meaning:** all of the women. The one that forbade them was the Prophet (sallallahu alayhi wa sallam). The meaning of "*forbid*" proceeded in the explanation of hadith 125.

(...**following the Janaa'iz**): escorting the *jana'iz* and walking with them. "*Janaa'iz*" **means:** the dead.

(...**stressed**): the forbiddance was emphasized to us.

C) **General Explanation:**

Umm Atiyah Al-Ansariya informed (us) that the women were forbidden from following the funeral processions because their going out to follow the funeral procession would lead to fitnah (trial), impatience, and sadness from what they would see at the funeral at the time of the carrying of the body, its burial, and departing from it (i.e. The deceased). Umm Atiyah (radiallahu anha) understood that the forbiddance was not a strict type of forbiddance which must be kept away from; rather, it was only a means to keep distance from matters, because it is a means towards falling into that which is not permissible from wailing, lamentation (for the dead), and exposure to fitnah that removes (one) remembering and taking into consideration this situation.

D) The Benefits Of The Hadith:

- 1) Forbiddance of women from following the funeral procession, whether it is to the prayer area or the graveyard.
- 2) The forbiddance of it is a means to keep distance as long as corruption does not come into effect then it will become impermissible.
- 3) The forbiddance of the *Sharia* can be divided into two types: strict, which must be kept away from, and that is the foundation, and a measure to keep one distance that requires staying away from what is prohibited without compulsion.

The Eighth Hadith

159-On the authority of Abu Hurayrah (radiallahu anhu) the Prophet (sallallahu alayhi wa sallam) said, “Be quick with the janazah, for verily if the deceased was righteous then it is good to present him to it (the grave) and if the deceased is other than that then (it is an) evil you can relieve from your neck.”

[Al-Bukhari noted it (#1252) in the chapter: *“hurrying with the Janazah”*; and Muslim noted it (#944) in the chapter: *“hurrying with Janazah.”*]

The Explanation

The Narrator: Abu Hurayrah. His biography proceeded in the explanation of hadith 89.

A) **Topic Of The Hadith:** is a clarification of the ruling on the hurrying of the funeral.

B) **Explanation Of The Vocabulary:**

(...**Be quick with the janazah**): **meaning:** with the progression of it and its preparation. The meaning of *janazah* here is the deceased.

(...**for verily if...**) To the end of (the hadith): this sentence is the reason for the order to be quick.

(...**righteous**): He who performs the rights of Allāh and the rights of His servants.

(...**then it is good**): **meaning:** good for the deceased and what's intended by "*good*" is the euphoria in the grave.

(...**other than that**): **meaning:** not righteous. He phrased it this way avoiding the ugliness of the word.

(...**then evil**): the word "*evil*" is the predicate of a subject that has been removed which is inferred to be "*then it is an evil*".

C) **General Explanation:**

Abu Hurayrah (radiallahu anhu) informs us that the Prophet (sallallahu alayhi wa sallam) ordered to be quick in the preparation

of the body and the procession, and he clarified the wisdom of that is if the deceased was righteous then it is a benefit to him to hasten to deliver him to that which Allâh has prepared for him in the way of bliss and happiness in his grave. If the deceased was not righteous, then it is of benefit to those carrying and following him to remove his evil from their necks and be rid of him.

D) Benefits Of The Hadith:

- 1) It is regulated by the *Sharia* to hasten in the preparation of the body and to rush in his funeral procession in a way that does not cause difficulty or neglect of a virtue.
- 2) That the grave of the righteous, deceased person is better than the *Dunya*.
- 3) It is regulated by the *Sharia* to rid oneself of evil and its people.
- 4) The excellence of the Prophet's (sallallahu alayhi wa sallam) method of teaching where he joins between the ruling and clarification of its wisdom.

The Ninth Hadith

160-On the authority of Samra bin Jundub (radiallahu anhu) he said: “I prayed behind the Prophet (sallallahu alayhi wa sallam) over a woman who died during her postpartum bleeding and he stood at her middle.”

[Bukhari noted it (#1266) in the chapter: *“praying over the woman if she died in her state postnatal bleeding”* and Muslim noted it (#964) in the chapter: *“where should the Imam stand concerning the deceased in order to pray over him/her?”*]

*It has been established that the woman when she dies while in the state of her postnatal bleeding that is martyrdom for her. On the authority of ‘Ibaada Bin As-Samit, may Allāh be pleased with him, he said,

“We come to see ‘Abdullah bin Rawaah. We visited him (when he was sick) and he fainted. So we said, “may Allāh show mercy upon you, be it we have indeed would like that you die upon nothing else except this and indeed we hope for you martyrdom. Then the prophet came while we mentioned this so he said, “And in what (case/situation) do you consider it to be martyrdom? So the people became silent and ‘Abdullah moved then said, “Are you all going to answer the Messenger of Allāh ? Then he answered and said, “we consider martyrdom to be in fighting (being killed); then he said, “indeed the martyrs of my Ummah are few; in fighting (being killed) is martyrdom, in plagues is martyrdom, in illness of the stomach, that causes death is martyrdom, in drowning is martyrdom and in postnatal bleeding which her child kills them both is martyrdom.”

Ahmad and At-Tabaraani noted it with a good chain of narrators; and Al-Albaani authenticated in his book *“Tar’gheeb”* (#1394).

The Explanation

The narrator: He is Samra bin Jundub bin Hilal Al-Fazari Haleef Al-Ansari. His mother came to Medina with him after his father's death. He was a young boy so one day the Prophet (sallallahu alayhi wa sallam) inspected the two young men of the *Ansaar*, permitted one of them to join the army, and rejected Samra, he said:

“Oh Messenger of Allâh you chose him and rejected me, but if I was to wrestle him I would win”

So the Prophet (sallallahu alayhi wa sallam) said:

“So wrestle him.”

He said:

“So I wrestled him and won; so the Messenger of Allâh (sallallahu alayhi wa sallam) permitted me (to also join the army).”

He has many hadith narrated from the Prophet (sallallahu alayhi wa sallam).

Ziyad put him in charge of *Basra* for six months and *Kufa* the same amount of time. When Ziyad died Mu'awiyah put him in charge of *Basra* after some time he relieved him of his position, and he remained there till he died in the year 58 after *hijra*.

A) **Topic of the hadith:** is a clarification of where the Imam stands for the funeral of a woman.

B) **Explanation of the vocabulary:**

(...over a woman): she was Umm Ka'b Al-Ansariya.

(...during her postpartum bleeding): the predicate (in) used in the original Arabic text denotes a sense of time: **meaning:** she died during her postpartum bleeding. It is also possible that it denotes cause: **meaning:** She died due to her postpartum bleeding. Postpartum bleeding is the normal blood that comes out after childbirth.

(...he stood): i.e. During the prayer over her.

(...her middle): i.e. The middle of her body.

C) General Explanation:

Praying over the deceased is an obligatory right for every Muslim that dies, whether they be male, female, young or old, even a woman during her period or her postpartum bleeding. In this hadith, Samra bin Jundub informs us that he prayed behind the Prophet over a woman who had died during her postpartum bleeding. The Prophet (sallallahu alayhi wa sallam) stood at the middle of her body for the prayer to conceal her from those praying behind him.

D) The Benefits Of The Hadith:

- 1) It is regulated by the *Sharia* for the Imam to stand at the middle of the woman's body.
- 2) That postpartum bleeding does not prevent a woman from being prayed for if she dies even if she did not pray whilst in the state of her postpartum bleeding.

Note: The author did not mention a hadith regarding the position of the imam in relation to a deceased man; this is because this is not

found in either of the two books of *Sahih* (Bukhari and Muslim). Although Imam Ahmad, At-Tirmidhi, and Abu Dawud all narrated with a chain of trustworthy narrators a hadith on the authority of Anas bin Malik (radiallahu anhu) that he prayed over the *janazah* of a man, and he stood at his head and over the *janazah* of a woman, and he stood at her middle, so he was asked: “Is this what the Prophet (sallallahu alayhi wa sallam) used to do?”, He said: “Yes”.

The Tenth Hadith

161-On the authority of Abu Musa Bin Qays Al-Ash'ari (radiallahu anhu) that the Prophet (sallallahu alayhi wa sallam) disassociated himself from the saaliqah, the haaliqah, and the shaaqah.

[Sahih Al-Bukhari (#1234) in the chapter: “whatever is prohibited of shaving the hair because of calamity”, and Muslim noted it (#104) in the chapter: “the prohibition of striking the cheeks, tearing the clothes, and making supplicating with the supplication of the pre-Islamic era.”]

The Explanation

The Narrator: Abu Musa Al-Ash'ari (radiallahu anhu). His biography proceeded in the explanation of hadith 146.

A) The Topic Of The Hadith: is a clarification of the ruling with regards to having annoyance with calamities.

B) Explanation Of The Vocabulary:

(...disassociate himself): i.e. Repudiate.

(...saaliqah): is the woman that raises her voice wailing when afflicted by a calamity.

(...haaliqah): is the woman that shaves her hair when afflicted by a calamity out of anger and grief.

(...shaaqah): is the woman that tears her clothes when afflicted by calamity out of anger and grief. He specified women with that because these affairs are mostly done by women not men.

C) The Comprehensive Explanation:

Man is a slave owned by Allâh, the Most High, he does with them what He wills from that which His wisdom necessitates by way of happiness and adversity, and it is the true believer that is patient when struck with adversity and grateful when blessed with joy and pleased with Allâh as his most merciful, most wise Lord.

If it is ordained for him to be tested with an affliction that does not agree with him then he is patient and anticipates the reward from Allâh and does not get angry in his heart or his words or his actions

for verily patience is from the way of the messengers and anger is the way of the reckless, those that oppose them.

In this hadith, Abu Musa Al-Ash'ari informs us that the Prophet (sallallahu alayhi wa sallam) repudiated those that are angered by the judgment and decree of Allâh and display that which negates patience, like ripping the clothes, shaving off the hair, and calling for torment and destruction.

D) Benefits Of The Hadith:

- 1) That being angry at calamities by means of the heart, tongue, or limbs is among the major sins because the Prophet (sallallahu alayhi wa sallam) repudiated the one who does this.
- 2) The obligation of having patience upon tribulations.
- 3) The weakness of women and their lack of forbearance.

The Eleventh Hadith

162-On the authority of A'ishah (radiallahu anhu) she said: "When the Messenger of Allah (sallallahu alayhi wa sallam) was sick some of his women mentioned a church they had seen in Al-Habasha that was called "Maria", Umm Salama and Umm Habiba both came to Al-Habasha, they mentioned the beauty of the church and pictures that were in it, so he raised his head and said: "Those are the people who if a righteous man among them dies then they would build a masjid over his grave, then paint pictures in it like those images (of the righteous). Those are the worst of creation in view of Allâh."

[Bukhari noted it (#1276) in the chapter: "building the masjid over the grave" and Muslim noted it (#528) in the chapter: "the prohibition of building Masajid over graves and placing pictures in them, and the prohibition of taking graves has Masajid."]

The Explanation

The narrator: Mother of the Believers A'ishah (radiallahu anhu). Her biography proceeded in the explanation of hadith 80.

A) Topic Of The Hadith: is a clarification of the ruling concerning building *masajid* over graves.

B) Explanation Of The Vocabulary:

(...sick): this was the illness from which he died. The sickness started with him in the beginning of Rabie Al-Awwal the eleventh year after Hijrah, though it is said the end of Safar.

(...some of his women): i.e. Some of his wives and they were Umm Salama and Umm Habiba (radiallahu anhuma).

(...church): place of worship for Christians.

(...they had seen it): they caught sight of it.

(...Al-Habasha): it is a large country which lies in the horn of eastern Africa off the western coast of Yemen. Its inhabitants are the Habashis, and they are of many races.

(...Maria): it was named that due to its beauty.

(Umm Salaam): She is the Mother of the Believers, Hind bint Abi Umayya Hudhaifa bin Al-Mugheera Al-Qurshiya Al-Makhzoomiya she and her husband became Muslim in the early days of Islam. They made Hijrah to *Habasha* then returned to Mecca then made hijra to Medina. Her husband died after the

battle of Uhud then the Prophet (sallallahu alayhi wa sallam) married her.

She was from the women who possessed intelligence, completeness, accurate analogy and true *Eemaan*. When her husband died, whom she loved, and he was the son of her parental uncle, she said:

“Inna lillahi wa innaa ilaihi raji'oon”

“Verily we belong to Allâh and verily to Him we shall return”,

Believing in the saying of the Prophet (sallallahu alayhi wa sallam):

“There is not a single servant who is afflicted by a calamity then says: “Verily we belong to Allah and to Him we return, O’ Allâh bless me in regards to my calamity and replace it with something better than it for me, except that Allâh blesses him in regard to his calamity and replaces it with something better for him.”

And she used to say:

“Who is better than Abu Salama? The first family to emigrate to the Messenger of Allâh”

So Allâh replaced him with His messenger (sallallahu alayhi wa sallam).

She died in *Medina* at the age of 62, and she was the last of the Prophet's (sallallahu alayhi wa sallam) wives to die, may Allâh be pleased with all of them.

(...Umm Habibah): She is the mother of the Believers, Ramla bint Abu Sufyan Sakhar bin Harb Al-Qurshiya Al-Amawiya (radiallahu anha). She married Ubaidullah bin Jahsh, they both became Muslim then made Hijrah to *Al-Habasha*. Then he became Christian and

died in *Al-Habasha*. The Prophet (sallallahu alayhi wa sallam) married her whilst she was in *Al-Habasha*. He sent Amr bin Umayya Adh-Dhamri to her to write the marriage contract between her and the Messenger of Allâh (sallallahu alayhi wa sallam), and the *Najashi* paid four hundred dinar for her dowry on behalf of the Prophet (sallallahu alayhi wa sallam). The Prophet (sallallahu alayhi wa sallam) sent for her in the seventh year after *Hijrah*. When her father Abu Sufyan came to Medina to negotiate with the Prophet (sallallahu alayhi wa sallam) after *Quraish* broke the Treaty of *Hudaibiyah*, he wanted to sit on the Prophet's (sallallahu alayhi wa sallam) bed but she folded it up so he said:

“My daughter, I do not know if you think I am too good for the bed, or the bed is too good for me!”

Then she said:

“This is the Messenger of Allâh's bed (sallallahu alayhi wa sallam), and you are an impure idolater, so I do not like you sitting on it.”

She was from those that performed a lot of worship and was pious. She died in *Medina* in the 44th year after *Hijrah*.

(...came to *Al-Habasha*): meaning: both of them made *hijrah* to *Al-Habasha*: Umm Salama in the first *Hijrah* and Umm Habiba in the second.

(...so he raised his head): he lifted his head out of his concern for the issue.

(...those): the builders of the masajid over the graves and the painters of the pictures.

(...masjid): is a place for prayer. The Christians call it a church.

(...those pictures): meaning the pictures that they saw in the church and they were pictures either of those righteous men painted out of their glorification of them (i.e. The righteous men) or out of their immortalization of their remembrance or other than that among the pictures used for beautification and embellishment.

(...the worst of creation in view of Allaah): the greatest among them in wickedness in sight of Him (i.e. Allâh).

C) General Explanation:

The Mother of the Believers, A'ishah (radiallahu anha) informed that when the Prophet (sallallahu alayhi wa sallam) was sick he was with some of his women, and they were talking, because of their trying to put him at ease and their actualization of affable relationship between them and him (sallallahu alayhi wa sallam).

Amongst his women were Umm Salama and Umm Habiba; and they mentioned a church they had seen in *Al-Habasha* in the days of their *Hijrah* with their husbands, they mentioned its beauty and pictures that were in it because of their amazement of that.

Then due to the magnitude of this and its danger to *Tawheed*, the prophet (sallallahu alayhi wa sallam) raised his head and clarified to them both the reason those pictures were made out of his warning his *Ummah* from that which they did and that they are those who did it, and when the righteous man among them died they would build over his grave a masjid, which they would pray in and paint those pictures. He clarified that those people were the worst of creation in view of Allâh, the Most High, due to what resulted because of their actions of trials and *shirk* (associating partners) with Allâh, the Most High.

D) Benefits Of The Hadith:

- 1) The forbiddance of building *masajid* over graves and that it is among the actions of the worst of Allâh's creation.
- 2) The permissibility of talking in the presence of the sick and with them provided it does not bother them.
- 3) The permissibility of the person talking about what he has seen of bizarre matters even if it is haram, provided that it does not entice people to the Haram (i.e. the unlawful).
- 4) The obligation of hastily clarifying the ruling of something evil even if it is just a situation of people's amazement with something.
- 5) The prophet attaching considerable importance on the part of *Tawhid* and his warning from the things that lead to *shirk*.
- 6) The completeness of the Prophet's (sallallahu alayhi wa sallam) advice and his clarification of the truth in whatever the situation may be.

The Twelfth Hadith

163-On the authority of A'ishah (radiallahu anha) she said: "The Prophet (sallallahu alayhi wa sallam) said during his illness that he never recovered from: "Allâh has cursed the Jews and the Christians: they took their prophets' graves as masajid." Had that (i.e. What was previously mention) was not present his grave would have been brought out except that it was feared that it would be taken as a masjid."

[Bukhari noted it (#425) in the chapter: "praying in the church" 'Umar, may Allah be pleased with him, said: "*Verily we will not enter your churches because of the images that are in there*", and Ibn 'Abbas, may Allâh be pleased with him and his father, used to pray in the church except for a church that had in it images." And Muslim noted it (#229) in the chapter: "prohibition from building Masajid over graves and placing images in them and prohibition of taking graves as Masajid".]

The Explanation

The Narrator: Mother of the Believers A'ishah (radiallahu anhu). Her biography proceeded in the explanation of hadith 80.

A) **Topic Of The Hadith:** is a clarification of the punishment for those who take graves as *masajid*.

B) **Explanation Of The Vocabulary:**

(...during his illness that he never recovered from): **meaning:** which he did not return to health. The illness that led to his death.

(...Allaah had cursed): he banished and distanced him from His mercy. This is an informing sentence; it is possible that it is real, **meaning:** that the Prophet (sallallahu alayhi wa sallam) informed us that Allâh cursed the Jews and the Christians, or it is possible that it was not real, and what is intended by that is a *dua*, in other words: the Prophet made *dua* against them because of that.

(...the Jews): those that attribute their religion to the *sharia* of Musa (alayhi assalaam). They were named the *Yahud* in attribution to Yahawda, the eldest son of Ya'qub (alayhi assalaam). It is also said that it is because they "*haadu*" (repented), **meaning:** they repented for taking the calf as a deity.

(...the Christians): those who attribute their religion to the *sharia* of Esa (alayhi assalaam). They were named "*Nasaara*" because they settled in an area called *Naasira*. It is also said that they are called that because the "*Hawariyoon*" (companions of Esa) said:

"We are the Ansaar (helpers) of Allâh".

(...they took): i.e. They made. This is the beginning of a new sentence is to clarify the reason for the curse.

(...their prophets): the pronoun “*their*” refers to the Jews and the Christians together not separately as the prophet of the Christians is Esa (alayhi assalaam) and he does not have a grave to take as a *masjid*.

(...Had that (i.e. What was previously mentioned) was not present): meaning they took the prophets’ graves as *masajid*, which causes a person to be cursed.

(his grave would have been brought out): so it would have been viewable in *Baqee’* (the graveyard next to the Prophet’s Masjid) or the obstacles would have been removed by destroying the walls of the house.

(...it was feared): i.e. The Prophet (sallallahu alayhi wa sallam) dreaded that his grave would be made into a *masjid*.

C) General Explanation:

Allâh, the Most High, sent the prophets to actualize the *tawhid* of Allâh, his worship, and the heart’s attachment (to Allâh) with love, honor, hope and fear. The best of them and last of them, Muhammad (sallallahu alayhi wa sallam) was, the most diligent in protecting that, warning from *shirk*, it has ways and means.

In this hadith, A’ishah informs us that the Prophet (sallallahu alayhi wa sallam) said during the illness that he did not recover from,

“May Allâh curse the Jews and the Christians,”

He made *dua* against them, or he informed that Allaah had cursed them. This was because they made their prophets’ graves *masajid*. He said that to warn his *Ummah* from that which they did.

She informs us also that during his terminal illness in order to clarify the Prophet's grave concern with protecting *tawhid* and that this was not abrogated so no one could say:

"Maybe that was in the beginning of Islam when the people were still new to the concept of shirk".

Then she, May Allāh be pleased with her, said:

"If dreading taking his grave as masjid was not present then they would have made his grave open so that it would be apparent or they would have made it in Baqee' next to his companions, but the Sahaabah feared that it would be taken as a masjid, so they made it in A'ishah's house."

D) Benefits Of The Hadith:

- 1) Curse upon those whoever makes graves into a *masjid*.
- 2) That making graves into *masajid* is among the major sins.
- 3) The Prophet's aspiration for (sallallahu alayhi wa sallam) protecting *tawhid* and the importance he placed on that.
- 4) The wisdom with regard to not making the Prophet's (sallallahu alayhi wa sallam) grave visible is the fear that it might be taken as a masjid.

E) Contradiction And Combination:

It is well known in history that the *Sahaabah* differed on where to bury the Prophet and that Abu Bakr (radiallahu anhu) said:

"I heard the Prophet (sallallahu alayhi wa sallam) say: "A prophet does not die except that he is buried where he died"

This is a proof in this hadith of preventing the exposing of his grave. The joining between them both (i.e. The previously mentioned hadith and the statement of Abu Bakr) is to say: that there is no contradiction between the two because the reason could be a combination of both, I mean to say following the text on fear of it being made into a *masjid*, or it is said: that the intent of exposing his grave is removing the obstruction of the walls of the house around him so that the grave would remain visible, and Allâh knows best.

F) Note: A Doubt And Its Answer:

It is known that today the grave of the Prophet (sallallahu alayhi wa sallam) is inside the Prophet's Masjid, so how can the Islamic Ummah permit this with the curse on whoever takes the graves of the prophets as *masajid* and the Prophet's (sallallahu alayhi wa sallam) severe warning from that.

The Answer: is that the *masjid* was not built over the grave rather it came after. The house was entered into the *masjid* after the expansion of the *masjid* and was separated from it by its borders and its walls. So the grave is not visible and apparent in the masjid for someone to say:

“The grave has been taken as a masjid, or that it is prayed to, or that the grave was made in it.”

The inclusion of the house into the masjid happened after the time of the Rightly Guided *Caliphs* and most of the *Sahaabah* that was in Medina. None of them remained except the youngest of the *Sahaabah* that had not reached a discerning age when they knew the Prophet (sallallahu alayhi wa sallam). Ibn Kathir said:

“It is reported that Sa'id bin Al-Musayib renounced its inclusion into the masjid as if he feared the grave being taken as a masjid”

It was Umar bin Abdul-Aziz that entered the grave into the masjid when he was the governor of *Medina* by the order of Al-Walid bin Abdul Malik around the ninety first year after *Hijrah*, and he sealed the door of the house so that no one could reach the graves and with that there was a complete separation of it from the *masjid*, and all praise is due to Allâh, Lord of all creation.

The Thirteenth Hadith

164-On the authority of Abdullah bin Mas'ood (radiallahu anhu) that the Prophet (sallallahu alayhi wa sallam) said: “Those that beat their cheeks, that tear their necklines, and supplicate with the supplications of jahiliyah are not from us.”

[Bukhari noted it (#1232) in the chapter: “the one who tears the clothes is not among us” and Muslim noted it (#103) in the chapter: “the prohibition of beating cheeks, tearing the clothes, and supplicating with the supplications of jahiliyah”.]

The Explanation

The Narrator: Abdullah bin Mas'ood (radiallahu anhu). His biography proceeded in the explanation of hadith 116.

A) Topic Of The Hadith: is a clarification of the ruling with respect to being angry with calamities.

B) Explanation Of The Vocabulary:

(...are not from us): not from the people of our way.

(...beat their cheeks): slap the sides of the face.

(...tear at their necklines): pulling the neckline until it stretches and the neckline is the top opening on a shirt through which the head goes. What's intended by a person who beats their cheeks or tears at their neckline is someone who did that at the time of tribulation out of anger and despondency.

(...supplicate with the supplications of jahiliyah): they cry out with the cries of the people of *Jahiliyah*, like what they say when afflicted by calamity:

“Oh the calamity, Oh the suffering!”

He is ascribed to *Jahiliyah* because of his rebuking it (i.e. The calamity) and because it is among the actions of the people of *jahiliyah* (Islamic ignorance).

C) General Explanation:

The true believer is the one who continues upon whatever the Prophet (sallallahu alayhi wa sallam) was upon, so he is patient upon tribulations; and he keeps away from the dishonorable matters and does not get angry with Allâh's ordainment and pre-decree because he is owned by Allâh, the Most High, and Allâh does with his ownership what He wills and because anger does not protect from the tribulations and it does not weaken it, rather it increases it.

In this hadith Abdullah bin Mas'ood (radiallahu anhu), informs us that the Prophet (sallallahu alayhi wa sallam) negated that whoever becomes angry with Allâh's ordainment and pre-decree from the people of our way, so he beats his cheeks and tears at his clothes at the time of calamity because of his anger and despondency or they cry out with woe and suffering and other things that the people of *jahiliyah* would cry out with at the time of tribulation.

D) The Benefit Of The Hadith:

- 1) Forbiddance of being angry with tribulations, and that it is among the major sins.
- 2) That crying out with woe and suffering is from ignorance since it does not benefit the caller other than him crying out against himself and stoking the fires of sadness.
- 3) Completeness of the prophet's way (sallallahu alayhi wa sallam) and his followers.

The Fourteenth Hadith

165-On the authority of Abu Hurayrah (radiallahu anhu) that the Prophet (sallallahu alayhi wa sallam) said: “Whoever witnesses the janaza until he is prayed for then he has a qeerat and whoever witnesses it until it (i.e. The deceased) is buried then he has two qeerat.” And it was said: “What are the two qeerat?” He said: “they are like two great mountains” and in Muslim: “... The smaller of the two is the size of Uhud”

Bukhari noted it (#1271) in the chapter: “whoever waits until the person is buried” and Muslim noted it (#945) in the chapter: “the virtue of praying over the deceased and following it”. Salim bin Abdillah bin ‘Umar said, *“Ibn Umar use to pray over the deceased afterwards he would leave so when the hadith of Abi Hurairah, may Allâh be pleased with him, reached him he said, “By Allâh, we missed out on many Qarareet.”* Muslim noted it (#945).

The Explanation

The Narrator: Abu Hurayrah (radiallahu anhu). His biography proceeded in the explanation of hadith 79.

A) **Topic Of The Hadith:** is to clarifying the reward of the one who follows the prayer.

B) **Explanation Of The Vocabulary:**

(...Whoever witnesses the janazah): whoever attends the *janazah* meaning: the deceased.

(...until he is prayed for): the word “until” denotes continuance of an action to the end of something, **meaning:** his witnessing of it (i.e. *Janazah*) extends the end of the prayer.

(...qeerat): a huge amount of reward like a mountain.

(...whoever witnesses it): **meaning:** attends it, **meaning:** whoever prays for him then continues (with the *janazah*).

(...until it is buried): until they finish with the burial of the deceased.

(...Uhud): it is a mountain in the north of *Medina*, where the well-known battle took place. It is called *Uhud* due to it standing apart from the other mountains where none of the mountains around it reach its height.

The Prophet (sallallahu alayhi wa sallam) spoke to *Uhud* and described it with the description of someone that understands, he said:

“This is a mountain that loves us, and we love it” and when he, Abu Bakr, Umar, and Uthman climbed Uhud it began to shake. So he stomped his foot and said: “Be calm Uhud there is no one upon you but a prophet, a sideeq, and two shahids”

C) General Explanation:

Abu Hurayrah (radiallahu anhu) informs us on the authority of the Prophet (sallallahu alayhi wa sallam) of that which would awaken a desire for the procession and following of the *janazah* and prayer for him when he (sallallahu alayhi wa sallam) informed us that the one who follows the *janazah* and prays for the deceased, then he has a *qeerat* worth of reward and whoever continues with the *janazah* until they finish the burial then he has two *qeerats* like that of two great mountains, the smaller of which is like that of *Uhud*.

That is due to that which it involves in the way performing the right of his Muslim brother, supplicating for him, remembering the family of the deceased and consoling their hearts and so on concern that which is beneficial; and when Ibn ‘Umar was informed of this hadith, He said, “Indeed we have forfeited a great deal of *Qarareet* (i.e. Plural of *Qeerat*)

D) Benefits Of The Hadith:

- 1) Excellence of following the deceased, praying for him and burying him.
- 2) Whoever follows the *janazah* and performs the prayer then he will get a *qeerat*, and whoever continues with it till it is buried then he will have another *qeerat*.
- 3) That the reward is according to the action.

4) The consideration that Allâh has for the Muslims that he would reward the one who follows the *janazah* until he prays the *janazah* prayer or buries the deceased by granting him this great reward.

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