

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When Someone Dies

A family's guide in the order it is needed: sitting with the dying, the first hour, tears without wailing, condolence, losing a child, mourning and its limits, local customs honestly graded, what still reaches the dead, and the estate in brief. Sourced only from the Quran and graded hadith.

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CONTENTS

When Someone Dies

01	At the bedside of the dying	Visiting, the last words, repentance, the Yā-Sīn report
02	The first hour	What to say, do and write down
03	Tears are mercy; wailing is not	And the report about punishment for weeping
04	The funeral in one chapter	Prayer in absentia, the debtor, the grave
05	Losing a child or a pregnancy	Consolation, then the rulings
06	Condolence	What to say and what to bring
07	Mourning and its limits	Three days, and the widow's four months and ten days
08	Customs weighed honestly	Tahlil, kenduri arwah, the counted days, graveside talqīn
09	What still reaches the dead	Debts, charity, fasts, Hajj, du'ā', recitation
10	Visiting the grave afterwards	Du'ā' for them, never to them
11	The estate in brief	Costs, debts, bequest, shares
12	Preparing for your own death	The will, and a one-page checklist

If someone has just died, start at Chapter 2. It is two pages long and tells you what to say and do in the first hour. Everything else in this book can wait until after the burial.

How to read the references. Every hadith was checked against the hadith text on deen2u.com. Bukhārī is cited by standard number; the four Sunan carry the site's grade: **SAHIH** **HASAN** **DA'IF**. A weak report is shown so you recognise it, never as evidence. Ṣaḥīḥ Muslim is cited by "site reader no." only where that position is confirmed. The Quran is given in Arabic with Yusuf Ali's translation. This book is not a fatwā: take your own case to a scholar you trust.

CHAPTER 01

At the bedside of the dying

The Sunnah has little ceremony for this hour. It asks you to be present, to be gentle, and to help the dying person end on the words that matter.

Go, and sit close

A young Jewish boy used to serve the Prophet ﷺ, and when he fell ill the Prophet went to visit him. The narration records where he sat and what he said: “He sat near his head and asked him to embrace Islam.” The boy looked at his father, his father told him to obey, and the boy accepted Islam; the Prophet ﷺ left praising Allah “Who saved the boy from the Hell-fire” Ṣaḥīḥ al-

Bukhārī 1356.

He went himself, and he sat close enough to be heard without raising his voice. If you can be there, be there.

Do not wish for death, and do not let them wish for it

Long illness wears everyone down. The Prophet ﷺ gave the wish for an end a better form:

“None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: ‘O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.’”

Ṣaḥīḥ al-Bukhārī 5671 · also 6351

This leaves the choice with the One who knows. It is a du‘ā’ for the patient, and for a family worn out by watching them suffer.

The last words: gentle talqīn

Talqīn means prompting. When death is near, those present remind the dying person of the testimony of faith:

"Prompt your dying ones to say La ilaha illallah (there is none worthy of worship except Allah)."

Sunan al-Nasā'ī 1826 SAHIH · Jāmi' al-Tirmidhī 976 SAHIH · Sunan Ibn Mājah 1445 SAHIH

The reason is in a second report: "If anyone's last words are 'There is no god but Allah' he will enter Paradise" Sunan Abī Dāwūd

3116 SAHIH.

The site's Janazah page records what the scholars advise: remind softly, do not command or badger, and once the person has said it there is no need to repeat it unless they go on to speak of worldly things. Say it quietly within their hearing. Talqīn is a kindness, not an exam.

A note on the reference. This instruction is also in Ṣaḥīḥ Muslim. That reference is not printed here because its position in the site's Muslim reader is not yet confirmed; the Sunan references above carry the same instruction.

Repentance is open until the very end

If the dying person is conscious, help them settle what they can with Allah and with people:

"Indeed Allah accepts the repentance of a slave as long as (his soul does not reach his throat)."

Jāmi' al-Tirmidhī 3537 HASAN

Make it easy for them to seek forgiveness, forgive others and mention any debts, without turning the bedside into an interrogation.

Say only good in that room

"When you attend dying man, you should say good words, for the angels say Amin to what you say."

Sunan Abī Dāwūd 3115 SAHIH

No arguments over property within earshot, and no words of despair. Tears are not blamed (Chapter 3), but what is *said* in that room should be du'ā'.

Reciting Yā-Sīn at the deathbed: what the evidence is

Many families read Sūrah Yā-Sīn beside the dying. The report behind it is in two collections, and the site's data grades it weak in both:

"Recite Surah Ya-Sin over your dying men."

Sunan Abī Dāwūd 3121 DA'IF · Sunan Ibn Mājah 1448 DA'IF

A weak report cannot establish a specific Sunnah, so this book does not present it as one. What is established at the bedside is gentle talqīn and saying only good. Whether reading Quran

there is good as ordinary recitation is for your scholar; the weak report cannot answer it.

CHAPTER 02

The first hour

Before the phone calls and the paperwork, there is one sentence to say, one du‘ā’, and a few simple things to do.

Say the sentence Allah taught

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا
أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ

"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":- They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance."

Quran 2:155-157

This is the *istirjā'*. The Prophet ﷺ added a du‘ā' to it:

Inna lillahi, wa inna ilayhi raji'un. Allahumma indaka ahtasabtu musibati, fajurni fiha, wa 'awwidni minha.

"Truly, to Allah we belong and truly, to Him we shall return. O Allah, with You I seek reward for my calamity, so reward me for it and compensate me."

Sunan Ibn Mājah 1598 SAHIH · compare Jāmi' al-Tirmidhī 3511 SAHIH and Sunan Abī Dāwūd 3119 SAHIH

When Abū Salamah died, Umm Salamah stopped at the last phrase: "How can I be compensated with something better than Abu Salamah?" Then she said it anyway, "and Allah compensated me with Muhammad (ﷺ)" Sunan Ibn Mājah 1598 SAHIH. You do not have to feel the du'ā' to say it.

Close the eyes, and speak only good

When the Prophet ﷺ came in to Abū Salamah after he died, "his eyes were fixedly open. So he closed them." The family began to cry, and he said: "Do not pray for yourself anything but good, for the angels utter Amin to what you say." Then he made du'ā' for the dead man by name Sunan Abi Dāwūd 3118 SAHIH:

"O Allah, forgive Abu Salamah, raise his rank among those who are guided, and grant him a succession in his descendants who remain. Forgive both us and him, Lord of the universe. O Allah, make his grave spacious for him, and grant him light in it."

Sunan Abī Dāwūd 3118 SAHIH

Say it with the name of the person you have lost.

Tell people, so they can pray

Announcing a death so that people can come to the prayer is itself Sunnah. When the Negus, the king of Abyssinia, died, “Allah's Messenger (ﷺ) informed (the people) about the death of An-Najashi on the very day he died,” and led them in the funeral prayer Ṣaḥīḥ al-Bukhārī 1245. Today that is a message to family, the mosque and the community: the name, a request for du‘ā’, and the prayer time once known.

Do not delay

“Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks.”

Ṣaḥīḥ al-Bukhārī 1315

Washing, shrouding, prayer and burial go ahead as soon as the paperwork allows. Relatives who cannot arrive in time can pray where they are (Chapter 4).

Write down the debts, today

One calm person should write down what the deceased owed and was owed: loans, cards, bills, money borrowed from friends, an unpaid mahr, anything held in trust. The reason is serious:

“The believer's soul is suspended by his debt until it is settled for him.”

Jāmi‘ al-Tirmidhī 1078 SAHIH · similar wording in Sunan Ibn Mājah 2413

SAHIH

A relative or friend may take a debt on themselves there and then, as Abū Qatādah did at a funeral: “I undertake to pay his debt” Ṣaḥīḥ al-Bukhārī 2295. The order in which debts are paid from the estate is in Chapter 11.

The first hour, in order

- ① **Istirjā’ and the du‘ā’**; close the eyes; du‘ā’ for them by name; say only good.
- ② **Call the mosque or funeral service**, and the office that issues the death certificate where you live. That procedure is local: ask, do not guess.
- ③ **Tell family and community; start the debts list**, and find the will if there is one.

CHAPTER 03

Tears are mercy; wailing is not

Grieving families often fear that their crying harms the one they lost. The Sunnah separates tears from wailing, clearly.

The Prophet ﷺ wept

His infant son Ibrāhīm was in his last breaths in the house of the wet-nurse's husband, "and the eyes of Allah's Messenger (ﷺ) started shedding tears." 'Abd al-Raḥmān ibn 'Awf asked whether even he was weeping. He said:

"O Ibn `Auf, this is mercy." ... "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation."

Ṣaḥīḥ al-Bukhārī 1303

When his daughter's dying child was brought to him, his eyes again filled with tears. Sa'd asked what this was. He answered:

"It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

Ṣaḥīḥ al-Bukhārī 1284

Where the line is

At the sickbed of Sa'd ibn 'Ubādah, the Prophet ﷺ wept and the people with him wept. Then he said:

“Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this.” He pointed to his tongue and added, “The deceased is punished for the wailing of his relatives over him.”

Ṣaḥīḥ al-Bukhārī 1304

The eyes and the heart are free; the line runs through the tongue. Pre-Islamic mourning is named plainly:

“He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us.”

Ṣaḥīḥ al-Bukhārī 1294 · also 1297

Crying, silence, holding one another: none of it is blamed. Screaming protest against the decree, striking the face and tearing clothes are what the Sunnah forbids.

When people say the dead are punished for our tears

At a funeral in Makkah, Ibn ‘Umar cited the Prophet ﷺ: “The dead person is tortured by the crying of his relatives.” Ibn ‘Abbās said ‘Umar used to say so, and that ‘Umar, after he was stabbed, told the weeping Ṣuhayb: “The dead person is punished by some of the weeping of his relatives.” Then Ibn ‘Abbās continued:

"When `Umar died I told all this to Aisha and she said, 'May Allah be merciful to `Umar. By Allah, Allah's Messenger (ﷺ) did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives.'" Aisha further added, "The Qur'an is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.'"

Ṣaḥīḥ al-Bukhārī 1286-1288 (the site's data carries the whole exchange under each of these numbers; the verse is Quran 35:18)

The narration ends: "Ibn `Umar did not say anything after that." What a family can take from these rows, without going beyond them:

- The report exists, and it came from Companions who heard the Prophet ﷺ.
- `Ā'ishah rejected it being applied to a believer who is wept over, and she cited the Quran's principle that no soul carries another's burden.
- In Bukhārī 1304, the Prophet ﷺ himself ties the punishment to *wailing*, pointing to the tongue, and says in the same breath that tears and the grief of the heart are not punished.

How the scholars reconcile these reports is a longer discussion this book does not set out. On these rows, tears are not what is punished: do not let anyone use this sentence to silence a grieving mother.

CHAPTER 04

The funeral in one chapter

Washing, shrouding and the prayer step by step are in the companion book *Janazah* and at deen2u.com/janazah/. This chapter covers what families most often ask on the day.

Why it is worth staying to the end

"Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

Ṣaḥīḥ al-Bukhārī 1325

When the person died far away

Expatriates in the UAE and Malaysians abroad often lose parents in another country. When the Negus died in Abyssinia, the Prophet ﷺ announced his death on the day he died. "He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi's funeral prayer" Ṣaḥīḥ al-Bukhārī 1333 · also 1245. This is the prayer in absentia, *ṣalāt al-ghā'ib*: the funeral prayer, with its four takbīrs, prayed for someone whose body is not present.

Scholars have discussed whether it is prayed for every absent Muslim or only in cases like the Negus's. The site's pages do not yet set out those positions, so this book does not name them. Ask your local imam, and in every case make the du'ā'.

If the deceased was in debt

The Prophet ﷺ would ask, “Is he in debt?” When the answer was yes, he told the Companions, “Lead the prayer of your friend.” When Abū Qatādah took on the debt, he led the prayer himself Ṣaḥīḥ al-Bukhārī 2295 · Jāmi‘ al-Tirmidhī 1069 SAHIH. Later, when Allah gave him wealth, he said, “if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs” Ṣaḥīḥ al-Bukhārī 2298.

The prayer was still offered for the debtor; only the Prophet's own leading of it was held back, to teach how heavily a debt weighs. Settle it quickly (Chapter 11).

Not covered here: a death by suicide. The narration usually cited is in Ṣaḥīḥ Muslim, and its position in the site's reader is not confirmed, so this book leaves the question uncited rather than guess. Please take it to a scholar.

Women and the procession

Umm ‘Aṭiyyah said: “We were forbidden to accompany funeral processions but not strictly” Ṣaḥīḥ al-Bukhārī 1278. The same point ends her narration on mourning Ṣaḥīḥ al-Bukhārī 5341. Her words concern following the procession, and “but not strictly” is part of them; they do not address the funeral prayer.

Lowering the body, and standing after

As the body is placed in the grave, the words are: "In the name of Allah, and following the Sunnah of the Messenger of Allah

(ﷺ)" Sunan Abi Dāwūd 3213 SAHIH · compare Jāmi' al-Tirmidhī 1046 SAHIH ,

which has both "upon the Millah" and "upon the Sunnah".

When the burial was finished, the Prophet ﷺ would stay at the grave and tell those present:

"Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now."

Sunan Abi Dāwūd 3221 SAHIH

Each person asks Allah, in their own words, to forgive the deceased and make them firm. As the Janazah page puts it, the reminder is to the living and the du'ā' is to Allah, for the dead.

CHAPTER 05

Losing a child or a pregnancy

What the Sunnah offers bereaved parents comes first as consolation, then as rulings.

Children who go ahead of their parents

The women of Madinah asked the Prophet ﷺ for a day of their own to be taught. On that day he told them:

“A woman whose three children died would be screened from the Hell Fire by them.” Hearing that, a woman asked, “If two died?” The Prophet (ﷺ) replied, “Even two (would screen her from the (Hell) Fire.”

Ṣaḥīḥ al-Bukhārī 1249 · 1250 · compare 101

Abū Hurayrah added, in the same narration, that “Those children should be below the age of puberty.” And from Anas:

“A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them.”

Ṣaḥīḥ al-Bukhārī 1248

Notice the last words: *due to his mercy for them*. Allah's mercy to the child reaches the parent.

These narrations speak of three children and of two; they do not mention one, and this book will not add a promise they do not contain. For every parent there is the message the Prophet ﷺ sent to his own daughter while her child was dying:

“Whatever Allah takes is for Him and whatever He gives, is for

Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward"

Ṣaḥīḥ al-Bukhārī 1284. He then went to her; the child was brought to him, and he wept (Chapter 3).

A miscarried or stillborn child

Parents who lose a pregnancy are often left out of the condolences. The Sunnah does not overlook this child:

"Prayer should be offered over an abortion and forgiveness and mercy supplicated for its parents."

Sunan Abī Dāwūd 3180 SAHIH

"Abortion" here is the old translator's word. The Arabic in the same row is *al-siqṭ*, a child lost before full term, not a deliberate termination. The parallel report reads: "the child should be prayed over" Jāmi' al-Tirmidhī 1031 SAHIH. In the Arabic of that row, al-Tirmidhī adds that some of the people of knowledge said the child is prayed over even if it did not cry out at birth, once it is known that it had been formed, and that this is the view of Aḥmad and Ishāq.

The 120-day marker

The line comes from the hadith on the forming of a human being in the womb: forty days, then "a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel ... Then the soul is breathed into him"

Ṣaḥīḥ al-Bukhārī 3208. Three forties make 120; the narration does not state the number itself. The site's answer qa-969 sets out the positions:

- **After four months**, the position of the Hanbalis and many other scholars is that the child is washed, shrouded, prayed over and buried like any Muslim.
- **Before 120 days** there is no funeral prayer; the remains are wrapped and buried with respect.
- **The Hanafis** hold that the prayer is offered only if the child was born alive; otherwise the child is washed, wrapped and buried without the prayer. A family following that practice should not be rebuked.
- **In every case** the child is buried with dignity, and many scholars recommend giving the child a name.

For the parents. Name your child. Ask the hospital early what it needs to release the body for burial, and let someone else make the calls. The prayer over this child includes you: "forgiveness and mercy supplicated for its parents."

CHAPTER 06

Condolence: what to say and what to bring

Ta'ziyah, consoling the bereaved, has a few words, one instruction about food, and one warning about hospitality.

What to say

The Prophet's ﷺ own message to his grieving daughter is the model, and you may say it in any language:

"Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward."

Ṣaḥīḥ al-Bukhārī 1284

Then make du'ā' for the deceased by name. A short sincere sentence, then your presence, is better than a speech. Do not suggest the death was a punishment, tell a mother to stop crying, ask about the will, or correct the family's customs at the graveside.

The reward of consoling

"There is no believer who consoles for his brother for a calamity, but Allah will clothe him with garments of honor on the Day of Resurrection."

Sunan Ibn Mājah 1601 HASAN

A report that “Whoever consoles a person with an affliction, then he gets the same reward as him” is graded weak Jāmi‘ al-Tirmidhī 1073 **DA‘IF** and is not used as evidence here.

Patience is at the first blow

The Prophet ﷺ passed a woman weeping beside a grave and told her to fear Allah and be patient. Not recognising him, she said: “Go away, for you have not been afflicted with a calamity like mine.” When she learned who he was, she went to his house to apologise. He said only: “Verily, the patience is at the first stroke of a calamity” Ṣaḥīḥ al-Bukhārī 1283 · also 1302.

Patience is not feeling nothing; it is holding the tongue and hands in the first shock. That is when a family most needs gentle company, not a lecture.

What to bring: food

When news came of the death of Ja‘far ibn Abī Ṭālib, the Prophet ﷺ gave one practical instruction:

“Prepare some food for the family of Ja‘far, for indeed something has happened to them that will keep them busy.”

Jāmi‘ al-Tirmidhī 998 **HASAN** · Sunan Abī Dāwūd 3132 **HASAN** · Sunan Ibn Mājah 1610 **HASAN**

Neighbours and relatives feed the bereaved: a cooked meal at the door, groceries, the school run.

The family should not be hosting

The reverse is common: the bereaved cook for streams of visitors. The Companion Jarīr ibn ‘Abdullāh said:

"We used to think that gathering with the family of the deceased and preparing food was a form of wailing."

Sunan Ibn Mājah 1612 SAHIH

The site's answer qa-819 notes that scholars differ over this report's chain, but that all four Sunni schools treat such gatherings as disliked. Visit briefly, bring food, and do not expect to be fed.

CHAPTER 07

Mourning and its limits

There is a short period of outward mourning for any death, and a longer one, set by the Quran, for a widow. Grief in the heart has no deadline; the outward signs of mourning do.

Three days

When news came of Abū Sufyān's death, his daughter Umm Ḥabībah, the Prophet's wife, waited until the third day and then called for perfume. She put it on her cheeks and forearms and explained why:

"It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

Ṣaḥīḥ al-Bukhārī 1280 · also 5334

The hadith is worded for a woman, and what it limits is *iḥḍād*, the outward mourning of leaving off adornment. It does not limit sadness: the grief of the heart is not punished (Chapter 3).

The widow: four months and ten days

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do."

Quran 2:234

During this 'iddah she does not marry, and she observes ihdād, which Umm 'Aṭiyyah spells out:

"... (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of 'Asb ..."

Ṣaḥīḥ al-Bukhārī 5341

She avoids perfume, kohl, make-up and attractive clothes. The site's 'Iddah page adds jewellery to the list, and notes that ordinary washing, plain everyday dress and necessary movement are not affected. Nothing in these texts requires her to wear black or to stop speaking to visitors. A pregnant widow's 'iddah ends when she gives birth; the 'Iddah page gives the evidence.

Staying in the marital home

Al-Furay‘ah bint Mālik's husband was killed, and she asked the Prophet ﷺ whether she could go back to her own family, since he had left her neither a house he owned nor maintenance. He first said yes, then called her back and said: “Stay in your house until what is written reaches its term.” She said: “So I observed my Iddah there for four months and ten (days).” Later the caliph ‘Uthmān asked her about it and judged by it Jāmi‘ al-Tirmidhī 1204

SAHIH •

What to take to a scholar

May a widow go to work during the ‘iddah, travel to a burial abroad, or move if she cannot afford the rent or is unsafe alone? The ‘Iddah page says she does not leave the home *without need*, and that necessary movement is not affected. What counts as need in her case is for a scholar who knows her circumstances; this book does not name positions the site's pages do not set out. Her family should not decide it for her with stricter rules than the evidence carries.

CHAPTER 08

Customs weighed honestly

Many customs around death come from love. This chapter mocks none of them; it sets each beside the evidence.

Some words, glossed

Descriptions of common practice, not rulings: a **tahlil** is a gathering, often at the family home, to recite *lā ilāha illā Allāh*, portions of the Quran and du‘ā’, dedicating the reward to the deceased. **Kenduri arwah** (a feast “for the souls”) is the meal served at it, often on set days. **Yasin on Thursday nights** is a weekly reading of Sūrah Yā-Sīn for the dead.

CUSTOM	WHAT THE EVIDENCE SAYS	WEIGHT
Du‘ā’, charity, istighfār for the deceased	Established; they reach the dead (Chapter 9).	SAHIH
The bereaved family feeding guests; kenduri arwah	The Sunnah is the reverse: others feed the family (AD 3132, T 998); Jarīr counted it as wailing (IM 1612).	Discouraged
Fixed 3rd, 7th, 40th (or 100th) day gatherings	No basis for fixing these days as a rite; qa-819 records the scholars treated it as a blameworthy innovation.	Not established
Reciting Quran and gifting the reward (the heart of a tahlil)	A real difference of opinion among the madhhabs; see Chapter 9.	Differed on

CUSTOM	WHAT THE EVIDENCE SAYS	WEIGHT
Yasin on Thursday nights, or reciting at the grave	The recitation falls under the difference in Chapter 9. The Visiting Graves page notes that every side cautions against making it a fixed rite: an appointed night, a set ceremony.	Differed on; no fixed night
Yā-Sīn at the deathbed	The specific report is weak (AD 3121, IM 1448).	DA‘ĪF
Visiting graves specially on Friday; Yā-Sīn at parents' graves on Fridays	The Friday report is weak, indeed fabricated; the Yā-Sīn version comes through a known fabricator (Visiting Graves page). Visit on any day.	Not established
Slaughtering an animal at the grave	“There is no slaughtering (at the grave) in Islam” Sunan Abī Dāwūd 3222 SAHIH	Prohibited

AD, Sunan Abī Dāwūd; T, Jāmi‘ al-Tirmidhī; IM, Sunan Ibn Mājah; grades are given in the text.

Tahlil, kenduri arwah and the counted days

The du‘ā’ in a tahlil is good at any time. What the evidence does not support is the structure around it: the bereaved paying for a meal for guests, against the instruction to feed Ja‘far's family

Sunan Abī Dāwūd 3132 HASAN · Jāmi‘ al-Tirmidhī 998 HASAN and Jarīr's report Sunan Ibn Mājah 1612 SAHIH; and fixed days, which qa-819 says have “no basis in the Book or the Sunnah.” On any day, a family can give charity in their name, make du‘ā’ and pay what is owed.

Talqīn at the graveside, by name

Here someone addresses the buried by name — “O so-and-so, son of so-and-so, say: my Lord is Allah...” — as if coaching the answers to the angels. The site's Janazah page says it rests on a weak hadith recorded by al-Ṭabarānī, and gives the positions:

- **The Shāfi‘ī school** held it recommended, and **a number of Hanbalīs** permitted it, acting on the weak report under the latitude scholars allow for virtuous deeds.
- **The Mālikīs** held it disliked.
- **Many later scholars** who weigh reports strictly held that, since its evidence does not stand, it is not an established Sunnah.

What is established after burial is AD 3221 (Chapter 4): asking Allah to forgive the deceased and make them firm. Whatever else is done, do not skip that.

Water and flowers

From the site's Visiting Graves page. **Water:** the reports of the Prophet ﷺ sprinkling a grave are weak, but the Hanafi, Shafi‘ī and Hanbali jurists held one sprinkling of a fresh grave recommended, to settle the earth. The water does not reach the deceased; pouring it later to “cool” the dead has no basis.

Flowers: most scholars reject the analogy from the palm-frond hadith, because the Prophet ﷺ knew by revelation that those two were being punished, the Companions never made it a practice, and the relief came through his intercession, not the

plant. The mainstream ruling is that flowers and wreaths are not prescribed; a minority tolerate a green branch where no false belief is attached.

A measured word. Someone who followed one of these customs believing it good has acted on a weak report or a local habit, and has not left Islam; the Visiting Graves page says so of the Friday visit. Correct gently, in private, after the burial, never at the graveside.

CHAPTER 09

What still reaches the dead

What can the family still do? A great deal, most of it established by clear texts.

Three things that keep running

"When a man dies, his action discontinues from him except three things, namely, perpetual sadaqah (charity), or the knowledge by which benefit is acquired, or a pious child who prays for him."

Sunan Abī Dāwūd 2880 SAHIH

The same hadith is well known from Ṣaḥīḥ Muslim; that reference is held back until its position in the site's reader is confirmed. You, reading this, may be the third of the three.

First, their debts, before any voluntary charity (Chapter 2, Jāmi' al-Tirmidhī 1078, sahih). Then the following.

Charity in their name

Sa'd ibn 'Ubādah's mother died while he was away. He asked whether it would benefit her if he gave charity on her behalf. The Prophet ﷺ said, "Yes," and Sa'd gave away his garden, al-Makhraf, in her name Ṣaḥīḥ al-Bukhārī 2756. Another man said his mother had died suddenly, "and I think that if she could speak, she would have given in charity." He was told: "Yes! Give in charity on her behalf" Ṣaḥīḥ al-Bukhārī 2760.

A well, a Quran class, a scholarship: these are the modern al-Makhraf.

Fasts they owed

“Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf” Ṣaḥīḥ al-Bukhārī 1952. A man asked about his mother, who died owing a month. The Prophet ﷺ said yes, and added: “Allah's debts have more right to be paid” Ṣaḥīḥ al-Bukhārī 1953. How the family divides the days, and cases of long illness, are questions for a scholar; the narration establishes the principle.

A Hajj they owed

A woman of Juhaynah said her mother had vowed Hajj and died before performing it. The Prophet ﷺ said: “Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid” Ṣaḥīḥ al-Bukhārī 1852.

Du‘ā’, the gift every believer can give

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

"And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."

Quran 59:10

This du‘ā’ needs no gathering, no day and no expense. It can be said in *sujūd* tonight.

Recitation for the dead: a real difference of opinion

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

"That man can have nothing but what he strives for;"

Quran 53:39

The site's answer qa-966 gives the positions, repeated here without addition:

- What is **certain** from the texts is that du‘ā’, seeking forgiveness, sadaqah, settling debts and Hajj on their behalf benefit the dead.

- On gifting the reward of Quran recitation specifically, there is genuine *ikhtilāf*. **the Hanafis and Hanbalis** held that it reaches the deceased, while **the well-known Maliki and Shafi'i position**, and that of scholars such as **Ibn Baz and Ibn 'Uthaymin**, is that it is not established from the Prophet or his Companions. They pointed to Quran 53:39.
- Since neither the Prophet nor his Companions are known to have recited Quran for their dead, the safest and best-supported course is to make du'ā' for them, give sadaqah on their behalf, and clear their debts. Someone who recites and gifts the reward is following a recognised madhhab and should not be rebuked for it.

CHAPTER 10

Visiting the grave afterwards

The Sunnah encourages the visit, gives it a greeting, and gives it a purpose.

Why we visit

"I had prohibited you from visiting the graves. But Muhammad was permitted to visit the grave of his mother: so visit them, for they will remind you of the Hereafter."

Jāmi' al-Tirmidhī 1054 SAHIH

The Prophet ﷺ did this himself, and wept:

"The Apostle of Allah (ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me so visit the graves, for that makes you mindful of death."

Ṣaḥīḥ Muslim – site reader no. 2144

The visit is for the living as much as for the dead: it reminds the visitor of death and the Hereafter.

The greeting

As-salamu 'alaykum ahlad-diyar minal-mu'minina wal-muslimin, wa inna insha' Allah bikum lahiqun, nas'alul-laha lana wa lakumul-'afiyah.

"Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allah wills. We ask Allah for well-being for us and for you."

Sunan Ibn Mājah 1547 SAHIH · a close variant in Sunan al-Nasā'i 2040

SAHIH

This greeting is also in Ṣaḥīḥ Muslim; that reference is held back until its reader position is confirmed. A different wording, "Peace be upon you O inhabitants of the grave! May Allah forgive us and you...", is graded weak Jāmi' al-Tirmidhī 1053 DA'IF. Prefer the greeting above.

Du'ā' for them, never to them

At the grave you ask Allah for forgiveness, mercy and light for the deceased. You ask the deceased for nothing. The Visiting Graves page puts it plainly: du'ā' to Allah *for* the deceased, "never to seek blessing or help from the dead." Even at his mother's grave, the Prophet's request was made *to his Lord*.

Women visiting graves

A real difference, set out on the Visiting Graves page. On one side: "Indeed the Messenger of Allah cursed the women who visit the graves" Jāmi' al-Tirmidhī 1056 HASAN. On the other: the general permission, and the woman at the grave (Chapter 6), whose grief he corrected but not her presence. The majority of later jurists (Hanafi, Shafi'i, Maliki, and many Hanbalis) held that a woman may visit, reading the curse as abrogated or as aimed at

immoderate visiting; a body of scholars held it prohibited or disliked. Follow the scholar you trust; for every visitor, no wailing and no request to the dead.

CHAPTER 11

The estate in brief

The order of an estate, and the rules families most often get wrong. The shares are in the companion books *Faraidh* and *Wasiyyah*.

The order: costs, debts, bequest, shares

The Quran repeats that the shares are distributed only after two things are taken out:

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ

"(The distribution in all cases ('s) after the payment of legacies and debts."

Quran 4:11 (the same clause recurs in 4:12)

The Prophet ﷺ put the debt first in practice: "The Prophet (s.a.w) judged with the debt before the will, and you people recite the will before the debt" Jāmi' al-Tirmidhī 2122 HASAN. The site's data grades it hasan; its Faraidh page notes al-Hārith al-A'war in the chain and calls the chain weak, while recording that the people of knowledge act on it and the ruling is agreed upon.

- 1 **Funeral and burial costs.**
- 2 **All debts**, including an unpaid mahr and any zakat still owed (as the Faraidh page lists them). "The believer's soul is suspended by his debt until it is settled for him" (Jāmi' al-Tirmidhī 1078, sahih).

- 3 **The bequest (*waṣiyyah*)**, up to one third of what remains, and never to an heir.
- 4 **The fixed shares (*farā'id*)** to the heirs, on what is left.

One third, and no more

Sa'd ibn Abī Waqqāṣ, ill in Makkah, asked to will away all his wealth, then half. The Prophet ﷺ refused both, then allowed one third, adding: "yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others" Ṣaḥīḥ al-Bukhārī 2742.

No bequest to an heir

"Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir."

Sunan Abī Dāwūd 2870 SAHIH · Sunan Ibn Mājah 2714 SAHIH

A will cannot give an heir more than his share; the bequest is for people and causes outside the heirs.

Who does not inherit

The killer. "The killer does not inherit" Sunan Ibn Mājah 2645 SAHIH. A longer report in Ibn Mājah on spouses, killing and blood money is graded fabricated Sunan Ibn Mājah 2736 FABRICATED. It is not evidence.

Difference of religion. "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim" Ṣaḥīḥ al-Bukhārī 6764.

Confirm locally before you distribute anything. This book states the rules of Islamic inheritance, not the law of any country.

In Malaysia, ask which authority handles the estate in your state (estate administration and the Syariah court each have a role) before any property changes hands.

In the UAE, ask the court that handles estates in the emirate where the deceased lived. Consult a lawyer if assets are held in more than one country.

In both, keep every document, and do not move property on a verbal family agreement until the proper authority has confirmed the heirs. This is practical advice, not a statement of law.

CHAPTER 12

Preparing for your own death

One day it will be your family in the first hour. This chapter is so they have less to find out.

قُلْ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

"Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception."

Quran 3:185

Spend before it comes

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ

"and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good"."

Quran 63:10

Write the will now

"It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

Ṣaḥīḥ al-Bukhārī 2738

A will does not change the shares. It records your debts, the bequest of up to one third, who handles your affairs, and your wish for a simple, prompt burial. How a will must be made or registered to be recognised is local: confirm it (Chapter 11).

What follows you to the grave

“When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him.”

Ṣaḥīḥ al-Bukhārī 6514

The one that stays is built now.

The one-page checklist

For you, now.

- ① Write your **will**: debts, bequest up to one third (not to an heir), burial wishes; register it as local law requires.
- ② Keep a **debts list**: owed, owing, trusts held, any unpaid mahr.
- ③ Note any **missed fasts**, an unperformed obligatory Hajj, or unpaid zakat.
- ④ Tell one trusted person where the **documents** are, set up one **ongoing charity**, and ask in writing for a **simple burial**: no wailing, no delay, no hosting.

For the family, on the day.

WHEN	DO	CHAPTER
At the bedside	Sit close; gentle talqīn; only good words	1
At the moment of death	Istirjā‘ and du‘ā‘; close the eyes; du‘ā‘ by name	2

WHEN	DO	CHAPTER
First hour	Mosque, certificate, family; start the debts list	2
Day one	Bury without delay; pray in absentia if far away	4
At the grave	Stay; ask forgiveness and firmness for them	4
The days after	Neighbours feed the family; tears, no wailing	3, 6
Three days / four months ten days	Outward mourning ends; the widow's 'iddah at home	7
Weeks and months	Debts, bequest, shares, via the proper authority	11
For the rest of your life	Du'ā', charity, owed fasts and Hajj; visit and greet	9, 10

Where this book draws from. Every hadith was checked against the hadith text on deen2u.com: Bukhārī in standard numbering; the four Sunan with the site's grade beside each; Ṣaḥīḥ Muslim only where its reader position is confirmed (one narration, site reader no. 2144). Three narrations often quoted from Muslim — the talqīn of the dying, the graveyard greeting, and “three things” — are given from sahih Sunan narrations instead. Quranic Arabic and Yusuf Ali's translation are from the site's Quran data. Where scholars differ, positions are given only as the site's own pages state them: Janazah (graveside talqīn), Visiting Graves (water, flowers, Fridays, recitation and women at graves), ‘Iddah, Faraidh, and the answers qa-819 (3rd, 7th and 40th days), qa-966 (recitation for the dead) and qa-969 (the miscarried child). Questions left open — the prayer after a suicide, the scope of prayer in absentia, a widow's work in the ‘iddah — are left open on purpose; take them to a scholar. Companion books: *Janazah*, *Faraidh*, *Wasiyyah*. Questions: deen2u.com/ask/.

May Allah forgive our dead and yours, make their graves spacious and full of light, and join us with them in a better home than this one.