

What the Living Can do for the Dead	
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Death is a reality Qur'an	<p>Death is an inevitable and inescapable reality</p> <ul style="list-style-type: none"> - “Every soul will taste death” <p>No human, whether Muslim or non-Muslim, denies death</p>
What is death	<p>Death is not nonexistence but, rather, a separation of the soul from the body</p> <p>والموت ليس فناء وإنما هو مفارقة الروح للبدن</p>
Reason for life and death	<p>Life contains tests through which a person proves his submission to the will of Allah</p> <ul style="list-style-type: none"> - “Who created death and life to test you and reveal which of you does best” - Tests give meaning to life, as without it life becomes meaningless as our actions are inconsequential and without any accountability
Wisdom Hadīth	<p>Since this life is temporary and the next life is permanent, the intelligent person uses this life to set themself up for success in the next life</p> <ul style="list-style-type: none"> - “The intelligent one is he who has subdued his lower self and who has worked for what comes after death” <p>الكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ</p>
Remembering death Hadīth	<p>The thought that today could be one's last day on earth will help a person to live his life according to guidance from Allah</p> <ul style="list-style-type: none"> - “Increase the remembrance of the terminator of enjoyment-death” - Classical scholars defined thinking about death as a commendable act <p>أَكْثِرُوا ذِكْرَ هَادِمِ الْلَّذَّاتِ الزَّحِيلِي : وَالْمُسْتَحِبُ لِكُلِّ إِنْسَانٍ ذِكْرُ الْمَوْتِ</p>
Wishing for death Hadīth	<p>The default rule is that wishing for death is discouraged</p> <ul style="list-style-type: none"> - “Let none of you wish for death. If he is a good-doer, he might increase his good deeds. If he is an evil-doer, he might make amends” <p>لَا يَتَمَّنَ أَحَدُكُمُ الْمَوْتَ، إِمَا مُحْسِنًا فَلَعْلَهُ يَزْدَادُ، وَإِمَا مُسِيْنًا فَلَعْلَهُ يَسْتَعْتِبُ</p> <p>If life feels unbearable due to an injury or ailment then one may make the du'a taught by the Prophet ﷺ:</p> <p>اللَّهُمَّ أَحِينِي مَا كَانَتُ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتُ الْوَفَاءُ خَيْرًا لِي</p>
Journey of the soul in the hadīth	Angels surround the dying believer and the Angel of Death comes and the soul comes out smoothly. The angels place it in a perfumed

	<p>shroud and they take it up through the heavens until it arrives at the seventh heaven. Allah جل جلاله instructs that the book of the slave be registered in the 'Illiyyin (the record of the exalted ones) and that the soul be taken back to the earth. After the soul is returned to the body two angels come and question him. His grave is expanded and he finds some of the fragrance of Paradise and he is given glad tidings</p> <p>حتى يُنْهَى به إلى السماء السابعة، فيقول الله جل جلاله: اكْتُبُوا كِتَابَ عَبْدِي فِي عَلَيْنِ، وَأَعِدُّوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ، وَفِيهَا أُعِدُّهُمْ، وَمِنْهَا أُخْرِجْهُمْ تَارَةً أُخْرَى. فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكٌ، فَيُجْسِدُهُ، فَيَقُولُ لَهُ: مَنْ رَبُّكَ؟</p>
Barzakh	<p>The interim realm between the earth and the Hereafter</p> <ul style="list-style-type: none"> - For the righteous it is a pleasant wait for the Day of Judgment - For the wicked it is an agonizing wait with torment
Hadīth	<p>"These people are being afflicted in their graves, and were it not that you would cease burying the dead, I would ask God to let you hear the punishment in the grave which I am hearing"</p> <p>إِنَّ هَذِهِ الْأُمَّةَ تُبَتَّلَى فِي قُبُورِهَا قَلْوًا أَنْ لَا تَدْعُوا لَدَعْوَتِ اللَّهِ أَنْ يُسْمِعُكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعْتُمْ</p>
Bid'ah	<p>The introduction of an action that contradicts the principles of Islamic teachings as a religious act of worship</p>
Nawawī	<p>To invent something that was not done during the time of the Prophet ﷺ is either praiseworthy or reprehensible</p> <p>البدعة بكسر الباء في الشرع هي إحداث ما لم يكن في عهد رسول الله ﷺ ، وهي منقسمة إلى حسنة وفبيحة</p>
كل بدعة ضلاله	<p>ابن حجر: والمُرَادُ مَا أُخْدِثَ وَلَا دَلِيلٌ لَهُ مِنَ الشَّرْعِ بِطَرِيقٍ خَاصٍ وَلَا عَامٍ</p>
'Izz ibn 'Abd al-Salām	<p>Bid'ah can be divided into that which is wājib, harām, mandūb, makrūh and mubāh</p> <p>الْبِدْعَةُ مُنْقَسِّمٌ إِلَى وَاجِبٍ وَمُحَرَّمٍ وَمَنْدُوبٍ وَمَكْرُوٰهٍ وَمُبَاحٍ</p>
Hadīth	<p>"Whosoever introduces a good practice in Islam, he will have the reward for it and the reward of those who act upon it after him ... whosoever introduces an evil practice in Islam will shoulder its sin and the sins of all those who act upon it"</p> <p>مَنْ سَنَ فِي الْإِسْلَامِ سَنَةً حَسَنَةً فَلَهُ أَجْرٌ هُا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ... وَمَنْ سَنَ فِي الْإِسْلَامِ سَنَةً سَيِّئَةً كَانَ عَلَيْهِ وَزْرُهَا، وَوَزَرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ</p> <ul style="list-style-type: none"> - Indicates a certain degree of flexibility and creativity in doing good actions as long as the act does not contradict the fundamental principles of Islam
But the Prophet ﷺ never did it!	<p>Prophet Muhammad not doing something does not prove its unlawfulness</p> <ul style="list-style-type: none"> - Islam does not prevent creativity in supererogatory acts of worship, however, it must be restricted to sensible actions - The Imam teaching his congregation surahs after prayer is not found in the practice of the Prophet ﷺ but it does not
Example	

	contradict the teachings of Islam
Visiting the sick/dying	One of the rights a Muslim has over another Muslim is visiting the sick
Give hope	It is recommended to wish the sick a speedy recovery and reassure them of regaining health
Hadīth	<ul style="list-style-type: none"> “When you enter upon the ailing, encourage them by way of reassurance of regaining good health. Indeed nothing will prevent the decree of Allah from taking place, but it will cause comfort for the ailing” <p>إذا حَذَّلْتَ عَلَى الْمَرِيضِ فَقَسُوا لَهُ فِي الْأَجْلِ، فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا، وَهُوَ يُطَيِّبُ بِنَفْسِ الْمَرِيضِ</p>
Du‘ā	<p>أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِبَدْهِ الْيَمْنَى وَيَقُولُ: اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبْ بِالْبَأْسَ، اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَارِّ سَقْمًا</p>
On the deathbed	It is recommended to lay the person on their right side facing the qiblah
Talqīn Hadīth	<p>To gently encourage the dying person to recite the kalimah</p> <p>لَقُنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ</p> <ul style="list-style-type: none"> Once the person says it once it should not be asked again
Reciting Qur'an Hadīth	<p>Reciting Sūrah Yāsīn to the dying is permissible according to the majority</p> <ul style="list-style-type: none"> “Recite Yāsīn over the dying” <p>اُفْرِعُوا يَسِّ عَلَى مَوْتَكُمْ</p>
Immediately after death	<p>Speak well of the deceased because the angels say ‘āmīn’ upon what the family of the deceased say</p> <p>إِذَا حَضَرْتُمُ الْمَيِّتَ أَوْ الْمَرِيضَ فَقُولُوا حَيْرًا فَإِنَّ الْمَلَائِكَةَ يَؤْمِنُونَ عَلَى مَا تَقُولُونَ</p> <p>Close the eyes of the deceased and say close , بِسْمِ اللَّهِ وَعَلَى مَلَةِ رَسُولِ اللَّهِ close the jaws, straighten the limbs if possible and remove any jewelry</p>
Rights of the deceased	<p>It is a fard kifāyah to wash, shroud, pray and bury the deceased</p> <ul style="list-style-type: none"> Funeral expenses are taken from the estate of the deceased In the case of a wife, Hanafi jurists argue that the funeral expense rests with the husband
Washing the body	<p>It is unlawful to look at the nakedness of the deceased</p> <ul style="list-style-type: none"> The nakedness from the navel to the knees of the deceased must be covered at all times <p>Remove any impurities from the body and give the body an ablution as done for prayer</p> <p>Start by washing the head and beard and then wash the entire body three times, tilting the body onto the right and then left side to wash the back</p> <ul style="list-style-type: none"> Soap may be used, and it is ideal to use warm and scented

<p>Washing the bodies of females</p> <p>Al-Kāsānī</p>	<p>water</p> <p>Men should wash the bodies of males and women should wash the bodies of females</p> <ul style="list-style-type: none"> - Hanafīs say that if no women are available then an unmarriageable male relative should perform tayammum on her and not wash the body - If no relative is found then tayammum should be performed using a glove - According to the Hanafīs, it is not lawful for the husband to wash the body of his dead wife because the marital relationship has now ceased <p>أما المرأة فتغسل زوجها ولأن إباحة الغسل مستفادة بالنكاح فتبقى ما بقي النكاح، والنكاح بعد الموت باق إلى وقت انقطاع العدة، بخلاف ما إذا ماتت المرأة حيث لا يغسلها الزوج، لأن هناك انتهى ملك النكاح لأنعدام المحل، فصار الزوج أجنبياً فلا يحل له غسلها</p>
<p>Funeral of a stillborn</p>	<p>If a child is born and shows signs of life such as crying or movement then the child is named, washed, and prayed over by consensus</p> <p>If there are no signs of life then according to the Hanafī school no prayer is made, but if the human features have formed then the stillborn is washed and shrouded</p>
<p>Shroud</p>	<p>Men are shrouded in three pieces of cloth: lifāfah (outer sheet), qamīṣ (tunic), and izār (lower wrap)</p> <p>Women are shrouded in five pieces of cloth: that which men have with the addition of khirqah (chest wrap) and khimār (scarf)</p> <p>It is recommended to apply scent to the body and the shroud</p>
<p>Funeral prayer</p>	<p>According to the Hanafī school the procedure is to say the opening takbīr then recite the thanā', say the second takbīr then recite blessings on the Prophet, say the third takbīr then recite the supplication, and say the fourth takbīr then the salāms</p> <p>One only raises hands for the opening takbīr, not for the subsequent takbīrs</p>
<p>Du'a for adult</p>	<p>اللَّهُمَّ اغْفِرْ لِحَيْنَا وَمَيْتَنَا وَشَاهِدَنَا وَغَائِبَنَا وَصَغِيرَنَا وَكَبِيرَنَا وَذَكَرَنَا وَأَنْثَانَا، اللَّهُمَّ مَنْ أَحْيَنَّنَا فَأَخْبِرْهُ عَلَى الإِسْلَامِ وَمَنْ تَوَفَّنَا مَنَا فَقُوَّتْهُ عَلَى الْإِيمَانِ</p>
<p>Du'a for child</p>	<p>اللَّهُمَّ اجْعَلْنَا فَرَطًا وَاجْعَلْنَا أَجِرًا وَذُخْرًا وَاجْعَلْنَا شَافِعًا مُشَفَّعًا</p> <ul style="list-style-type: none"> - No prayer for forgiveness is made for a child because children are considered sinless in Islam
<p>Multiple prayers over the same person</p>	<p>The Hanafīs maintain that it is disliked to perform the funeral prayer for the same person more than once</p> <ul style="list-style-type: none"> - If the person has already been buried then the funeral prayer for the dead is still permissible as long as the body has not

	begun to decompose
Hadīth	<p>“The Prophet ﷺ said, ‘Show me to her grave.’ They led him to it and he prayed over her”</p> <p>فَقَالَ ذُلْوَنِي عَلَى قَبْرِهَا فَدَلَّوْهُ فَصَلَّى عَلَيْهَا</p>
Suicide	<p>The majority of scholars have said that the person who has committed suicide is to be washed and prayed over</p> <p>The Prophet ﷺ did not pray over an individual who committed suicide but this is interpreted by the majority of scholars as being out of warning, not to indicate impermissibility</p>
Al-Fatāwā al-Hindiyah	<p>The one who kills himself intentionally is prayed over, according to Abu Hanifah and Muhammad al-Shaybani</p> <ul style="list-style-type: none"> - This is the sounder (asahh) position
Şalāt al-Ghā’ib	<p>Hanafīs are of the opinion that such a prayer is not valid since it is a condition that the deceased be present in order to pray over it</p> <p>The Prophet’s prayer for King Negus is interpreted to be a special privilege for him alone</p>
Radd al-Muhtār	<p>وَصَلَّادُ النَّبِيِّ عَلَيْهِ السَّلَامُ عَلَى النَّجَاشِيِّ لِغَوَيَّةِ أَيِ الدُّعَاءِ أَوْ حُصُوصَيَّةِ</p>
Burial	<p>When the Prophet ﷺ placed the dead in the grave, he said: ‘In the name of Allah, and following the Sunnah of the Messenger of Allah’</p> <p>أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ كَانَ إِذَا وَضَعَ الْمَيِّتَ فِي الْقَبْرِ قَالَ بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ</p> <p>When the Prophet ﷺ placed his daughter Umm Kulthum RA in her grave he said [while scattering three handfuls of soil on her]:</p> <p>لَمَا وَضَعَتْ أُمَّ كَلْثُومَ بْنَتَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْقَبْرِ قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: مِنْهَا خَلَقَكُمْ وَفِيهَا نَعِيْدُكُمْ وَمِنْهَا نَخْرُجُكُمْ تَارَةً أُخْرَى</p> <p>The Prophet ﷺ would stand by the grave after burial and instruct the Companions to ask Allah to forgive the dead and make him or her steadfast because they are being questioned in the grave</p> <p>كَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَاتَ عَلَيْهِ فَقَالَ اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الْآنَ يُسْأَلُ</p>
Radd al-Muhtār	<p>Ibn ‘Umar RA liked to recite the opening and concluding verses of Surat al-Baqarah upon the completion of the burial</p> <p>وَكَانَ ابْنُ عُمَرَ يَسْتَحِبُّ أَنْ يَقُرَأَا عَلَى الْقَبْرِ بَعْدَ الدَّفْنِ أَوْ سُورَةَ الْبَقَرَةِ وَخَاتَمَهَا</p>
Headstones	The Hanafīs maintain that a headstone is permissible to identify the dead if there are multiple graves and it is difficult to identify the different graves
Hadīth	<p>“I am marking my brother’s grave with it”</p> <p>أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ حَمَلَ حَجَرًا فَرَضَعَهَا عَنْ رَأْسِ عُثْمَانَ بْنِ مَظْعُونٍ وَقَالَ أَتَعْلَمُ بِهَا قَبْرَ أَخِي</p>

Transporting the body for burial	Hanafis maintain that burying the dead at the place of death is preferable and that it is makruh to transport the body beyond two miles unless there is a good reason
Exhuming the body	Hanafis consider it unlawful to dig out the body from the ground based on the principle of preserving the honor of the dead
Visiting graves Hadīth	Initially visiting graves was prohibited, later it was encouraged <ul style="list-style-type: none"> “I used to forbid you from visiting graves, but now Muhammad has been granted permission to visit the grave of his mother. So visit the graves because it will remind you of the hereafter” <p>قد كنتُ تهينكم عن زيارَةِ الْقُبُورِ فَقَدْ أَدْنَى مُحَمَّدٌ فِي زِيَارَةِ قَبْرٍ أُمَّهُ فَرُوْرُوْهَا فَإِنَّهَا تَذَكَّرُ الْآخِرَةُ</p>
Women visiting graves Hadīth Mullā ‘Alī	The hadith of the Prophet ﷺ cursing women who visit graves is interpreted to be addressing those who go for the sake of crying aloud and wailing <p>لَعْنَ اللَّهِ زَوَارَاتِ الْقُبُورِ الملا على القاري : بهذه الأحاديث بتعليلاتها تدل على أن النساء كالرجال في حكم الزيارة ، إذا زرْنَ بالشروط المعتبرة في حقهن ، ويؤيد الخبر السابق أنه عليه وسلام من بالمرأة فامرها بالصبر ولم ينهها عن الزيارة ، وأما خبر : «لعن الله زوارات القبور» فمحمول على زيارتهن لمحارِم كاللُّوحِ وغيره</p>
Benefit	Visiting graves provokes the reflection that death comes for everyone and provides the opportunity to benefit the dead by praying for them
Greeting	السلامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّ إِنْ شَاءَ اللَّهُ بِكُمْ لَلَّاحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةُ
Reciting Qur'an Hadīth Al-Khattābī	It is commendable to read Surah Yāsīn, Fātihah, Āyat al-Kursī, Mulk, Takāthur, Ikhlās, Falaq and Nās when visiting graves <ul style="list-style-type: none"> Scholars who support the recitation of the Qur'an at the grave admit the weakness of the related traditions, but maintain that acting upon weak traditions for the sake of virtue is permitted <p>مَنْ دَخَلَ الْمَقَابِرَ قَرَأَ سُورَةَ يَسْ خَفَقَ اللَّهُ عَنْهُمْ يَوْمَئِذٍ، وَكَانَ لَهُ بَعْدَ مَنْ فِيهَا حَسَنَاتٍ الخطابي : إذا كان يرجى عن الميت التخفيف بتسبيح الشجر ، فتلاوة القرآن العظيم أعظم رجاء وبركة</p>
Īsāl al-thawāb	Seeking to donate the reward of one's good deeds upon the soul of a deceased <ul style="list-style-type: none"> Can be done by physical actions or by monetary donations <p>The apparent position of the Hanafī and Mālikī schools deems it valid for a person to donate the reward for acts of worship to the Prophet ﷺ</p> <ul style="list-style-type: none"> ‘Alī RA used to sacrifice two rams for himself and two rams for the Prophet ﷺ Ibn ‘Umar RA used to perform ‘umrah on behalf of the Prophet ﷺ after his death without the Prophet stipulating it <p>وَاخْتَارَ السُّبْكُ الْجَوَازَ وَاخْتَجَّ بِأَنَّ أَبْنَعْمَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا كَانَ يَعْتَمِرُ عَنِ النَّبِيِّ عَلَيْهِ وَسَلَامٌ عُمَرًا بعد موته من غير وصيَّةٍ</p>
Subkī Ibn ‘Ābidīn	

	<p>وقول علمائنا له أن يجعل ثواب عمله لغيره يدخل فيه النبي عليه وسلم فإنه أحق بذلك حيث أنقذنا من الضلال</p>
Nawawī	<p>There is disagreement regarding the validity of donating the reward of certain types of worship</p> <ul style="list-style-type: none"> - There is agreement that sacrificing on 'Id al-Adhā on behalf of the deceased, charity, paying off debts of the deceased, and paying for his forgiveness and mercy for him are valid <p>النبوى : وَأَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ الصَّدَقَةَ عَنِ الْمَيِّتِ تَنْفَعُهُ وَتَصْلِيْهُ</p> <ul style="list-style-type: none"> - The Hanafīs and Hanbalīs maintain that any righteous act of worship, be it voluntary or obligatory, can be donated to the deceased <p>الكاساني : مَنْ صَامَ أَوْ صَلَّى أَوْ تَصَدَّقَ جَعَلَ ثَوَابَهُ لِغَيْرِهِ مِنَ الْأَمْوَاتِ وَالْأَحْيَاءِ جَازَ، وَيَصِيلُ ثَوَابَهُ إِلَيْهِمْ عَنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ</p> <p>ابن نجيم : وَظَاهِرُ إِلْطَاقِهِمْ يَقْنُتُهُ أَنَّهُ لَا فَرْقَ بَيْنَ الْفُرْضِ وَالنَّفْلِ فَإِذَا صَلَّى فَرِيَضَةً وَجَعَلَ ثَوَابَهُ لِغَيْرِهِ فَإِنَّهُ يَصِحُّ</p>
Kāsānī	
Ibn Nujaym	
Hadīth	<ul style="list-style-type: none"> - Anas bin Malik RA asked if charity given on behalf of the dead, hajj performed for them and prayers for them reaches them. The Prophet ﷺ replied, "Yes, and they are delighted with it, as you are delighted when you receive gifts" <p>يَا رَسُولَ اللَّهِ إِذَا نَتَصَدِّقُ عَنْ مَوْتَانَا وَنَحْجُ عَنْهُمْ وَنَدْعُ لَهُمْ فَهُلْ يَصِلُّ ذَلِكُ إِلَيْهِمْ؟ قَالَ : نَعَمْ، وَيَفْرُحُونَ بِهِ كَمَا يَفْرُحُ أَهْدُوكُمْ بِالظَّبْقِ إِذَا أَهْدَيْتُمْ إِلَيْهِمْ</p> <ul style="list-style-type: none"> - The later Shāfi'īs affirm that the reward of all good acts reaches the dead if the individual makes supplication to donate the reward to the dead person <p>النبوى : وَجَمَاعَةٌ مِّنْ أَصْحَابِ الشَّافِعِيِّ إِلَى أَنَّهُ يَصِلُّ، فَالْإِخْتِيَارُ أَنْ يَقُولَ الْفَارِئُ بَعْدَ فَرَاغِهِ : إِلَيْهِمْ أَوْصِلُ ثَوَابَ مَا فَرَأَيْتُمْ إِلَى فَلَانَ، وَاللَّهُ أَعْلَمْ</p> <ul style="list-style-type: none"> - Those who restrict the validity of donating the reward of acts of worship argue that 'ibādāt are not subject to ijtihād <ul style="list-style-type: none"> - Only what the Qur'an or authentic Sunnah has specifically allowed is valid
Nawawī	<p>According to the Hanafīs, one may make the intention for the deceased before performing the act of worship or after</p> <ul style="list-style-type: none"> - A person may choose to do something for himself and then donate it to the deceased <p>ابن نجيم : وَالظَّاهِرُ أَنَّهُ لَا فَرْقَ بَيْنَ أَنْ يَنْتَوِيَ بِهِ عَنِ الْفَعْلِ لِلْغَيْرِ أَوْ يَفْعَلُهُ لِنَفْسِهِ ثُمَّ بَعْدَ ذَلِكَ يَجْعَلُ ثَوَابَهُ لِغَيْرِهِ</p>
Intention	
Ibn Nujaym	
Khatm gatherings	<p>Although the validity of ṫsāl al-thawāb is established, there are a number of factors that make such gatherings contentious:</p> <ul style="list-style-type: none"> - This was never practiced by the Prophet ﷺ or his Companions - Having a fixed date such as annually or after 40 days of death - Making such gatherings a ritual institution in Islam
Rights of the deceased	<p>Washing, shrouding, praying and burying the dead are a communal obligation and carried out first</p> <ul style="list-style-type: none"> - Expenses are taken from the estate of the deceased

	<p>Debts are taken out next</p> <ul style="list-style-type: none"> - Debts can be those which are a right of Allah - Those debts owed as an act of worship such as zakāt, sadaqat al-fitr and kaffārāt - Other debt is that owed to human beings such as borrowed money, stolen money or forcefully confiscated property
Debt owed to Allah	The debts that are the right of Allah are zakāt, sadaqat al-fitr, atonement for homicide, atonement for breaking an oath, atonement for intentional sexual intercourse in Ramadan, atonement for breaking a fast, and charity on account of a vow
Missed zakāt and sadaqat al-fitr	<ul style="list-style-type: none"> - According to the Hanafis, the obligation of payment of the missed zakāt and sadaqat al-fitr will cease upon death except if it was stipulated to be paid from the estate, in which case up to $\frac{1}{3}$ from the estate is used
Haskāfī	<p>وَلَا يُؤْخَذُ مِنْ تِرْكَتِهِ بِغَيْرِ وِصْيَةٍ لَفَدْ شَرْطَهَا وَهُوَ الْمُنْهَى وَإِنْ أُوصَىَ بِهَا اعْتَدَرَ مِنَ الْثَّلَاثِ إِلَّا أَنْ يَجِيزَ الْوِرَثَةُ</p> <ul style="list-style-type: none"> - Zakāt is an act of worship, and acts of worship require intention - Missed kaffārāt for breaking an oath or breaking a fast is not paid from the estate unless stipulated in the will <ul style="list-style-type: none"> - If stipulated in the will, heirs are only obliged to pay whatever does not exceed $\frac{1}{3}$ of the estate
Debt owed to people	The deceased's debt must be paid off from his estate regardless of whether or not he had previously stipulated it in his will
Qur'an	<ul style="list-style-type: none"> - If the debt is equal to or more than the entire estate then priority is given to paying off the debt and the heirs are left with nothing - "And after honoring bequests made or paying off debts" مِنْ بَعْدِ وِصْيَةٍ يُوصَىَ بِهَا أَوْ دَيْنٍ
Hadīth	<ul style="list-style-type: none"> - The Prophet asked, "Does he have any unpaid debt?" We said, "Two dīnārs." The Prophet ﷺ left [refusing to pray over him until another Companion took the responsibility to pay off the debt] <p>فَقَالَ : عَلَى صَاحِبِكُمْ دَيْنُ؟ قَالُوا : نَعَمْ يَا رَسُولَ اللَّهِ بَيْنَارَانِ، قَالَ : صَلُّوا عَلَى صَاحِبِكُمْ، فَقَالَ أَبُو قَتَادَةَ : أَنَا بِدَيْنِهِ يَا نَبِيَّ اللَّهِ، فَصَلَّى عَلَيْهِ</p>
Missed prayers	<p>The Hanafis, majority of Mālikīs and Shāfi'īs maintain that no prayer can be performed on behalf of the deceased</p> <ul style="list-style-type: none"> - "None should pray on behalf of another nor should one fast on behalf of another" - لا يُصَلِّي أَحَدٌ عَنْ أَحَدٍ، وَلَا يَصُومُ أَحَدٌ عَنْ أَحَدٍ وَلَكِنْ يُطْعَمُ عَنْهُ مَكَانٌ كُلُّ يَوْمٍ مُدَّا مِنْ حِنْطَةٍ - Some Hanafis maintain that heirs can instead pay fidyah for any prayers missed
Missed Ramadan fasts	The Hanafis, Shāfi'īs and Hanbalīs maintain that if a person dies having missed Ramadan fasts due to a legally valid excuse such as illness or traveling then there is no need for make up fasts nor fidyah

	<ul style="list-style-type: none"> - “If a person becomes ill during the month of Ramadan and remains ill until he dies, no expiation is due, but if he regains health and does not make up for it before he dies, expiation is due” <div style="text-align: right; margin-right: 20px;"> مَنْ مَرَضَ فِي رَمَضَانَ، فَلَمْ يَرْلَمْ مَرِيضًا حَتَّىٰ مَاتَ لَمْ يُطْعَمْ عَنْهُ، وَإِنْ صَحَّ فَلَمْ يَفْضِهِ حَتَّىٰ مَاتَ أُطْعَمْ عَنْهُ </div> <p>The Hanafīs maintain that if a person failed to make up fasts missed in Ramadan despite having been able to, his heirs are only obliged to pay expiation if the deceased had made a bequest and may not fast on his behalf</p> <ul style="list-style-type: none"> - If the expiation exceeds $\frac{1}{3}$ of the estate, the heirs may voluntarily choose to pay the excess - Fasting on behalf of a dead person is not valid because the Qur'an says, “And that there is not for man except that good for which he strives” - “When a person dies his ability to earn good deeds come to an end, except for continuous charity, knowledge from which people benefit or a righteous child who prays for him” <ul style="list-style-type: none"> - This hadīth clarifies that a person can no longer gain reward for deeds after death except by the aforementioned means <p>Other missed obligatory fasts</p> <p>The Hanafīs, Mālikīs and Shāfi'īs maintain that if a person died having failed to observe obligatory fasts on account of vows and atonements, his heirs will only be obliged to pay the fidyah if a bequest has been made and must be restricted to $\frac{1}{3}$ of the estate</p> <ul style="list-style-type: none"> - This applies to the one who dies after having been able to observe these fasts, otherwise no fast or expiation is due - If no bequest was made, the heirs may voluntarily choose to pay the expiation on behalf of the deceased and this is valid
Missed vowed i'tikāf	<p>The Hanafīs and Mālikīs maintain that if a person passed away before observing i'tikāf that he made obligatory on himself by a vow, his heirs will only be obliged to pay the fidyah of missing a fast for every day vowed if the deceased had made a bequest</p> <ul style="list-style-type: none"> - One who passes away before being able to observe the i'tikāf, nothing is due from him
Missed Hajj	<p>Unlike prayer and fasting, all jurists unanimously agree that performing hajj on behalf of the deceased is valid</p> <ul style="list-style-type: none"> - Due to the overwhelming evidence of hadīth confirming the validity of Hajj on behalf of another person <p>The Hanafīs, Mālikīs and Shāfi'īs maintain that if a person has died before being physically and financially able to perform Hajj, then the obligation drops, and if the deceased has made a bequest that is honored provided it does not exceed $\frac{1}{3}$ of the estate</p> <ul style="list-style-type: none"> - The Quran stipulates that a person should perform Hajj if able to do so

	<p style="text-align: right;">وَلَهُ عَلَى النَّاسِ حُجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا</p> <p>The Hanbalīs maintain that it is obligatory upon the heirs to perform Hajj on behalf of the deceased, regardless of whether or not the deceased has bequeathed it, even if the entire estate is used up and even if the person died before being physically and financially able to perform Hajj</p>
Hajj by proxy	A living person appointing another person to perform Hajj on their behalf
Conditions	<ul style="list-style-type: none"> - The substitute must be a Muslim, sane and mature - Hanafīs and Mālikīs maintain that it is not a condition for the substitute to have performed Hajj, even if he is able to do so - The Hanafīs stipulate that the Hajj journey be financed with the money of the person the substitute is representing <ul style="list-style-type: none"> - The Shāfi'īs and Hanbalīs do not see this as a problem based on an analogy that a debt of a person can be paid off by anyone <p>It is agreed by all jurists that Hajj by proxy on behalf of the dead is valid</p> <ul style="list-style-type: none"> - The majority of scholars maintain that Hajj by proxy is satisfactory for an obligatory Hajj
'Umrah	<p>The Hanafīs and Mālikīs maintain that it is not obligatory to perform 'umrah on behalf of the deceased unless the deceased makes a bequest</p> <ul style="list-style-type: none"> - In the case of a bequest, 'umrah is financed from $\frac{1}{3}$ of the estate