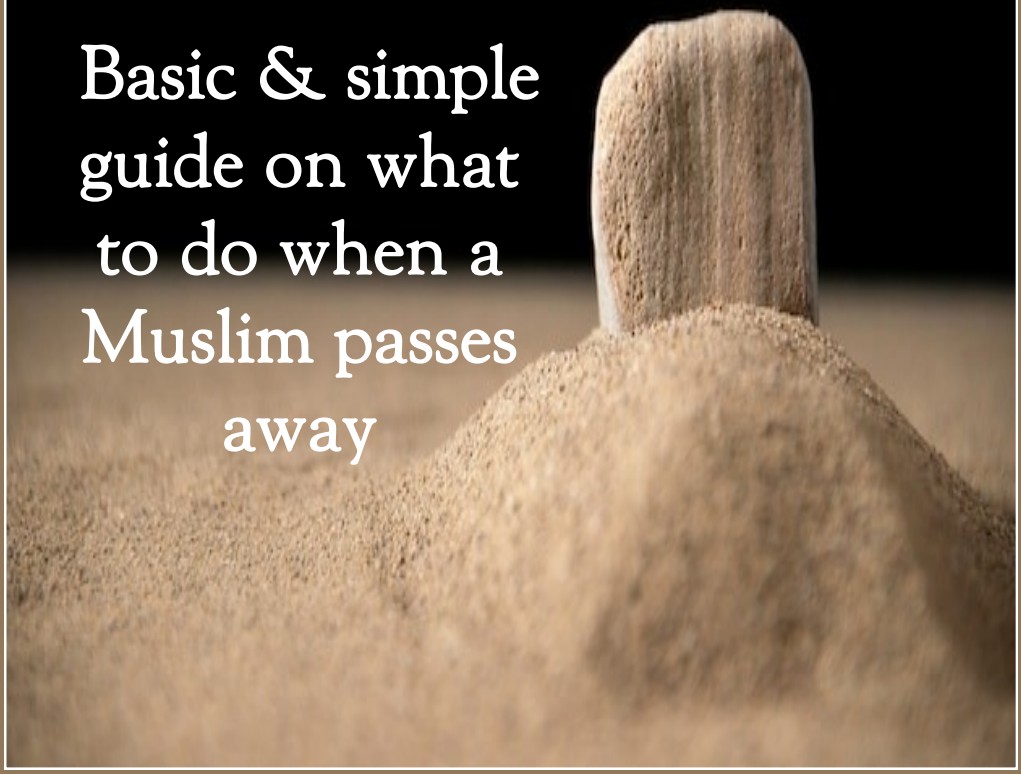
Da'wah Wal Irshad Series 43

ITA
Islãmic Tarbiyah Academy

JANAIZ
DEATH RITUALS

Basic & simple guide on what to do when a Muslim passes away



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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

BEFORE DEATH

The person on his deathbed should be turned to his right side facing the qiblah. It is also permissible to lay him on his back and to raise his head slightly to face the qiblah.

The words of Shahãdah should be proclaimed near him for him to hear and thus indirectly prompt him to proclaim it too. This is called Talqeen. However, he should not be instructed and compelled to recite it.

By reciting Surah Yãseen, the severity of death decreases. This Surah should be recited by sitting near his head or anywhere else near him. If one cannot recite it oneself, one should ask someone else to recite it. It is recommended that Surah Ra'd also be recited at this time, if possible.

Once the person dies, straighten all his limbs. Close his mouth in the following way: take a cloth and tie it in such a way that it goes from below his chin and around both sides of his head. Thereafter, tie a knot so that his mouth does not open. Close his eyes and thereafter tie the toes of both his feet together so that his legs do not move about. Cover him with a sheet and thereafter, as far as possible, hasten towards his ghusl (bathing) and kaffan (shrouding).

Place something of sweet fragrance nearby, e.g. perfume, incense. Anyone in the state of janãbat (i.e. requiring ghusl) should not remain by the mayyit (deceased).

The Qur'ãn should not be recited by the mayyit prior to the body having been given ghusl.

Upon the demise of her husband, the woman should immediately sit in iddah. A woman in her iddah must remain in the marriage home for the complete duration of her iddah, without leaving the house, except for dire necessity.

Now proceed with the ghusl and kafan of the mayyit without delay.

UNNECESSARY DELAY IN THE BURIAL a common practice is to delay the burial in anticipation of a greater number of people for the Janãzah (burial) service. It is reprehensible and not permissible to unnecessarily delay the burial. Waiting for a greater number of people or for relatives living in far-away towns and cities is not a valid reason for delaying the

Janãzah

If the Death occurs in a Hospital immediately get in touch with the Imãm (Muslim Chaplin) at the hospital and also get in touch with your local burial service.

If the Death occurs out of hospital and the death was expected, you should contact the doctor who attended the deceased during their final illness. If the death was unexpected/sudden or you discover a body, you should contact the following people: 1.The family doctor 2. The deceased's next of kin 3.The local Masjid or Burial Service.

Before funeral arrangements can be made, the death needs to be registered at the local Register Office and the appropriate paperwork issued for the burial to take place.

Many local Masãjid or Burial services have made the legal formalities easy and generally take care of the necessary paper work.

Register the death within 5 days (8 days in Scotland) - this includes weekends and bank holidays. Before you can register the death, you'll need either: a medical certificate - ask the GP or hospital doctor permission from the coroner that you can register the death - if the death was reported to a coroner (Procurator Fiscal in Scotland) You will receive a 'certificate for a burial' to give to the funeral director / cemetery. You must hand over the certificate before the funeral can take place. You can go to any register office but if you use the one in the area where the person died, you'll be given the documents you will need on the day. If you use a different register office the documents will be sent to the office in the area where the person died before they are issued to you. This means you will usually wait a few days. This is not recommended as it will unnecessarily delay the funeral, which is against the Sunnah. Registering the death will take about 30 minutes - you might need to make an appointment. Where an appointment system is in place, turn up at the Register office and explain the need to obtain a burial order urgently for faith reasons.

When you register a death you'll get: a Certificate for Burial (the 'green form') - gives permission for burial a Certificate of Registration of Death (form BD8) - you may need to fill this out and return it if the person was

getting a State Pension or benefits (the form will come with a pre-paid envelope, so you know where to send it)

There are five main points for the preparation of a Muslim's body for burial as listed below:
Body Washing (Ghusl).
Shrouding the body (Kafn).
Funeral Prayers (Janãzah Salãh).
Funeral procession (carrying the funeral bier to the grave).
Burial (Tadfeen).

HOW TO PERFORM GHUSL

The platform on which the ghusl will be performed must be washed cleaned and fumigated with perfume 3, 5 or 7 times.
The deceased may be laid in any direction suitable, even though the feet may be facing the qiblah.
All jewellery and wigs etc. should be removed. Where false teeth can easily removed, these should be taken out.
Thereafter the body should be placed on the platform and the private parts covered.
The stomach should be gently massaged and both the private areas washed wearing mittens. This should be done without looking at the private areas.
The nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during ghusl.
If the deceased reached the age of puberty he must he must first be given wudhu. This wudhu is similar to the one for Salãh with the exception of gargling and putting water into the nostrils.
If the deceased was in the state of Janãbat (*impurity) then the mouth and nostrils will have to be made wet. This can be done with a little cotton wool.
After wudhu the head and beard should be washed first with soap or any other cleansing agent. The temperature of the water must be that which a living person will normally bath with.
Thereafter the body should be tilted onto its left side to allow the right side

to be washed first. Warm water should now be poured from over the body from head to toe once, and the body washed with soap until the water has reached the bottom (left side). Then wash the body twice by pouring eater from head to toe. The body should then be turned onto its right side and the left side bathed similarly.

Thereafter the body should be lifted slightly into a sitting position, and the stomach massaged gently with a downward stroke. The waste matter should be washed away. The wudhu and ghusl should not be repeated in the event of any impurity being discharged.

The body should once again be turned onto its left side and camphor water poured over it from head to toe thrice.

All cotton wool should be removed from mouth ears and nose.

The ghusl is now complete and could be dried. The private parts must be kept covered.

The body should be wrapped in a cloth and carried carefully to the Kafn.

Hanut or any other fragrance should be placed on his head and beard and camphor on the forehead, the nose, the hands, the knees and the feet.

SHROUDING THE DECEASED

It is Sunnah that a man is shrouded in three clothes:

Izãr – a loin cloth extending from the head to the feet like the Lifãfah.

Qamees – an upper garment extending from the shoulders to the feet.

Lifãfah – a complete wrapper extending from the head to the feet.

It is also permissible to restrict the man`s shroud to only the Izãr and Lifãfah.

The deceased male should be put in the shrouds. Firstly, the Lifãfah should be spread out and thereafter the Izãr should be unfolded on top of it. The deceased should be wrapped in a Qamees without sleeves and put onto the Izãr to be folded into it first from his left and then from his right and then similarly into the Lifãfah.

The additional wrapper should be wrapped around the deceased beginning with the left side, putting the shroud over him, then the right side. The shroud may be fastened with a knot.

It is Sunnah that a woman should be shrouded in five cloths:

Izãr

Qamees
Khimãr – a scarf which should be on top of the Qamees under the Lifãfah
A cloth with which her bosom is tied
Lifafah
It is also permissible to restrict the woman`s shroud to only Izãr, Khimãr and Lifãfah.
The deceased female should be put in the shrouds. Firstly, the Lifãfah should be spread out, then the cloth to place on the bosom, then the Izãr on top of it. The deceased should be wrapped in a Qamees and put onto the Izãr to be folded into it, then the cloth and then into the Lifãfah. The two hair plaits of a woman should be placed on her chest on top of the Qamees. To keep the hair in three separate braids and left behind the back is also allowed.
Then the woman should be made to cover the head and face, wear the Khimãr below the Lifãfah and on top of the Qamees. Then she should be wrapped in an Izãr. The piece of cloth should then be fastened on top of that behind the chest on the bosom and then the Lifãfah should be fastened.

It is impermissible to enclose any paper or booklet with Duãs or Qur'ãn inscriptions into the kafn.
It is forbidden to write the kalimah or any other Duã on the kafn or on the chest of the deceased with camphor, saffron etc.

With the completion of ghusl and kafn the mayyit is now ready for burial. **The Janãzah Salãh should be arranged as soon as possible and unnecessary delay should be avoided.**
To ensure that all these procedures are undertaken swiftly the mayyit should be buried in the nearest Muslim cemetery. It is not necessary to delay the burial because certain relative is coming from a distance. Also to transport the body over long distances is undesirable.

THE JANÃZAH SALÃH

The Janãzah Salãh is Fardh kifãyah (If a few people in the community attend the remainder are absolved, if no one attends all are sinful) on all Muslims present. There two farãidh (compulsory acts) in Janãzah Salãh,
1. To stand and perform the Salãh

2. To recite all four Takbeers.

The body should be placed with the head on the right side of the Imãm, who will face the qiblah. The Imãm should stand in line with the chest of the mayyit.

It is preferable to make an odd number of saffs.

Make intention of Duã for the deceased and follow the Imãm. **Only the Imãm will say the takbeer aloud**. Do not raise your hands for takbeer besides the first takbeer. After the 1st takbeer recite Thana for Janãzah, after the second takbeer recite Durood Ibraheem, after the 3rd recite Duã for adult or infant, after the 4th and make salãm. The hands can be unfastened immediately after the 4th takbeer or after the Salãm.

*After the Janaazah Salaat it is not Sunnat or advisable to have any congregational Duã. The Janãzah Salãh is itself a Duã, hence to make another Duã thereafter would be indicating that the masnoon practice is insufficient.

CARRYING THE DECEASED TO THE GRAVE

The people should then carry the deceased on his bier, holding its four ends and walking with it swiftly; neither running nor slowly.

It is Sunnah for the deceased to be carried by four people at a time. These four people should carry the deceased for forty steps.

Whilst carrying the deceased, the end in which the head lies, should be led first and not the feet.

Those carrying and following the Janãzah should remain silent. **It is makrooh to raise the voice in zikr or in reciting the Qur`ãn while carrying the deceased.**

It is makrooh for those accompanying the Janãzah to sit before it has been lowered from the shoulders of those carrying it. Before lowering the body of a female, Hijãb (covering) should be arranged. The qabr should be covered with a sheet while the body is being lowered.

Once the deceased is placed in the incision, is it mustahab for the one placing the deceased in the grave to say: بِسمِ اللهِ وعلى ملَّةِ رسولِ اللهِ

The deceased should be made to lie on his right side facing the qiblah and the knots on his shroud should be untied.

The actual soil which is dug out to make a grave for the deceased should be used to fill the grave once the deceased has been buried. To add any additional soil will be makrooh.

It is desirable for one who is present at the burial to pour soil back into the grave thrice with a handful. The person should recite with the first throw مِنْهَا خَلَقْنٰكُمْ with the second throw وَفِيهَا نُعِيدُكُمْ and with the third throw وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى

AFTER BURIAL

The grave should be raised a foot above ground in the shape of a hump and not flattened.

After the deceased has been buried, it is mustahab for the beginning verses of Surah Baqarah to be read where the deceased`s head is resting and the last verses of it by the feet side.

The attendants of the burial may supplicate collectively for the deceased after the burial while raising their hands and preferably facing the qiblah.

It is mustahab to sprinkle some water on the grave after having buried the deceased in the grave.

It is advisable to remain behind after having burying the deceased in the grave to occupy one`s self in making zikr and supplicating for the deceased. It is permissible to supplicate by the grave while either standing or sitting.

There is no Talqeen after the deceased has been buried.

It is an innovation to adorn the grave with pulpits, lights, flowers and various other coverings.

It is permissible to engrave simply the name of a deceased on his grave, for the purpose of identification.

It is permissible to supplicate for the deceased at his grave whether the hands are raised or not. However, one who has his hands raised should face the qiblah to remove any doubt in the mind of other since he may appear to them as asking from the deceased buried in the grave.

It is permissible to recite the Qur`ãn by the grave and to extend the reward to the deceased. One may read any portion of the Qur'ãn. There is no specific surah or recitation authentically or reliably proven from the

Ahãdeeth of the Prophet ﷺ

TÃ'ZIYAT

Meeting the close members of the mayyit and consoling them is called Ta'ziyat. Ta'ziyat is Sunnat. When visiting the relatives of the mayyit, they should be comforted, consoled and given the encouragement. The virtues of Sabr (patience) should be expressed. Ta'ziyat should take place within three days of the demise of the mayyit. This is for the local residents. After three days Ta'ziyat is makrooh. However, for those coming from different towns, Ta'ziyat is valid even after the third day. A person who has once discharged the obligation of Ta'ziyat should not repeat it. It is makrooh to go for Ta'ziyat a second time. Ta'ziyat should not take place immediately after burial. The crowd should not return from the graveyard to the home of the mayyit. It is makrooh to do so. Ta'ziyat is an act to be executed individually at any time within three days.

The family of the deceased should not entertain the guests by feeding them. In fact, it is mustahab (desirable) for close relatives and neighbours to prepare meal for the family of the deceased since they will be in the state of sorrow and grief and occupied in arranging the funeral of the deceased.

Some etiquettes of Taziyat:

When going for Ta'ziyyat , console the family of the deceased. Do not do or say anything to augment their sorrow. Nowadays, people instead of comforting the relatives of the mayyit, increase their grief and sorrow by joining them in crying and wailing. On arrival, they sit down to cry. This is not Ta'ziyyat . On the contrary it is giving hardship to others.

When going for Ta'ziyyat, do not enquire about the details of the deceased's illness and circumstances of his death.

Ta'ziyyat consists of two acts: to console the bereaved and reward for the mayyit (deceased). Everything else besides this is nonsensical and baseless.

The practice of visitors coming from far off the seventh day, tenth day and fortieth day customs are all baseless.

Ta'ziyyat is permissible after three days for those who are the residents of other towns. Since the person arrives from another town or city, the bereaved person will be consoled by his words of sympathy. In fact, if the outsider merely sits without uttering a word of consolation, the bereaved

may feel hurt and consider the attitude of the visitor as a display of insensitivity. Thus, the Shari'ah has permitted an outsider to go for Ta'ziyyat even after the third day, while the period of the three days is fixed for local residents only.

Only very close relatives, who are able to console the bereaved, should go for Ta'ziyyat. Close friends from whose companionship the bereaved derives comfort should also go.

SOME INCORRECT PRACTICES

1. When a death occurs, men and women of the neighbourhood gather at the deceased's home. Hijãb is totally disregarded and inter-mingling of males and females take place. The deceased does not gain any benefit from such gatherings.
2. It is a practice among many people to put out the body on display. Even if the viewers are non mahrahms, they file into the room to view the mayyit. It is not permissible for women to look at the face of the mayyit if he (the mayyit) is non mahram. Similarly, it is not possible for a man to take a look at a female mayyit's face if he is not mahram, to her.
3. Filming and taking photos of the mayyit is a despicable trend that has become common.
4. There is no ceremony to perform at the home of the mayyit before or after the burial. All customs and practices in vogue in this regard are founded innovations (bid'ah), hence sinful.
5. The practice of feasting at the mayyit's home after the burial is not permissible.
6. The customs of seven-day, forty day etc. Khatam are bid'ah. Inviting friends and relatives to congregate for Qur'ãn recital on specific days, e.g. the seventh day and then feeding them after the recital, is not established in the Shari'ah.
7. Before the burial, after burial and even while burial takes place people indulge in futile conversation. It is sinful to indulge in such nonsensical talks on such a sombre occasion as death. Instead, recite some verses of the Qur'ãn silently and ask Allah Ta'ãla to bestow the reward thereof to the mayyit.
8. Celebration of death anniversaries is not permissible.
9. The belief that the rooh (soul) of the mayyit remains in the house or visits

the house for forty days is baseless.

10. The transfer of mayyits involves a post mortem i.e. removal of its certain internal organs e.g. intestines etc. then injecting embalming fluids into the body, which may contain impurities. This process also causes unnecessary delay in burial etc. and these components of the transfer are not permissible at all. For this reasons many Scholars re of the opinion that a mayyit should be buried in the nearest cemetery and not transferred to another country at all.

11. Flowers on grave-It is established from the Ahãdeeth that the Prophet saw placed two branches of a palm tree on two graves. However, if this action was general and meant for everyone, then the Sahãbah would have definitely done the same because they eager followers of the Prophet saw and did everything that the Prophet saw did. Giving charity as Sadqah Jãriyah for the deceased has more virtue and reward than spending in a way that is void of any heavenly reward. This will benefit both the living and the deceased.

USEFUL CONTACT DETAILS

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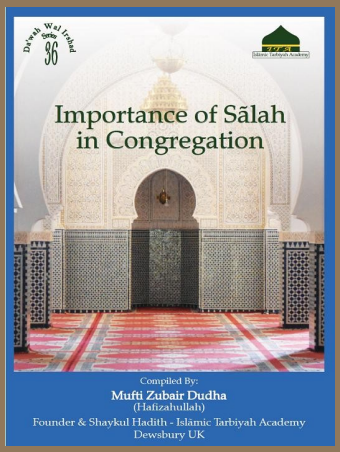

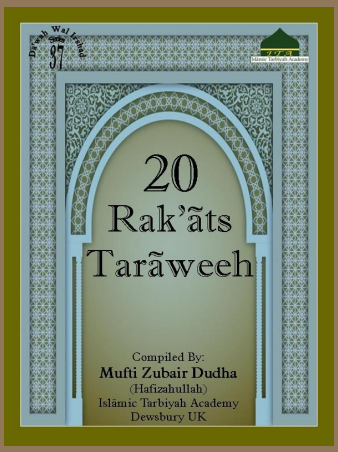

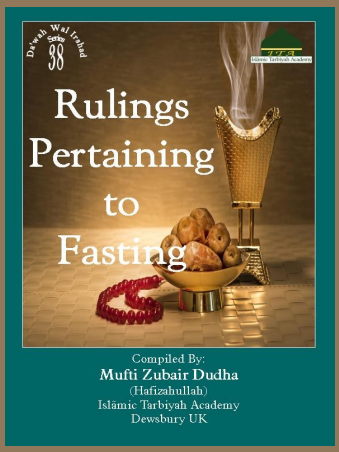

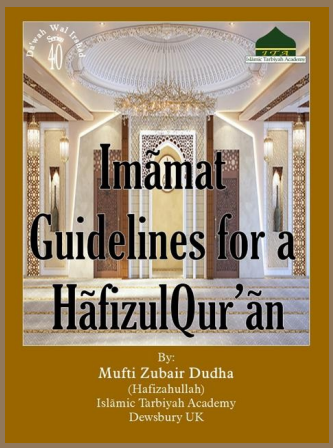

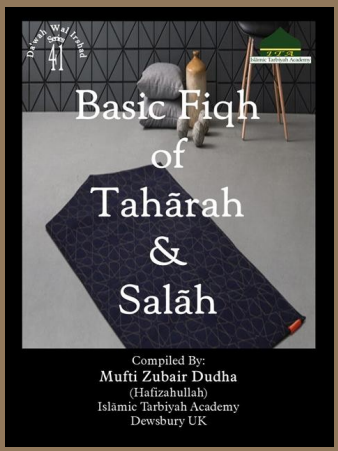

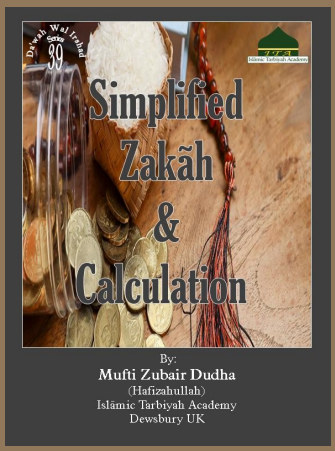

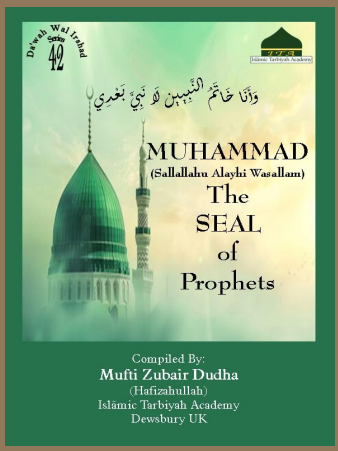

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