

Janazah Workshop

Islamic Association of Mid-Cities

Death

- Allah says in the Quran:
“Everyone shall taste death. And only on the day of resurrection shall you be paid your wages in full. And whoever is removed away from the fire of Hell and admitted to Paradise, this person is indeed successful. The life of this world is only the enjoyment of deception” (Quran 3:185)

“Every soul shall have the taste of death” (Quran 29:57).
- In an authentic Hadith Prophet Muhammad (P.B.U.H) said:
“Remember the destroyer of pleasures: death, for not a day passes upon the grave except it says: “I am the house of remoteness. I am the house of loneliness. I am the house of soil. I am the house of worms.”
(Tirmidhi)


- Allah says in the Quran in Surat (Chapter) Luqman: ***“Nor does anyone know what it is that he will earn tomorrow. Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and Allah is acquainted with all things”*** (Quran 31: 34)
- Allah says in the Quran: ***“Say The Angel of Death put in charge of you, will (duly) take your souls, then you shall be brought back to your Lord”*** (Quran 32:11)
- Death involves agony and hardship as mentioned in an authentic narration: ***“When Prophet Muhammad (P.B.U.H) was dying, he put his hands in a large cup of water which was close to him and wiped his face with it, saying: “O Allah help me over the hardship and agony of death”*** (Tirmidhi)

- For the faithful BELIEVERS Allah says in the Quran: *“Those who have said ‘Our Lord is Allah’, and then have become upright, the angels will descend upon them saying, Do not fear nor be sad, but receive good news of the paradise which you have been promised. We are your protectors in this life and in the hereafter. Therein you shall have all that you desire; therein you shall have all that you ask for”* (Quran 41:30-31)
- Allah also says: *“When the angels take the lives of the righteous, the angels say to them: Salaamun Alaikum. Enter paradise because of the good deeds that you used to do (during your life)”* (Quran 6:32).
- For the DISBELIEVERS, Allah says in the Quran: *“If only you could see when the angels take the souls of those who disbelieved, striking their faces and their backs, and saying: Taste the punishment of the fire. That is what your own hands have put forth.”* (Quran 8:50-51)

- Allah also says: *“If you only could see when the transgressors are going through the agonies of death, and the angels stretching forth their hands saying: Deliver your souls. This day you shall be recompensed the torment of degradation because of what you use to utter against Allah other than the truth, and you used to reject Allah’s signs with disrespect”* (Quran 6:93)

- The grave is the first of the stations of the hereafter. The Prophet Muhammad (P.B.U.H) said: *“When the deceased is placed in his grave and when his friends depart and leave him, he hears their footsteps, then two angels will make him sit and ask him: What did you say about this man (Muhammad)? The Believer will say: I bear witness that he was the servant and Messenger of Allah.*

They (the two Angels) will say to the deceased: Look to your place in Hell. Allah has substituted it with a place in paradise. They see it all together.



However, the unbeliever or the hypocrite, will be asked about Muhammad (P.B.U.H). He will say: I don't know! I used to say what people used to say. The two angels will say to him: How come you did not know and you did not read about him. Then they will beat him heavily with a metal hammer. This causes him to scream painfully and all his surroundings will hear him except human beings and Jinns.” (Bukhari and Muslim)


Hadith from Musnad Ahmed about the Grave

The Messenger of Allah (P.B.U.H) said two or three times: *“Seek refuge in Allah from the punishment of the grave.”*

Then he said: “When a believer is about to leave this world, angels with bright faces like the sun come down to him from heaven with a shroud from the shrouds of Paradise and some of the perfume of Paradise and gather around him as far as the eye can see.

Then the angel of death comes and sits at his head and says: O good soul, come to the forgiveness and acceptance from Allah. The soul then comes out gently as a drop flows from a water faucet and he seizes it.


Then the other angels take the soul from the angel of death and shroud it with the shroud from Paradise, perfume with the perfume of Paradise. Its fragrance will be like that of the sweetest musk found on the face of the earth.



They then take the sweet-smelling soul up, and whenever they pass by a group of Angels, they ask: Who is this good soul? The angels, accompanying the soul, reply using the best of his names that people used to call him by during his life. So and so, the son of so and so. When they reach the first heaven they request permission to enter, and the gates will open for them.

The same is done in the following heavens until they reach the seventh heaven, and Allah says: Record the book of my slave in the highest place and take him back to earth, for I created mankind from it, into it they shall return, and from it shall be brought another time.'

The soul returns to the body, and two angels come to him, make him sit and ask him: Who is your Lord? He replies: My Lord is Allah. They ask: What is your religion? He replies: My religion is Islam.



They ask again: Who is this man who was sent among you? He replies: He is Allah's Messenger. They ask: What is your knowledge? He replies: I read the book of Allah, believed in it and declared it to be true.

Then it will be said: My slave has spoken the truth, so spread out carpets from Paradise for him, clothe him with clothes from Paradise, and open a gate for him into Paradise.

Then some of its joy and fragrance will come to him, his grave is made spacious for him as far as he can see, a man with a glorious face, beautiful garments and sweet perfume comes to him and says: Rejoice in what pleases you for this is your day which you have been promised.


He asks: Who are you, for your appearance brings goodness? The man replies: I am your good deeds. He then says: O Allah, bring the hour. So that I may return to my family and property.

But when a non-believer is about to leave this world, angels with ugly faces come down to him from heaven with a hard and rough cloth, and gather around him as far as the eye can see.

Then the angel of death comes and sits at his head and says: O' wicked soul, come out to anger and displeasure from Allah. It then becomes dissipated in his body.

The angel draws it out violently as a spit is drawn out from moistened wool, and he seizes it. Then the other angels take the soul and put it in that rough cloth which emits a very offensive bad stench like the worst smell found on the face of the earth.

They then take the foul-smelling soul up, and whenever they pass by a group of Angels, they ask: Who is this wicked soul? The angels, accompanying the soul, reply using the worst of his names that people used to call him by during his life: So and so, the son of so and so, when they reach the first heaven they request permission to enter and the gates will not open to them.




Then the Prophet Muhammad (P.B.U.H) recited this verse from the Quran:
“The gates of the heaven will not be opened to them”. (Quran 7:40)

The Prophet Muhammad (P.B.U.H) continued saying: “Allah then says: Record his book in the lowest place. And his soul falls down to earth.”

Prophet Muhammad (P.B.U.H) then recited another verse from the Quran:
“He who assigns partners with Allah is as if he had fallen down from heaven and been snatched up by birds, or made to fall by the wind in a place far distant”. (Quran 22:31)

The soul returns to the body, and two angels come to him, make him sit and ask him: Who is your Lord? He replies: My Lord? Oh, I do not know. They ask: What is your religion? He replies: My religion! Oh, I do not know.



They ask again: Who is this man who was sent among you? He replies: Oh, I do not know. Then it will be said: He has lied, so spread out carpets from the fire of Hell for him, and open a gate for him into the Hellfire.

Then some of its heat and poison come to him, his grave is made so narrow for him so that his ribs are pressed together in it.

A man with a horrifying face, ugly garments and offensive odor comes to him and says: Be grieved with what displeases you for this is your day which you have been promised. He asks: Who are you, for your appearance brings evil? The man replies: I am your wicked deeds. He then says: O Allah, do not bring the hour". (Ahmed)

WHEN A MUSLIM IS AT THE POINT OF DEATH

- Allah in the Quran said: ***“And who despairs of the mercy of his Lord, but those who are misguided”*** (Quran 15:56)
- Prophet Muhammad (P.B.U.H) said: ***“Let no Muslim die except expecting and hoping the best from Allah”***. (Muslim)
- Those who are present near a dying Muslim should do the following:
 - They should be kind and patient.
 - They should never leave him alone.
 - They should give him hope, not allowing him to collapse out of pain or panic.


- They should prompt him very gently (encouragement without insistence) every now and then to say the Shahadah: “**La ilaaha illa Allah**”, which means “**There is no God but Allah**” in a very kind and sincere manner as these may be his last words.
 - Abu-Saeed Al-Khuduri reported that Prophet Muhammad (P.B.U.H) said: “*Help Muslims who are dying to say: La ilaaha illa Allah*” (Muslim)
- They should make Duaa (supplication) to Allah to ease his discomfort and pain, and to grant him His forgiveness.

***NOTE:**

- There is no Islamic teaching of putting the Quran under the head of a dying Muslim.
- There is no Islamic teaching of asking people in a state of impurity (janabah) or menstruating women, to leave the room .

JUST AFTER DEATH HAS BEEN DETERMINED

- When the person is confirmed dead, family members or those who are present should:
 - Close the eyes of the deceased.
 - Umm Salmah reported that: *“When her husband died, Prophet Muhammad (P.B.U.H) closed his eyes.”* (Muslim)
 - They should bind his lower jaw to his head so that it does not sag.
 - They should cover all his body completely with a clean sheet
 - Aisha reported that: *“Muslims covered the body of Prophet Muhammad (P.B.U.H.) when he passed away”* (Bukhari & Muslim)

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- They should make Duaa (supplication) to Allah to forgive him.
 - They should hasten to prepare the body for washing, shrouding and burial.
 - Prophet Muhammad (P.B.U.H) said: “*You should hasten with his burial*” (Bukhari & Muslim)
 - They should pay his debts from his money, or if there is not enough, then from any family member or any relative. This matter is important since the Prophet Muhammad (P.B.U.H) encouraged Muslims to pay the debts of the deceased.



***NOTE:**


- There is no Islamic teaching of putting the Quran under the pillow of the deceased.
- There is no Islamic teaching of asking people in a state of major impurity (janabah), or menstruating women to leave the room of the deceased.
- There is no Islamic teaching of putting flowers, candles, etc. in the deceased's room.

Mourning the Dead

Grief at the death of a beloved person is normal, and weeping for the dead is allowed in Islam. What is prohibited is to express grief by wailing (wailing refers to mourning in a loud voice), shrieking, beating the chest and cheeks, tearing hair or clothes, breaking things or scratching faces or saying phrases that jeopardize a persons Imaan.

All of this is totally prohibited, and the deceased may feel pain by these actions, Prophet Muhammad (P.B.U.H) said: “*The deceased suffers when someone bewails loudly*” (Bukhari & Muslim).

- Prophet Muhammad (P.B.U.H) said: ***“Two things in people are Kufr (Ignorance), one is to ridicule someone on his family genealogy, and the other is bewailing loudly the dead”*** (Muslim).
- Prophet Muhammad (P.B.U.H) also said: ***“I detest a woman who cries out very loudly, or shaves her hair, or tears her clothes when a beloved one dies”*** (Bukhari & Muslim).
- Prophet Muhammad (P.B.U.H) said: ***“He is not of us who beats his face, tears his clothes and bewails loudly when misfortune happens to him as was done before during the days of ignorance”*** (Bukhari & Muslim).
- There is no objection to quiet weeping as Prophet Muhammad (P.B.U.H) did when his son died and said: ***“It is a mercy that Allah made in the hearts of his servants”*** (Bukhari).
- When his son passed away he said: ***”The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord”***. (Bukhari).

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- The exception from the rule of not mourning more than 3 days is the widow, she mourns through the observance of Iddah, for 4 months and 10 days as ordained by Allah Himself in Surah Al-Baqarah, Ayah 234:

“And those of you who die and leave wives behind them, they (the wives) shall wait (in regards to marriage) for four months and ten days, then when they have fulfilled their term There is no sin on you if they (the wives) dispose of themselves in a just and honorable manner (i.e. they can marry). And Allah is well-acquainted with what you do.”

- Prophet Muhammad (P.B.U.H) said: *“It is prohibited for a woman who believes in Allah and the day of judgment to mourn any dead person more than three days except her husband four months and ten days”* (Bukhari).

AL-GHUSL (WASHING THE DEAD MUSLIM)

When a Muslim dies, it is the responsibility of his family or other Muslims to wash him according to the Islamic rites of washing the deceased. The person(s) who wash the deceased should :

- Trustworthy, and Honest Adult Muslim(s).
- Know the Islamic way of washing the dead and be able to carry out the washing.
- Not make any comment on the body of the deceased.



***NOTE:**

- If the deceased is a male, then ONLY males should wash him.
- If the deceased is a female, then ONLY females should wash her.
- For a married person, the spouse may perform the washing, but it is not preferred.
- For a minor child, either males or females may do the washing.




- **PLACE OF WASHING :**


- The deceased's body should be washed in a clean, secluded, and private place where clean water and soap are available. Gloves or pieces of cloth are needed.
- The body of the deceased should be washed with water and, if available, lotus leaves, or camphor (To be used in the final wash).
- The washing should be done three or five, or any more odd number of times if necessary.



- **STEPS OF WASHING :**

- The body of the deceased should be placed on a table or alike, the deceased's clothes should be removed, and the body should be covered with a sheet of cloth.
- The head and the upper body should be raised slightly to insure the washing water with exudations from the body flows down and does not run back to the body.
- The awrah (private parts) of the deceased should be covered with a piece of cloth (The awrah of a male is from the belly button to the knee in the presence of males, for the female it is the same, plus the chest in the presence of females).
- The washer should start washing by saying: **“Bismillah” (In the name of Allah).**

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- The washer winds a piece of cloth around his hand, and with this he cleans away any impurities from the body using water. Then he should dispose of this piece.
 - The washer should take another piece of cloth around his hand, press lightly the stomach of the deceased so as so to expel, if possible, any remnants from it, and then wash the body of all impurities using water. Then he should dispose this piece of cloth.
 - The washer should take another piece of cloth around his hand (May use gloves), and wash the covered private parts, then dispose of this piece of cloth.
 - The washer should perform Wudu (Ablution) on the deceased without inserting the water in the nose and in the mouth.

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- The washer should clean the body with water and soap (if available), starting from the head (hair, face and beard in the case of men), then the upper right side of the body then the left side, after that the lower right side then the lower left.
 - In the case of a female, her hair should be loosened, washed, combed, and be braided in three braids, and placed behind her back.
 - The washing should be done three times, or five times, or seven times, as needed, providing that after washing the head, wash the right side before the left, and the upper parts before the lower ones.
 - In the last wash, the washer may use camphor, or some perfume with the water.
 - After that the body should be dried with clean towel.

- Then the body should be totally covered with a white sheet.
- Get ready to start the shrouding.
- All of this is based on the narration of Umm Atiyyah, she says: *“When the daughter of Prophet Muhammad (P.B.U.H) died, he instructed us thus: Wash her three times, or more than that if you feel it is necessary, with water and sidr (good smelling leaves), and then after the last wash apply some camphor to the body , then loosen her hair, wash it, comb it, and make it in three braids laid behind her back”* (Bukhari & Muslim).

* **SPECIAL NOTE :** In case the deceased is a female in her menstrual period or have child birth bleeding, padding should be used to prevent blood from leaving the body.



*** NOTE:**

- It is recommended that those who perform the washing should take a bath, or at the least perform Wudu.
- There is no Islamic teaching of reading the Quran during the Ghusl.
- There is no Islamic teaching of making special dhikr (certain words or phrases to remember Allah) during the Ghusl.



AL-KAFAN (SHROUDING THE DEAD MUSLIM)

- Aisha relates that: “*When the Prophet Muhammad (P.B.U.H) passed away, he was shrouded in three white sheets from Yemen*” (Bukhari & Muslim).

Male Kafan

THE KAFAN OF A MALE

- The Kafan of a male should consist of three white sheets about 7 x 7 feet, clean and large enough to conceal the whole body, after having been perfumed with incense. Use 4 tie ropes, each 7 feet long.
- The material of the sheet should not be silk, nor should any gold be used.

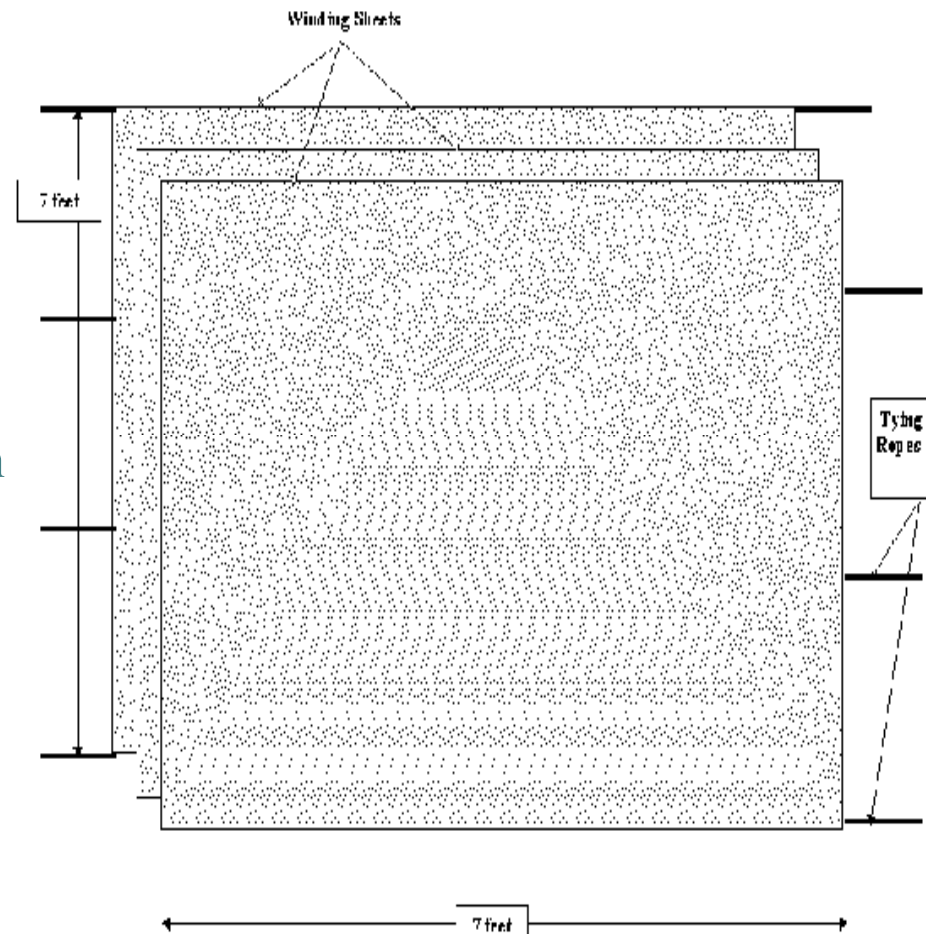



Figure (1)

- **STEPS OF SHROUDING :**

- The winding sheets should be spread out one on the top of the other.
- The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets.
- Some scent or perfume may be put on those parts of the body upon which one rests during prostration, that is the forehead, nose, hands, knees, and feet.



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- If it is possible the deceased's left hand should be placed on his chest, then put his right hand on the left hand like the way in the Qiyaam of Salaat (Prayer).
 - The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way. The third and the largest sheet should be treated the same way.
 - These sheets should be fastened with a piece of cloth (tie ropes), one above the head, another under the feet, and two around the body.



THE KAFAN OF A FEMALE

The Kafan of a female should consist of five white garments;

- Two winding sheet
- a long loose sleeveless shirt (from shoulder to feet)
- a waist wrapper
- a head veil

These should be large enough to cover the whole body and may be perfumed with incense, a loin cloth may be used to bind the upper part of her legs, use 4 tie ropes, each one is 7 feet long.

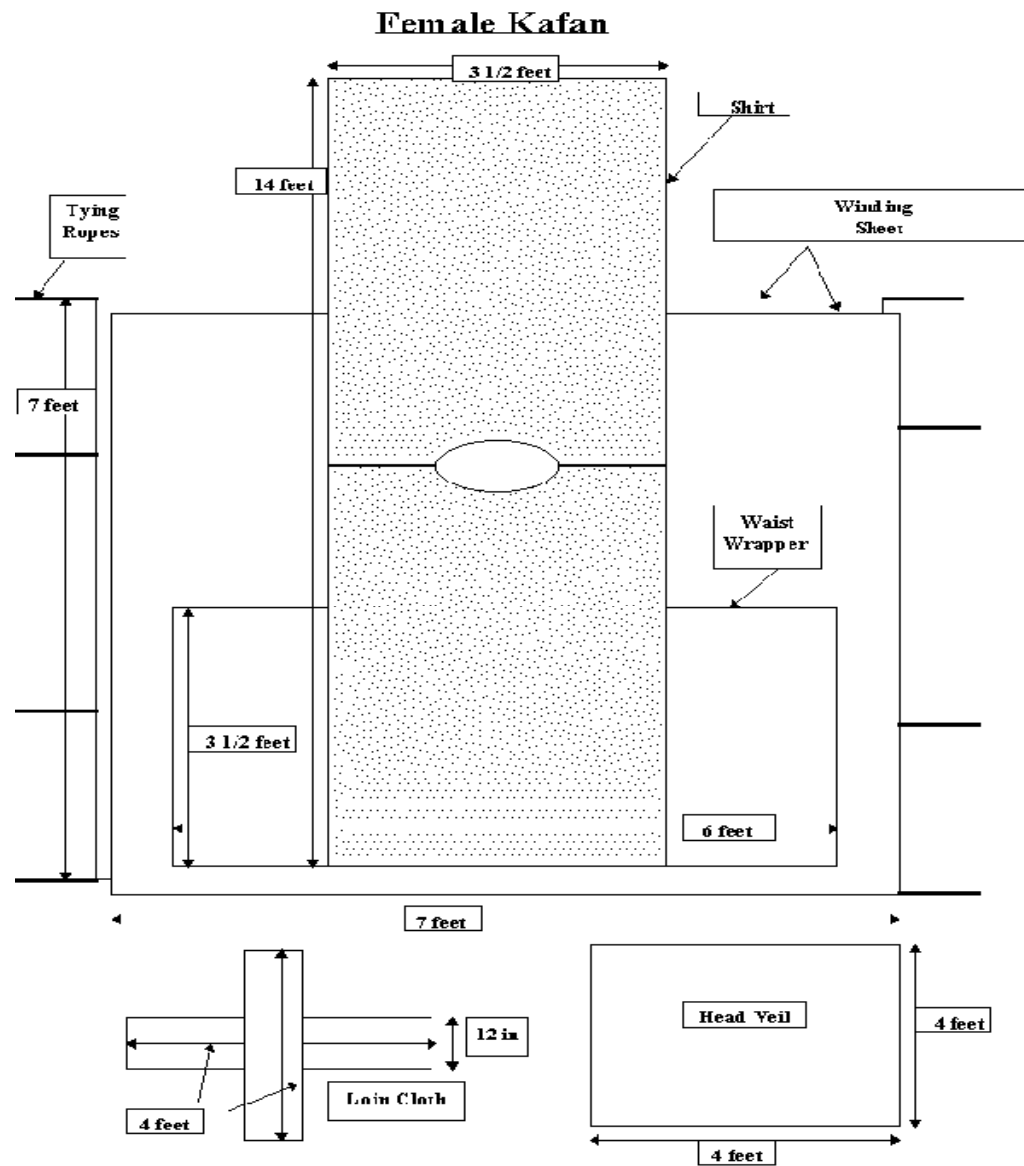


Figure (2)


• **STEPS OF SHROUDING :**


- The garments are spread out
 - **First**: winding sheets 7 x 7 feet
 - **Second**: the long loose sleeveless shirt 3 1/2 x 14 feet, with a hole in the middle line for the head
 - **Third**: waist wrapper 6 feet x 3 1/2 feet
 - **Fourth** head veil a 4x4 square feet white sheet
 - **Fifth**: the loin cloth 12 inches wide x 4 feet long

- The deceased, covered with a sheet, is lifted and laid on her back on the shroud.

- Some scent or perfume may be put on those parts of the body upon which one rests during prostration, that is the forehead, nose, hands, knees, and feet.

- The loin cloth is bound round her upper legs

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- The waist wrapper is tied in place.
 - Put on the sleeveless shirt (Long to cover the body from the shoulder to the feet).
 - Put on the head veil.
 - The deceased's left hand should be placed on her chest, then put her right hand on the left hand like the way in the Qiyaam of Salaat (Prayer).
 - The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way.

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- These sheets should be fastened with a piece of cloth tie ropes, one above the head, another under the feet, and two around the body.

*** NOTE:**


- There is no Islamic teaching of writing any thing on the shrouds.

SALAATUL JANAZAH (THE FUNERAL PRAYER)

- A divine service is held over the dead body of every Muslim, young or old, even of infants who have lived only a few minutes. When the soul leaves the body, preparations are made for bidding him farewell.
- It is highly recommended that, after washing and shrouding the body of the deceased, the body not to be kept long, but rather taken quickly, prayed for, and then buried.




- Salaatul Janazah is required to be performed in congregation to request pardon for the deceased and all dead Muslims, and to enshroud them all in the mercy of Allah.
- It is preferable that Salaatul Janazah be performed outside the Mosque or the Musallah (Prayer room), like in activity rooms or courtyards.
- Salaatul Janazah is a collective obligation. A Muslim should not hesitate to participate in it, whether or not the deceased or his relatives are known to him.
- Prophet Muhammad (P.B.U.H) said: ***“If a Muslim dies and forty Muslims, who do not associate anything with Allah , join in the Salaatul Janazah, Allah accepts their prayers for him.”*** (Muslim)

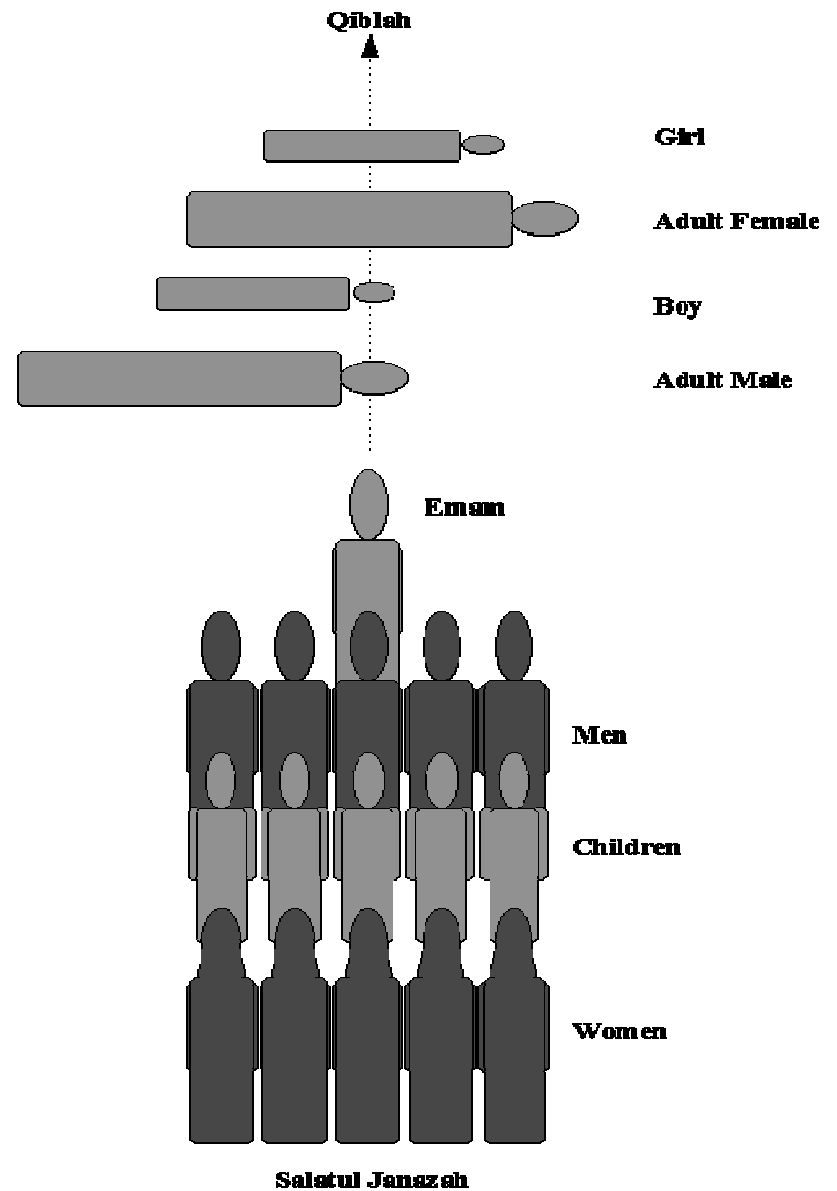
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- **Salaatul Janazah is said silently, except the Takbeeraat and Tasleem. All conditions for regular Salaat are required in Salaatul Janazah such as Taharah, Wudu, clean body and clothes, Niyyah (Intention), and facing the Qiblah.**
 - There is a reward for attending Salaatul Janazah for both the deceased and those who make the Salaat according to the following Hadith.

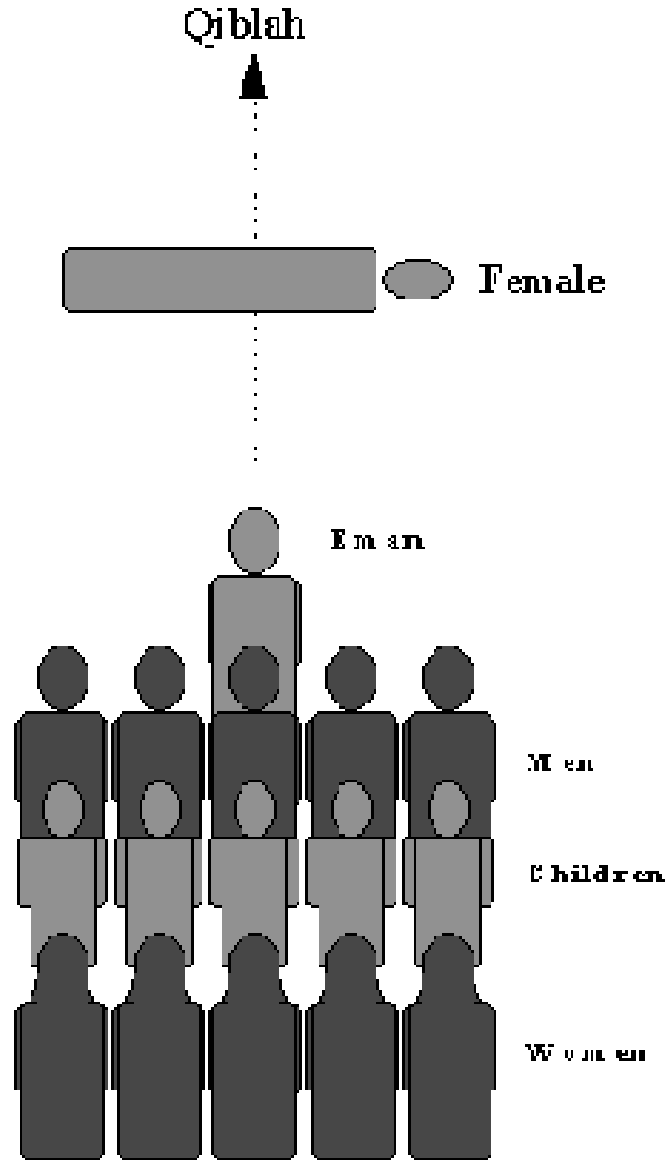
Prophet Muhammad (P.B.U.H) said: *“Who ever attends the Janazah until it is finished, will earn a Qiraat, and who ever stays until the burial, will earn two Qiraats. Someone asked: What does Qiraat mean? The Prophet answered : “It means rewards as big as great mountain”*

(Bukhari & Muslim)

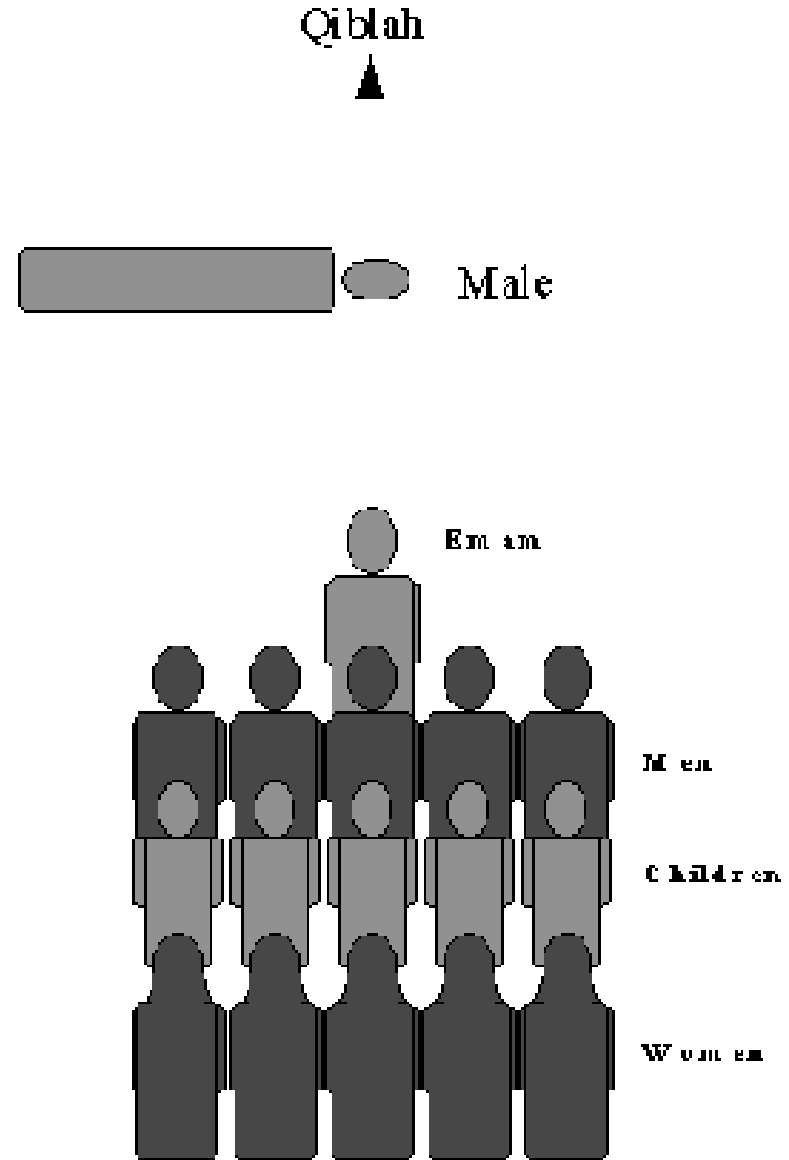
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- There are specific times when it is prohibited to perform Salaatul Janazah, unless it becomes necessary, due to the condition of the body, to perform it quickly and then bury the body.
 - This is due to the Hadith of the Prophet (P.B.U.H.) who forbade us to pray, or bury our dead during these specified times (Muslim).
 - These prohibited times are :
 - From sunrise until the sun is fully risen,
 - At the zenith of the sun (the sun at meridian), until it passes the meridian,
 - From when the sun pales before sunset until it has set.

- The body should be placed in front of the person who leads the prayer.
- In the case there is more than one deceased Muslim (Males or females), then the female(s) should be placed in the first row(s) in the direction of the Qiblah, then the male(s) in the following row(s), then the Imam.
- For example : If there are : a dead Muslim male, a female, a young girl, and a young boy, then behind the Qiblah, first place the body of the young girl, then the adult female, then the young boy, then the adult male, so the bodies are arranged in a way that females' bodies are first, then the males.






Salatul Janazah for a Muslim female



Salatul Janazah for a Muslim male

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- The Imam should stand by the middle of a female body, and by the head for a male body, this is due to the Hadith in which Anas related, that Prophet Muhammad (P.B.U.H) leading Salaatul Janazah for a dead male, the Prophet (P.B.U.H) stood in front of his head, and for a dead female, the Prophet (P.B.U.H) stood in front of the middle of her body. (Abu Dawood). In another Hadith, Samurah bin Jundub said when Prophet Muhammad (P.B.U.H) made Salaatul Janazah for a dead Muslim female, he stood in front of her waist. (Muslim)
 - Behind the Imam, males should stand in straight lines, then children, then females
 - A minimum of 3 lines should be formed, and the more lines the better, but they should be in odd numbers.

Method of Performing Salaatul Janazah

- There are 4 Takbeeraat in Salaatul Janazah
- There is no Adhaan or Iqaamah prior to the prayer. This was done at the birth of the deceased.

1st Takbeer

1. After straightening the Sufoof (rows), the Imam begins the prayer with a Takbeer and loudly says, “Allahu Akbar”.
2. There is a difference of opinion about what should be recited after the 1st Takbeer:
 - a) In one narration it is stated to recite the Thanaa, that is recited at the beginning of every Salaat. This is the opinion of Abu Hanifah.
 - b) Another narration states that Surah Al-Fatihah should be read. This is the opinion of Shafi and Ibn Hambal.

2nd Takbeer

- Then the Imam says a 2nd Takbeer without raising his hands (Salaatul Janazah is the exception to Raful Yada'in as stated in the Hadith)
- After the 2nd Takbeer Salaat Ibraheemi should be recited as it is recited in the sitting of prayer.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

3rd Takbeer

- The Imam says the third takbeer once again without raising his hands
- After the 3rd Takbeer the Duaa narrated from the Prophet (pbuh) should be recited. In the case that the deceased is an adult the following Duaa is to be recited:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثِنَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ☆

Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. Oh Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die a Believer.

In the case of the deceased being a child the following Duaas should be read respectively:

For a Boy:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا اجْرًا
وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

For a Girl:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا اجْرًا
وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

Oh! Allah, make him/her (this child) a source for our salvation and make him/her a source of reward and treasure for us and make him/her an intercessor for us and one whose intercession is accepted.

4th Takbeer

- The Imam then says the fourth Takbeer.
- After the fourth Takbeer, Duaa (supplication) can be made briefly . Then the Imam will say the Tasleem on both sides, as done at the end of Salaat, and complete the prayer.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ



*** NOTE:**

- There is no Islamic teaching of putting the picture of the deceased or some of his clothes or flowers in front of or around the Kafan (Shroud).
- To use a coffin (Box) is not allowed, unless there is necessity to use it, such as the body of the deceased is damaged, for health reasons, legal reasons, or when the grave is wet and cannot be dried.

FOLLOWING THE JANAZAH

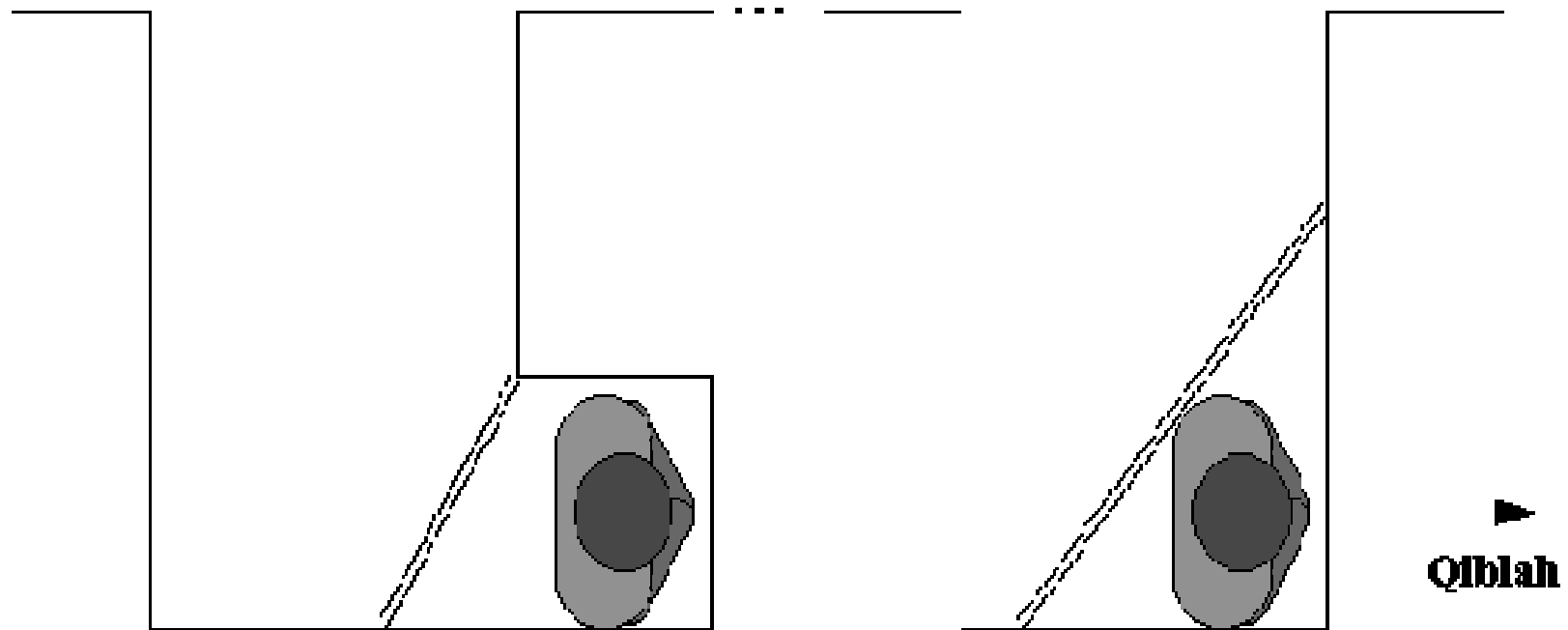
- After Salaatul Janazah, the deceased should be transferred to the Muslim cemetery. Prophet Muhammad (P.B.U.H) said: ***“Visit the sick and walk with the Janazah, it will remind you of the hereafter.”*** (Muslim).
- The reward of the Janazah prayer and following the Janazah until the burial is finished is explained in the following Hadith of Prophet Muhammad (P.B.U.H) who said: ***“Whoever attends the Janazah until it is finished, will earn a Qiraat, and who ever stays until the burial, will earn two Qiraats. Someone asked: What a Qiraat means? The Prophet answered: “It means rewards as big as a great mountain”.*** (Bukhari & Muslim)

AL-DAFIN (BURIAL)

A Muslim graveyard is characterized by the following:

- Simplicity
 - Humility
 - Affordability
 - Abstinence from glorifying the dead
 - Equality
-
- Muslim graves are of two types:
 - **Al-Shaqq** : is to make a deep vertical hole in the ground.
 - **Al-Lahd** : is to make a deep vertical hole in the ground, then in the bottom make a side horizontal hole big enough to cover the whole body.


Both types are used, but it is preferable to use Al-Lahd if the land is solid.



Al-Lahd

Al-Shaq

Types of graves



The burial should be done as soon as possible after death, but the following times should be avoided :

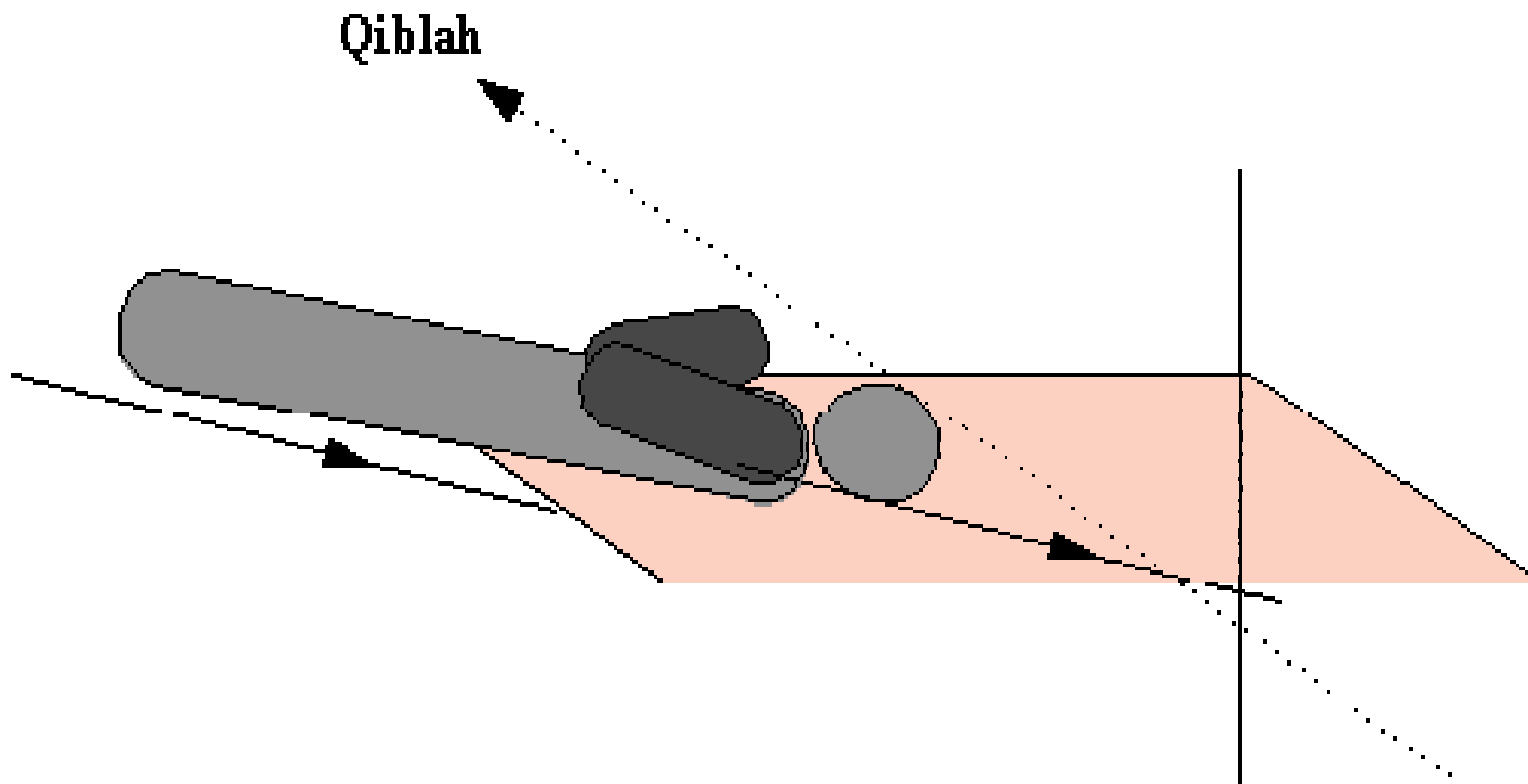
- Nighttime
- During Sunrise
- Zenith of the sun till it passes the meridian
- During Sunset

Unless there is an urgent necessity, according to the Hadith of the Prophet Muhammad (P.B.U.H) recorded in Saheeh Muslim.

Etiquettes of the Burial:

- A grave is dug deep enough to totally hide the body of the deceased.
- The grave should be always perpendicular (horizontal) to the direction of Qiblah.
- Only men are allowed to attend the burial.
- All Muslims who are present should ponder upon death, the hereafter, and that one day they too will be buried.
- They should keep quiet, only speaking when necessary.
- The deceased's male relatives are expected to lower the body into the grave, lowering of the body into the grave should be carried out only by Muslim men.
- A female is placed in her grave by her male Muslim relatives.
- The deceased's body should be entered into the grave from the direction where his feet will be (the rear of the grave) if possible.

How to enter the body into the grave

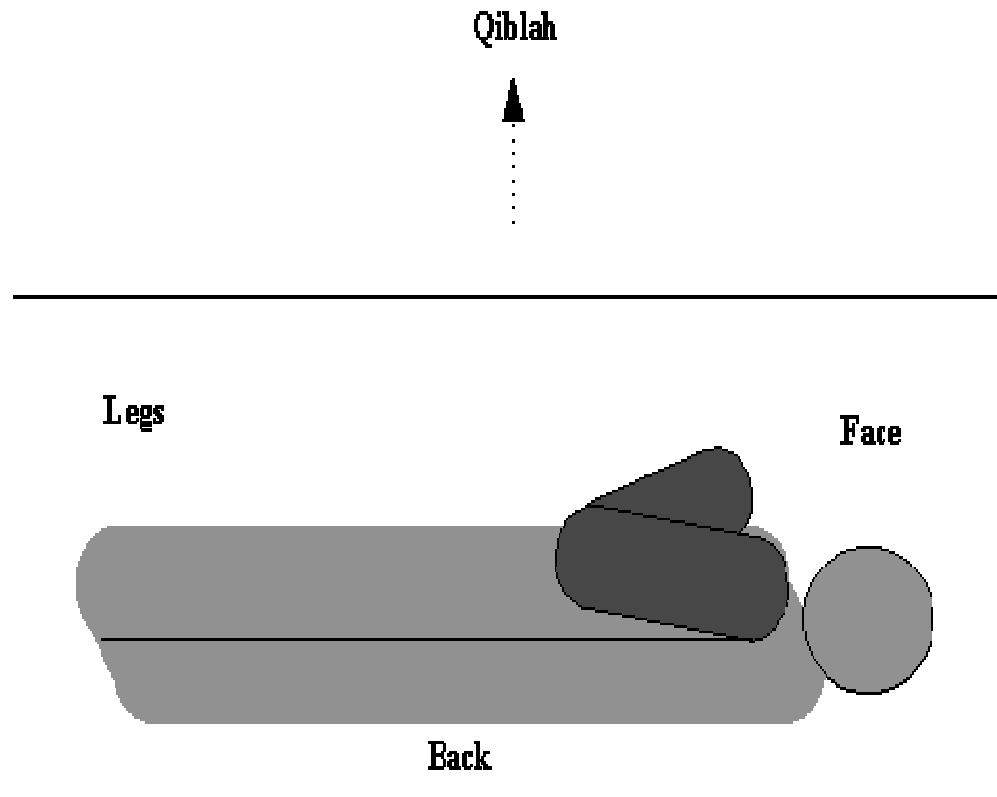


- Those who enter the body of the deceased in the grave should say:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

which means: **“In the name of Allah and upon the faith of the Messenger of Allah”**.

- The deceased’s body should **rest on the right side**, and should be close to the wall and supported so that the body will not fall back, **the deceased’s face should be towards the Qiblah**.



Looking into the grave

The deceased inside the grave laying on his right side and facing the Qiblah

- The tie on the head and the feet of the kafan should be undone.
- A layer of wood or big stones should be placed above the body, so that earth will not be poured directly on the body when the grave is filled.
- After the body is totally covered, it is desirable to throw three handfuls of soil into the grave. Reciting:

مِنْهَا خَلَقْنَاكُمْ


From the earth did We create you.

وَفِيهَا نُعِيدُكُمْ

and into it shall We return you.

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

and from it shall We bring you out once again.


- 
- Then the grave should then be filled up with sand .
 - It is allowable to put a mark on the grave or a stone to identify the grave.
 - It is also Sunnah to make the grave convex from sand, according to the Hadith that was reported by Sufyan who said: “That I saw the grave of the Prophet (P.B.U.H.) and it was made convex”. (Bukhari)
 - Just after the burial all Muslims, including the deceased’s relatives, may stay in the cemetery for a while and make Duaa (supplication) for the deceased, since he is being questioned by the Angels.

Prophet Muhammad (P.B.U.H.) in an authentic narration says: “***Make Duaa of Istighfaar (supplication for forgiveness) for your brother and request steadfastness for him because he is now being questioned***”. (Abu Dawood)



*** NOTE:**

- There is no Islamic teaching of revealing the face of the deceased after putting the body in the grave.
- There is no Islamic teaching of shouting with special dhikr before, during, or after burial.
- There is no Islamic teaching of reading the Quran in the cemetery.
- There is no Islamic teaching of putting flowers, food, water, or money around the grave that will benefit the deceased.
- There is no Islamic teaching of putting anything in, on or around the grave that will benefit the deceased.

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- There is no Islamic teaching of slaughtering an animal during or after burial.
 - There is no Islamic teaching of staying in a state of sadness for one year .
 - There is no Islamic teaching that the relatives of the deceased should wear black clothes.
 - There is no Islamic teaching that planting flowers on, or around the grave will benefit the deceased.

IMPORTANT RULES IN THE CEMETERY

- **It is prohibited to step over, lean, or sit on a grave.**

Abu Hurairah relates that the Prophet (P.B.U.H.) said: *“It is better for a person to sit on burning coal by which his clothes may catch fire and the heat thereof may touch his skin, rather than that he sits on a grave”*. (Muslim).

- **It is prohibited to build any form of construction on the grave, or decorate the grave.**



- From the authentic traditions, it is clear that to erect domes over graves or build mausoleums or Mosques on graves is strictly forbidden. Prophet Muhammad (P.B.U.H) said: ***“Do not build Mosques in the graveyard”*** (Muslim).

Ali bin Abi Talib reports that: ***“Prophet Muhammad (P.B.U.H.) instructed him to destroy all statues, and not to leave a grave raised high without leveling it with the ground”*** (Muslim), which means no construction on the grave.

- **It is prohibited to plaster the grave, whitewash the grave, or use cooked stones.**

Jabir relates that the Prophet (P.B.U.H.) has forbidden that a grave should be made strong (of bricks and plaster), or durable or one should sit over it or the same should have a construction over it. (Muslim).

- Jabir also reports: ***“Prophet Muhammad forbade the whitewashing of a grave, sitting on it, or erecting any type of structure on it”*** (Muslim).


- It is prohibited to pray facing towards the graves.

Al-Ghanawi reports that Prophet Muhammad (P.B.U.H.) said: “***Do not pray facing towards the graves***”. (Muslim)

- It is prohibited to put candles on the grave.

Prophet Muhammad (P.B.U.H.) said in an authentic Hadith: “***Curse those who light lamps on graves***”. (Ahmed)

- It is also disliked (Makruh) to pray in the cemetery. (Bukhari)
- It is prohibited to cremate the body of dead Muslim, even if the deceased requested it before his death.
- Performing an autopsy on a Muslim is prohibited, unless it is requested by court order.



There are many practices that are observed when someone passes away, but have no basis in the Quran and Sunnah of the Prophet. Many of these practices are observed in Muslim countries, but that does not justify them.

Special Cases

Miscarried Fetus

- **If the fetus is less than four months old (mother was pregnant for less than four months), then the fetus does not need to be washed, rather the fetus should be wrapped in a piece of white cloth and buried. Then there is no Salaatul Janazah for this fetus.**
- **If the fetus is more than four months old (mother was pregnant for more than four months), then the fetus may be washed, shrouded (using one or two winding sheets to cover the whole body), and then the Salaatul Janazah is optional.**



Children :

- **Before reaching the age of puberty**, a child may be washed by males or females. Shrouding a child for females use a shirt and two winding sheets and for males two or three winding sheets may be used.
- **For those children who reached the age of puberty**, they should be dealt with as an adult.

Martyr:

- The body of a Martyr should not be washed, nor be shrouded but buried with the same clothes that people found him with.

- There is a difference of opinion in the issue of praying Salaatul Janazah for a Martyr:
 1. It should be performed, as this is a death rite of every Muslim upon his brothers and sisters in Faith.
 2. It should not be performed as this is a prayer for the forgiveness of the deceased, and the sins of a Martyr are wiped away.

Both of these opinions are supported by Ahaadeeth and incidents from the life of the Prophet (pbuh), and are held by the Fuqahaa.

CONDOLENCES

- It is a Muslim's duty to offer condolences, comfort, sympathy, and support to the family and relatives of the deceased. This strengthens the relationships within the Muslim community.
- When offering condolences, words should be chosen carefully and said gently to convey sympathy and to encourage the family and relatives of the deceased to accept Allah's will and to help them get back to their normal life.
- It is recommended to leave after offering condolences and not impede on the privacy and time of the family. Assistance may be offered, and one may stay to help if asked.
- It is Sunnah that friends, neighbors and relatives prepare food for the family of the deceased.

THE IDDAH (WAITING PERIOD) OF MUSLIM WIDOWS

- Upon hearing the news of the death of her husband, a Muslim wife should be steadfast and patient. Prophet Muhammad (P.B.U.H) said: ***“Patience is practiced in the first shock”***. (Muslim)
- Prophet Muhammad (P.B.U.H) said: ***“Allah says: I have no better reward than Paradise for a believer servant of mine who is patient and resigned when I take away one of his/her beloved one, among those he/she most cherishes in the world”***. (Bukhari)
- She should accept all that Allah plans for her and her family with sincerity and patience, as the Prophet (P.B.U.H) said: ***“When a person suffers from some calamity and supplicates: “Inna lillahi wa inna ilayhi rajioon”, “to Allah we belong and to Allah shall we return”, “O Allah reward me for the loss in this calamity, and grant me something good”, Allah then compensates him/her for the loss, and gives a better substitute. (Muslim).***

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- In the following authentic Hadith, Prophet Muhammad (P.B.U.H) explains the way that she should conduct herself during this time:

Umm Atiyyah reported that the Messenger of Allah said: ***“A woman should not mourn for any deceased person for more than three days, except in the case of her husband’s death, which she may mourn for a period of four months and ten days. Such a woman in mourning is not to wear any fancy, bright clothes, but only plain clothes, not use any adornment or make-up, nor use perfume, nor dye her hands or feet with Henna”***. (Bukhari & Muslim).

- If the widow is pregnant, then her waiting period ends when she delivers her baby, according to Allah’s command in the Quran: ***“And for those who are pregnant, their Iddah is until they deliver”***. (Quran 65:4).

REWARDS AFTER DEATH

- While the life span of a Muslim is short, and the deeds and actions stop at death, a Muslim may continue to earn rewards for certain things even after his death:
 - In this respect the Prophet (P.B.U.H) said: *“After the death of a person his actions stop, except three things that he leaves behind: First continuous charity, Second a knowledge from which some benefit may be obtained, Third a virtuous child who makes Duaa (prays, supplicates) on his behalf”* (Muslim)
 - Charity will benefit the deceased, as the following Hadith shows: *“A man came to the Prophet (P.B.U.H) and asked him: “My father died leaving wealth but no will, would he be pardoned if a charity is given on his behalf?” The Prophet (P.B.U.H) answered: “Yes”* (Muslim)

- *Another Hadith : " A man came to the Prophet (P.B.U.H) and asked him: "My mother has died without making up for a missed days of fasting in the month of Ramadan, can I fast for her?" The Prophet (P.B.U.H) said to him: "Would you pay her debt if she owed someone?" The man said: "Yes" Then the Prophet (P.B.U.H) said: "Then Allah is more deserving of payment in settlement of his debt" (Bukhari & Muslim)*

- *Ibn Abbas reports that: "A woman came to the Prophet (P.B.U.H) and said: "My mother had vowed to perform Hajj (Pilgrimage), but she died before she could fulfill her vow. Should I do it on her behalf?" The Prophet (P.B.U.H) said to him: "Yes perform Hajj on her behalf. Would you not pay the debt of your mother if she had owed someone? Fulfill it. Allah is more deserving of receiving payment for what is due to Allah". (Bukhari & Muslim)*



VISITING THE CEMETERY


Hadith of the Prophet (P.B.U.H.):

“I had advised you not to visit graves, but from now you may visit the cemetery, it will remind you of the hereafter”. (Muslim)



*** NOTE:**

- There is no Islamic teaching of visiting the grave a certain number of days after the death such as, three, seven, twenty, or forty days.
- There is no Islamic teaching of visiting the grave of the parents every Friday.
- There is no Islamic teaching of visiting the graveyard on special days such as, Eid, Ashurah, or Ramadan.
- There is no Islamic teaching of reading the Quran during the visit to the cemetery.
- There is no Islamic teaching of wiping hands over the grave, or kissing the grave.

- 
- Allah says in the Quran: ***“Everyone shall taste death, and only on the day of resurrection shall you be paid your wages in full. And whoever is saved from the fire and admitted to paradise, indeed this person has attained success, and this life is only the enjoyment of deception”***. (Quran 29:57)
 - Prophet Muhammad (P.B.U.H) said in an authentic Hadith: ***“Be in this world as a stranger or a traveler”***. (Bukhari)
 - A poet has said: ***“When you were born, you were crying while other people were very happy. So make sure that when you die, you will be very happy, while others cry.”***