



Muslim Society Inc

## THE MUSLIM FUNERAL GUIDE

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## THE MUTADHAR

A person on whom the signs of DEATH are clearly seen is called a MUHTADAR. It is SUNNAT to let him lie on his RIGHT side facing the QIBLA. It is permitted that he be positioned to lie on his BACK with his FEET towards the QIBLA, and the head slightly raised with a cushion so that it faces the Qibla. All the bed linen must be PAAK. If moving the Muhtadar causes him any discomfort then leave him in any convenient position. It is desirable to use LOBAAN, Itr (fragrance) or any other aromatics that are Paak in the room. Anyone who is in the state of Janaabat, Haiz or Nifaas must leave the apartment. At this time the recitals of Surahs YASEEN (starting at the 17th Ruku of the 22nd Para) and RA'D (beginning at the 6th Ruku of the 13th Para) is recommended. This may be done in the same room. When one is incapable of reciting the Quraan, someone else may be requested to recite these Surahs or any other portion of the Quraan.

## THE TALQEEN

TALQEEN is to remind the dying person of the two SHAHADATS, (i.e. Ash hadu alla ilaha illall-lahu wa ash hadu anna Muhammadan abduhu wa Rasuluh). When the end nears the dying person's breath quickens, the knees become so weak that they cannot move, the nose becomes bent and the temples subside. By these signs understand that the person is nearing the end. The Talqeen should be read before the dying person takes his last breaths. The Muhtadar must NOT be asked or ORDERED to read the Kalimah, but must be helped to recall it. This can easily be done by reciting the Kalimah aloud while being present in the room. Once the departing person utters, the Kalimah all who are present should remain SILENT. The dying person should NOT be drawn into any WORLDLY discussions, but if he discusses any worldly affair, then the Talqeen should be repeated. After the Muhtadar passes away, his mouth should be kept CLOSED by fastening a piece of Paak material around his chin and over his head, his eyes should also be closed. Both feet should be tied together with a similar piece of cloth, and the body covered with a Paak sheet

The one who does this should read: -

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah and on the creed, religion and faith of Rasulullah.

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ  
بِلِقَائِكَ وَأَجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

O Allah! Ease upon him his matters and make light for him whatever comes hereafter and honor him with Your meeting and make that which he has gone to better than that which he came out from.

N.B. It is MAKROOH (disliked) to recite the Holy Quraan near the deceased person's body during the period between DEATH and the GHUSL.

All the individuals of the deceased's family may read: -

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عَقْبًا حَسَنًا

O Allah! Forgive me and him and grant me a good reward after him.

And those who are grieved by this demise may read:-

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah do we belong and to shall we return.

اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

O Allah! Reward me in my affliction and requite me with (something) better than this.

## WHAT TO DO AFTER A PERSON HAS PASSED AWAY

- 1. Obtain a doctor's certificate.
- 2. Obtain a burial order.
- 3. Obtain a death certificate.
- 4. If the body is to be removed from one Municipality to another, (e.g. from Umzinto to Durban) then it is necessary to obtain a REMOVAL ORDER from the police of the town in which the death took place.
- 5. If the death is due to unnatural causes (e.g. drowning or a motor accident, etc.) then one must comply with the legal requirements.
- 6. Inform relatives and friends of the death and of the time of Janaazah.
- 7. Prepare the QAB'R.
- 8. Perform GHUSL.
- 9. Put on the KAFAN.
- 10. Arrange transport if the QABRASTAAAN cemetery is at a distance.

## REQUIREMENTS FOR MALE AND FEMALE KAFN

- a) SHEETING: 4 metres-140 cm, 150 cm or 180 cm wide Izaar according to the size of the body (1.75 meters for Izaar and 2.25 meters for Lifafah) OR CALICO: 8 metres-90 cm wide (3.50 meters for Izaar and 4.50 Lifafah meters for Lifafah). These have to be cut in half and sewn together.
- b) CALICO: 1.80 meters, 90 cm wide for Qamees.

- c) Any other material 2,50 meters, 115 cm wide this has to be made into two pieces for Tehbands, about 115 cm x 115 cm. The balance should be used for making up bag like mittens to be used for covering hands when performing Ghusl. A few strips must be kept for fastening the bags onto the hands and for tying the Kafn after it has been put on.
- d) 60 grams camphor cut fine, 60 grams sandal wood powder and rose water for paste to be put on parts of the body that touch the ground when making Sajdah.
- e) One small bottle Itr or Hunoot if easily available, for males only. (Hunoot is anything with which a corpse is perfumed, consisting of musk, sandal wood, ambergris and camphor or any PAAK substance).

#### ADDITIONAL REQUIREMENTS FOR KAFN

Male and Female			
Name of Garment	Length	Width	Description
<b>Izaar</b>	180 cm (2 yds)	150/180 cm (60"/72")	To cover from head to toe
<b>Lifafah Chadar</b>	225 cm (2 1/2 yds)	150/180 cm (60"/72")	15 cm longer than Izaar
<b>Qamees Kafni</b>	180 to 250 yds (2 to 2 3/4 yds)	90 cm (36")	From shoulder to below the knees

Additional items for females only			
<b>Khimaar Orni</b>	140 cm (1 1/2 yds)	90 cm (36")	To cover head and hair over breasts
<b>Sina'band</b>	180 to 250 yds (2 to 2 3/4 yds)	90 cm (36")	From under the armpits to the thighs

#### REQUIREMENTS FOR QABR

- a) Unbaked bricks, bamboo or timber where the ground is soft.
- b) Sufficient spades.
- c) The approximate depth of a grave for adults should be according to the height of the deceased.

#### TYPES OF QABR

Graves are of two types:

**The Lahad:** Where the ground and sides of the Qabr are firm then a recess should be dug on the Qiblah side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess and made to fit neatly.

**The Shiq:** where the soft nature of the ground does not allow a LAHAD to be made then a shallow trench should be dug in the centre at the bottom of the Kabr to allow the body to be placed in this trench. Timber may be used to cover this. The use of any fabrics or blankets etc is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial to avoid last minute inconvenience.

**Note:** It is MAKROOH (undesirable) to dig out and prepare one's own grave during one lifetime.

## THE KAFN

The Kafn are the grave clothes of the dead. It is desirable that the Kafn be of white material and of medium quality according to the status of the deceased. Rasulullah (PBUH) said, **"Do not use expensive cloth in Kafn because it will very soon decay."** It is PERMISSIBLE to prepare one's Kafn during one's lifetime. This will avoid last minute rush and inconvenience.

## KAFN FOR MALE

The MASNOON Kafn for a male is an IZAAR, QAMEES and LIFAFAH. The Izaar in this case is a sheet from the head to the feet, whereas the Qamees is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The latter will have no pockets, sleeves or seams. The Lifafah is a sheet from above the head to below the feet (see diagrams on page 45) Just TWO the Izaar and Lifafah will also suffice, but it is SUNNAT to have the THREE. It is MAKROOH to use LESS than two without a valid reason.

## KAFN FOR FEMALE

The MASNOON Kafn for a female consists of an IZAAR, KHIMAAR (Orni), QAMEES, LIFAFAH and a piece of material to hold the breasts (SINA'BAND). The Khimaar is the Veil. The piece of material to hold the breasts should preferably be from the breasts to the thighs. Three garments i.e. Izaar, Lifafah and Khimaar will suffice, but it is SUNNAT to have FIVE. It is MAKROOH to use less than THREE, except when it is NOT available. It is the duty of the husband to bear the burial expenses of the wife. The Kafn could be smoked with LOBAAN etc. but NOT scented with Itr. Children's Kafn should be cut to appropriate size.

## GHUSL REQUIREMENTS

- 1. Clean lukewarm water.
- 2. A broad bench, stand or platform.
- 3. Two large buckets for warm water, one small bucket or utensil, this is for the water to be mixed with a little camphor for use at the end of the Ghusl.
- 4. Two jugs or mugs for pouring water over the corpse.
- 5. Leaves of BER tree (Zizyphus Jujuba) if easily available, to be mixed with the lukewarm water and a cake of soap. 250 g. of cotton wool.
- 6. Two Tehbands and two bag like mittens with strips.
- 7. A scissor for removing the deceased's clothing.
- 8. Lobaan (Frankincense-Aromatic gum resin obtained from trees) or any other Paak incense for smoking the bench, stand or platform.
- 9. One clean sheet to cover during Ghusl and one to cover before and after Ghusl.
- 10. One clean towel or a piece of material for drying the corpse.

## WHO SHOULD PERFORM THE GHUSL

The Ghusl is the bath for the body of the dead person. An adult male should be bathed by his FATHER, SON or BROTHER. An adult female by her MOTHER, DAUGHTER or SISTER. If none of these persons are present then any: near relative could carry out this duty, (male for male, and female for female). If any of these are not in the position to perform the Ghusl, then the most pious person present should be requested to carry out this rite. The person giving the Ghusl should be assisted by others. The person performing the Ghusl must himself or herself be Paak and in a state of Wudhu. It is MAKROOH for a woman who is MENSTRUATING or in a state of NIFAAS (period after birth of a child) to perform the Ghusl.

If a MALE passes away and there are NO MALES to bathe him, then no other woman besides his WIFE is permitted to carry out the Ghusl.

In the case of a WOMAN, if there are no LADIES to perform the GHUSL, the HUSBAND CANNOT perform the Ghusl of his WIFE.

In both instances TAYAMMUM should be performed. The Tayammum for Ghusl is the same as that for Wudhu.

A CHILD who has NOT reached the age of PUBERTY (Male or Female) may be given Ghusl by any adult, male or female, if a member of the same sex is not available.

## THE GHUSL (MASNOON SEQUENCE)

A bench, stand or platform on which the Ghusl will be carried out must be washed, cleaned and fumigated with Lobaan or any other Paak aromatic, three, five or seven times During GHUSL it is PERMISSIBLE to place the one of the following two positions:

### **WHICHEVER POSITION IS CONVENIENT IS PERMISSIBLE.**

- a. Having the LEGS facing the QIBLAH.
- b. Having the FACE towards the QIBLAH (as a person is made to lie in the grave).

However, it is preferable to place the body with the FACE towards the QIBLAH as NABI has mentioned that the Ka'ba is the Qiblah of both the living and the dead.

NO HAIR of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails too should NOT be cut. Circumcision is also NOT permissible. All rings, jewelry wigs etc. should be removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.

Thereafter the body should be put on the stand, the SATR (private parts) covered (The male's Satr from the navel to the knees and the female's from above the breast to the ankles).

The stomach should gently be massaged then both the Istinja places should be washed with mittens on without looking at the private parts.

The nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.

If the deceased has reached the age of puberty and was one on whom Namaaz was Farz, he must be given WUDHU. This Wudhu is similar to that of Namaaz with the exception of GARGLING and putting water into the NOSTRILS. The proper sequence should be to wash: -

1. The FACE.
2. ARMS to the ELBOWS.
3. MASAHA of the HEAD and
4. FEET up to the ANKLES

If the dead person is in the state of JANAABAT, HAIZ or NIFAAS (a state in which GHUSL is WAAJIB on him/her), then the mouth HAS TO be gargled and nostrils be made wet. This can be done with a little bit of cotton wool.

After Wudhu, the head and beard should first be washed with soap or any other cleansing agent. If these are not readily available, pure clean water will suffice. The temperature of the water must be that which a living person normally uses when bathing.

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 over the body from head to the toes once and the body should be washed with soap until the water has reached the bottom (left side). The body should now be washed again twice by pouring water 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 to a sitting position and the stomach be gently massaged with a downward stroke. Whatever comes out of the body should be washed away. The WUDHU and GHUSL need NOT be REPEATED in case any impurity does come out.

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

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

With this the Ghusl is complete and the body could be wiped with a towel or a piece of material. The SATR must be kept covered. The FIRST Tehband will be wet due to the Ghusl. It should thus be changed for a second one. Care should be taken that while doing this the SATR is NOT exposed.

The body should then be wrapped in a sheet and carried carefully onto the Kafn.

## HOW THE KAFN SHOULD BE PUT ON THE MALE

### Masnoon sequence

1. First spread the LIFAFAH on the floor then on it the IZAAR and on it that portion of the QAMEES that will be under the body. The portion that will cover the top of the body should be folded and put at the head side.
2. Lower the body gently onto the Kafn and cover the top of the body up to the calves with the folded portion of the Qamees.
3. Remove the TEHBAND and sheet used for covering the SATR.
4. Rub ITR or HUNOOT on the HEAD and BEARD.
5. Then rub camphor mixture paste on the places of SAJDAH (i.e. those parts of the body that touch the ground in NAMAAS: forehead, nose, both the palms, knees and the fore feet).
6. First fold the LEFT flap and on it the RIGHT flap of the IZAAR over the QAMEES.
7. Thereafter fold the LIFAFAH in the same manner. Remember that the RIGHT flap must always be on the TOP.
8. Lastly fasten the ends of the LIFAFAH at the head side, feet and around the middle with strips of the cloth.

## For the Female

1. First spread the LIFAFAH out on the ground then the SINABAND on it the IZAAR and then the QAMEES in the same manner stated for males. The SINABAND may also be placed between the Izaar and Qamees or lastly over the Lifafah.
2. Lower the body gently onto the Kafn and cover the top of the body up to the calves with the folded portion of the Qamees.
3. Remove the Tehband and sheet used for covering the Satr. Do NOT use Itr, Surmah or any other make up.
4. Rub camphor mixture onto the places of Sajdah, i.e. the forehead, nose, both palms, knees and the fore feet.
5. The hair should be divided into two parts and put onto the right and left breast over the Qamees.
6. Cover the head and hair with the Orni. Do not fasten or fold it.
7. Fold the Izaar, the left flap first and then the right over the Qamees and Orni.
8. Now close the Sinaband (breast cover) over these in the same manner.
9. Close the Lifafah, the left flap first and then the right.
10. Lastly fasten the ends of the Lifafah at the head side, feet and around the middle with strips of cloth, to keep the complete Kafn in place.

## PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any charter or any Dua in the Kafn.
2. It is forbidden to write the Kalimah or any other Duaa on the Kafn or on the chest of the deceased with camphor, ink, etc.

## WHAT TO DO AFTER THE KAFN

With the completion of the Ghusl and Kafn, the Mayyit (deceased person) is ready for DAFAN (burial). No time should be wasted and the Namaaz of the Janaazah should be arranged without delay. Rasulullah (PBUH) has said: **"If a person passes away, hasten him to his grave and do not keep him away."** The Janaazah Namaaz should be arranged quickly and the Mayyit should be buried in the nearest Muslim Qabrastaan (cemetery). To transport the body over long distances is undesirable. It is also MAKROOH to delay the Janaazah Namaaz and wait for late comers to increase the Jama'at.

### Important

- It is only permissible for MAHRAM women of the deceased male to see his face.
- They are his WIFE, MOTHER, GRAND MOTHER (paternal and maternal), SISTERS, AUNTS and GRAND DAUGHTERS etc:
- Similarly only the MAHRAM males should view the face of a deceased female.
- They are her HUSBAND FATHER, GRAND FATHER, BROTHERS, UNCLES, SONS and GRAND SONS, etc.
- In both cases of a male and female Mayyit, the face of the deceased should NOT be kept OPEN after the Kafn is put on.
- It is permissible to recite the Quraan after the Ghusl has been performed.

## HOW THE JANAAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a Janaazah (bier) and carried on the shoulders by four men. It is MAKROOH to transport the corpse by hearse over short distances unnecessarily.
2. If the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the Janaazah should recite BISMILLAH.
4. When carrying the Janaazah the Mayyit's head should be towards the front.
5. The MUSTAHAB manner of carrying the Janaazah is that every bearer should carry the Janaazah to FORTY steps. To do this observe the following procedure:

- Carry the LEFT FRONT of the Janaazah for TEN steps (the Mayyit's right shoulder).
- Thereafter the LEFT REAR for TEN steps (the Mayyit's right foot).
- Then the RIGHT FRONT for TEN steps (the Mayyit's left shoulder).
- Lastly the RIGHT REAR for TEN steps (the Mayyit's left foot).

6. This method should only be adopted if it does NOT cause any inconvenience to others.
7. Those accompanying the Janaazah should NOT SIT before it is lowered to the ground. The sick and weak are excused.
8. It is MASNOON to carry the Janaazah hastily, but NOT in a manner that the body is JOLTED or SHAKEN about.
9. It is MUSTAHAB to follow the Janaazah, and NOT to go AHEAD of it.
10. It is MAKROOH for those accompanying the Janaazah to recite any Dua or Aayat of the Ouraan aloud. They may, however, read La ilaha illallah softly. One should abstain from speaking of WORLDLY affairs or laughing and joking.

## WHERE SHOULD THE JANAAZAH BE PERFORMED

This Namaaz should NOT be performed in the MASJID. It could be performed on any open space or in a building specially built for Janaazah Salaat. It is IMPORTANT to remember that when performing Janaazah Salaat in the Qabrastaan there should be NO QABARS immediately in FRONT of the Jama'at. It should be performed as far away from the qabars as possible or there should be an obstruction between the worshippers and the qabars.

## TIMES WHEN JANAAZAH NAMAAZ COULD BE PERFORMED

It is MAKROOH to perform the Janaazah Salaat while the sun RISES, when it passes the meridian (Zawaal) and when it sets. Besides these THREE times, which last for a very short period, this Namaaz could be performed at any time during the day or night. It could also be read after the ASR Salaat.

## THE JANAAZAH NAMAAZ

The Janaazah Salaat is FARZE KIFAAYAH on all Muslims present. It consists of FOUR TAKBEERS, THANA, DUROOD, and a MASNOON DUA for the deceased and TWO SALAAMS. All these are said SILENTLY by both the Imam and the Muqtadie. Just the Imam should call out the Takbeers and Salaam aloud.

There are two farz in the Janaazah Namaaz: -

1. To stand and perform the Salaat.
2. To recite all the FOUR Takbeers.

## THE MASNOON MANNER OF PERFORMING THE JANAAZAH NAMAAZ

1. The body of the Mayyit should be placed with the head on the RIGHT side of the Imam, who will face the Qiblah.
2. The Imam should stand in line with the CHEST of the deceased whilst performing the Salaat.
3. It is MUSTAHAB to make an odd number of SAFS (rows.) The Safs for Janaazah Namaaz should be CLOSE to one another because there are NO Sajdahs to be made.
4. After the Safs are straightened the NIYYAT should be made. The Niyyat should be made thus: "I am performing this Janaazah Salaat for Allah behind this Imam (The Salaat being a Dua for the Mayyit). After the Niyyah the hands should be raised up to the EARS and the Imam should say Allahu Akbar loudly and the Muqtadie softly. Then fold them under the navel similar to all daily Salaat.
5. Then recite THANA softly:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَ  
وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

**Glory be to You Oh Allah, and praise be to You, and blessed is Your name, and exalted is Your Majesty, and there is none to be served besides You.**

6. The Imam will then recite the Takbeer aloud and the Muqtadie softly for the second time. The hands should NOT be raised when saying this and all subsequent Takbeers. The Duroode Ibrahim should now be read:

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

**O Allah! Shower Your mercy upon Muhammad (PBUH) and the followers of Muhammad (PBUH), as You showered Your mercy upon Ibrahim (PBUH) and the followers of Ibrahim (PBUH). Behold, You are Praiseworthy, Glorious. Oh Allah! Shower Your blessing upon Muhammad (PBUH), and the followers of Muhammad (PBUH) as You showered Your blessings upon Ibrahim and the followers of Ibrahim. Behold, You are Praiseworthy, Glorious.**

7. Thereafter, the Takbeer should be said for the THIRD time and the following Dua be recited for an adult male or female:

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.**

For a child who has not reached the age of puberty the following Dua should be recited after the THIRD Takbeer:

a. Dua for boy:-

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

a. Dua for girl:-

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا  
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.**

8. The Imaam should say the FOURTH Takbeer and thereafter recite the Salaam aloud TWICE while turning his face first towards the RIGHT shoulder and then once again while turning his face towards the left. The Muqtadie should follow by saying the Takbeer and Salaam SOFTLY.

## LATE COMERS TO THE JANAAZAH NAMAAZ

When a LATE COMER FEARS that if he engages himself in WUDHU, he will miss the Janaazah Salaat, then ONLY is it permissible for him to make TAYAMMUM and join the Jama'at. This rule applies to the Janaazah Salaat only. Whomsoever arrives for the Janaazah Salaat after the Imam has recited ONE or more Takbeers, should wait and join the Imam when he says the next Takbeer. After the Salaam he should complete the missed Takbeers by merely saying Allahu Akbar once for every Takbeer missed. NO Dua should be read. If the Imam has completed the FOURTH Takbeer then too, the late comer should join and complete all the missed Takbeers (before the Imam says the Salaam).

## THE SHAR'EE METHOD OF DAFN (BURIAL)

1. After the Janaazah Salaat is performed the Mayyit should be buried as soon as possible. The Janaazah should be carried and placed. at the Qiblah side of the grave. The head should be on the RIGHT SIDE of the grave if one faces the QIBLAH.
2. It is desirable that MAHRAMS or close relatives (of a female Mayyit) should enter the grave to lower the body. The husband should NOT enter the grave to bury his wife. It is NOT MASNOON (Sunnat) that there be an ODD number. All those who enter the grave should face the Qiblah.
3. It is MUSTAHAB to hold a sheet over the grave while lowering and burying a female. If there is fear of her Kafn opening then it is WAJIB to do so.
4. It is MUSTAHAB for those present to recite this Dua whilst the body is being lowered:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

**In the name of Allah and on the creed, religion and faith of Rasulullah (PBUH)**

5. After placing the body into the recess of the grave it is Masnoon to turn it onto its RIGHT side to face the Qiblah.
6. The strips of cloth tied at the head side, chest and leg side should now be untied.
7. The recess should then be covered with unbaked bricks, bamboo or timber.

## HOW THE QABR SHOULD BE FILLED AND SHAPED (BURIAL)

1. It is MUSTAHAB to begin closing the recess or trench from the LEG side for MALES and from the HEAD side for FEMALES. All the remaining little openings should be closed with mud or grass. The use of any FABRIC or BLANKETS is unnecessary and wasteful. All those present should participate to fill the KABR with at least THREE handfuls of soil.

When throwing the, FIRST handful in the grave RECITE:

مِنْهَا خَلَقْنَاكُمْ

**From the earth did We create you.**

وَفِيهَا نَعِيدُكُمْ

and into it shall We return you.

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

and from it shall We bring you out once again.

2. It is MAKROOH to add more soil to the Kabr than that which was dug out from it.
3. The shape of the Kabr when filled should be like the HUMP of a CAMEL. The height should be approximately 25 to 30 cms. It should NOT be made SQUARE or into any other shape. All types of buildings and enclosures on or around the Kabr are NOT permissible. Buildings on Qabr have been emphatically denounced in the hadith of Rasulullah .
4. It is MUSTAHAB to sprinkle water on the grave from the head to the leg side thrice after the Kabr has been shaped.
5. To recited the Quraan and make Dua for the deceased at his grave side after the grave is filled and shaped, is also MUSTAHAB.
6. It has been related be Hazrat Uthmaan that after Rasulullah buried the dead, he paused and said, "Beseech forgiveness from Allah for your brother and make Dua for his steadfastness because he is going to be questioned now by the MUNKAR and NAKEER."
7. After the burial the first Ruku of Suratul Bakarah should be read at the head side of the Kabr:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ ۝ ذَلِكِ الْكِتَابُ لَا رَيْبَ ۝ فِيهِ ۝  
هُدًى لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ  
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ  
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ  
مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝  
أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

and the last Ruku of Suratul Bakarah should be read to the leg side:-

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ  
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ أَمِنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ  
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا  
وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ  
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا  
وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ  
مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ  
وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

MASNOON DUAS THAT MAY BE READ IN THE JANAAZAH NAMAAZ

اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ  
مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ ۗ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ،  
وَلَا تَفْتِنَّا بَعْدَهُ

O Allah! If he was righteous, then increase his reward and if he has erred then pardon his mistakes and deprive us not of his reward and try us not after him.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَارْفَعْ دَرَجَتَهُ

o Allah! Forgive him and have mercy upon him and raise his rank.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَأَعْفُ عَنْهُ . وَأَكْرِمْ  
نُزُلَهُ . وَوَسِّعْ مَدْخَلَهُ . وَأَغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ  
وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ  
مِنَ الدَّنَسِ . وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ . وَأَهْلًا  
خَيْرًا مِنْ أَهْلِهِ . وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ  
وَعَذَابَ النَّارِ .

O Allah! Forgive him. Have mercy upon him. Give him peace and absolve him. Receive him honorable and make his grave spacious. Wash him with water, snow and hail. Cleanse him from faults as You cleanse a white garment from impurity. Requite him with an abode better than his abode, with a household better than his household. Admit him to Jannat and protect him from the torment of the grave and punishment of the Fire.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah! Forgive him, and have mercy upon him. Surely You alone are the Forgiver, the Merciful.

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

O Allah! Protect him from the punishment of the grave.

## TA'ZIAT (TO SYMPATHISE WITH THE BEREAVED)

It is from the teachings of Rasulullah (PBUH) that one should console and comfort a Muslim who is in distress. Rasulullah has said: "**He who consoles the one in distress shall be rewarded as much as the bereaved.**"

ONE SHOULD TAKE NOTE OF THESE FEW POINTS:

- One should be most HUMBLE.
- Express his GRIEF.
- Speak less about WORLDLY affairs.
- Should NOT joke or laugh.
- Mention the good acts and deeds of the deceased and abstain from the ill ones.
- Rasulullah has said, "Mention the GOOD actions of your deceased and abstain from the OFFENSIVE ones."

The time for TA'ZIAT extends for THREE days after the death. It is MAKROOH to make TA'ZIAT after this period except in cases where one is NOT present at the Janaazah or when the bereaved is absent. Ta'ziat before the burial is permissible.

## VISITING THE QABRASTAAN (GRAVEYARD)

Rasulullah (pbuh) has mentioned, "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter." The Qabrastaan could be visited on any day. Friday is preferred for this visit and if possible it should be a weekly visit. It has been related in a Hadith that, "**Whoever will visit his parents grave every Friday will be granted Maghfirah and he will be recorded as an obedient son of his parents.**"

## WHAT TO READ WHEN ENTERING THE QABRASTAAN (GRAVEYARD)

Rasulullah (PBUH) has taught the Sahabah (RA) these words as salutation to the people of the graves and pray for their forgiveness:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ  
وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you. We beseech Oh Allah safety for us and for you.

### WHAT TO RECITE WHEN IN THE QABRASTAAN (GRAVEYARD)

There are many supplications that may be read at the grave side, the best being the recital of the Holy Quraan. Stand facing the grave (back towards the Qiblah) and recite as much of the Quraan as possible and make Dua for the Maghfirah (forgiveness) of the departed. A few ways of praying for the dead, as related in the AHAADDEES, are given hereafter;

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

Recite Sura IKHLAAS

11 times.

It is related in a Hadith that whoever visits the Qabrastaan and recites Surah IKHLAAS 11 times and then prayed for the dead, will be rewarded as many fold as the number of dead in the Qabrastaan.

It has been reported in a Hadith that whoever visits the Qabrastaan and recites Surahs:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Faatihah:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

Ikhlaas:

الْهَٰكُمُ التَّكَاثُرُ ۝

Takaasur:

- ALHAMDU
- QULHUWALLAH and
- ALHAKUMUT TAKAASUR

And then prays for the dead, the people of the grave will also ask Allah for such a person's forgiveness.

يَسُّ ۝

Recite Surah YASEEN . In a Hadith it is reported that if a person recites Surah YASEEN in the Qabrastaan, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead.

In this manner the Sahaabah of Rasulullah visited the Qabrastaan. The words in the Hadith indicate only salutations and Duas for the dead and remembering death. All other ways such as placing wreaths, flowers, paying homage etc. are INCORRECT according to the SHARI'AT. One should thus, abstain from acting wrongly.

## PERIOD OF IDDAT

1. The period of WAITING after one's HUSBAND dies is called IDDAT. This period is of FOUR months and TEN days.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is NOT allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.
3. The widow that is expecting a child at the time of the death of her husband, her Iddat will be until the birth of that child. The four month and ten days should NOT be reckoned in this instance.
4. If a woman is NOT at home at the time of her husband's death, she should return as soon as possible and pass the period of Iddat at home. The days of Iddat will be calculated from the time of the demise.
5. A woman in Iddat should abstain from using fancy clothing, make-up or Jewellery.

## A FEW NOTEWORTHY MASAA'IL

The trustee of the deceased should pay all the DEBTS as soon as possible. Isaale Thawaab for the deceased should be made by feeding the poor, by giving Sadaqah, making Istighfaar etc. NO SPECIFIC dates or days such as the third, seventh, eleventh or fortieth are mentioned in Shari'ah for such devotions. When giving charity on behalf of the deceased, it is desirable to make Niyyah for the fulfilment of Qaza Salaat of the deceased.

The Shari'at has NOT specified any particular type or color of clothing that should be worn by those that are bereaved.

A Mayyit is one who was born ALIVE and then passed away. It must be named and Ghusl, Kafn and Janaazah must be performed.

A STILL BORN child should be named, given Ghusl and wrapped in a piece of cloth, (NO Kafn) and then buried.

In the case of a miscarriage, if the limbs are formed, then too, it will be named, given Ghusl, wrapped in a piece of cloth and buried just as a still born child.

There is NO Janaazah Salaat for still born babies.

If the limbs are NOT formed, no name will be given and there will be NO Ghusl. The malformed child should just be wrapped in a piece of cloth and buried.

If any one of the parents of a dead child is a Muslim, then that child will be regarded as a Muslim. Janaazah Salaat should be performed for that child.

Janaazah Salaat shall be said for a person that has committed suicide. It is desirable that someone other than the appointed Imaam or reputable person of the community lead this prayer. Janaazah Salaat will be performed for all Muslims, pious or sinful.

It has been narrated by Hazrat Abu Hurairah that Rasulullah (PBUH) said: **"One that accompanies the Janaazah of a Muslim with sincerity and with the intention of Thawaab, and remains with it until the Salaat is performed and the Mayyit buried will return (home) with TWO Qeeraat thawaab. Of these, one Qeeraat is equal to the mountain of UHUD. A person, who only performs the Janaazah Salaat and returns, will return with one Qeeraat thawaab."**

**Women do NOT follow the Janaazah nor do they visit the Qabrastaan.**