

KITAABUL JANAAIZ



The Muhtadhar

A person upon whom the signs of DEATH are clearly seen is called a MUHTADHAR (I.e. in his/her throes of death).

Signs Of Death (Maut)

The signs of death (Maut) are: (a) the legs become slack or limp (b) breathing becomes heavy, quick and erratic (c) the nose bends slightly (d) the temples subside (sag)

What To Do At The Time Of Death (Maut)

The Muhtadhar should be positioned to lie on his/her back with the feet stretched out in the direction of the Qiblah and the head slightly raised with a cushion so that it faces the Qiblah. It is also permissible to lay the Muhtadhar on his/her right side in the direction of the Qiblah. However if moving the Muhtadhar causes him/her any discomfort then leave him/her in any convenient position.

Ensure all the bed linen is clean (paak)

The recitation of Surah Yaseen is beneficial for the dying person, easing the pangs of death.

A person in the state of Janabah (requiring an obligatory Ghusl) should not be present by the Muhtadhar.

Talqeen

Talqeen is to remind the dying person of the Kalimah Shahaadat. Talqeen is given so that the dying person may recite the kalimah and claim the glad tidings of our beloved Prophet SAW when he said;

“Whoever’s final words are La Ilaha IllAllah” shall be admitted into paradise”.

The Talqeen should be given before the dying person takes his last breaths.

Those present should start reciting the Kalimah loudly so that it reaches the ears of the Muhtadhar inducing him to also recite the Kalimah. The Muhtadhar must not be asked or ordered to recite the Kalimah but must be helped to recall it. The dying person should NOT be drawn into any WORLDLY discussions, but if he discusses any worldly affair, then the Talqeen should be repeated. The object is that the last statement uttered on earth should be the Kalimah. Once the departing person utters the Kalimah all who are present should remain SILENT. When the final moments of death set in and the Muhtadhar breathes in rapid gasps, then all present should recite the Kalimah aloud once again.

What To Do After The Muhtadhar Has Passed Away

After the Muhtadhar has passed away, arrange the body parts properly. His/her mouth should be kept CLOSED by fastening a piece of Paak material around his chin and over his head; the eyes should be closed. Both feet should be tied together with a similar piece of cloth, place the hands at the side and the body and with a Paak sheet.

When arranging the body recite:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

(In the name of Allah and upon the religion and faith of Rasulallah Sallallahu Alayhi Wasallam)

You may also recite,

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَاءِكَ وَاجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

(O! Allah, ease upon him matters, and make light for him whatever comes hereafter, and honour him with Your meeting and make that which he has gone to better than that which he come out from.)

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

In addition, upon being informed regarding the demise of the deceased one should recite:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To Allah do we belong, and to him shall we return.)

You may also recite,

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبًا حَسَنًا

(O! Allah, forgive me and him, and grant me a good reward after him.)

اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا

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

Legal requirements:

1. Obtain a doctor's certificate. (Hospital)
2. Obtain a burial order. (Local council)
3. Obtain a death certificate. (Hospital)
4. If the death is due to unnatural causes (e.g. drowning or a motor accident, etc.) then one must comply with the legal requirements.

Post mortems should be avoided. There are other procedures, which are available such as MRI scans etc which should be discussed with the doctors.

N.B. It is reprehensible and impermissible to unnecessarily delay the burial. There is a common practice in our communities of transferring the deceased to another country. Many deplorable acts are included in this. There are chemicals used to maintain the body for the journey, organs are extracted and a lot of money is wasted.

Now proceed with the Ghusl and Kafan of the Mayyit.....

(Part 2) Ghusl

Ghusl of the Mayyit is Wajib (obligatory) on the living. Since the Ghusl is an incumbent duty on the living Muslims, it will have to be executed even if the Mayyit is recovered from the sea. Although immersion in water as a result of drowning, for example, thoroughly moistens and washes the body, nevertheless, Ghusl will yet have to be effected on recovery of the body.

Ghusl of the Mayyit is Fardh-e-Kifaayah. Hence, if one or two persons bathe the Mayyit, the obligation is waived on behalf of the whole community. If however, no one affects the Mayyit with a Ghusl the whole community will be liable for the sin of failing to fulfil this obligation.

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 (Sisyphus Jujube) if easily available, to be mixed with luke warm water and a cake of soap.
6. 250g of cotton wool.
7. Two towels/cloth and two bag like mittens with strips.
8. A scissor for removing the deceased's clothing.
9. Lobaan (Frankincense-Aromatic gum resin obtained from trees) or any other Paak incense for fumigating the bench, stand or platform.
10. One clean sheet to cover during Ghusl and one to cover before and after Ghusl.
11. One clean towel or a piece of material for drying the body.
12. Gloves/ mittens

Who Should Perform The Ghusl

Generally, in our Masajid there are many people present at the time of Ghusl, however this practice is inappropriate and is not a Sunnat method. Five to six people are enough at the time of Ghusl.

The Ghusl is the bath for the body of the deceased. 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 can 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 or 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.

Those present at the time of giving the Ghusl should read,

اللَّهُمَّ اغْفِرْ لَهُ

O! Allah forgive him

اللَّهُمَّ اغْفِرْ لَهَا

O! Allah forgive her

Masnoon method of Ghusl

1. The Mayyit should be given Ghusl on any flat surface, which is raised above the ground, for example a bench, stand or platform. The table should be washed, cleaned and fumigated with Lobaan or any other Paak aromatic an odd number of times (3, 5, 7)

N.B. alcoholic perfumes or Air Freshners which contain Alcohol must not be used

2. The Mayyit should then be laid on the table in such a position, which will enable the body to be turned facing the Qiblah. There are two ways in which this can be achieved (a) ensure the mayyit's feet face the qiblah (b) having the face towards the Qiblah i.e. lay the body lengthwise and tilt to the right side as will be the position in the grave

N.B. If for some reason it is difficult to adopt these positions, then any position may be adopted. However, it is preferable to place the body with the FACE towards the QIBLAH

3. The garments should then be removed from the Mayyit. Those garments which are hard to remove should be cut loose with a pair of scissors. NO HAIR of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails should NOT be cut. Circumcision is also NOT permissible. All rings, jewellery, wigs etc. should be removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.

4. Before removing the lower garment cover the Satar (navel to just below the knees for men, above the chest to the ankles for women) with a loose piece of cloth. This should remain on the Satar for the duration of the Ghusl.

N.B. it is Haraam to view the Satar of a living or dead person.

5. Istinja of the Mayyit should now be effected i.e. the stomach should be gently massaged, and then both the Istinja places should be washed.

N.B. it is impermissible to touch the Satar with bare hands. Mittens must be worn at all times and must be washed via the cloth placed on the Satar.

6. Cotton wool must be moistened with water and rubbed on the teeth and gums and turned in the nostrils. Thereafter the nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.

7. Now the act of Wudhu will be applied on the Mayyit in the same manner as a living person performs Wudhu. The proper sequence should be to wash A) The FACE. B) ARMS to the ELBOWS. C) MASAHA of the HEAD D) FEET up to the ANKLES.

N.B. There is no need to make the mayyit gargle water or rinse his nose unless he/she is in a state requiring obligatory ghushl.

If the dead person is in the state of JANAABAT, HAIDH 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.

8. After Wudhu, the head and beard should be washed thoroughly with soap or any other cleaning agent. If these are not readily available, pure clean water will suffice.

9. Now turn the Mayyit on its left side and pour water along the length of the body from head to feet in such a way that the water flows over the body down to the left side on which the Mayyit has been laid. Rub the body as the water flows on it. Repeat these process three-times. Thereafter turn the body on its right side. Repeat the washing thrice in the same way.

11. Thereafter the body should be lifted slightly to a sitting position and the stomach be gently massaged with a downward stroke. Whatever impurity comes out of the body should be washed away. The WUDHU and GHUSL do NOT need to be REPEATED.

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

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

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

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

Masa'il Pertaining To Ghusl

1. A small girl i.e. 5-7 years old may be given Ghusl even by males if females are not available for this purpose. Tayammum in this case will not suffice.
2. A girl described as a Murahiqah (above 7 years) cannot be given Ghusl by males. If females are not available then the Mayyit will be given Tayammum. A Mahram of the deceased can use his bare hands, however a Ghair Mahram will have to don gloves. If there are no females to carry the Ghusl then the Mayyit's clothing will not be removed and the Kafan will be wrapped around her clothing.
3. The husband cannot give Ghusl to his wife or touch her with his bare hands however he is permitted to look at her. If she has no Mahram then at the time of burial he is allowed to lower her into the Qabr.
4. If there are no males available then the wife is permitted to give Ghusl to her husband however no other females are permitted to be present. If no males are available then the females will make Tayammum upon the deceased and should don gloves for the Tayammum.
5. It is impermissible to comb the hair, beard, to apply Surmah, and to clip the nails of the Mayyit.
6. False teeth should be removed if possible
7. A woman in the state of Haidh and Nifaas should not bathe the Mayyit
8. Never reveal to others the defect/fault one observes on the body of the Mayyit.
9. If only the head is found Ghusl is not permitted. Simply cover the head with a cloth and bury it.
10. If more than half of the human body is found with or without the head then Ghusl is incumbent. If half the human body is found with the head Ghusl will be, given however if half the human body is found without the head Ghusl will not be given. If less than half of the human body is found with or without the head Ghusl will not be given.
11. If the Mayyit is found in a predominantly Muslim area, Ghusl will be given to it even if its identity cannot be established. If it is established as a non-Muslim, Ghusl will not be given.
12. If a number of Muslim bodies become mixed with non-Muslim bodies, i.e. in a natural disaster, and identification is not possible, then all the bodies will be given a Ghusl.
13. It is not permissible to exhume the body for Ghusl and Kafan once the grave has been closed.
14. It is preferable for the closest relative to effect the Ghusl however any Muslim can perform this obligation
15. It is better to have such a person to perform the Ghusl who will not ask for any wage
16. The Murtad

A Murtad is person who has renounced Islam. It is not permissible to effect the Masnoon Ghusl, Kafan and Dafan for a Murtad. It is also not permissible to hand over the body to his/her co-religionists. The body of a Murtad shall not be washed or wrapped in a cloth, it shall be dumped into a hole and covered up in the same way as a dead animal is buried.

(Part 3) The Kafan

The cloth in which the Mayyit will be enshrouded for burial are called the Kafan. The Masnoon Kafan for a male consists of three sheets known as the Lifafah, Qamees and Izaar. The Masnoon Kafan for a female consists of five cloths known as Lifafah, Seenah-band, Kurtah, Izaar and Sar-band.

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

The Lifafah is a sheet from above the head to below the feet. The Qamees is a long sheet that has to be folded in half and has an opening to allow it to be put on as a shirt (THE QAMEES will have no pockets, sleeves or seams.) The Izaar in this case is a sheet from the head to the feet.

N.B. 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.

The MASNOON Kafan for a female consists of an IZAAR, KHIMAAR (Orni), QAMEES, LIFAFAH and a piece of material to hold the bosom (SINABAND). The piece of material to hold the bosom should preferably be from the bosom to the thighs.

A child's Kafan should be cut to appropriate size.

N.B. 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 Kafan could be smoked with LOBAAN, etc. but NOT scented with Itr.

Kafan Requirements

NAME OF GARMENT	MALE AND FEMALE		
	Length	Width	Description
Izaar	180 cm (2 yds)	150cm/180cm (60" / 72")	To cover from head to toe
Lifafah (Chadar)	225 cm (2 1/2 yds)	150cm/180cm (60" / 72")	15 cm longer than Izaar
Qamees(Kafni) 180 to 250 cm	(2 to 2 3/4 yds)	90 cm (36")	From shoulder to below the knees
ADDITIONAL ITEMS FOR FEMALES ONLY			
Khimaar (Orni) 140 cm	(1 1/2yds)	90 cm (36")	To cover head and hair over bosom
Sinaband 180 to 250 cm	(2 to 2 3/4yds)	90cm (36")	From under the armpits to the thighs

Masnoon sequence of Kafan (Male)

1. First, spread the LIFAFAH on the floor, then the IZAAR on top of it and then the QAMEES on top of the IZAAR.
 2. Lower the body gently onto the Kafan and apply the Qamees over the deceased.
 3. Remove the towel/cloth used for covering the SATAR.
 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 SALAAH: The forehead, nose, both the palms, knees and the fore feet.
 6. Now place the Izaar over the Qamees and First fold the LEFT flap, and then the RIGHT flap.
 7. Thereafter fold the LIFAFAH in the same manner.
- N.B. Remember that the RIGHT flap must be 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.

Masnoon Sequence Of Kafan (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.
2. Lower the body gently onto the Kafan and cover the top of the body up to the calves with the folded portion of the Qamees.
3. Remove the towel/cloth and sheet used for covering the Satar. DO NOT use Itr, Surmah or any other make-up.
4. Rub camphor mixture onto the places of Sajdah the forehead, nose, both palms, knees and the fore feet.
5. The hair should be divided into two parts and is to be placed on the Qamees over each side of the chest.
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 Sina-band (bosom 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 headside, feet and around the Middle with strips of cloth.

Masail (Rules) Pertaining To The Kafan

1. The five cloths for females and the three cloths for males are Sunnat. It is permissible to use only three cloths for females (Lifafah, Izaar and Sar-band) and two for the men (Lifafah and Izaar), however the Sunnat or Masnoon Kafan should not be discarded unnecessarily.
2. It is not permissible to put any written Dua, Ta'weez or Qura'nic verse in the Kafan.
3. It is permissible to purchase and keep one's Kafan during his/her lifetime.
4. When wrapping the Kafan, the hands should be placed at the side.
5. The colour of the Kafan should be white, if for a valid reason white is unavailable then any colour may be used, however bright feminine colours for males are Makrooh.
6. If somehow a Qabr became open exposing the body or for some reason the body was exhumed and it became denuded of its Kafan, then it should be wrapped in the Masnoon Kafan, provided that the body has not yet decomposed. If it has decomposed, then it should only be wrapped in a cloth and buried.

Now proceed with the Janazah Salaah and the burial (Dafan) of the Mayyit.....

(Part 4) The Janazah Salaah

The Janazah Salaah is in fact a Dua for the Mayyit. The conditions of other Salaah are applicable to the Janazah Salaah as well. The Mayyit should be placed in front of those performing the Janazah Salaah. The Imam should stand in line with the bosom of the Mayyit.

Faraidh of Janazah Salaah: (a) to recite the Takbeer 4 times (b) Qiyaam-there are no Ruku's, Sajda's etc. in Janazah Salaah.

Sunnats of Janazah Salaah: (a) Hamd (b) Durood (c) Dua for the Mayyit

Jamaat (congregation) is not a condition for the validity of Janazah Salaah. Hence, if one person performs it the Fardh obligation will be waived from the community.

Methodology Of Performing The Janazah Salaah

The Mayyit should be placed in front of the Imam standing in line with the Mayyit's bosom. It is Mustahab to form three rows behind the Imam. If there are seven people in the Janazah including the Imam, then there should be three sufoof with three in the first, two in the second and one in the last respectively.

1. Make an intention (Niyyat)

نَوَيْتُ اِنْ اَصَلَّيْتُ صَلَاةَ الْجَنَازَةِ لِلَّهِ تَعَالَى وَدُعَاءً لِلْمَيِّتِ

(I make Niyyat of performing Salaatul Janazah for Allah Ta'ala and as a Dua for the deceased)

2. After the Niyyat recite the Takbeer "اللَّهُ أَكْبَرُ" and raise the hands to the ears and fold as usual.

Recite the Thana

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

(Glory unto you, O Allah! All praise unto You. Blessed is Your Name and Most High is Your Majesty. There is none worthy of worship but You)

3. After Thana recite the Takbeer again BUT DO NOT raise the hands. Thereafter recite Durood-e-Ibraheem

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ

مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ

حَمِيدٌ مَجِيدٌ

(O Allah! Send Your mercy on Muhammad Sallallahu Alayhi Wasallam and on his progeny as You have sent Your mercy on Ibraheem and his progeny. No doubt You are Great and Praiseworthy! Oh Allah! Send Your

blessings on Muhammad Sallallahu Alayhi Wasallam and on his progeny as You have blessed Ibraheem and his progeny. No doubt You are Great and Praiseworthy!)

4. Thereafter recite the Takbeer again without raising the hands and recite the Dua for the Mayyit

a) If the Mayyit is an adult (male/female), then recite

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَابِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

(O Allah forgive our living and dead, present and absent, big and small, men and women. O Allah, whoever amongst us you keep alive, keep him alive on Islam and whomever You give death, let him die on Imaan.)

You may also recite,

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ
الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدَلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا
مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ

(O! Allah forgive him, have mercy on him, pardon him, grant him security, provide him an enjoyable place and spacious lodgings, wash him (of his sins) with water, snow and ice. Purify him from his sins as a white garment is cleansed from dirt, replace his present abode with a better one, replace his present partner with a better one, make him enter paradise and save him from the trials of the grave and the punishment of hell)

b) If the Mayyit is a boy (minor) then recite

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

(O Allah, Make him a source of happiness for us, and make him a reward and a treasure for us, and make him for us an intercessor and an accepted intercession)

c) If the Mayyit is a girl (minor) then recite

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

(O Allah, Make her a source of happiness for us, make her a reward and a treasure for us, and make her for us an intercessor and an accepted intercession)

5. After the Dua then recite the Takbeer once again (fourth time) and do not raise the hands.
6. Release the hands and make salaam on both sides.

Masa'il (Rules) Pertaining to the Janazah Salaah

1. Time is not a condition for the Janazah Salaah.
2. It is permissible to make Tayammum if one fears that the Janazah will be missed by making Wudhu
3. Janazah Salaah is invalid if the the body or the Kafan is impure. If after having completed the Ghusl and Kafan, Najasat emerges from the body and soils the Mayyit or the Kafan, then in this case, Janazah Salaah will be valid.
4. If the Mayyit has not been given Ghusl or Tayammum for a valid reason then it is not permissible to read the Janazah Salaah. However if the Mayyit was buried without effecting any of the Taharat then Janazah Salaah will be read at his/her graveside.
5. If the Janazah Salaah was performed on the Mayyit whilst they were in a state of Janabat and thereafter buried, then Janazah Salaah should be performed once again at the graveside.
6. The Mayyit or the coffin should be laid to rest on the ground for the Janazah Salaah. If it is in a vehicle or upon the shoulders of the people, Janazah Salaah will be invalid.
7. Janazah Salaah can only be performed for that Mayyit who is present.
8. Janazah Salaah will be performed for a child if one of his/her parents is a Muslim.
9. The Janazah Salaah should not be performed inside the Masjid.
10. Janazah Salaah should not be performed in a sitting position if one has no valid reason.
11. Janazah Salaah will be performed even upon that person who was born illegitimately
12. There is no Dua after the Janazah Salaah
13. If a Janazah is brought on the day of Eid then the Salaah will take place after the Eid Salaah before the Khutbah
14. If the Imam mistakenly recited a fifth Takbeer the Muqtadis should not follow the Imam, but rather wait for the Imam to make salaam and then the Muqtadis should make salaam.
15. The Imaamat of a minor is not valid

Latecomers

1. If someone arrives late for the Janazah Salaah and has missed a few Takbeeraat, he should wait for the imam to recite the next Takbeer. This will be the Takbeer Tahreema of the latecomer and after the imam has made salaam the latecomer should then fulfil the missed Takbeerat. There is no need for him to recite anything other than the missed Takbeers

2. If someone arrives after the imam has recited the fourth Takbeer, he should immediately recite the Takbeer and join the Salaah and thereafter recite all the missed Takbeerat.

3. It is compulsory to perform the Janazah Salaah for a Muslim regardless of the sin committed by the Muslim. However if , (a) a Muslim is killed in rebellion against the Khalifah or a just Islamic ruler (b) someone has murdered any of his parents (c) A Muslim bandit is killed by the Khalifah, then in all these scenarios, Janazah Salaah will not be performed.

When there is more than one Janazah

It is permissible to perform one Salaah for several Mayyit at one time however it is better to perform the Janazah Salaah separately for each Mayyit

If one Salaah is to be performed for several Mayyits then the Mayyit will be placed in a vertical row, the Janazah of the Men will be placed first, thereafter the Minor Boys, then the women and Minor Girls.

(Part 5) Burying The Mayyit

Burying the Mayyit is also Fardh-e-Kifayah. If a few people bury the Mayyit, the obligation will be discharged on behalf of the whole community. However if no one executes this duty, the whole community is sinful.

The burial should take place immediately after the completion of the Janazah Salaah. There should be no unnecessary delay.

How to carry the Janazah

It is Masnoon to carry the Janazah walking briskly without running or jogging. However, the body should not be jolted or shaken whilst walking. Those accompanying the Janazah should walk behind not in front. When carrying the Janazah, the Mayyits head should be in front.

A small child will be carried in the arms of those accompanying the Janazah. It should be passed from the arms of one person to the arms of another

Types of Qabr

There are two types of Qabr: The Lahad and The Shiq

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 Qabr, 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.

Dafan

Whilst lowering the Mayyit into the Qabr, there will be a few people who will be present inside the grave to receive the Mayyit. These men should face the Qiblah whilst in the grave. Those people that are outside with the Mayyit will gently lower the body of the Mayyit to those inside. They will then gently lay the Mayyit on to the ground. The outer strips of the Kafan that were tied will now be removed or untied. The hands of the Mayyit will not be folded across into a cross shape as is done by the Kuffar. Those who are passing the Mayyit and receiving the Mayyit in and around the grave should recite:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

(In the name of Allah and upon the religion and faith of Rasulallah Sallallahu Alayhi Wasallam)

The grave will now be covered with unbaked bricks or timber and those inside will now come out. Soil will now be placed onto the Qabr. It is Masnoon for those filling the Qabr to firstly throw in three handfuls.

When throwing the first handful (using both hands), recite:

مِنْهَا خَلَقْنَاكُمْ

(From it (sand) have We created you)

When throwing the second handful recite,

وَفِيهَا نُعِيدُكُمْ

(And into it We return you)

When throwing the third handful recite,

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

(And from it will We take you out a second time)

Now the rest of the Qabr may be filled using spades etc. The shape of the Qabr should be hump-like, similar to a camel's back. It should not be made rectangular. Only the quantity of sand which was dug from the Qabr should be used to fill it.

After closing the Qabr

After closing the Qabr those present should silently recite some Surah or Ayaats of the Quran Shareef and make Dua of Magfirat for the Mayyit. It is preferable to recite the initial and final few verses of Surah Baqarah.

Exhumation of the body for medical examination and post mortems is impermissible.

This ends the Islamic burial

Extra Information

Ta'ziyat (condolence)

To meet the close members of the Mayyit and to console them is called Ta'ziyat. Ta'ziyat is Sunnat. It is from the teachings of Rasulullah (S.A.W.) that one should console and comfort a Muslim who is in distress. Rasulullah (S.A.W.) has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

The close members of the Mayyit should be comforted, consoled and given encouragement. The virtues of patience should also be expressed.

One should be most humble, express grief, speak less about worldly affairs, should not joke or laugh and mention the good acts and deeds of the deceased and abstain from the ill ones.

Rasulullah Sallallahu Alayhi Wasallam has said: "Mention the good actions of your deceased and abstain from the offensive ones."

Ta'ziyat should take place within three days of the demise for those who are local residents. After the third day, Ta'ziyat is Makrooh. However for those coming from different towns, Ta'ziyat is valid even after the third day.

Isaal-e-Thawaab

Isaal-e-Thawaab means bestowal of Thawaab to the deceased. Isaal-e-Thawaab should be rendered in the way of our Salaf-e-Saliheen (the Sahabah and Tabieen). Any good deed should be performed and Dua should be made to Allah Azza Wajall to bestow the Thawab to the Mayyit. Reciting Quran Shareef, performing Nafil Salaah, charity etc according to one's ability and means without ostentation, are all recommended acts prescribed by Shariah. However the gathering or observance of any specific day for example 10th or 40th day, holds no place in Islam and must be refrained from. There are no congregational or prescribed acts or customs to be observed for Isaal-e-Thawaab of the deceased.

Visiting the Qabrastan

Rasulullah Sallallahu Alayhi Wasallam has said " Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter." The Qabrastan can be visited on any day however it is preferable to visit it on Friday and if possible weekly.

Upon visiting the Qabrastan Rasulullah Sallallahu Alayhi Wasallam taught the Sahabah Radiyallahu Anhum to recite

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

العافية

(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 of Allah safety for us and for you)

Many supplications can be read whilst at the graveside, the best being the recital of the Quran and making Dua for the forgiveness of the deceased. A few ways of praying for the dead, as related in the hadeeth, are given below;

- a) Recite Surah Ikhlāas 11 times – it is related in the Hadeeth that whoever visits the Qabrastan and recites Surah Ikhlāas 11 times and prays for the dead, will be rewarded as many fold as the number of the dead in the Qabrastan.
- b) Recite Surah Fatiha, Surah Ikhlāas and Surah Takaathur - it is related in the Hadeeth that whoever visits the Qabrastan and recites Surah Fatiha, Surah Ikhlāas and Surah Takaathur and prays for the dead, the people of the graves will ask Allah for such a person's forgiveness.
- c) Recite Surah Yaseen - it is related in the Hadeeth that whoever visits the Qabrastan and recites Surah Yaseen in the Qabrastan, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead.

The Sahabah Radiyallahu Anhum visited the Qabrastan in this manner. The words of the Ahadeeth indicate only the Salutations, Duas for the dead and the remembrance of Allah Azza Wajall as permissible acts . All other forms such as placing wreaths, flowers, paying homage etc are incorrect according to the Shariah and hence should be abstained from .

Women visiting the Qabrastan

It is impermissible for women to visit the Qabrastan for the following reasons:

Women are generally weak hearted and emotional by nature, and visiting the graveyard will, more often than not, cause them to fall into many wrongs e.g. crying aloud, screaming, etc.

Women are also not permitted to venture outdoors without any valid reason. Generally, they do not fulfil all the conditions laid down for them when going outdoors, thus, in our age of Fitnah, women should completely abstain from visiting the graveyard.

و لا بأس..... بزيارة القبور ولو للنساء لحديث كنت نهيتمكم عن زيارة القبور ألا فزوروها

قوله (ولو للنساء) وقيل تحرم عليهن. والاصح أن الرخصة ثابتة لهن. بحر. وجزم في شرح المنية بالكراهة لما مر في اتباعهن الجنائز. وقال الخبير الرملي: إن كان ذلك لتجديد الحزن والبكاء والندب على ما جرت به عادتهن فلا تجوز، وعليه حمل حديث: لعن الله زائرات القبور وإن كان ويكره إذا كن شواب كحضور الجماعة في المساجد اه . للاعتبار والترحم من غير بكاء والتبرك بزيارة قبور الصالحين فلا بأس إذا كن عجائز

وهو توفيق حسن

حاشية رد المختار [2/ 263]

و لعل السبب ما يفضى إليه ذلك من تضييع حق الزوج و التبرج و ما ينشأ من الصياح و نحو ذلك

(فتح الملهم 512\2)

قال البدر العيني في شرح البخارى و حاصل الكلام أنها تكره للنساء بل تحرم في هذا الزمان لا سيما نساء مصر لأن خروجهن على وجه فيه فساد و فتنة اه و في السراج و أما النساء إذا أردن زيارة القبور إن كان ذلك لتجديد الحزن و البكاء و الندب كما جرت به عادتهن فلا تجوز لهن الزيارة (حاشية الطحطاوى: 412)

و قيل يكره لهن الزيارة لقلّة صبرهن و جزعهن (المرقاة 1255\4)

قلت شرطية لا وجود لمقدمها إلا نادرا في هذا الزمان و لا عبرة للنادر في الأحكام و إنما بناءها على الغالب فكان المنع أقوى و أحوط فافهم (إعلاء السنن 325\8)

A woman should recite the Quraan-e-Kareem, make Zikr, give Sadaqah, etc, from her home, and convey the reward to the deceased. She can also make Dua for them.

Only the Mubarak Grave of Rasulallah (Sallallahu Alayhi Wasallam) will be excluded from this prohibition. It will be permissible for women to visit it, with the condition that they do not exceed the bounds of Shari'ah in doing so.

Stillborn child

If the foetus has developed any human parts for example a hand, finger, nail, hair etc it will be regarded as a child. This foetus will be given a Ghusl, wrapped in a cloth without observing the Masnoon Ghusl and buried in the normal Masnoon way. However, Janazah Salaah will not be performed

If the foetus has not developed any human organ, it will not be regarded as a child. There is no Ghusl, no Kafan and no Masnoon Dafan (burial) for this foetus. It shall be wrapped in a cloth and buried.

If a full-formed child is born dead, it will be given Ghusl and wrapped in a cloth and buried in the usual way without performing Janazah Salaah.

If the child is born alive, but dies immediately on birth, it will be treated in exactly the same manner in which a Mayyit is treated. All Shar'i rites are applicable to it.

Miscellaneous Masa'il

- It is not permissible to adorn the graves with flowers or wreaths. This is a custom of the Kuffar
- It is not permissible to build walls or any structure on or around the Qabr
- It is not permissible to put a tombstone at the Qabr in the way the Kuffar do. At most, the name of the Mayyit may be written on a simple stone or plank
- The practice of pouring water regularly on the grave, believing this to be Masnoon or an act of Ibadat, is not permissible
- Islam does not prescribe any special garments for mourning the dead

- It is not permissible for women to
- accompany the Janazah to the Qabrastan.
- It is a practice among many people to put the body on display. Even if the viewers are Gair Maharim, 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 (Mayyit) is a Gair Mahram. Similarly it is not permissible for a man to take a look at a female Mayyit's face if he is not a Mahram to her
- The practice of feasting at the Mayyit's home after burial is Bid'ah and not permissible
- Celebration of death anniversaries is not permissible
- Kissing the grave is not permissible
- It is Haraam to dismember the body of the Mayyit. None of his organs may be removed for transplantation or for any other use whatsoever. Any Wasiyyat (bequest) made by a person with regard to 'donation' of his organs is Ba'til (null and void). It is Haraam to execute the Haraam Wasiyyat of the Mayyit

There is no questioning in the Qabr by the two angels Munkar and Nakeer, for the following:

- 1) The Shaheed
- 2) The Murabit i.e. One who dies guarding the frontiers of Darul Islam (An Islamic State)
- 3) One who dies in a plague/epidemic
- 4) The Siddeeq i.e. Saint of high rank
- 5) Babies/Children
- 6) One who dies on the night of Jumuah
- 7) One who recites Surah Mulk every night

MAY ALLAH SUBHANAHU WATA'ALA GRANT US ALL DEATH WITH IMAAN AND SAVE US FROM THE PUNISHMENT OF THE GRAVE AND THE HEREAFTER, AND MAY HE GRANT US ALL A LOFTY STATUS IN JANNATUL FIRDOUS. AMEEN.