

‘Practical Islamic Burial’ Programme for Brothers

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Workshop Outline

1. Objectives
2. Practice Tasks at the Time of Death and After
3. Practical Bathing (Ghusl)
4. Practical Shrouding (Kafan)
5. Practical Burial

Objectives

1. To Be Comfortable Performing the Required Acts on the Dying Person Prior to Death and Immediately After
2. To Be Comfortable Bathing the Male Deceased
3. To Be Comfortable Shrouding the Male Deceased
4. To Be Comfortable Burying the Deceased
5. To Remember Our Death & Its Certainty/Reality and to Create a Catalyst for Change

The Signs of Death

- ▶ The legs become slack or limp
- ▶ Breathing becomes heavy, quick and erratic (irregular)
- ▶ The nose bends slightly
- ▶ The temples (the flat part at each side of the head between forehead and ear) slack
- ▶ NOTE: The person prior to this state is called a *Muhtadar* (close to death).

What to do at the time of Death

- ▶ The dying person should be placed on his back with feet outstretched in the direction of the Qiblah (right hand side is also permissible. There is scope for both. Convenience should be given priority).
- ▶ Talqeen of the Kalimah Tayyiba or Kalimah Shahadah. This is done by loudly reciting it by the dying person (the dying person should not be instructed to do this). Once he has said the Kalimah then stop the Talqeen unless some worldly things have been uttered then re-iterate the Talqeen.
- ▶ Surah Yaseen or Surah Ra'ad (Surat number 13, Part 13) should be read near the dying person to ease the extraction of the soul from the body.

What to do immediately after Death

- ▶ The one who performs the below should pray the dua:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

bismillahi wa ala millati rasulillah

“In the name of Allah and on the creed, religion and faith of the Holy Messenger (Peace Be Upon Him) of Allah.”

- ▶ Tie a piece of cloth from under the chin to above the head to ensure that the mouth does not remain open.
- ▶ Close both eyes
- ▶ Place the feet together and tie the two big toes with a ribbon of cloth
- ▶ Place the hands at the side and cover the body with a sheet
- ▶ Place something of sweet fragrance nearby i.e. perfume

What to do immediately after Death

- ▶ And those who hear the death of a Muslim should recite the below dua:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

Inna lil lahi wa inna ilaihi ra'ji'oon

“To Allah do we belong and to whom shall we return.”

- ▶ And pray Surat Ikhlas three times as Isal-e-Thawab
- ▶ **Note:** Quraan Shareef should not be recited on the side of the deceased (mayyit) prior to the body having been given ghusl. However, the Quraan Shareef can be recited in the other room away from the deceased. The ghusl should be carried out without delay.
- ▶ Grief and sadness at the loss of a loved one is permitted and condoned in Islam but should be done within reason.

Other Acts to do after Death

- ▶ Other acts that should be done just after the person has been officially confirmed dead are:
- ▶ Inform relatives and friends
- ▶ Arrange for bathing of the deceased and shrouding
- ▶ Obtain death certificate/burial order
- ▶ Arrange for funeral (Janazah) prayer and burial

Bathing the Deceased

The Masnoon Method (Sunnah)

- ▶ The bathing of the deceased should preferably be done by the deceased's immediate family and relatives. Hence, they should learn the necessary knowledge to perform this duty.
- ▶ **What should be observed prior to the bathing?**
- ▶ Please note the following points:
- ▶ All removable items should be removed such as bandages, rings, dentures, watches, taweez etc.
- ▶ It is preferable (Mustahab) for the immediate family/relatives to perform the ghusl (bathing) of their deceased family member. If they are unable to, then a Muttaqi (God-fearing person) should bathe the deceased.
- ▶ It is preferable (Mustahab) for the people carrying out the bathing to be in the state of Wuzu.
- ▶ It is preferable that only the people carrying out the bathing (6–8) and another 3 or 4 helpers are present at the time of the bathing. The minimum people the better.

Bathing the Deceased – The Masnoon Method (Sunnah)

- ▶ **Note:** Take care when moving the body around as it still feels and senses. So the body can feel pain if not handled with care.
- ▶ **Caution:**
 - ▶ Luke warm water should be used.
 - ▶ At all times ensure that the satr (private parts) are concealed during the bathing and the shrouding.
- ▶ **Rule of Thumb for Ease of Understanding Ghusl of the Deceased**
- ▶ The method to bathe the deceased is very similar to the way we would bathe in our lifetime according to the Sunnah method of bathing e,g. how we take our clothes off with left leg or left arm first then right; cleaning the private parts and any impurities; performing Wuzu; then cleaning the hair and face with soap; throwing water on the right side then left. A similar procedure applies for the deceased with minor adjustments. This is just to relate this task of bathing of the deceased to our daily lives and make it easily comprehensible in the mind.

Bathing the Deceased – The Masnoon Method (Sunnah)

▶ How to perform the bathing of the deceased?

▶ Follow the procedure below:

1. The table/stand used for bathing should be fumigated an odd number of times –3, 5 or 7 times with loban or any other clean/pure substance i.e. agharbatti/incense sticks.
2. The deceased should then be laid on the table in such a position which will enable the body to be turned facing Qiblah.
3. 4 people must hold each corner of the cloth that is used to cover the satr (the cloth the length from the neck to the feet used to cover satr must preferably be of a dark colour, large size and thick material so the satr is not visible)
4. The garments should then be removed. (Remember to place a loose piece of cloth over the satr).
5. The gamees (Jubbah/Kurta) should be cut with scissors and removed starting from the left hand side (as would be done in real life)
6. Water temperature should be checked ensuring water is warm (not too hot or too cold).
7. Istinja – i.e. the satr will be washed with lots of cotton buds. Preferably 3 times. (Neither is it permissible to look at the satr nor to touch it with the bare hands. Gloves should be worn and the washing should be done with the cloth remaining on the satr throughout the duration of the bathing. Then change the gloves with new gloves before proceeding to the next steps. It is advisable to stroke the stomach gently before performing the Istinja so any impurity can come out and the parts be cleaned.
8. There is no need to remove nails or unwanted hair.

Bathing the Deceased – The Masnoon Method (Sunnah)

9. The mouth and the nostrils should then be stuffed with cotton wool to prevent water. If the dead person died in a state of impurity (janabah) then it will be compulsory to moisten the teeth, gums and nostrils by moistening some cotton wool and gently rubbing on them. Generally, this is done as a precaution.
10. Wuzu of the deceased can be done now. However, there is no need for gargle or putting water in the nostrils or washing both hands to the wrist like a Sunna wuzu of a living person. The method of wuzu would be to wash the face then both hands and arms including elbows then masah of the head and finally both feet.
11. The hair should then be washed thoroughly.
12. Now turn the deceased on the left side gently and pour water on the right side 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 deceased has been laid. (Three times)
13. Thereafter turn the body onto its right side. Repeat the washing thrice in the same way as above.
14. Then lift the body slightly in the sitting position and gently massage the stomach with a downward stroke. Any impurity emerging should be removed and the affected part of the body washed. As a precaution water can be thrown over the private parts and cleaned by the immediate family member/s. The bathing should not be repeated if any impurity emerges, neither the Wuzu.
15. Finally, lay the dead person on its left side and pour **camphor water** over the entire body thrice.

The bathing (ghusl) is now complete. The body should now be dried.

Shrouding (Kafan) the Deceased – The Masnoon Method (Sunnah)

- ▶ **Definition of Kafan:** The shrouds of cloth in which the dead person will be wrapped for burial are called the Kafan.

 - ▶ **Sunnah Kafan for Males**
 - ▶ The Sunnah kafan for a male consists of three sheets, which are preferable to be white in colour. They are:
 1. Lifafah
 2. Izaar
 3. Qamees

 - 1. **Lifafah (chadar):** The outer sheet that will cover the entire body from above the head to below the feet.
 - 2. **Izaar:** The sheet that is from the head to the feet.
 - 3. **Qamees:** The sheet that will fit over the dead person's body like a kurtah (the qamees will have an opening (slot) for the head to go through. It will have no pockets, sleeves and seams. This will cover the front and back of the dead person in the same way as a kurtah covers a person).
- ▶ **Note:** In addition to the above three shrouds, 3 strips of cloth are also needed for tying the kafan.

Shrouding (Kafan) the Deceased – The Masnoon Method (Sunnah)

- ▶ **Rule of Thumb for Ease of Understanding Kafan of the Deceased**
- ▶ The method to shroud the deceased is very similar to the way we would wear our clothes in our lifetime in a logical manner. We would wear the Qamees, then the Izaar, and then a shawl to cover the body. A similar procedure applies for the deceased with minor adjustments. This is just to relate this task of Kafan to our daily lives and make it easily comprehensible in the mind.

- ▶ **Simple Steps for giving the Kafan to males**
 1. An extra sheet should be placed underneath the kafan to protect the floor. This is just a precaution in case the deceased has any liquids coming out from the body due to some medical issues, etc.
 2. On top of the extra piece of cloth 3 strips of cloth should be placed. One each at both ends and one in the middle should be placed under the Lifafah as it will be used for tying the Kafan. This is for safety reasons that the body does not fall out at any time when mishandled by the carriers.
 3. Make sure the kafan is already placed on the ground before commencing the bathing of the deceased. So the body can be immediately brought onto the Kafan.
 4. The Lifafah (outer sheet) should firstly be spread out on the ground

Shrouding (Kafan) the Deceased – The Masnoon Method (Sunnah)

5. The Izaar should then be placed on top of the Lifafah
 6. Finally the Qamees will be put on top of the Izaar. One half of the Qamees will stay open for the deceased to be put through it and then it will be covered with the other half from the top
 7. The kafan should be fumigated an odd number of times (3,5,7) with agharbatti/incense sticks.
 8. Place the deceased gently on to the kafan on top of the Qamees
 9. Use the top half of the Qamees to cover the body
 10. Itar (perfume) should be applied to the hair and beard (not the kafan nor bits of cotton wool soaked in itar be placed in the ears of the dead person).
 11. Camphor (Kafoor) should be rubbed onto the places of sajdah (prostration) only i.e. forehead, nose, both palms, both knees and both feet.
 12. The left flap of the Izaar should then be wrapped first then the right flap over the Qamees.
 13. The lifafah should also be wrapped in the same manner
 14. Finally the kafan should be tied with 3 strips of cloth. One each at both ends and one in the middle. This is for safety reasons that the body does not fall out at any time when mishandled by the carriers.
- ▶ The Quraan can be recited next to the deceased after the bathing and shrouding and before the burial.

Lowering the Deceased into the Grave

- ▶ When lowering the janazah (funeral – i.e coffin with the deceased inside) on the ground, it should be placed lengthwise on the Qiblah side of the grave at the feet.
- ▶ Few people (3 or 4) will be inside the grave to receive and lower the dead person into the grave as those outside the grave are passing the body over to them. Those inside the grave who will lower the body should face the Qiblah.
- ▶ Those inside will gently lower the body and place it inside the grave on its right side so that the dead person faces the Qiblah.
- ▶ The outer strips of the cloth with which the shrouds (kafan) were tied should now be removed or just untied.
- ▶ Those on the outside of the grave passing on the body and those inside the grave receiving the body, should when handling the dead person, recite:

بِسْمِ اللَّهِ ۖ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

Bismillahi wa'ala millati rasoolillahi

“In the name of Allah and on the Millat (Deen) of Rasoolullah”

Lowering the Deceased into the Grave

- ▶ Those inside the grave should come out now. The grave should then be covered with timber. Soil should now be placed onto the grave.
- ▶ It is Sunnah for those filling the grave to initially throw three times in three handfuls. The masnoon dua is the *Verse 55 from Surah Ta-Ha*

مِنْهَا خَلَقْنَاكُمْ

“Thereof (the earth) we created you”

- ▶ At the time of throwing the first throw of sand the above should be prayed.

وَ فِيهَا نُعِيدُكُمْ

“and into it we shall return you”

At the time of throwing the second throw of sand the above should be prayed.

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

“and from it we shall bring you at once again”

- ▶ At the time of throwing the third throw of sand the above should be prayed.

The sand should be first thrown in at the head side. The grave may then be filled with spades, etc.

After closing the grave

- ▶ It is preferable to recite the initial few verses of surah Baqarah until '*muflihoon*' on the head-side and the last ruku of Surah Baqarah (*aamanur rasool*) on the feet side. Any other Surahs or verses may also be recited.
- ▶ After the grave has been filled, all those present should silently recite some Surat's or verses of the Quraan Shareef and make Dua of Forgiveness for the deceased.

Summary

- 1.Objectives
- 2.Practice Tasks at the Time of Death and After
- 3.Practical Bathing (Ghusl)
- 4.Practical Shrouding (Kafan)
- 5.Practical Burial

JAZAKUMULLAH KHAIRUN

May Allah Ta'ala Reward You
All Brothers in Full