

**Special Note:** All the information in this guide is in good faith and for general information only. This guide is not intended as a substitute for the Governmental or Religious advice attained from the relevant bodies. The reader should regularly consult with the Local Authorities and Religious organizations to attain advice pertinent to their requirements and beliefs. We do not make any warranties about completeness, reliability and accuracy of this information. Any action you take upon the information is strictly at your own risk. We are not liable for any losses or damages in connection with the use of this guide.

## **Washing and Shrouding (The GHUSL Procedure)**

When a Muslim dies, it is the responsibility of his family or other Muslims within the local community to wash him according to the Islamic rites of washing the deceased. Normally, at least three to four people will be involved with the actual washing and shrouding. **The persons who may wash the deceased should:**

- be an adult Muslim, honest and trustworthy person
- be of the same gender as the deceased i.e. if the deceased is male, then ONLY males should wash him
- for a child, either males or females may do the ghusl
- know the Islamic way of washing the deceased and be able to carry out the ghusl
- it is recommended that those who intend to perform the washing should make wudhu (ablution)

### **Body Washing Environment:**

- The deceased's body should be washed in a clean, secluded, and private place where clean water and soap are available. Gloves must always be worn when handling and washing the deceased.
- The body of the deceased should be washed with warm water.
- The steps of the washing should be done at least three times. If necessary, to appropriately clean the body, any more odd number of times for washing are recommended.
- Always be mindful of infection control and protecting the person performing the Ghusl.

### **Steps in Washing the Body (Ghusl):**

**Note:** Privacy for the deceased is a crucial and important requirement at all times during the ghusl

- 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 at all times during the ghusl
- the *Auwra* (private parts) of the deceased should be covered with a sheet of cloth (The aura of a male is from the belly button to the knee in the presence of males, for the female is the same in the presence of females)
- 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
- remove any items or objects not already removed. These include watches, hospital or mortuary ID tags, wound dressings, IV lines, peg tubes, artificial limbs. If there is any active bleeding or wound discharge then that may be padded and dressed
- the washer should start washing by saying: "Bismillah" (*In the name of Allah*)
- the washer wears gloves or 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 the gloves
- the washer should take another pair of gloves, press lightly the stomach of the deceased so as to expel, if possible, any remnants from it, and then wash the body of all impurities using water. Then he should dispose of the gloves
- the washer should take another pair of gloves, and wash the covered private parts, then dispose of the gloves

- the washer should perform wudhu (ablution) for the deceased without inserting the water in the nose and in the mouth. May use a piece of wet cotton wool in a small roll to clean nose and front teeth
- the washer should clean the body with water and soap (if available), starting from the head (hair, face and beard in 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 covered with a clean sheet. The *auwra* must be kept covered at all times.
- get ready to start the shrouding

### **Special Notes:**

- 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.
- It is recommended that those who performed the washing should take a bath after washing the body.
- There is no Islamic teaching of reading of the Quran or of making any special dhikr during the ghusl.

## **SHROUDING (KAFFAN)**

### **SHROUDING THE DEAD MUSLIM (KAFAN)**

Shrouding should start immediately after washing the body of the deceased. It is recommended to use white sheets from inexpensive material. Extravagance is not recommended in the Kafan (Shroud). All measurements may vary depending upon the stature of the deceased. The material of the sheet should not have any stitching, not be silk, nor should any gold be used.

### **THE KAFAN OF A MALE**

The Kafan of a male should consist of three white wrapping sheets, and 3 or 4 tie ropes:

- Outer sheet - Lifafah
- Second sheet - Izaar
- Third sheet - Qamees (shirt)
- 3-4 ties
- 2 smaller sheets (satar) used to cover the private parts (*auwra*) one before and the other after ghusl

### **STEPS OF SHROUDING:**

- The wrapping sheets should be opened and spread out one on the top of the other. Outer sheet (lifafah) at the bottom, then second sheet (Izaar) and on top qamees/ shirt

- Roll up the front half of the shirt/ qamees towards the head
- The deceased, covered with a sheet (satar), is lifted and laid on his back on this top sheet (Qamees)
- The Qamees is then unrolled over the front of the body and once the body is covered then remove the satar (covering sheet)
- Some scent or perfume or sandal wood paste may be put on those parts of the body upon which one rests during prostration, that is the forehead, nose, hands, knees, and feet
- 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 Salat (Prayer)
- The edge of the next sheet (Izaar) is then folded over the deceased right side, then the other edge over his left side.
- Then the last sheet (Lifafah) should be folded the same way.
- These sheets should be fastened with a piece of cloth (tie ropes), one above the head, another under the feet, and one are two around the body
- This completes the shrouding for the male

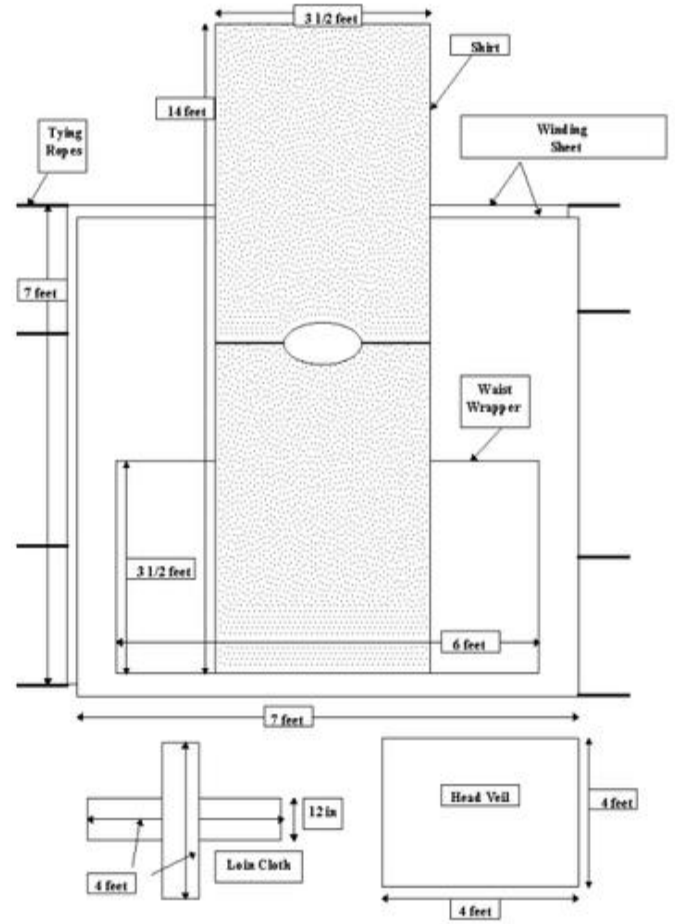
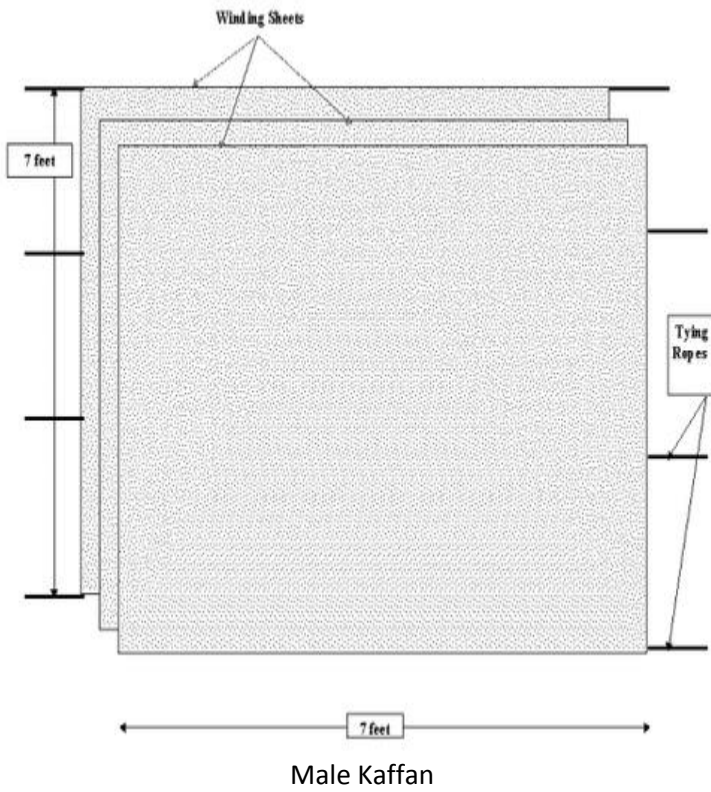
### **THE KAFAN OF A FEMALE**

The Kafan of a female should consist of five white garments and 4 ties

- Outermost sheet - Lifafah
- Second sheet - Sinaband - to cover from under armpits to thighs
- Third sheet - Izaar
- Fourth layer - Qamees
- Last piece - Orni - to cover head and hair
- 3-4 ties
- 2 smaller sheets (satar) used cover the private parts one before and the other after ghushl

### **STEPS OF SHROUDING:**

- All the sheets should be spread out in layers in a sequence listed above. Such as outer most sheet – Lifafah at the bottom and fourth sheet (qamees) at the top.
- Roll up the front half of the top sheet towards the head – Qamees (shirt)
- The deceased, covered with a sheet (satar), is lifted and laid on her back on this top sheet (Qamees)
- The Qamees is then unrolled over the front of the body and once the body is covered then remove the satar (covering sheet)
- 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 sinaband (loin cloth) is bound round (acts like underwear).
- Put 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 Salat (Prayer)
- the edge of the Izaar sheet is folded over the deceased right side, then the other edge over his left side.
- then the last (Lifafah) sheet should be folded 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



**ORDER OF MALE KAFN:**

- Qamis
- Izar
- Lifafah



**ORDER OF FEMALE KAFN:**

- Orhni (not shown)
- Qamis
- Izar
- Sina'band
- Lifafah



## **The Funeral Prayer (Salatul Janaza)**

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/ her the last 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.

Salatul Janazah is required to be performed in congregation to request pardon and pray for the deceased.

It is preferable that Salatul Janazah be performed outside the Mosque or the Musalla (Prayer room), like in the Mosque activity rooms or courtyards and may even be performed at the cemetery.

Salatul 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.

Salatul Janazah is said silently, except the Takbeer and Tassleem. All conditions for regular Salat are required in Salatul Janazah such as Tahara, Wudu, clean body and clothes, neeyah (intention), and facing the Qiblah.

There are specific times when it is prohibited to perform Salatul Janazah, unless it becomes necessary, due to the condition of the body, to perform it quickly and then bury the body.

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.

### **STEPS OF SALATUL JANAZAH:**

Muslims should form a minimum of three lines facing the Qiblah. The one who leads the Salat is the leader or his deputy, or the deceased's father.

If there is only one Muslim with the Imam, he should stand behind the Imam.

The body (ies) should be placed in front of the person who leads the prayer.

In case there are more than one deceased (males and females), then the female should be placed in the first row in the direction of the Qiblah, then the male in the following row, 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 female bodies are first, then the males. 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 Hazrat Anas related that Prophet Muhammad (PBUH) leading Salatul Janazah for a dead male,

the Prophet (PBUH) stood in front of the deceased head, and for a dead female, the Prophet (PBUH) stood in front of the middle of her body.( Authentic-Abu Dawood). In another Hadith Samura ben Jundub said when Prophet Muhammad (PBUH) made Salatul Janazah for a dead Muslim female, he stood in front of her waist (Muslim).

Behind the Imam, males stand in lines, then children, then females.

There are NO Rukuh, Sujud, Athan, or Iqama.

- Having the appropriate neeyah (Intention), raise your hands in the usual manner:
- Say "Allahu Akbar"
- Fold your right hand over the left hand in the usual manner
- Recite the Thana silently (for Shafi'i mazhab - recite Surah Fateha)
- Then say : "Allahu Akbar"
- Then recite the Durood-e-Ibrahim
- Then say: "Allahu Akbar"
- Then make dua' (Supplicate) for the deceased
- Then say: "Allahu Akbar"
- The Imam will then make salam
- Then make dua (supplicate) for all dead Muslims.

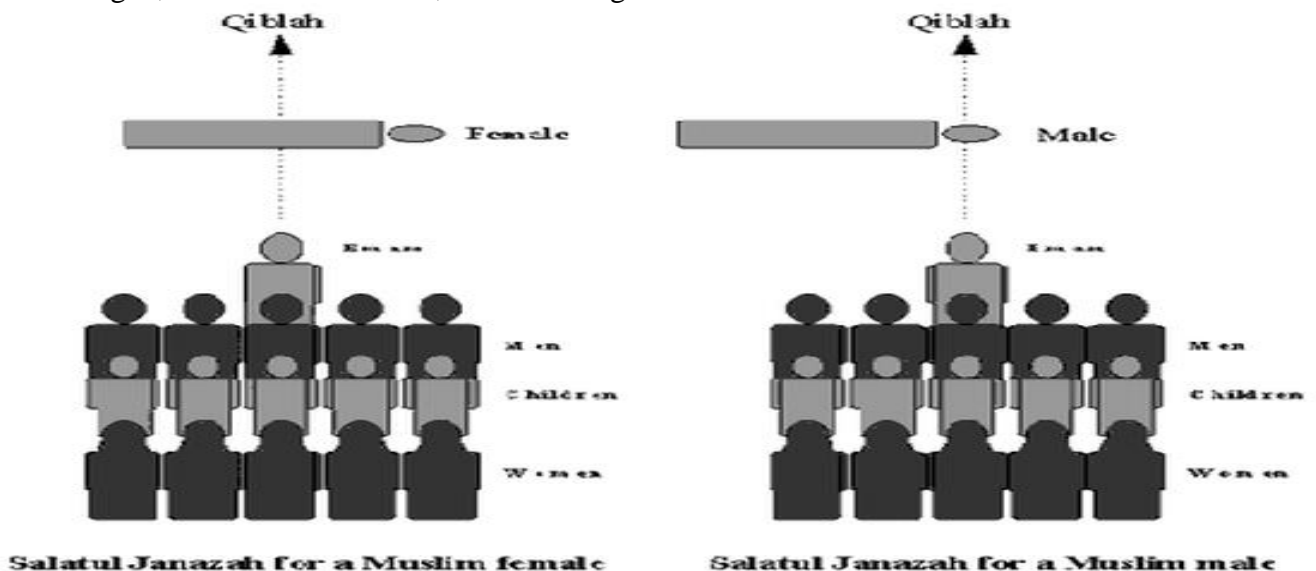
In the case of a dead baby or young child, make dua (supplicate) for his parents.

Then say: "Assalamu alykum", like you say in other Salah. Tasleem is said twice for the hanafi mazhab once for the others.

NOTE:

Salatul Janazah for the one who died far away is allowed.

To use a coffin for burial is usually not permissible, unless there is necessity to use it, such as the body of the deceased is damaged, or for health reasons, or when the grave is wet and cannot be dried.



## **The Burial ( Al Daffan)**

Islam has a unique style of building graves and cemeteries that is characterized by humility, simplicity and economy in costs and that avoids glorifying the dead with elaborate monuments.

It is of great importance that a special cemetery be devoted exclusively for the use of Muslims. Muslims may not be buried in the cemeteries of non-Muslims, nor can non-Muslims be buried in a Muslim cemetery.

The deceased should be buried in the locality in which he lived. It is undesirable to take the body to the person's own country or to another city.

In Muslim cemeteries, there are at least two types of graves :

Al-Shaqq : is to make a deep vertical hole in the ground. This is mostly allowed in Delaware.

Al-Lahed : 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-Lahed if the land is solid and the local laws allow.

However there may be some variation in different countries depending on local soil type and local conditions.

As previously mentioned, the burial should be done as soon as possible after death, but the following times should be avoided: Late at night, from sunrise until the sun is fully risen, at the meridian until it passes the meridian, when the sun pales before sunset until it has set. During these times burying is prohibited unless there is an urgent necessity, according to the Hadith of the Prophet Muhammad (PBUH) that was narrated by (Muslim).

### **STEPS FOR BURIAL :**

It is important to observe workplace health and safety rules both for the family, friends and all others. Family members entering the grave to lower the body in, are advised to use a step ladder to enter and exit the grave. Kindly note that carrying the janazah and lowering into the ground is an Islamic requirement.

A grave is dug deep enough to totally hide the body of the deceased.

The grave should always be perpendicular (horizontal) to the direction of Qiblah.

Only men are allowed to attend the burial.

All Muslims who are present should remember death, the hereafter, and that one day he too will be buried. They should keep quiet (No talking unless it is necessary).

The deceased's male relatives are expected to put the body in the grave, putting the body in the grave should be carried out only by Muslim men.

A female is placed in her grave either by her husband, her sons, her father, her brothers, or her uncle.

The deceased's body should be entered to the grave from the direction where his feet will be (From the rear of the grave).

Those who enter the body of the deceased in the grave should say : (Bismilllah wa ala millati rasulil llah), which means: "*In the name of Allah and in the faith of the Messenger of Allah*".

The deceased's body should rest on his 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.

Those who put the deceased in the grave should not have had sexual intercourse with their wives the night before.

According to the teachings of the Prophet Muhammad (PBUH). Anas Ibn Malik related that : " During the burial of the daughter of Prophet Muhammad (PBUH), Prophet Muhammad (PBUH) was sitting, tears coming out from eyes, he asked us: " Who did not have sexual intercourse with his wife last night?" Abu Talha answered: " I, Prophet Muhammad ", then Prophet Muhammad (PBUH) said to him: " You get down in the grave and lay her down" (Bukhari).

They should undo the tie on the head and the feet.

They should put above the body a layer of wood or other, so that earth will not be put directly on the body when they fill the grave with earth.

After the body is totally covered, it is desirable to throw three handfuls of soil into the grave.

Then the grave should be filled up with sand/dirt .

It is permissible to place a stone or some other to identify the grave.

It is also Sunnah to make the grave convex from sand/dirt, according to the Hadith that was reported by Sofyan who said : " That I saw the grave of Prophet Muhammad (PBUH) is made convex " (Bukhari), convex out of sand.

Just after the burial all Muslims, including the deceased's relatives, may stay in the cemetery for a while and make dua (supplicate) for the deceased, since he is being questioned by the Angels.

Prophet Muhammad (PBUH) in an authentic Hadith said : "*Make dua' of Istighfar (supplicate for forgiveness) for your brother and request steadfastness for him because he is now being questioned "* (Authentic -Abu Dawood).



## **IMPORTANT RULES IN THE CEMETERY**

It is important to observe workplace health and safety rules both for the family, friends and all others.

It is prohibited to step over, lean, or sit on any grave.

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 (PBUH) said: " Do not build Mosques in the graveyard " (Muslim).

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

It is prohibited to pray facing towards the graves.

Abu Martad al-Ghanawi reported that Prophet Muhammad (PBUH) said: " Do not pray facing towards the graves " ( Muslim).

Women are generally discouraged from attending the burial.

This is according to the authentic Hadith of Um-Atiyah who reported that we were forbidden to accompany funeral processions. (Bukhari & Muslim).

It is prohibited to cremate the body of dead Muslim, even if the deceased requested it before his death.

Performing autopsy on a dead Muslim is totally prohibited, unless it is requested by court order or for medico-legal reasons.

The types of graves vary depending on the soil type. There are 4 basic types and MFS uses the forth option.

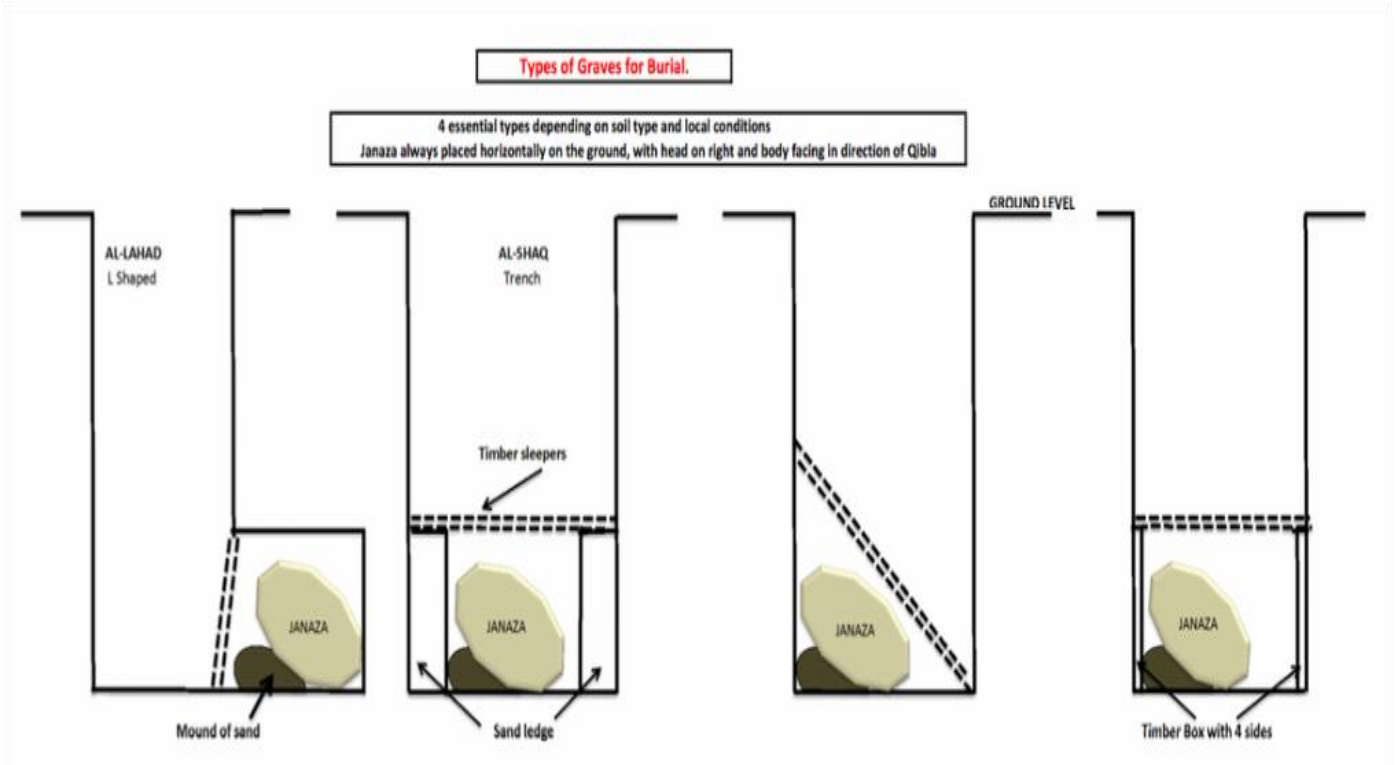
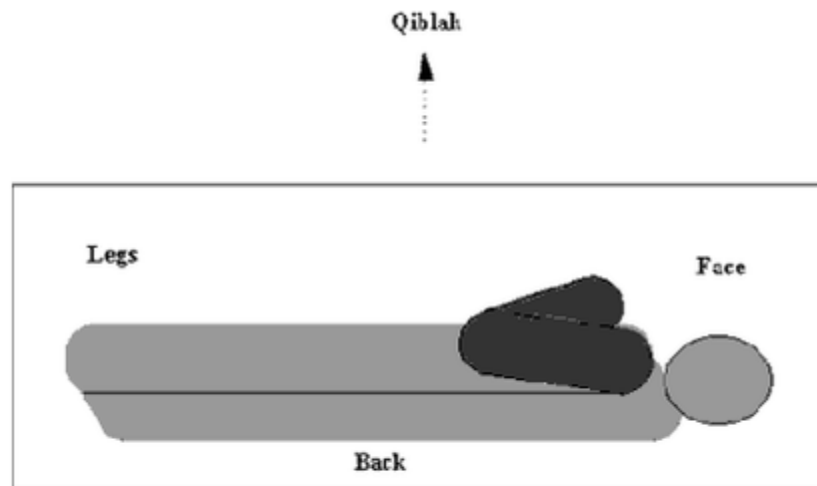


Fig 2. Grave Shapes - 4th option used by MFS



Looking into the grave

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

### **SPECIAL CASES:**

#### 1) Miscarried Fetus:

The general principle regarding stillborns if the fetus was dead in the uterus or was not alive at the time of birth

then there is no ghusl or salatul Janazah.

Other opinions:

- If the fetus is less than four months old (Mother was pregnant for less than four months), then the fetus may not be washed; the fetus should be wrapped in a piece of white cloth and buried. Then there is no Salatul 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 Muslims have the choice whether to perform Salatul Janazah or not.

## 2) Children:

A) 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.

B) For those children who reached the age of puberty, they should be dealt with as an adult { Female child like female adult, and male child like male adult}, but then Salatul Janazah be performed.

## 3) Martyr:

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

The strongest opinion of Muslim scholars is not to offer Salatul Janazah for martyrs since Prophet Muhammad (P.B.U.H) did not offer it for the martyrs of the battle of Uhud.

## **THE EDDA (WAITING PERIOD) OF MUSLIM WIDOWS (FEMALES)**

Edda is prescribed for widows in order to mourn the death of their husbands, observe their memory, fulfill any obligations toward them, and to see if the widow is pregnant or not.

*Um 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 Edda is until they deliver " (Quran 65:4).*

## DURATION OF EDDA

- PREGNANT - Until Delivery
- NOT PREGNANT - Four Months and Ten Days

So a widow during the Edda should:

- Live and sleep in her home, and only leave when it is necessary
- She should not wear fancy bright clothes, not wear jewelry, not use makeup including eyeliners (kohl), not use perfume.

This is not a time to deprive herself from lawful things or to suffer unduly. It is a time to remember the memories of her husband, make Dua for him, think about herself and plan for the future.

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