

Notes For 'Practical Islamic Burial' Programme for Sisters

(At Madrasah Taleem-ud-Deen, Henry St, Batley, UK)

By

©Mufti Muhammad Noman Daji

course.correspondence@gmail.com

Notes For Practical Islamic Burial Event - Sisters

Objectives

- To Be Comfortable with the Required Acts on the Dying Person Prior to Death and Immediately After
- To Be Comfortable Bathing the Female Deceased
- To Be Comfortable Shrouding the Female Deceased
- To Remember Our Death & Its Reality

Topics Covered

- Practical Tasks at Time of Death and After
- Practical Bathing
- Practical Shrouding

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 Muhtadar 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 Muhtadar (the Muhtadar should not be instructed to do this). Once he/she has said the Kalimah then stop the Talqeen unless some worldly things have been uttered then re-iterate Talqeen.
- ◆ Surah Yaseen or Surah Ra'ad should be read near the dying person to ease the extraction of the soul from the body.

What to do immediately after Death

- 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

The one who does the above should pray the dua which means:

بِسْمِ اللَّهِ وَعَلَى 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.”

And those who hear the death of a Muslim should recite the below dua, which means:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna lil lahi wa inna ilaihi ra'ji'oon

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

Note: Quraan Shareef should not be recited by the dead person (mayyit) prior to the body having been given Ghusl. 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 need to be done just after the person has been officially confirmed dead are:

- Inform relatives and friends
- Arrange for bathing of the deceased and shrouding (Kafn)
- Arrange for Janazah prayer and burial
- Obtain death certificate/burial order

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:

1. All removable items should be removed such as bandages, rings, false teeth, watches, taweez etc.
2. It is Mustahab for the immediate family/relatives to perform the Ghusl of their deceased one. If they are unable, then a Muttaqi (God-fearing person) should perform the Ghusl. However, it is undesirable (Makrooh) for the menstruating women in the family to perform the Ghusl.
3. It is Mustahab for the people carrying out the Ghusl to be in a state of Wuzu.
4. It is preferable that only the people carrying out the Ghusl and another 3 or 4 helpers are present at the time of Ghusl.

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.

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 ghusl 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 Ghusl of the deceased to our daily lives and make it comprehensible in the mind.

How to perform the bathing of the deceased?

Follow the procedure below:

1. The table/stand used for ghusl should be fumigated an odd number of times –3, 5 or 7 times with loban or any other tahir (clean/pure) substance.
2. Then the deceased should 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 qamees (dress) should be cut with a 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. (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 Ghusl.
8. There is no need to remove nails or unwanted hair, however nail polish must be removed with nail polish remover.
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, haiz or nifas) then it will be compulsory to moisten the teeth, gums and nostrils by moistening some cotton wool and gently rubbing on them.
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 including elbows then masah of the head and finally both feet.
11. The hair should then be washed thoroughly.
12. Now turn the mayyit on the 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. (Three times)
13. Thereafter turn the body onto its right side. Repeat the washing thrice in the same way.
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. The Ghusl should not be repeated if any impurity emerges, nor the Wuzu.
15. Finally, lay the dead person on its left side and pour **camphor water** over the entire body thrice.

The 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 Females

The masnoon (Sunnah) kafan for a female consists of five sheets, which are preferable to be white in colour. They are

1. Lifafah
2. Qamees
3. Izaar
4. Headscarf (Orni)
5. Body Cover (Sina Band)

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).
4. **Headscarf:** The sheet that will cover the head and hair over the breast.
5. **Body Cover:** The sheet that will cover the body from under the armpits to the thighs.

Note: In addition to the above three shrouds, 3 strips of cloth are also needed for tying the kafan.

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, then the scarf; 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 comprehensible in the mind.

Simple Steps for giving the Kafan to females

1. The kafan should have already been placed on the ground before commencing the Ghusl of the deceased
2. An additional 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.
3. 3 strips of cloth. 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.
4. The kafan should be fumigated an odd number of times (3,5,7) with Agharbatti.
5. The Lifafah (outer sheet) should firstly be spread out on the ground
6. The Izaar should then be placed on top of the Lifafah
6. 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. Place the deceased gently on to the kafan on top of the Qamees
8. Use the top half of the Qamees to cover the body

9. Camphor (Kafoor) should be rubbed onto the places of sajdah only i.e. forehead, nose, both palms, both knees and both feet.
10. Divide the hair into two parts and put each lock of hair on either side on top of the Qamees
11. Cover the hair and head with the Headscarf (Sar-band) but this cloth should not be tied or wrapped
12. The left flap of the Izaar should then be wrapped first then the right flap over the Qamees and Headscarf.
13. Close the Seenah-band over the Izaar in the same manner

Note: It is permissible to wrap the Seenah-band before wrapping the Izaar and after the Headscarf or even after wrapping all the clothes and then wrapping the Seenah-band.

14. The lifafah should also be wrapped in the same manner
15. 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.

Note: No form of make up will be used for females. However, Itr (perfume) can be used on the head and hair.