

A HANDBOOK ON
THE FINAL RITES
ACCORDING TO THE QURAN AND SUNNAH



GUIDANCE ON THE FINAL RITES OF DEATH
INCLUDING THE WASHING AND SHROUDING
OF THE DECEASED

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Death the Inevitable

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

“Every soul shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception .” (al-Quran 3: 185)

Anas and Abu Hurayrah (ra) reported that Allah’s Messenger (saws) said: “Frequently remember the destroyer of pleasures, death. None would remember it while they are in the tightness of living but it would expand it for him, and none would remember it while in an ease of living but it would tighten it for him”. (al-Bayhaqi)

Abu Hurayrah reported that the Prophet was passing by a recently covered grave and said: “To this (dead person), adding to his deeds only two light voluntary rakat that you may belittle, is more beloved to him than all of what is in your worldly life”.

Whenever Uthman (ra) stood over the grave, he would cry until his tears wet his beard. He was told, “You do not weep (as much) when you remember paradise or hell, but you weep when you see a grave!” He replied that he heard the prophet (saws) say:

“Indeed, the grave is the first of the hereafters dwellings. If a person passes through it safely, what follows will be easier, and if he does not pass through it safely, what follows will be more horrible. And I have never seen a dreadful sight but that the grave is more dreadful”.

Anas reported that Allah’s Messenger (saws) said: “Remember death in your prayer. Verily, when a man remembers death in his prayer, he is apt to perfect his prayer. Pray the prayer of a man who does not expect to pray another prayer. And avoid every matter that requires an apology”. (Musnad al-Firdaws)

The Journey of the Soul

Imam Ahmad collects a hadith related by Al-Baraa' ibn Aazib (RA) who said: "We went out with Allah's Messenger (saws) with the funeral of a man of the Ansar and we came to the grave and the niche in the side of the grave (al-Lahd), had not been dug out yet, so Allah's Messenger (saws) sat and we sat around him as if we had birds upon our heads, and in his hand he had a stick with which he was striking the ground. Then he raised his head and said: 'Seek Allah's refuge from the Punishment of the Grave,' two or three times. Then he said:

'When the believing servant is leaving this world and going onto the Hereafter, angels with white faces - as if their faces were in the Sun - descend upon him. With them is a shroud from the shrouds of Paradise and perfume for embalming from the perfume of Paradise, so they sit away from him at the distance the eye can see and then the Angel of Death (as) comes and sits by his head and says: "*O good soul, come out to forgiveness from Allah and His good pleasure.*" He said: "So it comes out, just as a drop flows out from the mouth of the drinking vessel, and he takes it but does not leave it in his hand even for the blink of an eye until they take it and places it in that shroud, and that perfume, and there comes out from him a smell like that of the best musk found upon the face of the earth." He said: "So they ascend with it, (i.e. the persons soul) and they do not pass by any group of Angels except that they say: '*Who is this good and pure soul?*' So they reply: "*So and so, the son of so and so.*" with the best of his names which he used to be called by in this world, until they come to the lowest Heaven, and ask that it should be opened for him, so it is opened for him, they accompany him through every Heaven until he is taken up to the seventh Heaven, and Allah the Al-Mighty says: "*Write the record of my slave in Illiyon (signifying highness) and return him to earth to his body.*" Then they say: "Who is your Lord?" So he will say: "*My Lord is Allah.*" So they will say: "*What is your Deen?*" He will say: "*My Deen is Islam.*" So they say: "*Who is the man who was sent amongst you?*" So he will say: "*He is Allah's Messenger.*" So they say: "*How did you come to know that?*" So he will say: "*I read the Book of Allah, and believed in it, and attested to it.*" So a caller will call from Heaven: "*Indeed My servant has spoken the Truth, so spread a place for him in Paradise, and a open a door to Paradise for him, so some of its fragrances and scents come to him and his grave is extended as far as the eye can see.*" He said: "A person with a Handsome face, and beautiful clothes and good smell comes to him and says. '*Receive good news, which will please you. This is the day which you were promised.*' So he says to him: "*Who are you?, since your face appears to signify good.*" So he says: "*I am your righteous actions.*" He therefore says: "*O Lord, establish the Last Hour. O Lord establish the Last Hour - so that I may return to my family and wealth.*"

Further Reading Sources

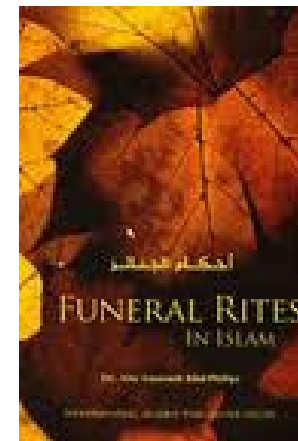
References and further detail can be acquired on a majority of matters in this guide in the following recommended books.



Funeral Regulations and Exhortations,

2nd Edition,

Muhammad al-Jibaly



Funeral Rites in Islam,

2nd Edition,

Dr. Abu Ameenah Bilal Philips

Ghusl and Shrouding : Test your knowledge

1. How many full washes are obligatory in the Ghusl and how many are the sunnah?
2. Which side of the deceased should be washed first, right or left?
3. Can a mother wash her son?
4. Who is exempted from the Ghusl (being washed before burial)?
5. Upon whom should no perfume be placed during the Ghusl process?
6. What is the shroud of the Muhrim?
7. The basic rule is that males wash males and females wash females. What are the 3 exceptions to the rule?
8. If the washing/Ghusl cannot be performed for any reason, what can be done?
9. How many pieces of cloth are part of a woman's shroud according to the sunnah?
10. What is the name of the perfume mentioned in the sunnah that should be used upon the deceased body as well as placed within the shroud?
11. Which side of the shroud should be wrapped first, right or left?

But when the unbelieving servant is leaving this world and going into the Hereafter, angels with black faces descend upon him as far as the eye can see. The Angel of Death comes and sits by his head and says: "*O foul soul, come out to Allah's displeasure and anger.*" So the soul spreads throughout the body, so he (the Angel of Death) drags it out, just as a pronged roasting fork is pulled out of wool. So he takes it, but does not leave it in his hand for the blink of an eye until they put it in those coarse sack cloths. Then there comes from him an offensive stench, like that of the foulest smelling corpse rotting upon the face of the earth. So they ascend with it (i.e. the soul), and they do not pass by any group of angels except that they say: "*what is that foul smell!*" So they say: "*So and so, son of so and so,*" calling him with the ugliest names which he used to be called with in this world, until they come with him to the lowest heaven, and ask permission to enter, and it is not opened for him." Then Allah's Messenger (saws) recited:

"...for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of a needle (which is impossible)." (Qur'an Al-Araf 7:40)

So Allah (SWT) says: "*write his record in Sijjeen (a name signifying constriction) within the lowest earth.*" Then his soul is flung down, and he recited:

"...and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." (Qur'an Al-Hajj 22:31)

So his soul is returned to his body and two Angels come and make him sit up. Then they say to him: "*Who is your Lord?*" So he will say: "*Ah, ah, I don't know.*" So they will say: "*Who is this man who was sent amongst you?*" So he will say: "*Ah, ah, I don't know.*" So a caller will call from heaven: "*You have lied so spread a place for him in the Fire, and open a door to the Fire for him.*" So some of its heat and scorching air comes upon him, and his grave is constricted to the extent that his ribs interlace, and a man with an ugly face, unsightly clothes and smelling offensively comes to him and says: "*Receive news of that which will grieve you, this is the day which you were promised.*" So he will say: "*Who are you?*" He will answer: "*I am your evil actions.*" So the unbeliever will say: "*O Lord, Do not establish the Last Hour.*"

The Arrival of Death

A dying person should try to conclude his/her life with good deeds that will guarantee for him Jannah and save him from all forms of punishment. As it becomes harder for him to maintain a balanced mode of action and speech, those attending him should guide him in that.

A. What the Dying Person should do:

◆ Have good thoughts about Allah:

“None of you should die without having good expectations in Allah”.(Muslim)

“Do not die except that you are Muslims”(2:2)

◆ Between Fear and Hope:

Fearing Allah’s punishment for his sins and hoping for his mercy.

*“These two qualities do not dwell together in a persons heart in this situation (of death) but Allah (swt) will grant him what he hopes, and save him from what he fears”.
(Tirmidhi)*

◆ Acceptance of fate and loving to meet Allah:

A true believer will have a strong desire to meet Allah and this desire will overcome any other attachment to life or fear of death. The believer should be advised to avoid questions such as “Why me?” or “I am too young to die” as these indicate disbelief.

◆ Avoid wishing for death at time of severe sickness:

“None of you should wish for death because of some illness which has afflicted him. But if one must do it, let him say: “O Allah keep me alive as long as living is best for me, and take my life if death is better for me”. (Bukhari)

◆ Repaying of debts:

The dying should seek to return what is due of him, or inform their relatives of their debt.

“Whoever has oppressed his brother in his reputation or wealth, let him remedy that before judgement day comes. No dirham or dinar will be accepted then: if he has good deeds, they will be taken from him and given to his brother. And he if does not have good deeds, he will be burdened with his brothers sins”. (Bukhari)

◆ Testifying to the deceased Virtues:

“Whenever four (or 3 or 2) (Muslims) testify on behalf of a (dead) Muslim, Allah will admit him into Jannah (and forgive that which you did not know (about him))”. (Authenticated by al-Albani)

On the condition that this statement was made by a righteous Muslim and was based on true knowledge of the deceased behaviour.

◆ Payment of the deceased Debts

“A believers soul is attached (prevented from entering Jannah) until it is paid off for him”.(Authenticated by al-Albani)

◆ Fasting days that the deceased vowed:

“One may not fast for a dead person except in the case of a vow”.(Abu Dawuds Masa’il)

C. Charitable Deeds by other than an Offspring:

◆ Supplication for the deceased:

The Muslims dua for his sister/brother benefits both of them tremendously.

“Whoever seeks forgiveness for the believing men and women, Allah records for him a good deed for every believing male and female”. (Hasan by al-Albani)

“A Muslims supplication for his brother in his absence is accepted. An angel is appointed near his head and every time he requests good for his brother, the angel says, “Amin” and the same be given to you”. (Muslim)

◆ Janazah Prayer

“Whenever a group of people (40/100) pray Janazah for a deceased person, they are granted intercession for him (and he is forgiven”. (Muslim)

This is dependent on two conditions. Firstly that the supplicant has Sincerity in their supplication and secondly is one who does not commit Shirk with Allah.

◆ Supplication over the grave:

The prophet taught and said various dua’s during the janazah prayer and over the graves. Thereby indicating its beneficial outcome for the deceased.

Uthman (ra) reported that after finishing burying a Muslim, the prophet (saws) would stand over the grave and say: “Seek Allah’s forgiveness for your brother, and then implore that he be granted firmness of words. Indeed, he is being questioned now”. (Authenticated by al-Albani)

The prophet would often go to Baqi late at night and recite dua’s for the deceased such as the following:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنْ
الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ
اللَّهُ بِكُمْ لَأَحِقُونَ نَسْأَلُ اللَّهَ لَنَا
وَلَكُمْ الْعَافِيَةَ.

“Peace be upon you all, O inhabitants of the grave, amongst the believers and the Muslims. Verily, we will, Allah willing, be united with you. We ask Allah for well being for us and you”.(Muslim)

◆ Final Instructions and Will:

The dying should ensure his will is up to date, as guided by Islam. He should give final instructions to his family and friends, reminding them of Allah and instructing them to fulfill his obligations after his death.

B. Duties of those present at the time of death:

◆ Prompting to say the Shahadah: Talqin

“Exhort your dying ones to say Laa ilaaha ill-Allaah” . (Muslim)

“Anyone who dies knowing that, “La ilaha illa Allah” enters Jannah” (Muslim)

◆ Making dua and saying good things:

“When you are in the presence of the sick or dying person, you should say good things, for verily the angels say “Amin” to whatever you say. (Muslim)

When Umm Salamah asked the Prophet what she should say at the bed side of her dying husband, Abu Salamah, he replied:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ اجْرِنِي
فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا.

“To Allah we belong and to him is our return. O Allah forgive me and him, and grant me a good substitute after him”.

“So Allah gave me better in exchange than him. i. e. (I was taken as the wife of) the Messenger of Allah (may peace be upon him).” [Muslim]

C. What to do when a Person Dies:

- ◆ **Closing the Eyes and Mouth**
- ◆ **Setting/lining up the arms and hands on the sides of the body and positioning the legs in line with the rest of the body.**
- ◆ **Making Supplication:**

“Do not say but good things, because the angels say “amin” to what you say”

This is the time for the acceptance of dua so one should pray for oneself and for the deceased, asking Allah to forgive him, have mercy on him and let him enter Jannah.

اللَّهُمَّ اغْفِرْ لـ - فلان باسمه - وارفع
دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَأَخْلِفْهُ فِي عَقِبِهِ
فِي الْغَائِبِينَ وَأَغْفِرْ لَنَا وَلَهُ يَا رَبَّ
الْعَالَمِينَ وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ
فِيهِ.

O Allaah, forgive – here the name of the deceased is mentioned – and raise his rank among the rightly guided, and raise good successors for him from among his progeny. Forgive us and him O Lord of all the worlds. Make spacious his grave and illuminate it for him.’ (Muslim)

- ◆ **Covering the entire body with a sheet of cloth or garment**
- ◆ **Praise the deceased**

“For any Muslim who dies and four of his close neighbors testify that they have known him to be good, Allah (the Blessed and Most Highest) will say, “I have accepted your testimony and forgiven him for what you do not know about”. (Ahmad)

- ◆ **Announce the death to the pious and righteous, so they can supplicate for the deceased, to increase the numbers at the funeral and help bury him:**

“Whenever a group of Muslims numbering one hundred pray Janazah for a deceased, all interceding on his behalf, their intercession is granted (by Allah) and he is forgiven” (Muslim)

(In other narrations 3 lines or 40 people are mentioned)

- ◆ **Hastening the Burial:**

‘Hasten to bury the deceased, for if he was righteous, then you are taking him to something good, and if he was otherwise, then it is an evil of which you are relieving yourselves.’ (al-Bukhari)

B. Charitable Deeds from the Deceased Child

The earning of a persons offspring are like his own, because they have reared him and guided him to earn his sustenance and do righteous deeds. Therefore the child’s future earnings are initiated by his parents, which makes them deserve a share in them. All of the following deeds have been mentioned specially in Hadith in reference to the children of the deceased

- ◆ **Supplication for the deceased Parents:**

“Indeed, a person’s status will be raised in Jannah, and he will ask, “How did I earn this?” He will be told, “This I because your child sought forgiveness for you”.(Verified authentic by Al-Albani)

- ◆ **Giving Charity on behalf of a Parent:**

“Sa’d bin Ubadah came to the prophet a asked him, “O Allah’s Messenger, my mother passed away while I was away (on a journey). Would it benefit her if I gave sadaqah on her behalf? The prophet replied, “Yes”. So Sa’d said, “Be my witness, then, that I give my fruitful date garden as sadaqah on her behalf”.(Bukhari and Muslim)

- ◆ **Fasting or Performing Hajj on behalf of a parent**

“Abdullah Bin Amr (ra) reported that his father, ‘Amr, asked the prophet (saws), “O Allah’s Messenger, my father, al-As Bin Wa’il as Sahmi (who died a pagan) bequeathed that one hundred slaves be freed on his behalf. My brother Hisham has freed fifty, and fifty re left. Should I free them on my fathers behalf?” The prophet (saws) replied,

“Had he been a Muslim (who professes Allah’s oneness), your freeing slaves, giving sadaqah, fasting or performing Hajj on his behalf would all have reached him (as rewards) and benefitted him”.(Ahmad)

It is understood by some scholars that this fasting is the obligatory fasting missed or vowed fasting.

- ◆ **Fulfilling the deceased vows**

A woman asked Allah’s Messenger if she may fast on behalf of her mother who made a vow to fast for one month but dies before fulfilling it. The prophet (saws) said, “Had she owed a debt, wouldn’t you have paid it on her behalf?” She replied “Yes”. He said, “Allah’ debt is more worthy of being fulfilled. So fulfill (the vow) for your mother”. (Bukhari)

Deeds that Continue After Death

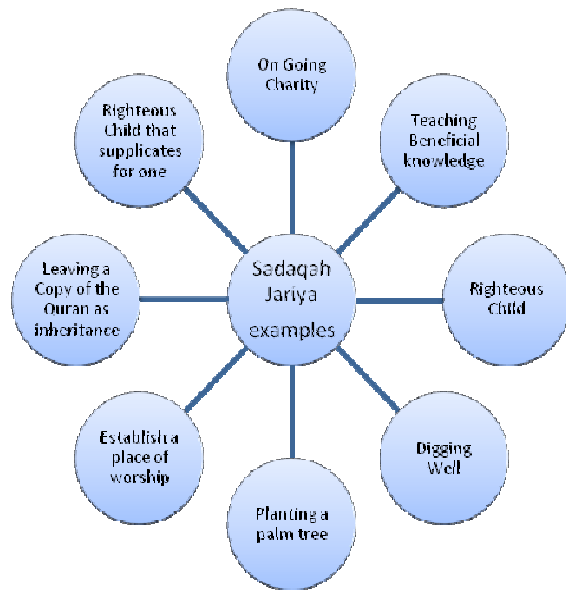
The Prophet (saws) said: "When a man dies all his good deeds come to an end except three: ongoing charity (sadaqah jaariyah), beneficial knowledge and a righteous son who will pray for him." (Muslim)

A. Sadaqah Jaariyah

When a Muslim starts a beneficial deed during his lifetime, it will continue to benefit him and augment his record of good deeds after death, as long as it fulfills two conditions:

1. It has a renewing or self generating benefit
2. It benefits others Muslims

For example:



NB: The reason why a person continues to receive rewards for these deeds, even though they are done by other people, is that he had *initiated them during his life or contributed to them to some degree.*

♦ Paying off the debts:

The deceased wealth should first be used to pay off any outstanding debts. If there is none, this is left to the family and the Muslim community to pay on his behalf.

"Your brother is restrained by his debt, so go pay it for him" (Ibn Majah)

"Whoever dies owing a debt, there is no dinar or dirham then (on the day of Judgment); it is only the good and bad deeds (that are used to pay)". (Al-Hakim)

♦ Burial in the place of death (in the local Muslim cemetery) is the best according to the sunnah.

When a brother of 'Aa'ishah died in Wadi al-Habashah, and he was moved from the place where he had died, she said, "The only thing that upset me (or grieved me) was that I wished that he had been buried in the place where he died." (al-Bayhaqi).

Common mistakes practiced at the time of death:

- Believing that the deceased soul roams about the place of death
- Lighting a candle all night close to the deceased
- Reading Qur'an continuously over the body until it is washed
- Placing a Qur'an book on the deceased chest or near him
- Describing the deceased as *al-marhum* (one who has been granted mercy) or *al-maghfurlah* (the forgiven) instead of asking Allah to grant him mercy and forgiveness.
- Announcing the death by screaming, weeping and wailing
- Abstaining from certain lavish types of food during the mourning period.
- Wearing specific clothes or colours (like black) for the mourning.
- Commemoration of the deceased on the 40th day and annually after his death.
- The deceased family making and offering food to other people on the first few days.
- Preventing menstruating /post natal bleeding women from attending the dying person or the dead body.
- Reciting *al-Fatihah* and prompting others to recite it for the deceased soul immediately after death or whenever he is mentioned.

Legal requirements when someone dies

These are the steps required to ensure a quick burial of a departed brother or sister in England, Wales, Scotland and Northern Ireland. The first step in all cases is to contact the following people immediately:

- 1) Family Doctor
- 2) Funeral Director
- 3) Local Imam
- 4) Close Relatives

Death at Hospital/Home: Cause of Death Known

- ◆ If the deceased persons GP had attended them, at home, during their last illness and, can certify the cause of death or, if at hospital, the doctor is aware of the cause of death, then a Medical Certificate will be issued free of charge, stating the cause of death.
- ◆ Inform the funeral director that a Medical Certificate has been issued. He will make arrangements with the cemetery and arrange for the body to be taken for washing.
- ◆ To register the death, you should take the Medical Certificate to the Registrar of Births and Deaths of the area where the death took place .
- ◆ When you go to the registrar you should also take the following:
 - * The deceased's NHS Medical Card (if available),
 - * Birth and Marriage Certificates (if available).
- ◆ You should inform the Registrar of: the date and place of death; the deceased's usual address; the deceased's date, town and country of birth; the date and place of death; the deceased's occupation and (if married) the date of birth of the deceased's widow/er.
- ◆ The Registrar issues 2 free certificates:
 - Certificate for Burial (Green form) -**
This form should be given to the funeral director as an authorisation for burial.

Certificate of Registration of Death (form BD8)

This is for Social Security purposes and for probate etc... This certificate can be taken to the Social Security Office if you wish to claim death grant or widows benefit. You have to wait for this certificate otherwise it will be posted to you.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ ،
وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ
مُدْخَلَهُ ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ
وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ
الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ
دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ
أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ ،
وَأَدْخِلْهُ الْجَنَّةَ ، وَأَعِذْهُ مِنْ عَذَابِ
الْقَبْرِ وَعَذَابِ النَّارِ .

‘O Allaah, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reception.

Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth.

Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse.

Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.’ (Muslim)

Supplications:

Allah's Messenger said: "When you pray for the deceased, supplicate sincerely for him". (Abu Dawud)

Because the goal of this prayer is to intercede and seek forgiveness for the deceased. One can only hope for its acceptance if it is done with sincerity and submission. The best supplication is that which is mentioned in the sunnah.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ،
وَعَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا
وَأُنثَانَا . اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيمَانِ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ
وَلَا تُضِلَّنَا بَعْدَهُ .

O Allaah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females.

O Allaah, whom amongst us You keep alive, then let such a life be upon Islaam, and whom amongst us You take unto Yourself, then let such a death be upon faith.

O Allaah, do not deprive us of his reward and do not let us stray after him' (Abu Dawud)

In Hospital Deaths:

- ◆ The doctor may want to carry out a post-mortem purely for their or the hospitals satisfaction but, they have to obtain the permission of the nearest relative. You do not have to give permission in these cases and your decision is respected.
- ◆ The body would normally be transferred from the ward to the hospital mortuary. But if arrangements are made swiftly, the body can be collected by the funeral director from the ward and then taken to the Mosque or funeral directors mortuary ready to be bathed.

Death at Home/Hospital: Cause of Death Unknown

- ◆ If the deceased persons GP, is unable to certify the cause of death at home, then he/she will inform the police who in turn will inform the Coroner.
- ◆ If, at hospital, the doctor is unable to certify the cause of death, then he/she will inform the Coroner1. (The Coroner is usually a doctor or lawyer responsible for investigating certain deaths).
- ◆ The matter is referred to the Coroner if death occurs in any of the following circumstances at home or at hospital:
 - * If the deceased person was not attended by a doctor during his last illness or after death or within 14 days prior to death
 - * If the cause of death is uncertain
 - * If death was sudden, violent or caused by an accident
 - * If the death occurred while undergoing an operation
 - * If death was caused by an industrial diseaseThe Coroner will probably arrange for a post-mortem examination of the body. The main purpose of this is to ascertain the cause of death. The consent of the relatives is not needed for this. They are, however, entitled to be represented at the examination by a doctor. If they are represented, the Coroner will, if practicable, tell the relatives the time and place of examination.
- ◆ **After the post-mortem:**
 - * If the death was found to be of natural causes then the Coroner's Office will issue a Pink Form (form 100).
 - * To register the deaths, you should take the Pink Form to the Registrar of Births and Deaths of the area where the death took place.

Useful Information:

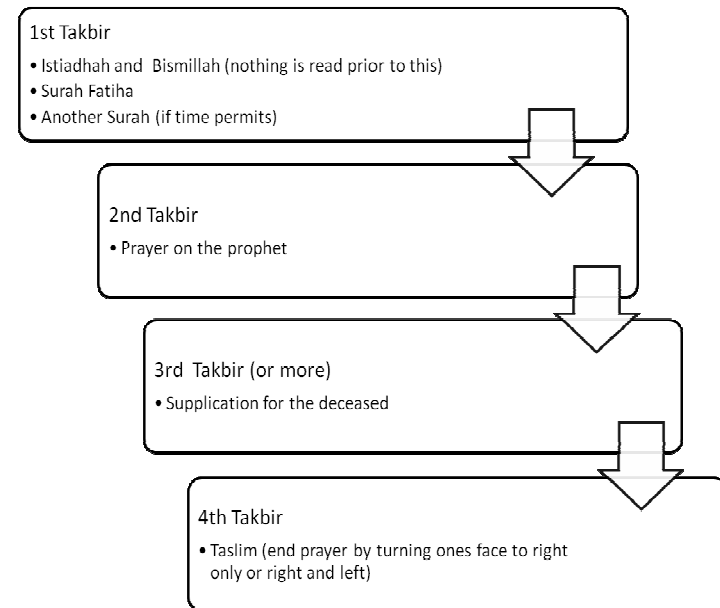
- ◆ A Death Certificate is obtainable from the Registrar and is a certified copy of the entry in the death register. There is a fee for this certificate and one is required for the will, pension claims etc... It is better to obtain several copies straight away as the price increases if you need one later.
- ◆ After performing the Janaza Prayer at the mosque or at the cemetery, if facilities are available there, the body is taken in a coffin to the graveyard. During the Summer months the last time for burial is usually 4.00 p.m. and during Winter it is normally 3.00 p.m.
- ◆ Certain cemeteries do not allow coffin boxes to be opened at the graveyard. Therefore to ensure that the head of the deceased is facing the 'Qibla' and where it is in relation to the coffin, make sure this is done before closing the coffin and before entering the cemetery.
- ◆ Some cemeteries are now allowing bodies to be buried without using a 'wooden' coffin so that Muslims can be buried in the 'Kafan' only. In most cases, prior arrangements have to be made to do this. Please check with your Local Council Cemetery Department.
- ◆ There are also now several Private Muslim Burial sites throughout the UK. Funeral Directors will have details of these.

When a Muslim dies there are four duties which need to be performed:

1. Payment of funeral expenses
2. Payment of his/her debts
3. Execution of his/her will
4. Distribution of the remaining estate amongst the heirs according to Islamic Law.

How to perform *Salat ul Janazah*:

The Janazah prayer must be performed standing up:



Raising the hands:

It is permissible to either raise ones hands with each takbir or to do so only for the first takbir.

How many takbirs are allowed?

A minimum of 4 and maximum of 9 takbirs can be performed

What should be done if one arrives late to the prayer?

Say the takbir and follow the above sequence for the other takbirs till the imam says taslim. Then if one has not prayed the minimum of 4 then he should continue and say his own taslim, before the deceased body is removed from the place of prayer.

Why is there no Ruku (Bowing) or Sujud (prostration) in the Janazah prayer?

Since the body is laid in front of the praying people, the ruku and sujud would appear to be performed for it and this would resemble praying among the graves, which is prohibited.

The Funeral (Janazah) Prayer

The Janazah Prayer is a Fard Kifayah: A communal obligation upon members of the Muslim Community

It is obligatory to pray the Janazah prayer in congregation. The smallest number for a congregational prayer to be held is three, although some scholars say two.

The Janazah prayer is prescribed for both men and women.

It is preferable for the followers of the Imam to form 3 rows:

“Any Muslim who dies and three rows of Muslims make salah for him, will be forgiven” (Abu Dawud)

If there is only one man, beside the imam then he should stand behind the Imam.

When there is more than one body, there is one prayer for all of them, the men are closest to the imam and the women are positioned further away.

The greater the number of pious people in the prayer the better:

“Whenever a Muslim man dies, and forty men pray over his Janazah, none of them joining anything in worship with Allah, Allah grants them intercession for him (he is forgiven)”. (Muslim)

- These Muslims should sincerely attempt to intercede for him through supplication and seeking forgiveness, for him.
- They should be Muslims of correct belief, not doing shirk

What is the reward for performing the Janazah prayer?

“Whoever attends the janaazah until he offers the prayer will have one qeeraat (of reward), and whoever attends until (the deceased) is buried will have two qeeraats.”

It was said, “O Messenger of Allaah, what are the two qeeraats?” He said, “Like two great mountains,” meaning, of reward. (Saheeh).

Exemptions: It is not compulsory to pray the janazah prayer over the still born child, a child aborted after the fourth month of pregnancy and a child that dies before age of puberty, nor a martyr (shaheed) who died in battle, however at times the prophet did pray over such cases. If a child aborted before the fourth month, no funeral prayer is

Why make an Islamic Will!

◆ To fulfil an important Islamic duty:

If you die without leaving a will, your wealth will be distributed in accordance with the English rules on intestacy-which do not apply the same criteria as those laid down in Islamic law.

“It is the duty of a Muslim who has anything to bequest not to let two nights pass without writing a will about it” (Sahih al-Bukhari)

◆ It gives you peace of mind:

- * Ensuring that your wishes are followed, avoiding unnecessary family disputes after you have passed away.
- * If you have children under the age of 18, and you and your spouse should die, then the courts may take the decision as to who looks after them. By appointing a legal guardian in your Will you can ensure that this does not happen.
- * If you have children with shares then to state how it should be held on trust and invested (without usury) and expended for the children's maintenance, education or benefit.

◆ It makes financial sense:

In the event of dying without a will, your family will have to apply to the courts to administer your estate, a far more lengthy and costly process than if you had written a Will.

◆ It gives you the opportunity to help those less fortunate:

By leaving a gift in your Will to a charitable cause, it helps not only the beneficiaries, but can help you too, for Sadaqah Jariyah (on-going charity) is an action that continues to be rewarded after one dies.

◆ Allows you to specify your funeral and burial arrangements:

You should specify in your will that you would like your funeral and burial rites to be carried out in accordance with the practices of Islam. These include:

- * Not having your dead body subjected to a routine post-mortem examination, as the Prophet (saw) said:
“Breaking a dead man’s bone is like breaking it when he is alive” (Abu Dawud)
- * Having your body released for burial immediately after death
- * Having a Muslim burial
- * Specifying whom you prefer to carry out your washing (Ghusl) and shrouding
- * Advising when and how your body is to be buried
- * If you do not wish for any of your organs to be used for medical research or organ replacement operations, then this should be stated.

Signs of a Good End and Signs of an Evil End

A good end means when a person is guided before their death to keep away from that which angers Allah and to repent from sin, and to focus on doing acts of worship and good deeds, and then to die in this good state.

The Messenger of Allah (pbuh) said: "When Allah wills good for His slave, He uses him." They said, "How does He use him?" He said, "He guides him to do good deeds before he dies." (Ahmad)

With regard to the signs of a good end that appear to the dying person, these are things that give him the glad tidings, as he is dying, that Allaah is pleased with him.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

"Verily, those who say: 'Our Lord is Allaah (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!'" (41: 30)

Allah designates clear signs associated with death, indicating ones status after death. Some are signs of a good end and are signs that constitute glad S for the deceased. May Allah grant this to us out of his benevolence and mercy. Others are signs of an evil end. May Allah protect us from them.

Signs of a Good End:

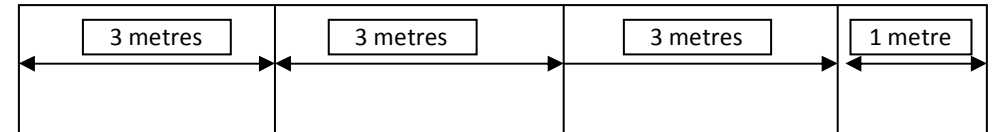
- Declaring the Shahadah at the time of death
- Dying with sweat on the forehead
- Dying on the night or day of Friday
- Martyrdom on the battlefield (Favouring Islam against the forces of disbelief)
- Dying while away from home for fighting in Allah's way
- Dying from plague
- Dying from an abdominal illness

Cutting the Shroud

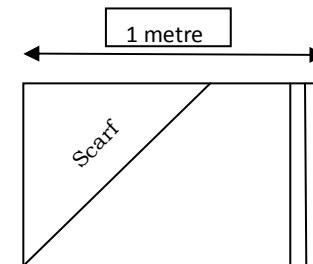
The following set of measurements is just one of many ways to cut the shroud. It is suitable for persons of both small and large size.

Amount of material needed: 10 metres in length by approximately 2.5 metres in width

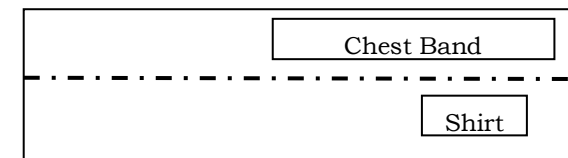
Cut the 10 metres into 3 equal parts of three metres each and 1 one metre piece



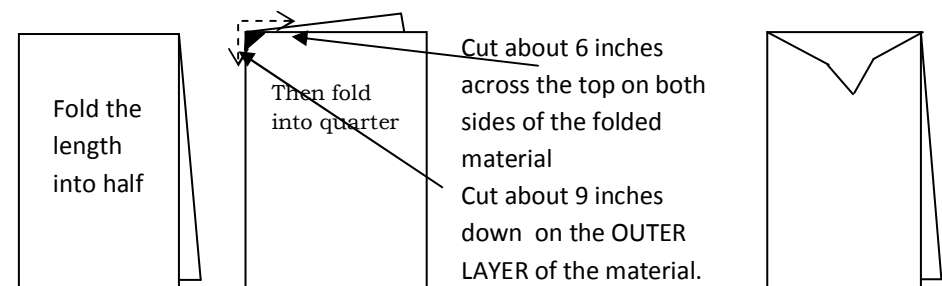
Cut the 3 strips from the width of the 1 metre piece of material
From the remaining piece of material cut a triangle scarf



Take one of the 3 metre lengths and cut into half LENGTH WISE. One half then becomes the chest band and the other half cut into the shirt, as below.



One half of the above cut length is made into the shirt as follows:



Method of Wrapping the shroud:

1	Wrap the right side of the chest band over the body. If the arms can be lifted then place the chest band under the arms. This covers the awrah so that the towel on top of the body can be removed and disposed off. Fold over the left side of the chest band and tuck to the sides of the body
2	Unroll the top of the shirt so that the T shape slides over the head. Then close the T shape over the neck.
3	Wrap the scarf around the hair
4	Wrap the right side of the larger cloth over and tuck it in. Then wrap the left side over and tuck it in. If the length is very long, then collect and fold in.
5	Finally wrap the largest bottom sheet from the right side first and then the left. Tuck the edges into the side of the body neatly.
6	Tie the two ends and strips over the shroud, towards the left side of the body.
	The face can be uncovered or covered depending on what the family wish.

Kissing the deceased: It is permissible to kiss the cheek or forehead of the deceased by those who were allowed to kiss them during his/her life.

The same principle applies to viewing the deceased after being shrouded.

What happens in the case of a Muhrim? The one who passes away in the state of ihram is buried wearing the ihram without any perfume.

Common mistakes related to the shrouding:

- Using expensive shrouds, believing the dead people boast about their shroud.
- Writing the deceased name, or that he believes in the Shahadah or other things on a paper and putting it inside the shroud.
- Writing a supplication on the shroud.
- Placing a Mushaf or book of supplications inside the shroud.
- Washing the shroud in Zamzam

Dying by drowning (not for suicide)

Dying from a being crushed by a falling wall or building (not self inflicted)

A woman's death due to pregnancy or delivery

Dying from burning (not by jumping into the fire)

Dying from pleurisy

Dying from tuberculosis

Dying from defending one's property

Dying while defending one's family

Dying while defending one's religion

Dying during self defense

Dying while standing as guard in the way of Allah

Dying whilst doing a righteous deed

Being killed by an oppressive ruler

Being praised after death by the righteous Muslims.

Signs of an Bad End:

Dying while in a state of disbelief

Committing Suicide

Dying while performing an act of disobedience

Refusing or being unable to say the Shahadah at the time of death

Being condemned after death by the righteous Muslims

Addiction to alcohol

Ill treating parents

Having no gheerah for the family

Sudden death

Dying before repenting from a major sin (Ibn Majah)

Ghusl: Washing the Deceased

Washing the dead body is a Fard Kifayah, Communal Obligation. It is an act of Ibadah (worship) by the ones who wash the deceased.

Who was the first person to be washed in the history of Islam?

“When Adam died, the angels washed him with water an odd number of times, dug his lahd and said: “This will be guidance from Adam to his descendants”.

Covering the Awrah:

A Man’s Awrah: Between the Navel to Knees

A Woman’s Awrah: Lower neck to mid shin (excludes head, neck, arms and feet).

The rule of covering the awrah should be applied to every Muslim during the washing with a towel or thick sheet that does not become transparent when wet. The body should be washed through the covering sheet, making sure not to expose the awrah.

What is the Reward for Washing a Muslim?

“He who washes a Muslim and **conceals what he sees** (bad smell, appearance etc) Allah grants him forgiveness forty times (or for forty major sins). And he who digs for him (a grave) and buries him would be granted a reward similar to providing for him a dwelling until the Day of Resurrection. And he who shrouds him, Allah will clothe him on the Day of Resurrection from the silk garments of Jannah”.

Forgiveness of forty sins on the condition that he conceals what he sees (of bad smell, appearance). In washing a Muslim one should only seek Allah’s pleasure, and not thanks, pay or any other worldly rewards.

What should those who are washing do prior to the washing? Perform Wudu

Can a woman perform ghusl in a state of Menses? There is a difference of opinion on this.

Who should perform the ghusl? Preference is given to any person that is requested in the wasiyah (will).

What is the number of Sheets that should be used?

It is sunnah to use 2 or 3 sheets for a man and 5 sheets for a woman. The minimum number of sheets is 1 piece.

The Shroud for a woman: No. of pieces: 5

- One large covering sheet
- One small covering sheet
- One shirt
- One chest band
- One head scarf
- Extra: 3 strips for keeping the shroud together and transportation

Method of Shrouding: Laying out the shroud in the coffin:

1	Perfume the shroud 3 times with Incense/Perfume.
2	Place the 3 strips at the top, middle and bottom of the coffin.
3	Fold the large first sheet into four to determine the centre.
4	Outer Sheet: Place the corner into the centre of the coffin and open out the sheet. Tuck the sheet into the edges of the coffin and allow rest to hang outside.
5	Inner Sheet: Lay the second sheet on top in the same manner
6	Scarf: Place the open scarf (V shape) on the pillow.
7	Shirt: Place the shirt with the T cut on the centre of the pillow. Roll up the top half of the shirt.
8	Chest Band: Lay the chest band cloth along the middle of the coffin area. Tuck in the edges and allow to hang out of the coffin.
9	If there is some discharge then a large piece of cotton wool or cloth can be placed in the area of awrah.
10	If desired then camphor and perfume can be placed within each layer of the shroud as well as the final layer before the body is placed upon it.
11	The body is then placed gently onto the shroud. It can either be carried by persons holding the shoulders, hips, legs and head. Or if the person is heavy then a sheet can be placed under the body and used to lift the body into the coffin; In which case the sheet is left in the coffin.

Shrouding

Shrouding the deceased is a *Fard Kifayah*. A number of Muslims should hasten to shroud their fellow Muslim in preparation for burial.

“When one of you is responsible for his (deceased) brother, let him shroud him ‘well’, because they will be resurrected in their shrouds’.

What is the reward for shrouding a Muslim?

“And he who shroud a Muslim, Allah will clothe him on the Day of Resurrection from the silk garments of Jannah’.

One should not seek thanks, pay or any other worldly rewards in doing this. Solely the pleasure of Allah.

What does ‘shrouding well’ mean? It means the shroud should be:

- Clean
- Thick (not transparent)
- Long enough to cover the entire body
- Moderate cost
- Moderate appearance

‘May Allah have mercy on Abu Bakr Siddiq when he asked for an old piece of cloth to be used for shrouding him, he was told, ‘This is old’ and he replied, ‘The living deserve the new (clothes) more than the dead’.

What Colour is recommended for a Shroud?

- White shroud is best to use
- A striped shroud is also recommended.

“Dress in white, for it is purer and better, and shroud your dead in it’.

‘Whoever can afford it, let him be shrouded in a striped cloth’.

It is recommended that the shroud be perfumed three times with incense.

1	In hospital the body may be in a plastic bag in which case the body has a disease and must be handled with extra caution and care. The body may have needles, bandages, tags, tubes, drips, plasters etc on.
2	All washers should be wearing disposable gloves and aprons, and masks if necessary
3	Everything must be removed from the body of the deceased: Underwear Clothing } Cut from both sides of the clothing and pull off Medical Equipment Sheets above or below the body Jewelry Nail Polish } If swelling has occurred then use pliers to remove False teeth, dentures, gold teeth should be removed if there is no harm.
4	Untie the hair
5	Place a thick non, transparent cloth on top of the body so the awrah is covered. In this and all subsequent steps, the deceased awrah must remain covered with the sheet.
6	Ask the closest member of the family who wishes to do the last personal act for their beloved to do the Istinja
7	Ensure the water running from the shower/hose is warm.
8	Istinja: The washer should stand to the left of the body The washer should apply slight pressure to the abdomen to expel any excrement that are close to exiting. Another person hold the hose (or pours water) over the private parts constantly. The washer should use a large piece of wool, wet it properly and wipe with her left hand from the top of the private area through to the bottom three times. (If more is needed then repeat an odd number of times, up to seven times and leave it if there is still discharge). (The private parts should not be touched directly by the washers hand, rather the hand should be covered with a glove or material before washing.)

9	The Washer should then change their gloves.
10	<p>Wudu:</p> <p>Beginning with Bismillah, one should do Wudu of the deceased exactly the same as one does for herself. Each limb washed three times preferably. Ensuring that all crevices are rinsed carefully.</p> <p>Wet cotton can be use to clean the mouth and teeth as well as the nostrils.</p>
11	<p>First Full Wash</p> <p>Pour clean water all over the body beginning with the head, ensuring it reaches all parts. It is Mustahab (recommended) to wash the right side first. Turn the body over to wash underneath the body from the right side. Then wash the left side of the body, top and underneath.</p>
12	<p>Second Soap Wash</p> <p>One person may be assigned the task to shampoo and wash the hair. Using the head rest would ensure the hair does not mix with the dirty water.</p> <p>Soap should be applied to the complete right side first and then the left.</p> <p>Then the body should be rinsed with clean pure water ensuring that all the soap and shampoo is removed from the body and the surrounding trolley. Once again rinsing the right side first.</p> <p>A cotton wool/bud can be used to wipe clean the nose, eyes, mouth and ears.</p>
13	<p>Final Perfumed Wash</p> <p>Using warm water mixed with Camphor and perfume in a jug or bucket, pour the mixture all over the body. Family members may wish to assist in this final perfumed wash.</p>
14	<p>Dry the hair and body with a towel.</p> <p>The hair should be braided if it is easy into three plaits, and placed behind the neck.</p>

Pearls of History

Which of the Prophets daughters ghusl do we take much of our guidance from?

Zaynab (ra)

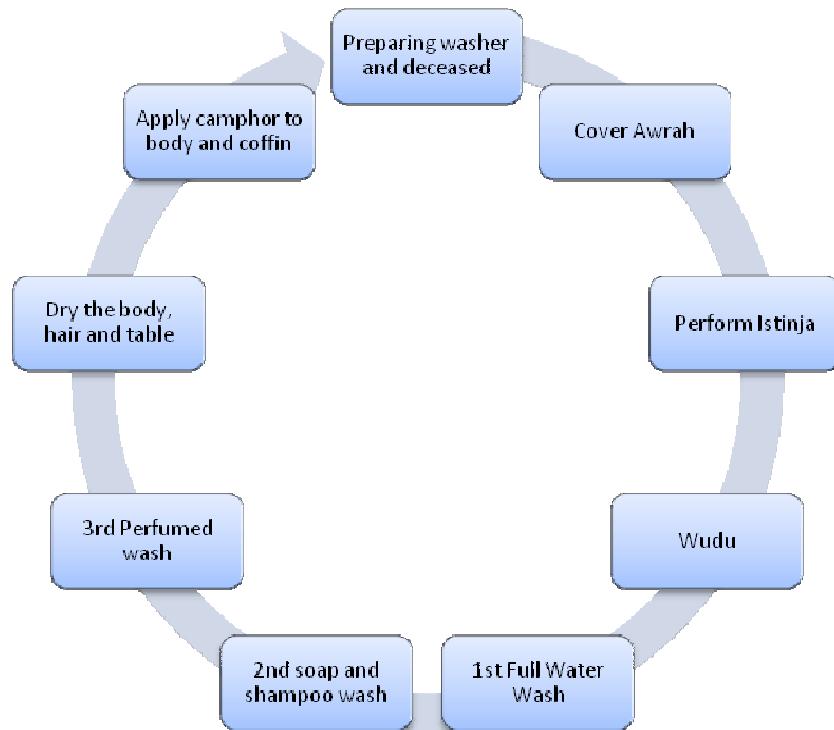
“Umm ‘Atiyyah reported that the Prophet (saws) came in while they were washing his daughter Zaynab (ra). He instructed them: “Wash her three, five, seven or more times if you find it necessary-using water and lotus (leaves). Start with her right side and the places of wudu of her body.”. She asked him: “An odd number of times?” He replied “Yes, and include on the last time some camphor. When you finish inform me”. They washed her as instructed, untied her hair, washed it, divided it into three plaits and arranged it behind her head. When they finished, they informed him; he (saws) gave them his izar and said, “Wrap her with it”.”

How was the ghusl of the Prophet Muhammad (saws) performed?

The Messenger (saws) was washed in his garments. When the Sahaabah (may Allah be pleased with them) differed as to whether they should remove his clothes or not, Allah made them fall asleep till their chins hit their chest. They then heard a voice calling out from inside the house, saying: “*Wash the Prophet (saws) in his garments; pour water over him and wash him in his garments, blessings and peace be upon him.*” Then they shrouded him in three pieces of white cotton cloth, among which there was no chemise or turban, (as it says in the hadeeth of ‘Aa’ishah ra). Then the people offered the funeral prayer for him (saws) individually. They were not led in prayer by any imam; rather each person entered and prayed for him in the mosque.

Aishah (ra) commented saying: “Had I known then what I knew later, none should have washed the Prophet (saws) but his wives”. (Ahmad)

Summary of Washing (*Ghusl*) Procedure



Common mistakes related to the washing:

- ◆ Those conducting the washing saying a specific thikr for every part of the body being washed.
- ◆ Those present making a loud thikr (often collectively) while the body is being washed.
- ◆ Loudly reciting portions of the Qur'an during the washing (and shrouding).

15	<p>It is sunnah to apply perfume (preferably Camphor) directly to the places of prostration (forehead, nose, hands, knees and feet) and also behind the knees and elbows.</p> <p><i>Al-Haafiz said in al-Fath: It is said that the reason why camphor is used, although it is a perfume, is because of the angels and others who attend, in addition to the fact that it has a drying and cooling effect;</i></p> <ul style="list-style-type: none"> • <i>it can penetrate the body of the deceased and stiffen the body,</i> • <i>keep vermin away,</i> • <i>prevent wastes from being expelled,</i> • <i>and prevent the body from decomposing rapidly.</i> • <i>It is the most effective of perfumes in that sense.</i> <p><i>The exception to this rule: Muhrim</i></p>
16	<p>Replace the top sheet with a towel without exposing the awrah. Withdraw the sheet whilst at the same time placing the new sheet on top.</p>
	<p>The body is now ready to be shrouded (and placed in the coffin)</p>

What is the Obligation? Washing the body once completely is an obligation and washing three times is the sunnah. The washer is allowed to increase the number if it is deemed to be necessary

Do you need to have a bath after Washing a Body?

The correct ruling is that taking a bath is recommended for hygienic purposes.

Ibn Umar (ra) said; "After washing a deceased (at the time of the prophet (saws)), some of us would take a bath and some would not".

What is the case with a Muhrim (one in a state of ihram)?

"A man was riding his animal in Arafah (during hajj) when it threw him off, resulting in his death. The Prophet (saws) said: "Wash him with water and lotus; and shroud him in (his) two garments. Do not embalm or perfume him; and do not cover his head or face. He will be resurrected on Judgement Day giving talbiyyah". (al-bukhari)

What is the case of a Martyr (on the battlefield)?

Jabir reported that the prophet did not wash the martyrs on the day of Uhud and said:

"I am your witness: wrap and bury them in their blood! No person is wounded for Allah's cause but will come on the Day of Resurrection with his wound fresh, having the colour of blood and the smell of musk". (al-Bukhari)