

Method of Giving Ghusal to the Deceased

Q: Explain in detail the Shar'ee method of giving ghusal to a male or female deceased.

A: Before carrying out the ghusal, one should ensure that the entire satar area of the deceased is covered with a thick, non-transparent cloth and does not become exposed at any time. The Shar'ee method of giving ghusal to a male or female deceased is as follows:

Istinja

One will commence the ghusal by making istinja (washing the private parts) for the deceased. While making the istinja, one should wear gloves. The private parts of the deceased should not be touched with one's bare hands. The istinja will be carried out by inserting the hands beneath the cloth which was placed over the satar. The satar of a male is the area from the naval to below the knees. The satar of a female before females is the same as the satar of a male.

It is not permissible for the one carrying out the istinja or giving ghusal to a male or female to look at the private parts and satar area of the deceased.

Wudhu

Wudhu will thereafter be made for the deceased. When carrying out the wudhu, one will begin by washing the face followed by washing the hands up to the elbows, then masah of the head will be made and lastly, the feet will be washed. The wudhu will be carried out in accordance to the Sunnah method of wudhu. However, the only difference is that when making wudhu for the deceased, one will not commence the wudhu by washing the hands of the deceased till the wrists, gargling his mouth and putting water into his nostrils as is done by a living person.

Ghusal

After completing the wudhu, the ghusal of the deceased will be carried out in the following manner:

1. The water used to wash the deceased will be heated to a moderate temperature.
2. One will commence by washing the head and beard of the deceased. Soap or any other cleansing agent will be applied to the head and beard when washing them.
3. The deceased will thereafter be made to lie on his left side so that his right side may be washed first.
4. Water will be poured three times on the entire right side, from the top to the bottom i.e. starting from the shoulder till the feet in such a manner that the water flows on the body and reaches the left side.

5. The deceased will then be turned onto his right side after which the left side of his body will be washed thrice.

6. The deceased will then be made to sit up while leaning back slightly and his stomach will be rubbed gently. If any stool or urine comes out of the body, it will be washed off and istinja will be made for the second time. The coming out of the urine or stool will not affect the wudhu or ghusal in any way. Hence, there will be no need to repeat the entire wudhu or recommence the ghusal.

7. Finally, the deceased will be made to lie on his left side once more and water mixed with camphor will be poured thrice on the entire right side from the head to the feet in such a manner that the water reaches the other side of the body. In this final washing, the deceased will not be turned onto his right side and washed again.

8. Thereafter the deceased will be dried with a cloth.

(The abovementioned masaail are extracted from Shaami 2/195-196 ; Aalamgiri 1/158 ; Tahtaawi pg. 569 ; Al-Bahrur Raaiq 2/186)

Positioning the Deceased

Q: In which direction should the deceased be placed while giving the ghusal?

A: The deceased may be placed in whichever direction it is easy to give the ghusal. (Badaaius Sanaa'i 1/300)

Q: After the ghusal, when the deceased is brought to the home before being taken for the Janaazah Salaah, in which position should the deceased be placed?

A: The deceased should be placed with his right side facing the qiblah. (Fataawa Mahmoodiyah 13/52)

Common Mistakes Regarding Ghusal

1. At the time of ghusal and istinja, caution is generally not exercised in concealing the satar due to which the satar sometimes becomes exposed. This must be totally avoided.
2. Some people use a thin cloth to cover the body and satar of the deceased during the ghusal, resulting in the satar becoming visible due to the thinness of the cloth. This is impermissible. Hence, caution should be exercised in this regard. A thick, non-transparent cloth should be used to cover the satar of the deceased at the time of ghusal.
3. Those carrying out the ghusal should ensure that extremely hot water is not used when bathing the deceased.

Enshrouding the Deceased

Q: What is the Sunnah kafan of a male and female deceased?

A: The Sunnah kafan of a male comprises of three cloths i.e. a qamees (kurta), an izaar (loincloth) and a lifaafah (sheet). The Sunnah kafan of a female comprises of five cloths i.e. a qamees (kurta), an izaar (loincloth), an aurni (headband), a lifaafah (sheet) and a seenah-band (chest band).

Q: What type of kafan should the deceased be enshrouded in?

A: The type of cloth a male and female is allowed to wear during their lifetime, is allowed as their kafan after their demise. It is desirable that the kafan be of medium quality and according to the height of the deceased. Rasulullah ﷺ said, "Do not use expensive cloth in the kafan for it will very soon decay." (Abu Dawood #3156) It is preferable to enshroud the deceased in a white kafan.

Method of Laying Out the Kafan and Enshrouding the Deceased

Q: What is the Sunnah method of laying out the kafan of a male deceased and how should he be enshrouded in it?

A: The lifaafah (sheet) will first be spread out. Thereafter, the izaar (loincloth) will be placed upon the lifaafah. Lastly, the qamees (kurta) will be placed upon the izaar. When enshrouding the deceased male in the kafan, one will adhere to the following sequence:

The deceased will first be made to wear the qamees (kurta). Thereafter, the izaar (loincloth) will be wrapped around him. Finally, the lifaafah (sheet) will be wrapped around the izaar.

Q: What is the Sunnah method when laying out the kafan of a female and how should she be enshrouded in it?

A: The lifaafah (sheet) will first be spread out. Thereafter, the seenah-band (chest band) will be placed on the lifaafa. The izaar (loincloth) will then be placed upon the chest-band. Lastly, the qamees (kurta) will be placed upon the izaar. When enshrouding the deceased female in the kafan, one will adhere to the following sequence:

The deceased will first be made to wear the qamees (kurta). The hair of the deceased will be parted into two parts and placed on the chest above the qamees (kurta). One part of the hair will be placed on the right side and the other part on the left side. Secondly, the aurni (headband) will be placed over the head and hair. It should not be tied nor wrapped. Thirdly, the izaar will be wrapped around the qamees. Fourthly, the seenah-band (chest band) will be wrapped around the izaar. Lastly, the lifaafah (sheet) will be wrapped around the seenah-band (chest-band).

NB: 1. It is also permissible to tie the seenah-band (chest band) after the aurni (headband), before the izaar (loincloth). Similarly, if the seenah-band is tied at the end, after the lifaafah, it will be permissible. 2. When enshrouding a male or female deceased, one will first place the left side of the cloth (qamees, izaar and lifaafah) before the right side so that after folding, the right side of the cloth

will be on top of the left side. 3. After enshrouding the deceased, string will be used to tie the both ends and the middle of the kafan to prevent it from opening. *(The abovementioned masaail are extracted from Shaami 2/202-204 ; Aalamgiri 1/160-161 ; Al-Bahrur Raaiq 2/190)*

The Kafan of Deceased Children

1. A boy and girl who are close to the age of puberty will be enshrouded in the same manner that a baaligh male and female are enshrouded. (Aalamgiri 1/160)

2. As far as minors who are not close to the age of puberty are concerned, it is best to enshroud a minor boy in three cloths and a minor girl in five cloths, just as baaligh males and females are enshrouded. Enshrouding the boy in two cloths and the girl in three cloths is also permissible. The minimum number of cloths that a non-baaligh boy can be enshrouded in is one cloth, and the minimum number of cloths that a non-baaligh girl can be enshrouded in is two cloths. (Shaami 2/204)

Applying Camphor or Itr to the Deceased

Q: Should itr and camphor be applied to the deceased?

A: Itr will be applied to the head and beard. Camphor will be applied to the places of sajdah i.e. forehead, nose, both palms, knees and the toes of the feet. In the absence of camphor, itr could be applied to these places. (Shaami 2/197 ; Musannaf ibn Abi Shaibah #11132)

Q: Will itr be applied to a female deceased as it is applied to a male? If yes, then to which parts of the woman's body will itr be applied?

A: The same law that applies to a male deceased will apply to a female deceased in regard to applying camphor or itr i.e. Itr will be applied to the hair and camphor or itr will be applied to the places of sajdah. (Al-Jawharatun Nayyirah 1/134)

Q: Is it permissible to apply itr to the kafan?

A: It is mustahab. (Fataawa Mahmoodiyah 13/78)

Common Mistakes

1. Immersing a piece of cotton wool in perfume and placing it in the ears of the deceased is an unfounded practice and should be omitted.

2. Combing the hair and beard of the deceased and clipping the nails is impermissible. If the nails are clipped, they will have to be buried with the deceased.

3. Some people apply a thick paste (sandal) to the forehead of the deceased. This is incorrect as it spoils and disfigures the face. However, if it is rubbed on the face lightly and is not placed as a thick paste, it will be permissible.

4. It is impermissible to place a Qur'an or verses of the Qur'an in the kafan. Similarly, it is impermissible to write verses of the Qur'an on the kafan.

5. Applying surma to the deceased is an unfounded practice and hence should be omitted. *(The abovementioned masaail are extracted from Shaami 2/197-198, 2/246 ; Fataawa Mahmoodiyah 13/72 ; Ahsanul Fataawa 1/351)*

The Method of Janaazah Salaah

Q: How should the deceased be placed in front of the Imaam at the time of performing the Janaazah Salaah?

A: The deceased should be placed in front of the Imaam with his head on the right side of the Imaam. The body of the deceased should be placed in the manner that his entire right side will face towards the qiblah. The Imaam will stand directly in line with the chest of the deceased, whether male or female. (Shaami 2/208-209,216)

Q: What is the Sunnah method of performing Janaazah Salaah on the deceased?

A: One will make the intention that one is performing Janaazah Salaah upon the deceased. Thereafter, one will raise the hands up to the ears and recite the Takbeer. The hands will thereafter be tied below the navel as done in a normal Salaah. The Thanaa will then be recited. The Takbeer will be said for the second time without raising the hands. The Durood will then be recited. It is preferable to recite the same Durood that is recited in Salaah, i.e Durood-e-Ebrahim. The Takbeer will be said for the third time without raising the hands. Thereafter, the Dua for the deceased will be recited. If the deceased is an adult, the following Dua will be recited:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِنَا وَصَغِيرِنَا وَكَبِيرِنَا

وَذَكَرِنَا وَأُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ

وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

O Allah! Forgive our living and dead, present and absent, young and old, men and women. O Allah! Whoever amongst us is kept alive by You, keep him alive on Islam and whoever You give death, grant him death on Imaan.

If the deceased is an immature boy, the following Dua should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَذُخْرًا وَّاجْعَلْهُ لَنَا

شَافِعًا وَمُشَفَّعًا

O Allah! Make him a means of preparing our Aakhirah (make him a means of us receiving benefit in the Hereafter through interceding for us), and make him a means of reward and a treasure for us, and make him an intercessor for us and accept his intercession.

If the deceased is an immature girl, the same Dua should be recited with the following changes:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَذُخْرًا وَّاجْعَلْهَا لَنَا

شَافِعَةً وَمُشَفَّعَةً

Once this Dua has been recited, the Takbeer will be said for the fourth time without raising the hands. After this Takbeer, the salaam should be made to the right and then to the left, just as it is made for any other Salaah. (Aalamgiri 1/66,164)

NB: 1. There is neither At-Tahiyyaat nor recitation of the Qur'an in this Salaah. (Shaami 2/213 ; Aalamgiri 1/164)

2. If a person does not know the Sunnah Dua that is recited

in the Janaazah Salaah, it is sufficient for him to recite the following Dua: (Al-Bahrur Raaiq 2/197)

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ

3. If one is a new Muslim and does not know any Dua and only suffices on the four Takbeers, his Salaah will be valid. The reason is that the Thanaa, Durood and Dua in Janaazah Salaah is not Fardh but is rather Sunnah. (Al-Bahrur Raaiq 2/197,183)

Conditions for the Validity of Janaazah Salaah

Q: What are the Faraaidh in Janaazah Salaah?

A: There are two Faraaidh in Janaazah Salaah viz: 1. To recite all the four Takbeers. 2. To stand and perform the Janaazah Salaah if one is able. Hence, if one does not recite any of the four Takbeers or one does not stand and perform the Salaah despite having the ability to stand, the Salaah will not be valid. (Shaami 2/209)

Q: If the deceased has nail polish on their nails, should the person giving the ghusal remove the nail polish? Similarly, If the deceased has hair extensions (human or nonhuman) attached to their hair, should the person giving the ghusal remove them?

A: The ghusal can only be valid if the water reaches all the areas of the body. If water does not reach the nails because of the polish, the ghusal will be incomplete. If the ghusal is not complete, the Janaazah Salaah will not be valid. Hence, nail polish remover should be used to remove the nail polish. The hair extensions should be removed. (Ahsanul Fataawa 4/237).

Miscellaneous Masaail

Q: Is it permissible to perform Janaazah Salaah in the Musjid?

A: It is compulsory to perform the Janaazah Salaah out of the Musjid. Performing the Janaazah Salaah in the Musjid is not permissible. (Shaami 2/224-226 ; Aalamgiri 1/165)

Q: Should a Dua be made after the Janaazah Salaah?

A: The Janaazah Salaah is in reality a Dua to Allah Ta'ala for the deceased. The practice of making an additional Dua after the Janaazah Salaah is not established from the Ahaadith of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and hence should be omitted. (Bazzaaziyyah 4/80)

Q: Should ghusal be given to a stillborn child and should Janaazah Salaah be performed upon it?

A: A stillborn child will be given a Shar'ee ghusal. Thereafter, it will be wrapped in a cloth and buried. Janaazah Salaah will not be performed upon it. Janaazah Salaah will only be performed upon a child that is born alive and thereafter passes away. (Tahtaawi pg. 598)

Q: In many places meals are served at the home of the deceased after the Janaazah. Is this an established practice?

A: This is an unfounded practice and should be omitted. (Fataawa Mahmoodiyah 13/385)

Burying the Deceased

Method of Burying the Deceased

1. When transporting the deceased to the graveyard, the head side should be in front. Once the grave is ready, the deceased should be lowered into the grave from the direction of the qiblah. The method of lowering the deceased into the grave is that the deceased should be brought from the side of the qiblah, and lowered into the grave in such a manner that those receiving the body should be standing in the grave while facing towards the qiblah. It was in this manner that Rasulullah ﷺ buried the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. (Aalamgiri 1/162,166, Tirmizi #1057)

2. There is no harm in whether an odd number or an even number of people go into the grave in order to lower the deceased. (Shaami 2/235)

3. At the time of lowering the deceased into the grave, it is mustahab to recite: (Shaami 2/235 ; Tirmizi #1046)

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

*In the name of Allah Ta'ala, and upon the way of
Rasulullah ﷺ*

4. After placing the deceased in the grave, it is Sunnah to turn him on his right side so that the entire body and face is turned towards the qiblah. A little sand should be placed behind or in front of the deceased to keep the body secure and prevent it from falling. (Tahtaawi pg. 609)

5. After placing the deceased in the grave, the strings which were used to tie both ends and the middle of the kafan should be untied and the following dua should be recited: (Tahtaawi pg. 609)

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

O Allah! Do not deprive us of his reward (the reward of making sabar upon his demise) and do not test us after him.

6. There are two types of graves: a) Incised grave (lahd). b) Trench-grave (shiq). An incised grave will be dug in the case where the ground is firm. A recess will be dug on the qiblah side of the grave to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess. A trench-grave will be dug in the case where the ground is soft. A shallow trench will be dug in the centre of the grave to allow the body to be placed in this trench. Strips of timber may be used to cover the trench. (Shaami 2/233-236)

7. If the deceased is a female, it is desirable that her mahram relatives lower her into the grave. (Al-Bahrur Raa'iq 2/208)

8. At the time of placing a woman in the grave, it is mustahab to place a covering/sheet over the grave in order to conceal the body from the eyes of non-mahrams (strangers). If there is a fear that the body of the deceased will become exposed, it will be waajib to cover the grave. (Shaami 2/236)

9. Covering the grave with a sheet should not be done when placing a man in the grave. However, if there is a need to cover the grave of a man (e.g. due to rain or snow etc.) then it will be permissible. (Al-Bahrur Raa'iq 2/209)

10. After burying the deceased, the grave should be slightly raised above the ground to the extent of approximately one hand span. (Shaami 2/237)

11. It is preferable to sprinkle a little water over the grave after covering the grave with soil in order to set the soil and prevent it from scattering/blowing away etc. (Tahtaawi pg. 611)

The Method of Throwing Sand Over the Grave

1. When throwing sand over the grave, it is mustahab to commence from the head side. Similarly, it is mustahab to use both hands when throwing the sand. It is also permissible to use a spade to fill the grave with sand.

2. It is mustahab to throw sand thrice at the time of burying the deceased.

3. When throwing the first handful of sand, one should recite: مِنْهَا خَلَقْنَاكُمْ (From it (soil) We have created you).

When throwing the second handful of sand, one should recite: وَفِيهَا نُعِيدُكُمْ (And in it (soil) We will return you).

When throwing the third handful of sand, one should recite: وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (And from it (soil) shall We resurrect you and bring you to life once again). (Tahtaawi pg. 610)

Remaining at the Grave after the Burial

1. After the burial, it is mustahab that the beginning verses of Surah Baqarah (till المفلحون) be recited softly at the head side of the grave, and the concluding verses of Surah Baqarah (from آمن الرسول) be recited at the leg side. (Fataawa Mahmoodiyah 13/397 ; Mirqaat 4/198)

2. It is mustahab to stand at the grave for a little while after the burial. One should make Dua for the forgiveness of the deceased and ask Allah Ta'ala to make it easy for him to answer the questions in the grave. (Shaami 2/237)

3. After completing the burial, it is mustahab for one to face the qiblah, raise the hands and make Dua for the deceased. (Fathul Baari 11/148 ; Fataawa Mahmoodiyah 13/277)

4. One may recite some portion of the Qur'an and convey the reward of the recitation to the deceased. (Shaami 2/242)

Miscellaneous Masaail

Q: What is the ruling regarding placing flowers on the grave?

A: Placing flowers on the grave is an unestablished practice and hence should be omitted. (Ma'aarifus Sunnan 1/265)

Q: Till which day can ta'ziyah be made?

A: It is Sunnah to make ta'ziyah (sharing condolences) with the bereaved till the third day. After the third day, ta'ziyah is no longer Sunnah except in the case where the bereaved or the one making ta'ziyah was not present at the time of the death (e.g. he was out on a journey). In this case ta'ziyah can be made after the third day. (Shaami 2/239-241)

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