

## THE FINAL RITES

### Helping you prepare

The world is going to end one day. Ultimately, death shall approach us and we shall no longer be here. It is an undeniable fact that we shall all have to leave this world treading towards the hereafter and thus, we should prepare for our final destination where we shall live forever. Therefore a person of understanding will never cease to remember death.

This is why the Messenger of Allah Sallallahu alaihi wa sallam said to Hazrat 'Abdullah bin 'Umar (peace be upon him), *"Live in this world as though you are a traveller, in fact like a passer-by."* (Ibn Majah)

(Ref: Nizame Sahriah)

Death is a very painful and emotional time both for the dying and the loved ones left behind. The simplicity of Islam's rites and rituals fill the believers with hope. Hope of life everlasting surrounded by their loved ones and hope in Allah Ta'ala's forgiveness and mercy.

Death should not be a stranger to us and Muslims are encouraged to remember death even in the midst of life. Death is an ever present, a part of everybody's life and the simple procedures set by Islam ensure that the dying and dead are treated with the upmost respect and gentleness.

#### To Hold A Muslim Funeral

According to Islamic law ("shariah"), the body should be buried as soon as possible from the time of death, which means that funeral planning and preparations begin immediately. A local Islamic community organization (masjid) should be contacted as soon as possible, and they will begin to help make arrangements for the funeral service and burial, assist the family in identifying an appropriate funeral home, and coordinate with the funeral home.

#### Immediately after death

It is the right of the deceased that they be bathed and shrouded by their family members. It is highly encouraged that one should learn how to carry out this final requirement and fulfil the right of their loved ones. One will gain immense reward in doing so.

When hearing the news of a person's death a believer should try to remain steadfast and patient. Grief at the loss of a loved one, friend or relative is normal and weeping for the dead is allowed. However wailing, shrieking, beating the chest, and pulling the hair or clothes are NOT permissible.

Preparing the deceased for burial is the responsibility of the Muslim community. The deceased body is handled with respect, and great care and gentleness. The washing and preparation for burial are performed by those of the same gender as the deceased.

Immediately after death, those in attendance should gently close the eyes of the deceased and say the simple supplication for those afflicted by a calamity. To God we belong and unto Him is our return. (Quran 3:185)

**Although all information will be covered at The Final Rites Training, for further knowledge for revision on Islamic Spectacle on Death refer to books mentioned as references.**

#### Items needed at the Ghushl khana

- Kaffan 60" width
- Agharbatti
- 4 bath sheets
- 3 big chaader for satr and handling
- Jugs and buckets

- Scissors
- Cotton wool packs
- Canfor
- Plasters
- Disposable gloves
- Sandal wood masala
- Ittar
- Bin bags

### **Length of the Kafan(shrouding)**

When shrouding the body, one should remember the kafan material is white. No other colour should be used.

The Messenger of Allah(Sallallahu alaihi wasallam) has stated, “Shroud the deceased in a white kafan” (Nizame Shariah)

It is quoted in the Hadeeth that ,”Shroud your deceased in a good kafan as on meeting other dead people, they become happy on looking at the quality of their kafan.” (Nizame Shariah)

- Chaader (envelope) – long enough to be tied on both ends of the body(atleast one foot longer on each side)
- Ijaar/tehband (trouser) – Length from head to toe
- Orni (scarf) – enough to take from middle of back to below the chest (3 arm length, approx. 1 and half yards)
- Kafni/khamees(dress) – from neck to below knees, both sides should be equal from back and front, cut should be made at the chest. Slit a little at the neck
- Sina bandh – from above the chest to thighs

(Ref. Barkate Shariat Bara’e khawateen/Nizaame Shariah )

### **The method of bathing and shrouding the deceased**

#### **Bathing the deceased:**

- Firstly make sure that the area or room in which the ghusl is going to be given is a place of privacy so no extra people apart from those women bathing can see anything.
- Crush some Kafoor (moth balls) in a bucket of warm (not too hot) water as will need later.
- Encircle the bathing table with incense sticks 1, 3, 5 Or 7 times, then lay the deceased facing anyway that is comfortable and easy to bath. There is no particular position to lay the deceased.
- Now cover the body with a thick cloth or blanket(satr) so that when the bathing is done nothing is exposed through. Undress the deceased from under the covering.
- Women who will bath, wear latex gloves and first pour warm water over body.
- Now istinja will be done front and back with cotton wool. One must not directly see the body but work from under the top covering.
- Next the four faraidh of wudhu will be carried out. When washing the face with cotton wool wipe the teeth, lips and the nostrils and place small balls of cotton in the nostrils to prevent water going in. Wash the face thrice forehead to chin and earlobe to earlobe, followed by the arms from fingertips up to and including the elbows, then the masah of the head as done for wudhu and finally the feet from the toes including the ankles and between the toes.
- Now wash the hair with simple soap or gram flour (besan) if nothing available plain water will suffice.

- Turn the whole body to the left and wash the right side of the body from head to toe with either berry leaves soaked water or if not available plain warm water will suffice. Then turn the body to the right and repeat on the left side.
- Now the body will be supported in a sitting position as much as possible and gently press the abdominal area to empty any matter from the bowel and bladder. Keep the water pouring over so it washes out straight away. Sometimes this is carried out at the beginning of ghusl but if done near the end it has maximum benefit because the body is thoroughly warm and will make it easier to release any impurities. Please note this DOES NOT invalidate the ghusl.
- Finally pour the kafoor water that was prepared earlier from the head to toe and pat dry the body with clean towels. Always handle the body gently.

(Ref. Barkate Shariat Bara'e khawateen )

### **Shrouding the deceased:**

#### **Method of laying out the Kafan**

Five pieces of kafan will be laid out as follows on the shrouding tray or on the floor:

- Seena band
- Lifafah(envelope)
- Tehband (trouser)
- Orni (scarf)
- Kafni (dress)

(The full kafan should be encircled with incense three, five or seven times)

(Ref. Barkate Shariat Bara'e khawateen )

#### **Method of putting the kafan on:**

1. Flip over one layer of the kafni and place the deceased on the bottom layer of kafni. Now bring over the flipped layer through the head opening over the body.
2. Now put sandalwood (khushbu) over the whole body. The parts of the body that touch the ground in sajda is where kafoor will be rubbed. I.e. the forehead, the nose, the hands, the knees and the feet.
3. Now divide the hair into two equal parts, bringing each side to the front, covering the chest area left and right.
4. Now the orni will be placed from the back waist all the way over the front of the face, like a niqab, covering the face to the waist front. (NB the deceased should not be made to wear the scarf like it was during the lifetime of the deceased as this is against the sunnah.)
5. Now the tehband will be first wrapped from the left to the right, and then from the right to the left.

6. Now the lifafah will be wrapped first from the right then the left, ensuring the opening is on the right.
7. Now the seena band should be wrapped in the same way.
8. Finally the strings should be tied, one at the feet, one at the waist and one at the head.

(Ref. Barkate Shariat Bara'e khawateen )

#### **Common misunderstandings cleared:**

- The women to give Ghusl should be with Taharaat. It is disliked for a Junub or a woman with Haiz to give Ghusl but if they do, it will be done. There is absolutely no Karaahat if a woman without Wudhu gives Ghusl. The woman to give Ghusl should be one who can complete the entire Ghusl. If she sees anything good, e.g the face becomes bright, a fragrance emanated from the body then she should relate it to other women, but if she sees anything bad she should not narrate it to anybody. (Alamghiri)
- The husband of a woman deceased cannot bath or touch her but to see her face is not disallowed. (Durre-Mukhtaar)

That which is famous amongst the masses i.e. the husband cannot carry, see or place the Janaaza in the Qabr is absolutely incorrect. Only bathing and touching the body by hand is not permitted. The Janaaza is touched by the hands of strangers, carried on their shoulders and taken till the Qabr by them so what to say of the husband. (Fataawa Razvia)

- One Ghusal is sufficient for a Junub or a woman with Haiz or Nifaas that has died. No matter how many factors make Ghusl Wajib they will all be completed by one Ghusl. (Durre- Mukhtaar)
- There is no harm if cotton is placed in the ears, nose, mouth or other open areas after bathing but it is better if is not placed. It is impermissible Makrooh-e-Tahrimi and a sin to comb the hair of the Mayyat, cut her nails or to extract, cut or shave hair from anywhere. The Hukm is that the Mayyat should be buried in whatever condition she dies. (Alamghiri, Durre-Mukhtaar)
- The shariah does not disallow nor is there any sin in the cooking of food or lighting of fire or stove in the funeral home. Due to the affliction of death however the bereaved do not do so. Therefore it is Sunnah that food is cooked and sent for the bereaved family on the first day only with love and persistence used for them eating it. Food should not be sent on the second day and the food prepared should not be for more than the bereaved family. Other people there should not partake of it. (Fataawa Razwiya)

(Ref, Sunni Bahishti Zewar – Heavenly Jewels)