

**AUTHENTIC
STEP BY STEP
ILLUSTRATED
JANAZAH GUIDE**

Compiled

By

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SALMAN AL - FARISI ISLAMIC CENTER

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CORVALLIS, OREGON USA

1417 - 1996

ACKNOWLEDGMENTS

First all praise is due to Allah; we praise Allah and seek Allah's help and forgiveness. Without Allah's guidance and help nothing can be achieved.

Behind every endeavor there are some individuals who make it possible. This compilation is no exception. My sincere thanks and appreciation goes to all brothers and sisters of the Salman Al - Farisi Islamic Center.

To mention some of those who helped : Br. Sheik Aqeel Al - Maqtary, Br. Sheik Magdy Wardah, Br. Awad Elgarguri, Sr. Huda (Christine Dodge), Br. Mansour Al - Mutairi, Br. Ghassan Al - Soraihi, Br. Umar Gunderson, Br. Abdennour Moussaoui, Br Abdulsalam saif, Br Ali Al-Shomrani and many others.

They gave their time and knowledge, time after time, to review, correct, draw, and add, they were always willing to offer their assistance.

I ask Allah to accept our efforts, overlook our shortcomings and cover us all with His Mercy in this world and in the hereafter.

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INTRODUCTION

In the name of Allah Most Merciful Most Gracious

All praise is due to Allah; we praise Allah and seek Allah's help and forgiveness. And we seek refuge in Allah, Most High, from the evils of our own selves. Whosoever has been guided by Allah, none can misguide him, and whosoever is misguided, no one can guide him except Allah.

And I bear witness that there is no god worthy of being worshipped except Allah Al Mighty, alone, without partner or associate. I further bear witness that Muhammad (P.B.U.H) is his true worshipper and messenger, may Allah the exalted bestow His peace and blessings upon him.

Allah says in the Quran, "O you who believe! Fear Allah as Allah should be feared and die not except in a state of Islam." (Quran 3:102)

"O mankind! Be grateful to your lord, Who created you from a single soul and from it created its mate, and from them both Allah created many men and women, and fear Allah through Whom you demand your mutual rights and do not cut relations of Kinship. Surely Allah is ever a watcher over you." (Quran 4:1)

"O you who believe! Keep your duty to Allah, and speak always the truth. Allah will direct you to do good deeds and will forgive you your sins. And whosoever obeys Allah and His messenger, he verily has got a great success." (Quran 33:70-71)

Know then that the most truthful book is that of Allah (The Quran) and that the best guidance is that of the Prophet Muhammad (P.B.U.H.).

As Muslims, we all must submit to the will and commandments of Allah. Those commandments are in the Quran, the word of Allah, and in the Sunnah, the authentic teachings of Prophet Muhammad (P.B.U.H), and whatever his companions said or did of which he did not disapprove.

Allah in the Quran says, "We have explained in detail in this Quran, for the benefit of Mankind, every kind of similitude"(Quran 18:54), "And we have sent down to you the Book explaining all things: a guide, a mercy, and glad tidings." (Quran 16:89)

The Sunnah is the secondary source of Islamic law; it is the Prophet's sayings, actions, and what his companions did to which he showed no objection. Allah in the Quran says that Prophet Muhammad (P.B.U.H) does not speak from himself, but is inspired by Allah, "Nor does he say ought of his own desire and wishes; it is just inspiration sent down to him." (Quran 53: 3-5)

Muslims are ordered in the Quran to follow the Sunnah of the Prophet (P.B.U.H), this means to obey and practice the commands of the Prophet.

Allah in the Quran says, "Whatever the Prophet ordered you to do, you should do, and whatever he forbids you, you should reject." (Quran 59: 7), "The sayings of the faithful believers when they are called to Allah (His Words {the Quran} and His Messenger) to judge between them is

only that they say, "We hear and we obey," And such are the successful. And whosoever obeys Allah and His Messenger fears Allah and keeps his duty (To Him), such! They are the successful." (Quran 24: 51-52)

"But no, by your lord, they can have no (Real) faith, until they make you (Muhammad) a judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (Quran 4:65)

After the death of the Prophet, his companions gave sharp attention to preserving the Sunnah of the Prophet. Each one tried to find out what the Prophet did or said in certain situations, and then recorded it.

Later many scholars spent their lives investigating those who transmitted the Sunnah; they compiled the authentic Hadiths. Among these scholars are Imam Bukhari and Imam Muslim who both wrote books that contain only authentic Hadiths.

The Prophet Muhammad (P.B.U.H) in many authentic Hadiths showed us in great detail how and what to say and do in our everyday lives.

Allah's last revelation states that Islam is the perfect religion, "Today I have perfected your religion for you, bestowed my favor upon you and chosen for you Islam as your religion." (Quran 5:3) Thus it is fitting for us as Muslims to follow the perfect guidance of Allah and His messenger through the Quran and the Sunnah.

But unfortunately, people listen to this and that, see the non-Muslim's ways of doing things and then copy it and it becomes the norm. The Prophet Muhammad (P.B.U.H) predicted this by saying, "You would copy the same path as was done by those before you inch by inch and step by step so that if they had entered into the hole of a Dhab (a desert lizard) you will enter too." They (The Prophet companions) asked him, "You mean Jews and Christians by your words' those before you?" He said, "Who else than those two religious groups." (Bukhari and Muslim)

Some Muslims say, "In our country we do things this way and that way, so it must be the right way," others say, "We think this way is much better than the other way."

So as long as the tendency remains among the Muslims in taking blind bride in following their ancestry or tribal heritage or culture or nationality, and as long as Muslims are hardly bothered to learn and take their practices from the pure knowledge, the Quran and the authentic Sunnah, more confusion, and more divisions will continue to hammer the body of the Muslim Ummah.

The message of Islam covers all aspects of life, commanding all things that will benefit a person in this life and the hereafter.

This includes caring for this person when he dies by making dua' for him, washing and shrouding his body, performing Salatul Janazah for him (Where people pray and ask Allah to forgive him and have mercy on him), then putting him in the grave.

The caring extends to his family too, by comforting his relatives, sharing with them their sorrow, and offering them condolences, sympathy and support.

Attachment A to the Washington State Department of Corrections Handbook of Religious Beliefs and Practices

Hoping to fill the need for a simplified Janazah guide to all Muslims, I have followed the method described in the authentic Hadiths, explanatory step by step notes and several illustrated drawings.

I have also included an introduction on importance of following the Quran and the Sunnah of the Prophet Muhammad (P.B.U.H.), and an explanation of scholars' ruling on issues which should be known by every Muslim.

DEATH

This topic is very important, as each and every one of us will experience it one day and that is Death.

Almost every day we hear of the death of someone, yet most people ignore the fact that one day they will die too, they go on with their life as if nothing has happened feeling that their time has not yet come for them to die.

Allah says in the Quran, "Everyone 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, this person is indeed successful. The life of this world is only the enjoyment of deception;" (Quran 3:185) "Every soul shall have the taste of death." (Quran 29:57)

In an authentic Hadith Prophet Muhammad (P.B.U.H) said, "Remember the destroyer of pleasures-death, for not a day passes upon the grave except it says 'I am the house of remoteness; I am the house of loneliness; I am the house of soil; I am the house of worms.'" (Authentic-Thermithi)

The knowledge of the reality of death helps people understand it and prepare themselves for its coming.

Death is simply a transition state from one world to another, as birth is. No one knows when and where he will die or knows how.

In this respect Allah says in the Quran in Surat (Chapter) Luqman, "Nor does anyone know what it is that he will earn tomorrow; Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and Allah is acquainted with all things." (Quran 31: 34)

Islam is the only religion that explains death in full detail, how it happens, and what Muslims should do before, during, and after the death of a Muslim.

Allah has assigned angels responsible for taking our souls out of our bodies. In the Quran Allah mentioned the Archangel name "Angel of Death."

Allah says in the Quran, "Say The Angel of Death put in charge of you, will (Duly) take your souls, then you shall be brought back to your Lord." (Quran 32:11)

Death involves agony and hardship as mentioned in an authentic Hadith, "When Prophet Muhammad (P.B.U.H) was dying, he put his hands in a large cup of water which was close to him and wipe his face with it, saying, 'O Allah help me over the hardship and agony of death.'" (Authentic -Termithi)

For the faithful BELIEVERS Allah says in the Quran, "Those who have said 'Our Lord is Allah', and then have become upright, the angels will descend upon them saying, 'Do not fear nor be sad, but receive good news of the paradise which you have been promised. We are your protectors in this life and in the hereafter; therein you shall have all that you desire; therein you shall have all that you ask for.'" (Quran 41:30-31)

Allah also says, "When the angels take the lives of the righteous, the angels say to them, 'Salaamun Alikum, enter paradise, because of the good deeds that you used to do (during your life.)'" (Quran 6:32)

For the UNBELIEVERS, Allah says in the Quran, "If only you could see when the angels take the souls of those who disbelieved, striking their faces and their backs, and saying, 'Taste the punishment of the fire. That is for what your own hands have put forth (Of evil deeds.)'" Quran 8:50-51)

Allah also says, "If you only could see when the transgressors are going through the agonies of death, and the angels stretching forth their hands saying 'Deliver your souls; this day you shall be recompensed the torment of degradation because of what you use to utter against Allah other than the truth, and you used to reject Allah's signs with disrespect.'" (Quran 6:93)

The grave is the first station of the stations of the hereafter. The Prophet Muhammad (P.B.U.H) said, "When the deceased is placed in his grave and when his friends depart and leave him, he hears their footsteps, and then two angels will make him sit and ask him. What did you say about this man (Muhammad (P.B.U.H)) The Believer will say, I bear witness that he was the servant and Messenger of Allah."

They (The two Angeles) will say to the deceased, Look to your place in Hell. Allah has substituted it with a place in paradise. They see it all together.

However, the unbeliever or the hypocrite will be asked about Muhammad (P.B.U.H). He will say, 'I don't know! I used to say what people used to say'. The two angels say to him, 'How come you did not know and you did not read about him'. Then they beat him heavily with a metal hammer. This causes him to scream painfully and all his surroundings will hear him except human beings and Jinns. (Bukhari and Muslim)

Another authentic Hadith narrated by Imam Ahmed states that the Prophet Muhammad (P.B.U.H) said two or three times, "Seek refuge in Allah from the punishment of the grave," then he said, "When a believer is about to leave this world, angels with bright faces like the sun come down to him from heaven with a shroud from the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see."

Then the angel of death comes and sits at his head and says, “O good soul, come out to forgiveness and acceptance from Allah.” The soul then comes out gently as a drop flows from a water faucet and he seizes it.

Then the other angels take the soul from the angel of death and shroud it with the shroud from paradise, perfume with the perfume of paradise; its fragrance will be like that of the sweetest musk found on the face of the earth.

They then take the sweet-smelling soul up, and whenever they pass by a group of Angels, they ask, ‘Who is this good soul?’ The angels, accompanying the soul, reply using the best of his names that people used to call him by during his life, ‘So and so, the son of so and so.’ When they reach the first heaven they request permission to enter, and the gates will open to them.

The same is done in the following heavens until they reach the seventh heaven, and Allah says, “Record the book of my slave in the highest place and take him back to earth, for I created mankind from it, into it they shall return, and from it shall be brought another time.”

The soul returns to the body, and two angels come to him, make him sit and ask him, ‘Who is your Lord?’ He replies, ‘My Lord is Allah.’ They ask, ‘What is your religion?’ and he replies, ‘My religion is Islam’. They ask again, ‘Who is this man who was sent among you?’ He replies, ‘He is Allah’s messenger’. They ask, ‘What is your knowledge?’ He replies, ‘I read the book of Allah, believed in it and declared it to be true.’

Then it will be said, ‘My slave has spoken the truth, so spread out carpets from paradise for him, cloth him from paradise, and open a gate for him into paradise’.

Then some of its joy and fragrance come to him, his grave is made spacious for him as far as he can see, a man with a glorious face, beautiful garments and sweet perfume comes to him and says, ‘Rejoice in what pleases you for this is your day which you have been promised.’

He asks, ‘Who are you, for your appearance brings goodness?’ The man replies, ‘I am your good deeds.’ He then says, ‘O Allah, bring the hour, so that I may return to my family and property.’ But when a non-believer is about to leave this world, angels with ugly faces come down to him from heaven with a hard and rough cloth, and sit away from him as far as the eye can see.

Then the angel of death comes and sits at his head and says, ‘O wicked soul, come out to anger and displeasure from Allah.’ It then becomes dissipated in his body.

The angel draws it out violently as a spit is drawn out from moistened wool, and he seizes it; then the other angels take the soul and put it in that rough cloth which emits a very offensive bad stench like the worst smell found on the face of the earth.

They then take the foul smelling soul up, and whenever they pass by a group of Angels, they ask, ‘Who is this wicked soul?’ The angels, accompanying the soul, reply using the worst of his names that people used to call him by during his life, ‘So and so, the son of so and so,’ when they reach the first heaven they request permission to enter and the gates will not open to them.

Then the Prophet Muhammad (P.B.U.H) recited this verse from the Quran, "The gates of the heaven will not be opened to them," (Quran 7:40) the Prophet Muhammad (P.B.U.H) continued saying, "Allah then says, 'Record his book in the lowest place,'" and his soul falls down to earth.

Prophet Muhammad (P.B.U.H) then recited another verse from the Quran, "He who assigns partners with Allah is as if he had fallen down from heaven and been snatched up by birds, or made to fall by the wind in a place far distant." (Quran 22:31)

The soul returns to the body, and two angels come to him, make him sit and ask him, 'Who is your Lord?' He replies, 'My Lord? Oh, I do not know.' They ask, 'What is your religion?' and he replies, 'My religion! Oh, I do not know.'

They ask again, 'Who is this man who was sent among you?' He replies, 'Oh, I do not know'. Then it will be said, 'He has lied, so spread out carpets from hellfire for him, and open a gate for him into hellfire.'

Then some of its heat and poison come to him, his grave is made so narrow for him so that his ribs are pressed together in it.

A man with a horrifying face, ugly garments and offensive odor comes to him and says, 'Be grieved with what displeases you for this is your day which you have been promised'. He asks, 'Who are you, for your appearance brings evil?' The man replies, 'I am your wicked deeds.' He then says, 'O Allah, do not bring the hour.' (Authentic-Ahmed)

All of this and the Day of Judgment has not yet started. So I remind myself first and I remind you as my brothers and sisters to prepare for this day; prepare for it by truly and sincerely submitting to Allah, doing good deeds according to Allah's commands in the Quran and the teachings of the Prophet.

Avoid all types of wrong and evil which Allah and the Prophet asked us to avoid, but do not delay or postpone since you do not know when death will come.

The following are simple step by step procedures for a Muslim funeral that explain what should be done Islamically when death occurs.

WHEN A MUSLIM IS AT THE POINT OF DEATH

Family members of the dying person and his most pious friends should be informed and should be present at his side to help him turn his thoughts to Allah, encourage him very gently to repent, remind him about all the good deeds that he did, about Allah's mercy, and Allah's forgiveness so that he may anticipate Allah's mercy and Allah's favors.

Allah in the Quran said, "And who despairs of the mercy of his Lord, but those who are misguided." (Quran 15:56)

Prophet Muhammad (P.B.U.H) said, "Let no Muslim die except expecting and hoping the best from Allah." (Muslim)

Those who are present near a dying Muslim should do the following:

- They should be kind and patient.
- They should never leave him alone.
- They should give him hope, not allowing him to collapse out of pain or panic.
- They should prompt him very gently (Encouragement without insistence) every now and then to say the Shahada, "La ilaha ella Allah", which means 'There is no God but Allah,' in a very kind and sincere manner as these may be his last words.
- Abu-Saeed Al-Khuduri reported that Prophet Muhammad (P.B.U.H) said, "Help Muslims who are dying to say, 'La ilaha ella Allah.'" (Muslim)
- They should make Dua' (Supplicate) to Allah to help him go through situation easy, and forgive him.

NOTE:

- There is no authentic proof of reading chapter (Yasin) beside a dying Muslim.
- There is no authentic proof of directing the dying Muslim to the Qiblah.
- There is no Islamic teaching of putting the Quran under the head of a dying Muslim.
- There is no Islamic teaching of asking junubs (Those who did not take a shower after a sexual act), or menstruating women, to leave the room.

JUST AFTER DEATH HAS BEEN DETERMINED

When the person is confirmed dead, family members or those who are present should:

- Close the eyes of the deceased.
- Um Salma reported that, "When her husband died, Prophet Muhammad (P.B.U.H) closed his eyes." (Muslim)
- They should bind his lower jaw to his head so that it does not sag.
- They should cover all his body completely with a clean sheet.
- Aisha reported that, "Muslims covered the body of Prophet Muhammad (P.B.U.H.) when he died." (Bukhari & Muslim)
- They should make Dua' (Supplicate) to Allah to forgive him.
- They should hasten to prepare the body for washing, shrouding and burial.
- Prophet Muhammad (P.B.U.H) said, "You should hasten with his burial." (Bukhari & Muslim)
- They should pay his debts from his money, or if there is not enough, then from any family member or any relative, this matter is important since the Prophet Muhammad (P.B.U.H) encouraged Muslims to pay the debts of the deceased.

NOTE:

- There is no Islamic teaching of putting the Quran under the pillow of the deceased.
- There is no Islamic teaching of asking junubs (Those who did not take a shower after sexual act), or menstruating women to leave the room of the deceased.
- There is no Islamic teaching of putting flowers, candles etc., in the deceased's room.

MOURNING THE DEAD

Mourning over the dead is allowed in Islam, but there is a great difference between what is allowed Islamically and the practice of some Muslims at the present time.

Grief at the death of a beloved person is normal, and weeping for the dead is allowed in Islam. What is prohibited is to express grief by wailing (Bewailing refers to mourning in a loud voice), shrieking, beating the chest and cheeks, tearing hair or clothes, breaking things or scratching faces or saying phrases that makes a Muslim lose faith.

All of this is totally prohibited, and the deceased may feel pain by these actions, Prophet Muhammad (P.B.U.H) said, "The deceased suffers when someone bewails loudly." (Bukhari & Muslim)

Prophet Muhammad (P.B.U.H) said, "Two things in people are Kufr (Ignorance), one is to ridicule someone on his family genealogy, and the other is bewailing loudly the dead." (Muslim)

Prophet Muhammad (P.B.U.H) also said, "I detest a woman who cries out very loudly, or shaves her hair, or tears her clothes when a beloved one dies." (Bukhari & Muslim)

Prophet Muhammad (P.B.U.H) said, "He is not of us who beats his face, tears his clothes and bewails loudly when misfortune happens to him as was done before during the days of ignorance." (Bukhari & Muslim)

Some people let their beard grow to show their sadness, then after several days they shave it. Others wear black clothes, or black ties. All of this has no basis in Islam.

It is a Muslim's duty to advise gently those who do these things to stop doing so, since it is totally prohibited. No loss, however great, should lead a Muslim to sour his faith. They should however bear patiently and accept Allah's destiny.

There is no objection to quiet weeping as Prophet Muhammad (P.B.U.H) did when his son died and said, "It is a mercy that Allah made in the hearts of his servants." (Bukhari)

Relatives of a deceased Muslim may mourn him for three days only, but a widow may mourn her husband four months and ten days.

This is due to Hadith of Prophet Muhammad (P.B.U.H) who said, "It is prohibited for a woman who believes in Allah and the day of judgment to mourn any dead person more than three days except her husband four months and ten days." (Bukhari) This period is called the Edda (Waiting period) which is prescribed by Allah in the Quran (2:234).

AL-GHUSUL (WASHING THE DEAD MUSLIM)

When a Muslim dies, it is the responsibility of his family or other Muslims to wash him according to the Islamic rites of washing the deceased. Two or three persons may perform the washing. The person(s) who may wash the deceased should:

- Be a trustworthy and honest adult Muslim(s).
- Know the Islamic way of washing the dead and be able to carry out the washing.
- Not make any comment on the body of the deceased.

NOTE:

- If the deceased is a male, then ONLY males should wash him.

- If the deceased is a female, then ONLY females should wash her.
- For a married person, the spouse may perform the washing.
- For a child, either males or females may do the washing.

PLACE OF WASHING

The deceased's body should be washed in a clean, secluded, and private place where clean water and soap are available. Gloves or pieces of cloth are needed.

The body of the deceased should be washed with water and, if available, lotus leaves, or comphor (To be used in the final wash).

The washing should be done three or five, or any more odd number of times if necessary.

STEPS OF WASHING

The body of the deceased should be placed on a table or alike, the deceased's clothes should be removed, and the body should be covered with a sheet of cloth.

The head and the upper body should be raised slightly to insure the washing water with exudations from the body flows down and does not run back to the body.

The Aura (Private parts) of the deceased should be covered with a piece of cloth (The Aura of a male is from the belly button to the knee in the presence of males, for the female is the same in the presence of females).

The washer should start washing by saying, "Bismil-lah", "In the name of Allah."

The washer winds a piece of cloth around his hand, and with this he cleans away any impurities from the body using water. Then he should dispose of this piece.

The washer should take another piece of cloth around his hand, press lightly the stomach of the deceased so as so to expel, if possible, any remnants from it, and then wash the body of all impurities using water. Then he should dispose this piece of cloth.

The washer should take another piece of cloth around his hand (May use gloves), and wash the covered private parts, and then dispose of this piece of cloth.

The washer should perform Wudu (Ablution) on the deceased without inserting the water in the nose and in the mouth.

The washer should clean the body with water and soap (If available), starting from the head (hair, face and beard{Men}), then the upper right side of the body then the left side, after that the lower right side then the lower left.

In the case of a female, her hair should be loosened, washed, combed, and be braided in three braids, and placed behind her back.

The washing should be done three times, or five times, or seven times, as needed, providing that after washing the head, wash the right side before the left, and the upper parts before the lower ones.

In the last wash, the washer may use camphor, or some perfume with the water.

After that the body should be dried with clean towel.

Then the body should be totally covered with a white sheet.

Get ready to start the shrouding.

SPECIAL NOTE: In case the deceased is a female in her menstrual period or have child birth bleeding, padding should be used to prevent blood from leaving the body.

NOTE:

- It is recommended that those who performed the washing should take a bath.
- It is recommended that those who performed the washing should make Wudu.
- All of this is based on authentic Hadith that Um Atiyah narrated that, "When the daughter of Prophet Muhammad (P.B.U.H) died, he instructed us, 'Wash her three times, or more than that if you feel it is necessary, with water and sidr (good smelling leaves), and then after the last wash apply some camphor to the body, then loosen her hair, wash it, comb it, and make it in three braids laid behind her back.'" (Bukhari & Muslim)

NOTE:

- There is no Islamic teaching of reading the Quran during the Ghusul.
- There is no Islamic teaching of making special thiker (Certain words to remember Allah) during the Ghusul.

AL-KAFAN (SHROUDING THE DEAD MUSLIM)

Shrouding should start just after washing the body of the deceased. It is recommended to use white sheets from inexpensive material. Extravagance is not recommended in the Kafan (Shroud).

Aisha relates that, "When the Prophet Muhammad (P.B.U.H) died, he was shrouded in three white sheets from Yemen." (Bukhari & Muslim)

THE KAFAN OF A MALE

The Kafan of a male should consist of three white winding sheets about {7 x 7 feet}, clean and large enough to conceal the whole body, after having been perfumed with incense. Use 4 tie ropes, each 7 feet long (Figure (1)).

The material of the sheet should not be silk, nor should any gold be used.

STEPS OF SHROUDING

The winding sheets should be spread out one on the top of the other.

The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets.

Some scent or perfume may be put on those parts of the body upon which one rests during prostration that is the forehead, nose, hands, knees, and feet.

If it is possible the deceased's left hand should be placed on his chest, then put his right hand on the left hand like the way in the Salat (Prayer).

The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way. The third and the largest sheet should be treated the same way.

These sheets should be fastened with a piece of cloth (Tie ropes), one above the head, and another under the feet, and two around the body.

Male Kafan

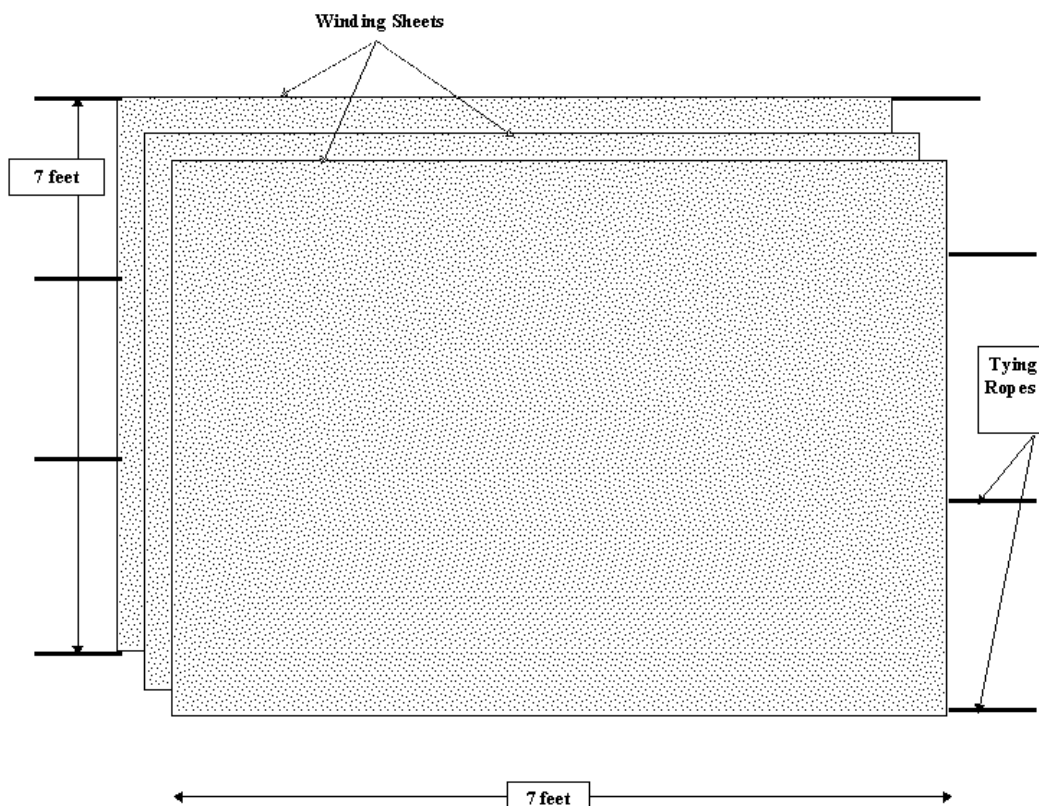


Figure (1)

THE KAFAN OF A FEMALE

The Kafan of a female should consist of five white garments, (Two winding sheet, a long loose sleeveless shirt {From shoulder to feet}, a waist wrapper, and a head veil), these should be large enough to cover the whole body and may be perfumed with incense, a loin cloth may be used to bind the upper part of her legs, use 4 tie ropes, each one is 7 feet long (Figure (2)).

STEPS OF SHROUDING

The garments are spread out (First, winding sheets (7 x 7 feet), second, the long loose sleeveless shirt (3 1/2 x 14 feet, with a hole in the middle line for the head), third, waist wrapper (6 feet x 3 1/2 feet), fourth, head veil (a 4x4 square feet white sheet), and fifth, the loin cloth (12 inches wide x 4 feet long)).

The deceased, covered with a sheet, is lifted and laid on her back on the shroud.

Some scent or perfume may be put on those parts of the body upon which one rests during prostration that is the forehead, nose, hands, knees, and feet.

The loin cloth is bound round her upper legs (Acts like underwear).

The waist wrapper is tied in place.

Put on the sleeveless shirt (Long to cover the body from the shoulder to the feet).

Put the head veil.

The deceased's left hand should be placed on her chest, then put her right hand on the left hand like the way in the Salat (Prayer).

The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way.

These sheets should be fastened with a piece of cloth (Tie ropes), one above the head, and another under the feet, and two around the body.

NOTE: There is no Islamic teaching of writing anything on the shrouds.

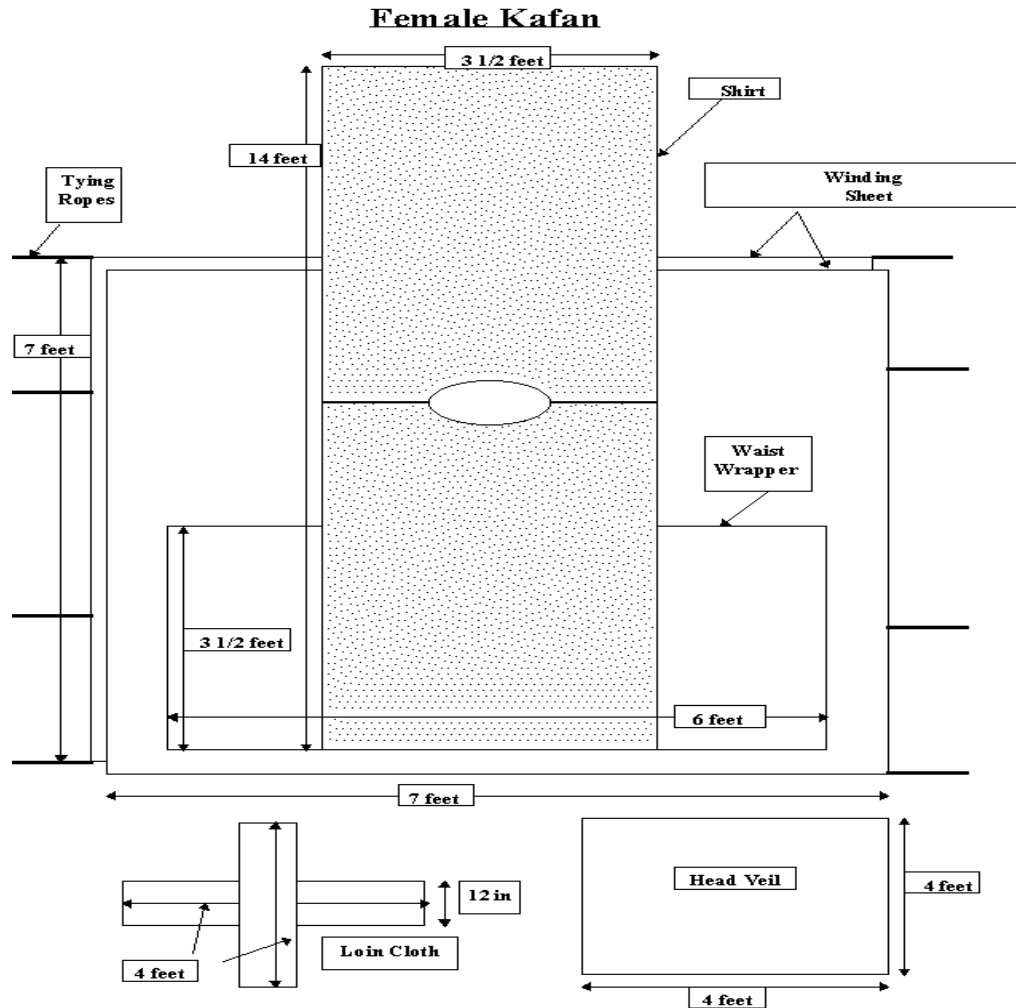


Figure (2)

SALATUL JANAZAH (THE FUNERAL)

A divine service is held over the dead body of every Muslim, young or old, even of infants who have lived only a few minutes. When the soul leaves the body, preparations are made for bidding him the last farewell.

It is highly recommended that, after washing and shrouding the body of the deceased, the body not to be kept long, but rather taken quickly, prayed for, and then buried.

Salatul Janazah is required to be performed in congregation to request pardon for the deceased and all dead Muslims, and to wrap them all in Allah's Mercy.

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

Salatul Janazah is a collective obligation. A Muslim should not hesitate to participate in it, whether or not the deceased or his relatives are known to him.

Prophet Muhammad (P.B.U.H) said, "If a Muslim dies and forty Muslims, who do not associate anything with Allah, join in the Salatul Janazah, Allah accepts their prayers for him." (Muslim)

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

There is a reward for attending Salatul Janazah for both the deceased and those who make the Salat according to the following Hadith.

Prophet Muhammad (P.B.U.H) said, "Whoever attends the Janazah until it is finished, will earn a Qirat, and who ever stays until the burial, will earn two Qirats. Someone asked, 'What does Qirat mean?' the Prophet answered, 'It means rewards as big as great mountain.'" (Bukhari & Muslim)

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

This is due to the Hadith of the Prophet (P.B.U.H.) who forbade us to pray, or bury our dead during these specified times (Muslim).

These prohibited times are:

- From sunrise until the sun is fully risen,
- At the zenith of the sun (the sun at meridian), until it passes the meridian,
- From when the sun pales before sunset until it has set.

STEPS OF SALATUL JANAZAH

It is preferable that Salatul Janazah be performed outside the Mosque/the Musalla.

All conditions for regular Salat are required in Salatul Janazah such as Tahara, Wudu, clean body and clothes, neeyah (Intention), and facing the Qiblah.

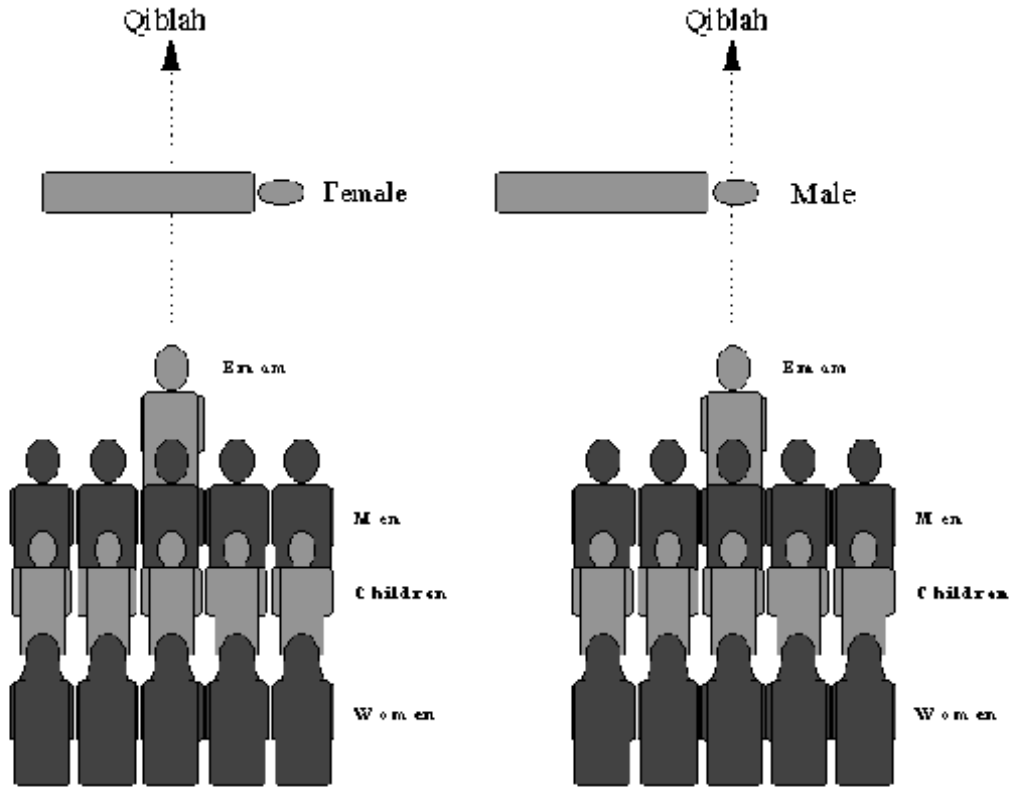
Muslims should form a minimum of three lines facing the Qiblah. The one who leads the Salat is the leader or his deputy, or the deceased's father.

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

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

In case there are more than one dead Muslim (Males and females), then the female(s) should be placed in the first row(s) in the direction of the Qiblah, then the male(s) in the following row(s), then the Imam.

For example: If there are a dead Muslim male, a female, a young girl, and a young boy, then behind the Qiblah, first place the body of the young girl, then the adult female, then the young boy, then the adult male, so the bodies are arranged in a way that females' bodies are first, then the males. (Figure (3))



Salatul Janazah for a Muslim female

Figure (4)

Salatul Janazah for a Muslim male

Figure (5)

The Imam should stand by the middle of a female body, and by the head for a male body, this is due to the Hadith in which Anas related that Prophet Muhammad (P.B.U.H) leading Salat al-Janazah for a dead male, the Prophet (P.B.U.H) stood in front of the deceased head, and for a dead female, the Prophet (P.B.U.H) stood in front of the middle of her body. (Authentic-Abu Dawood) In another Hadith Samura ben Jundub said when Prophet Muhammad (P.B.U.H) made Salat al-Janazah for a dead Muslim female; he stood in front of her waist. (Muslim) (Figure (4), (5))

Behind the Imam, males stand in lines, then children, then females (Figure (3), (4), (5)). There is NO Rukuh, Sujud, Athan, or Eqama.

Having the appropriate neeyah (Intention), raise your hands in the usual manner and say, "Alla-who Akbar."

Fold your right hand over the left hand in the usual manner.

Recite the Fatiha silently.

Then say, "Alla-who Akbar."

Then recite the Tashahood.

The Tashahood is Allahumma sallee ala-Muhammad wa'ala alee Muhammad kama sallayta ala Ibrahim wa ala alee Ibrahim, wa barik ala Muhammad wa'ala alee Muhammad kama barakta ala Ibrahim wa ala alee Ibrahim, innaka hamidun Majeed.

This means, "O Allah! Grant peace to Muhammad and his family as you did to Ibrahim and his family. O Allah! Bless Muhammad and his family as you blessed Ibrahim and his family. Truly you are Most Glorious and Most Praiseworthy."

Then say, "Alla-who Akbar."

Then make dua' (Supplicate) for the deceased.

Then say, "Alla-who Akbar."

Then make dua (Supplicate) for all dead Muslims.

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

Then say, "Assalamu alykum," like you say in other Salats. Tasleem could be said only once.

NOTE:

- Salatul Janazah for the one who died far away is allowed.
- There is no Islamic teaching of putting the picture of the deceased or some of his clothes or flowers in front of or around the Kafan (Shroud).
- To use a coffin (Box) is not allowed, unless there is necessity to use it, such as the body of the deceased is damaged, or for health reasons, or when the grave is wet and cannot be dried.

FOLLOWING THE JANAZAH

After Salatul Janazah, the deceased should be transferred to the Muslim cemetery. Prophet Muhammad (P.B.U.H) said, "Visit the sick and walk with the Janazah, it will remind you of the hereafter." (Muslim)

It is recommended for those following the Janazah on foot to keep behind or either on the right or on the left of those who are carrying the body.

They should walk calmly, quietly, and not crowd or push others who are carrying the deceased.

Following the Janazah with incense or candles, mentioning Allah's name loudly, weeping loudly or reading Quran, playing music, or carrying the body of the deceased on a military car, all are not allowed when escorting the body of the deceased.

The reward of Janazah prayer and following the Janazah until the burial is finished is explained in the following Hadith of Prophet Muhammad (P.B.U.H) who said, "Whoever attends the Janazah until it is finished, will earn a Qirat, and who ever stays until the burial, will earn two Qirats. Someone asked, 'What a Qirat means?' The Prophet answered, 'It means rewards as big as a great mountain.'" (Bukhari & Muslim)

AL-DAFIN (BURIAL)

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

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

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

In Muslim cemeteries, there are two types of graves:

- Al-Shaqq is to make a deep vertical hole in the ground.
- Al-Lahed is to make a deep vertical hole in the ground, then in the bottom make a side horizontal hole big enough to cover the whole body.

Both types are used, but it is preferable to use Al-Lahed if the land is solid (Figure (6)).

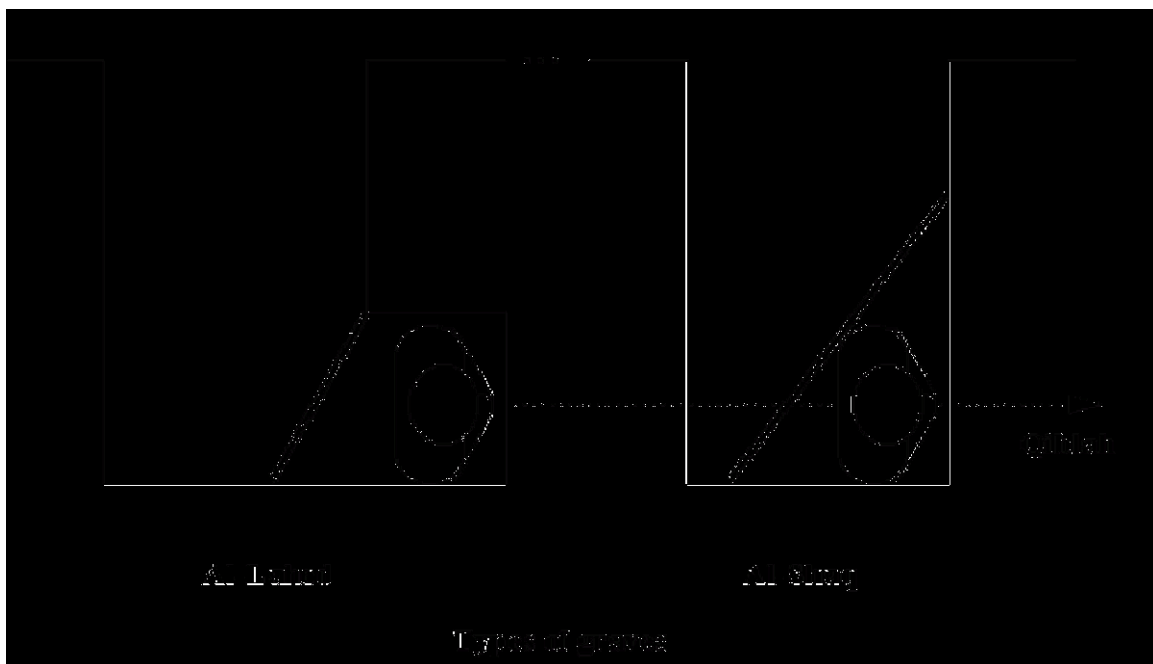


Figure (6)

The burial should be done as soon as possible after death, but the following times should be avoided:

- At night.
- From sunrise until the sun is fully risen.
- At the zenith of the sun (The sun at the meridian), until it passes the meridian.
- When the sun pales before sunset until it has set.

During these times burying is prohibited unless there is an urgent necessity, according to the Hadith of the Prophet Muhammad (P.B.U.H) that was narrated by (Muslim).

STEPS OF BURIAL

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

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

Only men are allowed to attend the burial.

All Muslims who are present should remember death, the hereafter, and that one day he too will be buried.

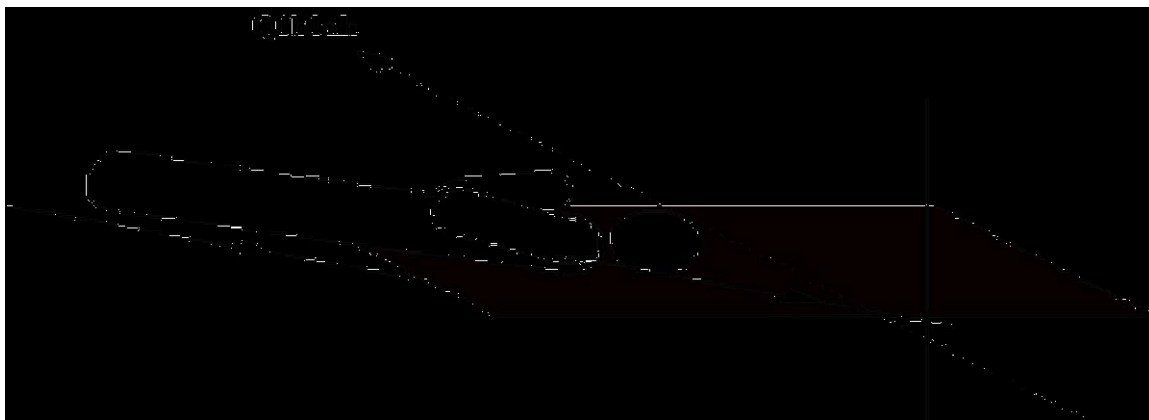
They should keep quiet (No talking unless it is necessary).

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

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

The deceased's body should be entered to the grave from the direction where his feet will be (From the rear of the grave). (Figure (7))

HOW TO ENTER THE BODY INTO THE GRAVE



Rear

Figure (7)

Front

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

The deceased's body should rest on his right side, and should be close to the wall and supported so that the body will not fall back, the deceased's face should be towards the Qiblah. (Figure (6), (8))

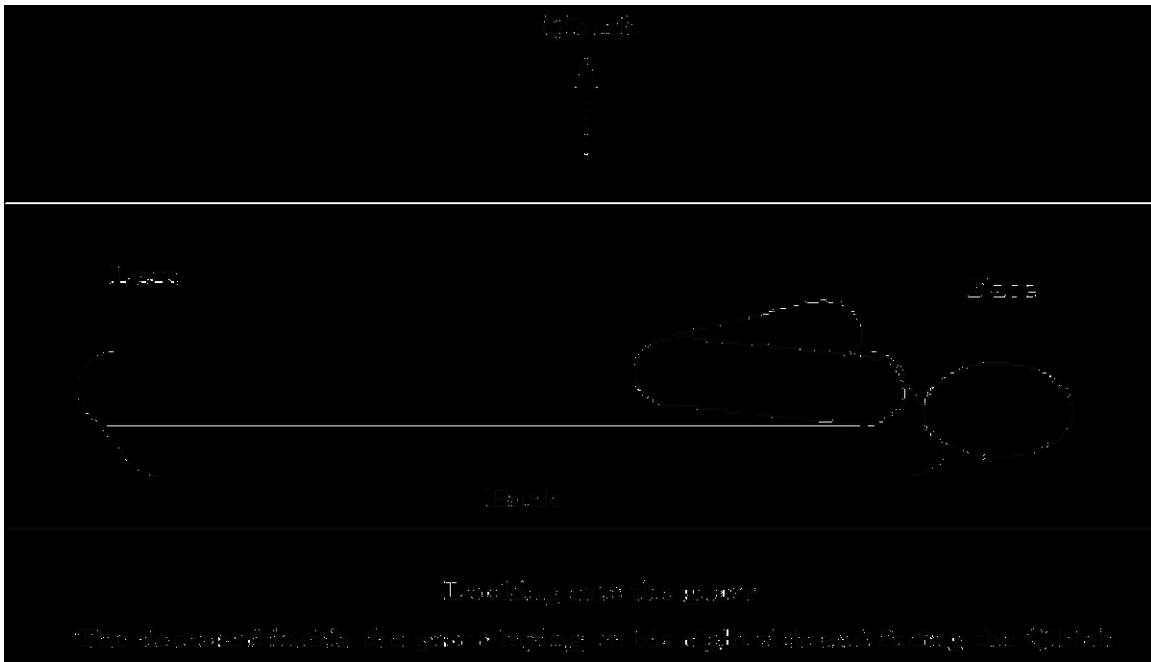


Figure (8)

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

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

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

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

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

Then the grave should be filled up with sand.

It is allowable to put a mark on the grave or a stone to know the grave.

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

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

Prophet Muhammad (P.B.U.H.) in an authentic Hadith said, "Make dua' of Istighfar (Supplicate for forgiveness) for your brother and request steadfastness for him because he is now being questioned." (Authentic -Abu Dawood)

NOTE:

- There is no Islamic teaching of transferring the deceased to another country.
- There is no Islamic teaching of revealing the face of the deceased after putting the body in the grave.
- There is no Islamic teaching of shouting with special thiker (Certain words to remember Allah) before, during, and after burial.
- There is no Islamic teaching of reading the Quran in the cemetery.
- There is no Islamic teaching of putting flowers, food, water, or money around the grave that will benefit the deceased.
- There is no Islamic teaching of putting anything in, on or around the grave that will benefit the deceased.
- There is no Islamic teaching of slaughtering an animal during or after burial.
- There is no Islamic teaching of staying in a state of sadness for one year.
- There is no Islamic teaching that the relatives of the deceased should wear black clothes.
- There is no Islamic teaching that planting flowers on, or around the grave will benefit the deceased.

IMPORTANT RULES IN THE CEMETERY

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

Abu Hurairah relates that the Prophet (P.B.U.H.) said, "It is better for a person to sit on burning coal by which his clothes may catch fire and the heat thereof may touch his skin, rather than that he sits on a grave." (Muslim)

It is prohibited to build any form of construction on the grave, or decorate the grave.

From the authentic traditions, it is clear that to erect domes over graves or build mausoleums or Mosques on graves is strictly forbidden. Prophet Muhammad (P.B.U.H.) said, "Do not build Mosques in the graveyard." (Muslim)

Ali ibn abi Taleb reported that, "Prophet Muhammad (P.B.U.H.) instructed him to destroy all statues, and not to leave a grave raised high without leveling it with the ground." (Muslim) This means no construction on the grave.

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

Jabir relates that the Prophet (P.B.U.H.) has forbidden that a grave should be made strong (of bricks and plaster), or durable or one should sit over it or the same should have a construction over it. (Muslim)

Jabir also reported, "Prophet Muhammad forbade the whitewashing of a grave, sitting on it, or erecting any type of structure on it." (Muslim)

It is prohibited to pray facing towards the graves.

Abu Martad al-Ghanawi reported that Prophet Muhammad (P.B.U.H.) said, "Do not pray facing towards the graves." (Muslim)

Women are forbidden from attending the burial.

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

It is prohibited to slaughter animals around the grave.

Arranging a mourning gathering on the day of death, or on the third day after death, or on the seventh, or on the twentieth day, or on the fortieth day, or on the anniversary of the death, all are abominable and heretical practices which people have introduced.

These practices have no basis whatsoever in the Quran, in the Sunnah of the Prophet, or in the practices of the early Muslims, may Allah the Exalted have mercy upon them. Some of these practices are done by some Muslims in different countries, but that does not make it the Islamic way.

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

It is prohibited to put candles on the grave. Prophet Muhammad (P.B.U.H.) said in an authentic Hadith, "Curse those who light lamps on graves." (Authentic-Ahmed)

It is also disliked (Makruh) to pray in the cemetery. (Bukhari)

Performing autopsy on a dead Muslim is totally prohibited, unless it is requested by court order.

SPECIAL CASES

MISCARRIED FETUS

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

If the fetus is more than four months old (Mother was pregnant for more than four months), then the fetus may be washed, shrouded (Using one or two winding sheets to cover the whole body), and then Muslims have the choice whether to perform Salatul Janazah or not.

CHILDREN

Before reaching the age of puberty, a child may be washed by males or females. Shrouding a child for females use a shirt and two winding sheets and for males two or three winding sheets may be used.

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

MARTYR

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

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

CONDOLENCES

It is a Muslim's duty to offer condolences, comfort, and sympathy to the family and the relatives of the deceased. This strengthens the relationships within the Muslim community.

When offering condolences, words should be chosen carefully and said gently to convey sympathy and to encourage the family and the relatives of the deceased to accept Allah's will and to help them to get back to their normal life.

Condolences may be offered to the family and to the relatives of the deceased before, during or after burial for up to three days, but it may be offered even at later time if someone did not hear about it or he was far away.

It is recommended to leave after offering condolences to give the family time to take care of their other affairs, assistance may be offered for anything the family may need, and one may stay to help, if asked.

Some families hold gatherings for three days or more, and hire people to recite Quran loudly. While the Quran is recited, others eat, drink or talk, disregarding the rules of listening to the Quran, and inflicting the family with high expenses.

It is Sunnah that friends, neighbors and relatives prepare food for the family of the deceased, for the loss of the loved one occupies the family's whole attention.

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

Upon hearing the news of the death of her husband, a Muslim wife should be steadfast and patient. Prophet Muhammad (P.B.U.H) said, "Patience (Endurance) is to be present from the first shock." (Muslim)

Prophet Muhammad (P.B.U.H) said, "Allah says, I have no better reward than Paradise for a believer servant of Mine who is patient and resigned when I take away one of his/her beloved, one among those he/she most cherishes in the world." (Bukhari)

She should accept all that Allah plans for her and her family with sincerity and patience, as Prophet Muhammad (P.B.U.H) said, "When a person suffers from some calamity and supplicates, 'Inna lil-la-he wa inna ilay he ra je oon', 'to Allah we belong and to Allah shall we

return', O Allah make good the loss in this calamity, and grant me something good, Allah then compensates him/her for the loss, and give a better substitute." (Muslim)

It is prohibited to express grief by wailing, shrieking, beating the chest or cheeks, tearing hair or clothes, or saying phrases that makes a Muslim lose faith.

Um Atiyyah reports, "The Messenger of Allah made us pledge that we will not wail over the dead." (Bukhari & Muslim) {See page 8, 9}

Prophet Muhammad (P.B.U.H) said, "I detest a woman who cries out very loudly, or shaves her hair, or tears her clothes when a beloved one dies." (Bukhari & Muslim)

She may cry, as the Prophet did when his son died. He said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord." (Bukhari)

Allah in the Quran prescribed the Edda (Waiting period) for those wives whose husbands die, "And those of you who die and leave wives behind them, they (The wives) shall wait for four months and ten days." (Quran 2:234)

Prophet Muhammad (P.B.U.H) said in an authentic Hadith, "It is prohibited for a woman who believes in Allah and the day of judgment to mourn a dead person more than three days except her husband, in which case it is four months and ten days." (Bukhari)

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

In the following authentic Hadith, Prophet Muhammad (P.B.U.H) explains the way that she should conduct herself during this time.

Um Atiyyah reported that the Messenger of Allah said, "A woman should not mourn for any deceased person for more than three days, except in the case of her husband's death, which she may mourn for a period of four months and ten days. Such a woman in mourning is not to wear any fancy, bright clothes, but only plain clothes, not use any adornment or make-up, nor use perfume, nor die her hands or feet with Henna." (Bukhari & Muslim)

If the widow is pregnant, then her waiting period ends when she delivers her baby, according to Allah's command in the Quran, "And for those who are pregnant, their Edda is until they deliver." (Quran 65:4)

DURATION OF EDDA

Pregnant: Until Delivery

Not Pregnant: Four Months and Ten Days

So a widow during the Edda should:

- Stay in her home, and only leave when it is necessary.
- Sleep in her home.

- Not wear fancy, bright clothes.
- Not wear jewelry.
- Not use makeup including eyeliners (kohl).
- Not use perfume.

THIS TIME IS NOT TO DEPRIVE HERSELF FROM LAWFUL THINGS, OR TO SUFFER MORE THAN A HUMAN COULD BEAR. IT IS TIME TO REMEMBER ALL THE MEMORIES OF HER HUSBAND, MAKE DUA' FOR HIM, THINK ABOUT HERSELF, AND PLAN FOR THE FUTURE.

REWARDS AFTER DEATH

While the life span of a Muslim is short, and deeds and actions stop after death, a Muslim may continue to earn rewards for certain things even after his death.

Good deeds, such as perpetual charity, are the ones that follow him a Muslim (Get the rewards), even while the person is in the grave, such deeds like: useful knowledge, a good child that prays for him, a Mosque that he built, teaching Quran to another person, a house he built for public use, a water fountain or a river that he rented and made it free for people, or a charity that he gave during his life while he was in good health; all are rewardable even after death.

In this respect the Prophet (P.B.U.H) said, "After the death of a person his actions stop, except three things that he leaves behind, first continuous charity, second a knowledge from which some benefit may be obtained, third a virtuous son who makes Dua' (Pray, supplicate) on his behalf." (Muslim)

Charity will benefit the deceased, as the following Hadiths show, "A man came to the Prophet (P.B.U.H) and asked him, "My father died leaving wealth but no will, would he be pardoned if a charity is given on his behalf?" The Prophet (P.B.U.H) answered, "Yes." (Muslim)

Another Hadith, "A man came to the Prophet (P.B.U.H) and asked him, "My mother has died without making up for a missed days of fasting in the month of Ramadan, can I fast for her?" The Prophet (P.B.U.H) said to him, "Would you pay her debt if she owed someone?". The man said, "Yes", then the Prophet (P.B.U.H) said, "Then Allah is more deserving of payment in settlement of his debt." (Bukhari & Muslim)

Ibn Abbas reported that, "A woman came to the Prophet (P.B.U.H) and said, "My mother had vowed to perform Hajj (Pilgrimage), but she died before she could fulfill her vow, should I do it on her behalf?" the Prophet (P.B.U.H) said to him, "Yes perform Hajj on her behalf. Would you not pay the debt of your mother if she had owed someone? Fulfill it. Allah is more deserving of receiving payment for what is due to Allah." (Bukhari & Muslim)

So from the previous authentic Hadiths there are generally three things that benefit the dead:

- Charity; Continuous Charity ;
- A knowledge left by the deceased from which some benefit may be obtained;
- A virtuous son or daughter who makes Dua' (Pray, supplicate) on the deceased's behalf, or perform duties that the deceased did not do during his lifetime such as fasting missed days or Hajj, or pay his debts.

People put flowers, candles, food, and perfume, on the grave all of this will not benefit the deceased.

VISITING THE CEMETERY

In the beginning of Islam, Prophet Muhammad (P.B.U.H.) advised Muslim males not to visit the cemeteries, but after that he the Prophet (P.B.U.H.) gave them the permission to visit the cemetery to remind them of the hereafter.

This is based on the Hadith of the Prophet (P.B.U.H.), "I advised you not to visit the cemetery, but from now you may visit the cemetery, it will remind you of the hereafter." (Muslim)

All scholars have no dispute about the point that it is prohibited for Muslim females to frequently visit the cemetery. This is due to the authentic Hadith of the Prophet Muhammad (P.B.U.H.) who said, "May Allah curse the women who are frequently visiting the cemetery." (Authentic, Termithi)

But if the visit is not frequent, most scholars say it is Makrouh (Hated action), while other scholars say it is permissible for Muslim females to visit the cemetery provided that the visit is not frequent and it is for the sole purpose of remembering death and hereafter.

When Muslim females visit the cemetery, they should wear proper clothes, no make-up or perfume, they should not cry loudly or say words of discontent or behave unislamically.

The purpose of visiting the cemetery is to remember the fact that everyone is going to die and that we must prepare for the day of judgment.

Visiting the cemetery benefits the dead too, since the visitors will make dua' (supplicate) for the dead to forgive his sins and have mercy on him.

NOTE:

- There is no Islamic teaching of visiting the grave after three days, or seven days, or twenty days, or forty days.
- There is no Islamic teaching of visiting the grave of the parents every Friday.
- There is no Islamic teaching of visiting the grave any special days such as Eid days, Ashura day, or Ramadan.
- There is no Islamic teaching of reading the Quran during the visit to the cemetery.
- There is no Islamic teaching of wiping hands over the grave, or kissing the grave.

THIS IS ONLY A QUICK LOOK AT THIS FINAL JOURNEY. A MATURE PERSON BEFORE TAKING ANY TRIP SHOULD PREPARE ALL THAT IS NEEDED TO HAVE A SAFE JOURNEY, AND SINCE NO ONE KNOWS WHEN THIS JOURNEY WILL START, THEN IT BECOMES LOGICAL TO GET READY RIGHT AWAY.

PROPHET MUHAMMAD (P.B.U.H.) SAID IN AN AUTHENTIC HADITH, "BE IN THIS WORLD AS A TRAVELLER OR STRANGER." (BUKHARI)

ALLAH SAYS IN THE QURAN, "EVERYONE 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 THE PARADISE, INDEED THIS PERSON ATTAINED SUCCESS, AND THIS LIFE IS ONLY ENJOYMENT OF DECEPTION." (QURAN 29:57)

FINALLY ONE FAMOUS POET SAID, "WHEN YOU ARE BORN, YOU WERE CRYING WHILE OTHER PEOPLE WERE VERY HAPPY, SO MAKE SURE THAT WHEN YOU DIE, YOU BE VERY HAPPY, WHILE OTHERS CRY."

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