

Death & Burial In Islam



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Preface

All praise is due to Allah, most Beneficent, most Merciful. Choicest blessings and salutations upon our beloved Nabi Muhammad (Sallallahu alaihi wasalam).

This book describes the procedures and methods for the ghusl, kaffan and burial of a Muslim according to the **Hanafi Fiqh**.

This information is important for each and every one of us to be familiar with, as we do not know when we will be required to perform these acts for our loved ones.

May Allah grant all deceased members of our community and family the highest place in Jannah – Ameen

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What is Death?

Allah Subhanuhu wa ta'ala says:

“Every soul shall taste of death”. Qur’an 29:57

It should be remembered that death is not a calamity, but simply a passing from this world onto the next. It should make us think about the purpose of our lives, and what will become of us after death.

Allah has informed us what the purpose of our lives are in the Qur’an:

“And I did not create the Jinn and mankind except to worship Me.” Qur’an 51:56

Therefore it is clear that preparation for death is to fulfill our purpose in life – to worship Allah alone, to live according to His commandments, and perform good deeds. The concept of worship is not merely restricted to praying, but encompasses any action that is pleasing to Allah which is considered an act of worship.

What to do when someone is Passing Away

When a person is nearing the time of death, they should be placed so that their feet face the Qibla (direction of Makkah) if possible. Normally we do not face our feet towards the Qibla, however the reason why someone who is passing away is placed this way is that if they were to stand upright, they would be facing the Qibla.

It is narrated from Hadrat Abu ad-Darda (R.A.) and Hadrat Abu Dharr al-Ghaffari (R.A.) that the Messenger of Allah (SAW) said: 'If any person is on his deathbed and Surah Yaseen is recited to him, Allah makes his suffering easier' (Ahmad).

It is also important to encourage the person to recite the Shahadah (Ash-hadu Allah ilaha ilalahu wa Ash-hadu ana Muhammadan Abduhu wa Rasulu) or first kalima (Lailaha ilalah Muhammadur Rasulullah (SAW)). This can be done by simply reciting the kalima out loud near the person and/or to recite it softly close to their ears. It is important not to force the person to recite the kalima but simply encourage them as much as possible.

It is also important to remember that only the mahram (relatives who the person would not be allowed to marry ie

parents, aunts, uncles, siblings etc) family members of the opposite gender of the deceased should be present.

After Death

Once the person has passed away, their mouth is usually slightly open. This should be closed by fastening a piece of cloth around their chin and tied. If their eyes are open, they should also be closed. Their feet may also be tied with a piece of cloth and the body should be covered with a clean sheet. If not already done, the body may be placed with their feet facing the Qibla.

It is disliked to read Quraan near the deceased before the body has been washed as it is considered unclean.

In Queensland, one should contact the doctor who will certify the death. A member of the Burial Committee (List available on the ISOA website) should also be contacted.

The death of the person should be announced to the community as soon as possible in order for people to be aware of the Janazah Salaah. When one hears of a death, they should recite : “Inna Lilahi Wa Inna Ilaihi Raajioon – To Allah we belong and to him we shall return”

Preparations for the ghusl (washing) and kafan (shrouding) should be made.

Ghusl

Ghusl requirements:

1. Clean lukewarm water.
2. A broad bench, stand or platform.
3. Two large buckets for warm water.
4. Two jugs or mugs for pouring water over the body.
5. Leaves of BER tree if easily available or soap to be mixed with the lukewarm water.
6. Cotton wool.
7. A scissor for removing the deceased's clothing.
8. Lobaan or any other Paak incense for smoking the bench, stand or platform.
9. One clean sheet to cover during Ghusl and one to cover after Ghusl. (preferably a dark colour).
10. One clean towel or a piece of material for drying the body.

The ghusl for a male should be performed by other males, preferably his immediate family. Similarly the ghusl for a female should be performed by other females, preferably her immediate family.

If there are no other males available, the wife of the deceased may perform his ghusl. However in the case where

no females are available, the husband cannot perform ghusl for his wife. In this case tayamum will be performed.

The place where the ghusl is performed should be covered i.e. a closed room. It is also mustahab (recommended) for those performing the ghusl to have wudhu.

The minimum requirement of ghusl is that the entire body is washed with water at least once. The following is the recommended method:

1. The stand on which the ghusl is being made must be cleaned and fumigated with lobaan an odd number of times if possible.
2. The body should be placed with the feet facing the Qibla or if this is not possible then at least the face facing the Qibla.
3. No hair of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails too should not be cut. All rings, jewellery etc. should be removed. Where the false teeth of the deceased can be removed easily, these should be removed. If there are bandages etc on the body that

would cause bleeding or discharge if they were removed, these may be left on.

4. The awra (see note at end of chapter) of the body should be covered and the clothing removed. It is important to ensure the awra is covered at all times. The private parts should be washed from under the sheet.
5. Wudhu should be given to the deceased. Wudhu will be done as per normal with the exception of putting water into the nose and mouth. However some cotton wool can be wet and used to clean the nose and mouth. Once the wudhu is complete, cotton wool should be used to block the ears, nose and mouth (if required).
6. After wudhu, the head and/or beard should first be washed with soap or any other cleansing agent.
7. Thereafter the body should be tilted onto its left side to allow the right side to be washed first. Warm water should now be poured over the body from head to the toes once and the body should be washed with soap until the water has reached the bottom (left side). The body should now be washed

again twice by pouring water from head to toe . The body should then be turned onto it's right side and the process repeated.

8. Thereafter the body should be lifted slightly to a sitting position and the stomach be gently massaged with a downward stroke. Whatever comes out of the body should be washed away. The WUDHU and GHUSL need NOT be REPEATED in case any impurity does come out.
9. The body may then be washed from head to toe with camphor water. The cotton wool may be removed.
10. The ghusl is now complete, the body should be dried, the wet cloth covering the awra should be removed and replaced with a dry cloth again making sure that the awra are not exposed. Any cotton wool, cloth etc used to wash the body should be disposed of.

Note: It is important that the body is treated with the utmost respect. There should be no joking or making comments about the body during or after the ghusl.

For males the awra is from the navel to the knees, including the navel and knees. For females the awra is from under the arms till the knees.

Kafan (Shrouding)

The very minimum requirement for kafan is to cover the body with at least one sheet; however the following is recommended from the Sunnah:

Male: IZAAR, QAMEES and LIFAFAH. The Izaar is a sheet from the head to the feet, the Qamees is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The latter will have no pockets, sleeves or seams. The Lifafah is a sheet from above the head to below the feet.

Female: IZAAR, ORNI, QAMEES, LIFAFAH and SINA'BAND. The Izaar, Qamees and Lifafah are as above. The Orni is the veil. The Sina'band is a piece of material to hold the breasts which should preferably be from the breasts to the thighs.

Method of Kafan for Males:

1. First spread 3 strips for tying onto floor, one for the head, one for the middle and one for the feet. Then spread the LIFAFAH on them, then on it the IZAAR and on it that portion of the QAMEES that will be under the body. The portion that will cover the top of the body should be folded and put at the head side.

2. Lower the body gently onto the Kafan and cover the top of the body up to the calves with the folded portion of the Qamees.
3. Remove the sheet used for covering the awra.
4. Rub camphor mixture paste on the the places of SAJDAH (i.e. those parts of the body that touch the ground in salah: forehead, nose, both the palms, knees and the fore feet).
5. It is permissible to write the Kalimah on the chest using Itr and to include the “Ahad Nama” in the kafan however this **NOT FARD** and is optional.
6. First fold the LEFT flap and then the RIGHT flap of the IZAAR over the QAMEES.
7. Thereafter fold the LIFAFAH in the same manner. Remember that the RIGHT flap must always end up on the TOP.
8. Lastly fasten the ends of the LIFAFAH at the head side, feet and around the middle with strips of the cloth.

Method of Kafan for Females:

1. First spread 3 strips for tying onto floor, one for the head, one for the middle and one for the feet. Then spread the LIFAFAH on them, then the SINABAND, on it the IZAAR and then the QAMEES in the same

manner stated for males. The SINABAND may also be placed between the Izaar and Qamees or lastly over the Lifafah.

2. Lower the body gently onto the Kafan and cover the top of the body up to the calves with the folded portion of the Qamees.
3. Remove the sheet used for covering the awra.
4. Rub camphor mixture paste on the the places of SAJDAH (i.e. those parts of the body that touch the ground in salaah: forehead, nose, both the palms, knees and the fore feet).
5. The hair should be divided into two parts and put onto the right and left breast over the Qamees.
6. Cover the head and hair with the Orni. Do not fasten or fold it.
7. Fold the Izaar, the left flap first and then the right over the Qamees and Orni.
8. Now close the Sinaband (breast cover) over these in the same manner.
9. Close the Lifafah, the left flap first and then the right.
10. Lastly fasten the ends of the Lifafah at the head side, feet and around the middle with strips of cloth, to keep the complete Kafan in place.

Once the ghusl and kafan is completed, it is now permissible to recite Quraan near the body of the deceased.

Going to the Cemetery

With the completion of the Ghusl and Kafan, the body is ready for burial. No time should be wasted as the Prophet (SAW) said in a hadith :

"If a person passes away, hasten him to his grave and do not keep him away."

Please note that only the mahram members of the opposite gender are allowed to see the face of the deceased.

When exiting the home, it is mustahab that the janaza be taken out head first, however this is optional. While carrying the janazah one should recite the Shahadah aloud.

The MUSTAHAB manner of carrying the Janaazah is that every bearer should carry the Janaazah to FORTY steps. To do this observe the following procedure:

1. Carry the LEFT FRONT of the Janaazah for TEN steps.
2. Thereafter the LEFT REAR for TEN steps
3. Then the RIGHT FRONT for TEN steps
4. Lastly the RIGHT REAR for TEN steps

This method should only be adopted if it does NOT cause any inconvenience to others. It is MASNOON to carry the

Janaazah hastily, but NOT in a manner that the body is JOLTED or SHAKEN about. It is MUSTAHAB to follow the Janaazah, and NOT to go AHEAD of it.

* Note: The Kuraby masjid have got facilities for performing the ghusl and kafan which the entire community is welcome to use. This facility is a good option for people who do not have the space at home to do the ghusl etc. They do not have anyone who will assist, the facility is just there to use as is, therefore you may have whoever you want present for the ghusl.

MFS (Muslim Funeral Services) are usually the ones who will transport the body, they are happy to transport the body to the home after ghusl if requested.

Salatul Janazah

The Janaazah Salaat is FARD E KIFAAAYAH (If some people do it, the responsibility is lifted on others) on all Muslims present. It consists of FOUR TAKBEERS, THANA, DUROOD, and a MASNOON DUA for the deceased and TWO SALAAMS. All these are said SILENTLY by both the Imam and the Muqtadis. Only the Imam should call out the Takbeers and Salaam aloud. There are two fard in the Janaazah Salaah:

1. To stand and perform the Salaah.
2. To recite all the FOUR Takbeers.

Steps of Janazah Salat:

1. The body of the Mayyit should be placed with the head on the RIGHT side of the Imam, who will face the Qiblah.
2. The Imam should stand in line with the CHEST of the deceased whilst performing the Salaah.
3. It is MUSTAHAB to make an odd number of SAFS (rows.) The Safs for Janaazah Salaah should be CLOSE to one another because there are NO Sajdahs to be made.
4. After the Safs are straightened the intention should be made. The Niyyat should be made thus:

"I intend to performing this Janaazah Salaat for the sake of Allah behind this Imam . After the Niyyah the hands should be raised up to the EARS and the Imam should say Allahu Akbar loudly and everyone else softly. Then fold them under the navel similar to all daily Salaah.

5. Then recite THANA softly:

"Glory be to You Oh Allah, and praise be to You, and blessed is Your name, and exalted is Your Majesty, and there is none to be served besides You."

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَ
وَتَعَالَى جَدُّكَ وَجَلَّ شَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

"Subhana kallahuma wa bihamdika wa tabarakasmuka wa ta-aala jaduka, wa jala thanaa uka wa laa ilaha ghayruk"

6. The Imam will then recite the Takbeer aloud and the Muqtadis softly for the second time. The hands should NOT be raised when saying this and all subsequent Takbeers. The Durood e Ibrahim should now be read. Note the slight difference as written in the transliteration:

“O Allah! shower Your mercy upon Muhammad and the followers of Muhammad , as You showered Your mercy upon Ibrahim and the followers of Ibrahim. Behold, You are Praiseworthy, Glorious. Oh Allah! Shower Your blessing upon Muhammad , and the followers of Muhammad as You showered Your blessings upon Ibrahim and the followers of Ibrahim. Behold, You are Praiseworthy, Glorious.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
 مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ

“Allahuma saliala Muhammad, wa ala alee Muhammad,
 kama salayta **WA SALAMTA, WA BARAKTA, WA**
RAHIMTA, WA TARHAMNA ala Ibrahim, wa ala alee
 Ibrahim, inaka hamidum majid. Alahuma baarik ala
 Muhammad, wa ala alee Muhammad kama barakta ala
 Ibrahim wa alaa alee Ibrahim, inaka hamidum majid”

7. Thereafter, the Takbeer should be said for the THIRD time and the following Dua be recited for an adult male or female:

“Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. Oh Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die a Believer.”

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثِنَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ۝

“Alahumaghfir hayina wa mayitina, wa shaahedina, wa ghaaibina, wa saghirina, wa kabeerina, wa thakarina, wa untha. Alahuma man ahyaytahu minaafa ahyi alal islam. Wa man tawafaytahu minnaa fatawafahu alal imaan”

For a child who has not reached the age of puberty the following dua for a boy should be recited after the THIRD Takbeer:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا اجْرًا
وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

“Allahuma’j alhu lana farat aw waj alhulana ij ran wa dhukhraw wajalhulana shaafian wa mushafa-aa”

For a Girl:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا اجْرًا
وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

“Allahuma’j alhaa lana farat aw waj alhaalana ij ran wa dhukhraw wajalhaalana shaafian wa mushafa-aa”

“Oh! Allah, make him/her (this child) a source for our salvation and make him/her a source of reward and treasure for us and make him/her an intercessor for us and one whose intercession is accepted”

8. The Imaam should say the FOURTH Takbeer and thereafter recite the Salaam aloud TWICE while turning his face first towards the RIGHT shoulder and then once again while turning his face towards the left. The Muqtadis should follow by saying the Takbeer and Salaam SOFTLY.

Late-comers for the Janazah: When a LATE COMER FEARS that if he engages himself in WUDHU, he will miss the Janaazah Salaah, then ONLY is it permissible for him to make TAYAMMUM and join the Jama'at. This rule applies to the Janaazah Salaah only.

Whomsoever arrives for the Janaazah Salaah after the Imam has recited ONE or more Takbeers, should wait and join the Imam when he says the next Takbeer. After the Salaam he should complete the missed Takbeers by merely saying Allahu Akbar once for every Takbeer missed. NO Dua should be read.

After Janaazah Salaah, a short dua for the deceased should be made.

Burial

After the Janaazah Salaah is performed the Mayyit should be buried as soon as possible. The Janaazah should be carried and placed. at the Qiblah side of the grave. The head should be on the RIGHT SIDE side of the grave if one faces the QIBLAH.

It is better for the close family of the deceased to enter the grave. Usually 3 people is sufficient.

It is desirable that MAHRAMS or close relatives (of a female Mayyit) should enter the grave to lower the body. The husband is permitted to enter the grave, however at any time is not permitted to touch the body (without cloth between his hands and the body). For a female janaazah, it is recommended to cover the grave while the body is being lowered.

It is MUSTAHAB for those present to recite the following dua whilst the body is being lowered:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

“Bismillahi wa alaa milati rasulilahi”

“In the name of Allah and on the creed, religion and faith of Rasulullah (SAW)”

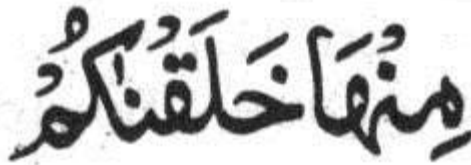
After placing the body into the recess of the grave it is Masnoon to turn it onto its RIGHT side to face the Qibla. If not then just the face can be turned towards the Qibla. The strips of cloth tied at the head side, chest and leg side should now be untied.

The recess should then be covered with unbaked bricks, bamboo or timber.

It is MUSTAHAB to begin closing the recess or trench from the LEG side for MALES and from the HEAD side for FEMALES.

All those present should participate to fill the QABR with at least THREE handfuls of soil.

When throwing the, FIRST handful in the grave RECITE:



“Min ha khalaqnaakum”

“From the earth did We create you”

During the SECOND handful:

وَفِيهَا نُعِيدُكُمْ

“Wa fiha nu iy dukum”

“and into it shall We return you”

At the time of the THIRD handful:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

“Wa minha nukhrijukum taaratan ukhra”

“and from it shall We bring you out once again”

Proceed to then fill the Qabr with soil. It is MUSTAHAB to sprinkle water on the grave from the head to the leg side thrice after the Qabr has been shaped.

5. To recited the Quraan and make Dua for the deceased at his grave side after the grave is filled and shaped, is also MUSTAHAB.

It has been related by Hazrat Uthmaan(R.A.) that after Rasulullah (SAW) buried the dead, he paused and said, "Beseech forgiveness from Allah for your brother and make Dua for his steadfastness because he is going to be questioned now by the MUNKAR and NAKEER (angels of questioning)."

After the burial the first 5 verses of Suratul Bakarah should be read at the head side of the Qabr:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۙ
هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

The last 2 verses of Suratul Bakarah should be read on the leg side:

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ أَمِنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَا تَفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٨﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ
وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ إِنَّكَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٩﴾

After Burial

It is not FARD for adhaan (call to prayer) to be given by the Qabr after burial; however it is optional and permissible. The reason why this is done is due to this hadith:

Narrated by Abu Huraira (RA), Allah's Messenger (SAW) said, "When the adhan is pronounced, Shaitan runs away and passes wind with noise during his flight in order not to hear the adhan. (Sahih Bukhari)

Therefore it is the hope that by giving adhaan, the shaytaan will be away from the mayyit at the time of questioning.

It is from the teachings of Rasulullah (SAW) that one should console and comfort a Muslim who is in distress. Rasulullah (SAW) has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

When visiting the bereaved one should note the following:

1. One should be most HUMBLE.
2. Express his GRIEF.
3. Speak less about WORLDLY affairs.
4. Should NOT joke or laugh.
5. Rasulullah (SAW) has said, "Mention the GOOD actions of your deceased and abstain from the OFFENSIVE ones."

The time for mourning extends for THREE days after the death. During this time it is recommended that the community support the bereaved family by providing consolation and food.

Rasulullah (SAW) has mentioned, "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter." The cemetery can be visited on any day. Friday is preferred for this visit and if possible it should be a weekly visit. It has been related in a Hadith that, "Whoever will visit his parents grave every Friday will be granted Maghfirat and he will be recorded as an obedient son of his parents." (Al-Mu'jam-ul-Awsat-lit-Tabrani)

Rasulullah (SAW) has taught the companions these words as salutation to the people of the graves and pray for their forgiveness:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“Assalamulalaikum ahladiyari minal mu’minina wal muslimina, wa inaa insha Allahu bikum lahiqoon, Nas alullaha lanaa wa lakumul A’fiyah”

“Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you. We beseech Oh Allah safety for us and for you”

There are many supplications that may be read at the grave side, the best being the recital of the Holy Quraan. Stand facing the grave and recite as much of the Quraan as possible and make Dua for the Maghfirat (forgiveness) of the departed. A few ways of praying for the dead, as related in the hadith, are as follows:

- Recite Sura IKHLAAS 11 times.

It is related in a Hadith that whoever visits the Qabrastaan and recites Surah IKHLAAS 11 times and then prayed for the dead, will be rewarded as many fold as the number of dead in the Qabrastaan. (Sunan of Abu Bakr An-Najjaad)

- Recite Surah YASEEN .

In a Hadith it is reported that if a person recites Surah YASEEN in the Qabrastaan, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead. (Tabrani)

General Points to Remember

- The trustee of the deceased should pay all their DEBTS as soon as possible.
- Isaale Thawaab (reward) for the deceased should be made by feeding the poor, by giving charity, reading Quraan, making Istighfaar etc. This can be done at any time and no specific days are required to be set, however it is customary to do so on Thursdays as it has been narrated that the souls of those who have passed away come to their homes on the eve of Juma (Thursday) and our Esaale Sawwab is like a gift for them. (Umdat Al Saalik)

A Mayyit is one who was born ALIVE and then passed away. It must be named and Ghusl, Kafan and Janaazah must be performed.

A STILL BORN child should be named, given Ghusl and wrapped in a piece of cloth, (NO Kafan) and then buried.

In the case of a miscarriage, it will be named, given Ghusl, wrapped in a piece of cloth and buried just as a still born child.

There is NO Janaazah Salaah for still born babies.

Please note: Under Queensland law, if a stillbirth occurs at more than 20 weeks, the child is required to be named and the death registered.

If the limbs are NOT formed, no name will be given and there will be NO Ghusl. The malformed child should just be wrapped in a piece of cloth and buried.

If any one of the parents of a dead child is a Muslim, then that child will be regarded as a Muslim. Janaazah Salaah should be performed for that child.

*** Please keep in mind that this is a difficult time for the family of the deceased. Remember that the procedures are very simple and while there are optional or mustahab items that can be done, these are not FARD, therefore during the procedures of ghusl and kafan the family's wishes should be respected. It causes more distress to the family when others around them are arguing about what should be done. This is not the way of the Prophet (SAW).**

May Allah give us all guidance and let us leave this world in a state that he is pleased with us and with the Kalima on our lips – Ameen.