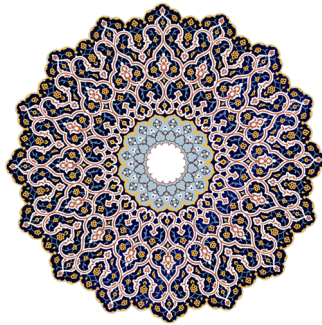


Ghusal & Burial



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Title: Ghusal & Burial

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muhammad and his family and
companions and grant them perfect peace.

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Gusl

Washing the body once is a communal obligation with the following conditions:

- Islam,
- Not a stillborn since the stillborn is wrapped in a cloth and buried without funeral prayer,
- Most or half of the body with the head being present, and
- Not to be a martyr.

Only men wash men and women wash women. The wife can wash the husband but the husband cannot wash the wife.

When washing the deceased it is recommended to burn incense. It is recommended that no one be present except the washer and his assistant and that the area be concealed.

The following is the manner of washing:

- Place the deceased on a raised platform and remove his clothes.
- Place a covering around his nakedness.
- Intend washing.
- Wash his private parts by wrapping a thick cloth on the hands.
- Perform ablution without rinsing the mouth and nose. Begin by washing the face.
- Wash him thrice with water and soap or water alone with hot water being better. The hair and beard is washed thrice.
- Place the deceased on his left side and wash his right side. The other side is then washed.
- Sit the deceased up with a support and rub his stomach gently to force out waste. If anything leaves the body after washing, only the affected area is washed. Washing and ablution is not repeated.
- Dry the body and rub balm on the hair and camphor on the prostration points.

The nails of the deceased are not clipped nor are the hair and beard trimmed or combed.

Shroud

The body is then shrouded which is a communal obligation.

There are three types of shrouds:

1. The sunna shroud for a man is a long shirt which extends from the neck to the feet, a wraparound which extends from the head to the feet and a shroud. The sunna shroud for a woman is a long shirt, wraparound, shroud, head cover and cloth.
2. The sufficient shroud for a man is a wraparound and shroud. The sufficient shroud for a woman is a wraparound, shroud and head cover.
3. The necessary shrouding is whatever is available.

White cotton is preferred as a shroud.

The following is the manner of shrouding:

- Lay out the shroud.
- Place the wraparound on the shroud.
- Place the body on the wraparound.
- Dress the body in the shirt. Tie the woman's hair into two braids and place them on her chest.
- Place the head cover on her face and head.
- Fold the wraparound on the body beginning with the left side and then the right.
- Fold the shroud. If it is feared that it may come loose, tie the ends with something.
- Tie the cloth over the breasts of the woman.

Salatul Janaza

Funeral prayer is then prayed which is a communal obligation. It is permitted for women to pray funeral prayer. It is offensive to pray funeral prayer in a mosque in which group prayer is prayed without an excuse.

The conditions of funeral prayer are the same as those of the normal prayer. The following are the conditions for the deceased:

1. Muslim

Thus, Muslims do not pray funeral prayer for non-Muslims. A Muslim who has a non-Muslim relative who dies can follow the funeral procession but cannot attend the actual funeral.

2. The deceased body, most of it or half of it with the head present.

Hence, the absent prayer (salatul-gha'ib) is not valid. Thus, it is not prayed if someone dies in a distant land and the person is unable to be present. Instead, he supplicates for the deceased.

3. The deceased body to be washed

4. The deceased body to be placed in front of the imam and followers

5. The deceased body not to be carried whilst praying.

The following are the integrals of the funeral prayer:

1. Four takbirs

Each of these takbirs is a substitute for a unit of prayer.

2. Standing

The following are sunnas of funeral prayer:

1. Thana> after the first takbir

2. Sending blessings on the Prophet after the second takbir

3. Supplication after the third takbir

There is no set supplication. However, it is recommended to recite Prophetic supplications, such as:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَانَا
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ

If a child or an insane person who had always been insane dies, he recites:

لِلَّهِمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

4. Remaining silent after the fourth takbir

No supplication is read after this takbir.

It is recommended that the imam stand parallel to the chest of the deceased, whether male or female.

The best person to lead the funeral prayer is the ruler if he is present, his representative and then the mosque imam if he is better than the heir. If someone other than the heir and ruler prayed, the heir can repeat the prayer. However, if the heir has prayed over him, no one else can pray over him. If the deceased has stipulated for someone to pray over him or wash him, his will is invalid and not executed.

The following is the manner of the funeral prayer:

- Intend funeral prayer.
- Utter the opening takbir raising the hand and recite the praise. The hands are only raised with this takbir.
- Utter the second takbir and send blessings on the Prophet .
- Utter the third takbir and supplicate.
- Utter the fourth takbir.
- Utter two salams.

If the imam utters a fifth takbir, the follower should not follow him. He should wait until the imam utters the salams and complete the prayer with him.

If a person is buried without funeral prayer being prayed, it is prayed at his grave even if the body has not been washed as long as it has not decomposed. Thus, if, for example, non-Muslim family refuse to allow a Muslim burial for a person who became Muslim and buried him in a non-Muslim graveyard, Muslims would pray the funeral prayer at the grave.

Burial

When the deceased is carried to his grave it is recommended to walk forty steps carrying the body, ten with each corner. If the deceased is an infant, one person carries the body. The deceased is carried walking at a brisk pace without disturbing the body.

It is severely offensive for women to attend the funeral procession and to be present at the burial.

It is offensive to raise the voice with recitation of Qur'a>n or remembrance.

The deceased is then buried which is a communal obligation. Cremation is prohibited.

The sunna burial is the lateral hollow (lah}d) and not the trench (shaqq). However, if the ground is soft the trench is permitted. It is recommended that the depth of the grave be up to the chest of a man but to dig deeper is better. The deceased is placed in the grave on his right side facing the direction of prayer. The person lowering says:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

The soil is piled back into the grave without bringing any extra soil. It is recommended for those present to sprinkle three handfuls of soil at the head of the grave. The grave should not be flattened or plastered. It should have a natural mound on it no higher than one hand span. There is no problem having a headstone with recordings of the deceased inscribed on it if there is a need.

It is offensive to transfer a deceased body and bury it at other than the place where he died.

