

The Method of Washing the Deceased and Establishing the Funeral prayer

At the point of a person passing away:

Ask the family to tie the head and the chin with a wide strip. *(extracted from Bahar-e-Shari'at part-4 pg-157)*

Gently straighten the hands and the legs, close the eyes and turn the face towards the qibla. *(extracted from Bahar-e-Shari'at part-4 pg-157)*

It is best to place a small weight (approximately 500 grams or so) of steel or iron (like a large lock or similar item) on the stomach of the deceased so that it does not bulge out. *(extracted from Bahar-e-Shari'at part-4 pg-158)*

Preparing for Washing the deceased:

Heat up the water with putting berry leaves in it, remember that unwashed hands should not be come in to contact with this water.

Cover the dead body with cloth and if possible, keep it above from touching the ground so that the water from the ground below should not come into contact with the body. *(Bahar-e-Shariyat v4 pg 158)*

Hazrat Sayyiduna sufyan al Thawri narrates that when a person dies, he is aware of everything that is happening to him. When the one washing washes his body, he says: "I beg you in the name of Allah be gentle with my delicate body." So give bath delicately.

Items required for Ghusl al Mayyit:-

(1) four thick cloth (preferably of brown color) (2) scissor (3) match box (4) four pieces of cloth like a big handkerchief (5) needle and thread (6) 2 towels (7) 2 mugs (8) 2 buckets (9) Soap

Method of bathing the deceased

(1) Cover the deceased with two thick pure cloths. Remember! Keep these sheets on the deceased until the end of washing process and at no stage will total nakedness be caused. (the covered cloths should be thick enough that colour of skin should not be visible) Then gently remove clothes from the body with all precautions of veiling.

- (2) Wash of the table with water three times and then move burning incense or frankincense around the bathing plank 3, 5 or 7 times.
- (3) Lay the corpse with the help of cloth sheets carefully keeping face towards the qibla.
- (4) Keep the hands on the sides and not on the chest as this is practice non-believers.
- (5) Gently Remove all the jewellery and hand it over to the family members, nothing will go in the grave with the deceased. (*Dar-ul-Ifta-Ahl-e-Sunnat*)
- (6) If the deceased's nails are covered with nail polish then try to remove gently as far as it is possible without causing any harm to the deceased. Nail polish remover could be used for this purpose. (*Dar-ul-Ifta-Ahl-e-Sunnat*)
- (7) Check heat of water (if water boiled with berry leaves is not available then moderately hot water could be used). Water should not be too hot or cold.
- (8) Now, covering his hand with a piece of cloth, the one giving bath should wash both the private organs of deceased first. Then, perform ablution of the deceased as done for prayer. (excluding the rinsing of the mouth and washing of the nose). Instead, wet some cotton pads and clean the teeth, gums and lips, nostrils should also be washed with wet cotton buds, wash the face 3 times, wash the arms including elbows 3 times, moisten the head (Masah). If moistening of ear and back of neck can be achieved easily then also moisten these and if there is any probability of causing discomfort to the deceased then it is not mandatory (*Dar-ul-Ifta-Ahl-e-Sunnat*) then wash the right foot and then left foot up to ankles 3 times.
- (10) Then wash the hair. Soap or shampoo could be used for this but excessive use of these may cause the hair to tangle. So, water boiled with berry leaves is preferable. (*Dar-ul-Ifta-Ahl-e-Sunnat*)
- (11) Now, making the deceased lie on its left side pour warm water from the head down to the feet. Then, making the deceased lie on its right side, pour water in the same way. Soap may be used for this. Take appropriate care in washing the body from the shoulder to the toes. Armpits could be left dry if arms cannot be lifted and washed properly. (*Bahar-e-Shariát part-4 pg160*) pour water into naval, insert a finger inside it and wash.
- (12) Now raise the deceased from the shoulders until they are in a sitting position whilst supporting its back and gently rub the lower abdomen. If something is expelled by the body, then wash it away. Repetition of Wudu and Ghusl is not needed.
- (13) At the end, pour camphor-mixed water from head to toe three times.

Shrouding the deceased:

The shrouding of the deceased is made up of three pieces:

- 1) The *Lifāf* (The outer cover, this exceeds the head and the feet in length)
- 2) The *Izār* (the inner cover, this covers the deceased from head to toe)
- 3) The *Qamīs* (The shirt, this reaches from the shoulders up to and including the knees)
- 4) Three small tie ends of cloth (small lengths of cloth which are long enough to go around the feet, waist and chest of the deceased)

Place the tie ends first on the table approximately parallel to where the chest, waist and feet will be, then on top of that place the *Lifāf*, followed by the *Izār*. The deceased will be perfumed, usually on the seven limbs of prayer, which a kindly act, though not mandatory.

When the body has been dried then it will be placed on the *Izār*, the *Qamīs* will usually have a pre-cut hole in it for the head to pass through it, it is placed over the deceased like a poncho. If it easier the *Qamīs* can also be placed on the *Izār* and the body placed on top and the *Qamīs* folded over the head until it reaches the knees. Thereafter, the *Izār* is folded to cover the entire body from head to toe starting the with the left side, the right side will always be left as the outer fold. Then the same is repeated with the *lifāf*. Finally, the three pieces of tie ends will be loosely tied together, without making any knots. This is simply to prevent the shroud from falling apart when carried.

The intention: I intend to prayer this four takbir salat al *janāzah* as a *fardh Kifāyah*, the praise is for Allah Almighty, the *salawāt* for the Prophet ﷺ, and the *dūa* is for the deceased laid before us, I am praying behind the *Imām* and facing in the direction of the *Ka'bah*. After the intention is made the Imam will call the *Takbīr-e-Tahrīmah*, raising his hands, then the hands are tied as they are for a normal prayer.

Note: This is the only time the imam and the *muqtadees/ Imām* will raise their hands. Thereafter, both will recite the *thanā*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

Subhāna kallāhumma wa bi hamdika wa tabārakasmuka wa ta'āla jadduka wa lā .ilāha ghayruk

After completing the *thanā*, the *Imām* will then say the *takbīr* for the second time

:(without raising hands), after which he and the *muqtadees* will recite the *durūd sharīf*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مَجِيدٌ، وَاللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ،
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Thereafter, the *Imām* will for the third time say the *takbīr*, after which he and the *muqtadees* will recite the *dūa* for the deceased.

If the deceased is an adult, male or female, then they will recite the following *dūa*:

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

Allahummaghfir li hayyina wa mayyitina, wa shāhidina wa gha'ibina, wa saghirina wa kabirina, wa dhakarina wa unthana. Allahumma man ahyaitahu minna faahyihī 'alal Islam, wa man tawaffay tahu minna fa tawaffahu 'alal iman. (Sunan at-Tirmidhi Hadith no.1024)

If it is a minor boy who has passed away, then the following *dūa* can be added:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا،

:If it is a girl, then the following *dūa* will be added instead

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً،

After completing the *dūa*, the *Imām* will finally say the fourth *takbīr* after which nothing will be recited and shortly concluded by offering *salām* to the right and then the left. There is nothing recorded in books to suggest that one hand should be dropped after offering *salām* to the right .