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Bismillahir Rahmanir Raheem
Alhamdulillahillahi Rabbil 'Alameen
Wa salaatu wa salaamu alaa Rasoolihil Kareem

With the Name of Allah, the Most Merciful, the Especially Merciful
Allah Praise and Thanks is for Allah, Lord of the Worlds
And may the peace and blessings be upon His Noble Messenger

Guide for Arabic Terms

Term	Meaning
Subhanahu wa ta'ala	Glorified and Exalted is He (mentioned after the Name of Allah)
Sal Allahu alayhi wa sallam	May the Peace and Blessings of Allah be upon him (for the Prophet)
Radi Allahu anhu/anha/anhum	May Allah be pleased with him/her/them (for the companions)

Janaazah Workshop | Br. Safi Khan | July 19, 2008

'O you who have believed, fear Allah, and let every soul look to what it has put forth for tomorrow—and fear Allah. Indeed, Allah is Acquainted with what you do' [59:18]

Introduction

- Our goal today is to remember the Hereafter, and in particular the door to the Hereafter.
- For those who do not have a firm belief in the Hereafter, for them death is a depressing subject, but for the Believer, death is a subject that motivates, because it puts in perspective what life is really about. It basically puts us on the right course if we are not on it. A strong reminder.
- All of us gathered here first and foremost to please Allah subhanahu wa ta'ala, it is Saturday, lots are out and about, and we are here learning about death. Nothing else would draw us to this topic except the pleasure of Allah subhanahu wa ta'ala, so we have to keep this in mind as we go forward.
- You may think you know a topic, but you find out you do not, and then you commit to changing your lifestyle. Case and point: say when it comes to health, a lot of us grew up with certain habits, walking or not, swimming or not, working out or not, people have diff ideas on diet, etc. When you get to a certain age, you have to live healthy, and you realize you formed certain habits, but you know you have to change, because it is a matter of life and death. Similarly, the Ilm of Islam we have is like that, in the sense that, we may be used to learning a lot of things which may not be correct, but when you go to the core of the issue it is a matter of life and death, if

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- At that time he was given the choice of dunya or going to Allah, he sal Allahu alayhi wa sallam said: **“O Allah forgive me and be merciful to me, and put me in the highest company”** (with Allah subhanahu wa ta’ala). The Prophet sal Allahu alayhi wa sallam was given the highest place in paradise but he was asking for forgiveness, and saying he wanted to be with Allah ta’ala, while he is going through much pain. It is difficult to imagine how much pain we may face with the onset of death.
- He sal Allahu alayhi wa sallam said about death related this story and he said, "it happened one time that a group of people from the bani israeel went out until they came to a graveyard from among their various graveyards, and they said to each other 'if we were to only pray two rak'ahs of salaah and in those two rak'ahs we pray to Allah most exalted most sublime, that He bring out for us someone (from the grave) who died a long time ago and that person will come up from the grave and we will ask him about death. He sal Allahu alayhi wa sallam continued, so they did this and as they were waiting around for the answer of Allah (i.e. making du'aa to Allah), when suddenly a man raised his head from one of the graves, he said, 'people here, what do you guys want from me because I had died 100 years ago and the heat/pangs of death did not subside until just now, so make du'aa to Allah that He returns me to that same state' [point: the agony of death...even in the grave see how it can be; a serious issue - we can't just gloss over it--it is something that has to be a priority in terms of reflection & we must be thinking about it regularly]
- Death is not something that you can feel secure from, *wherever you may be, death will overtake you, even if you should be within fortresses built up strong and high..* (4:78). *Indeed the death from which you fee—indeed it will meet you.* (62:8) If you don’t want to talk or think about death today, you will have to some day, it is going to catch you, **so don’t be caught unaware.**
- A lot of times this life distracts us, especially when we are youth. Being a teen until like 40 and a lot of times beyond that, we are distracted, we think we are invincible, and we don’t think about death. Allah says, *O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that – then those are the losers. And spend from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous!” But never will Allah delay a soul when its time has come. And Allah is all acquainted with what you do.* (63:9-11)
- We have to sometimes step out of the dunya and ask ourselves what is going on, what we are really doing.
- One time a janaazah was passing and the Prophet sal Allahu alayhi wa sallam said, **“Is this going to rest, or be rested from?”** they asked him what does he mean, so the prophet said, “The believing person, he gets their rest from the weariness and toil of the world (don’t have to deal with it when they go to the hereafter), but the corrupt/rebellious soul, all of humanity and all of the earth and all of the trees will all

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- rest from that person.”. So the question is, when you pass away are you the only one in peace, or when you pass away is everyone else in peace?
- **“Frequently remember the destroyer of all desires, al-maut (death)”** (Bukhari).
 - Whenever a person remembers death during troubled times (when they are going through a lot of hardships), thinking about death will make them okay (stop being negative, etc.) and if they remember death during the good times, then they will remember that it's not always going to be like this--there is a day coming that is going to be a day of reckoning and Allah is going to ask me about all the things He has given me in this world and it will help me put things in perspective.
 - **Sincerity is critical.**
 - You are here today for Allah, you want Allah to accept. To conditions for acceptance 1) sincerely for Allah alone, 2) follow way of prophet sal Allahu alayhi wa sallam. So we have to stay away from any innovations in deen, in particularly today the janaazah workshop.

Before Death and As Death Approaches

- **“Whoever had wrong his brother in his reputation or his wealth, let him remedy that before the Day of Judgment comes. Because no dinar nor dirham will be accepted then: if he has good deeds, they will be taken from him and given to his brother, and if he does not have good deeds, then the bad deeds of his companion will be taken and thrust upon him”** Bukhari
- So if you attack someone's honor and usurp someone's wealth you will have to face it on the Day of Judgment, so it's better that you face it now and do something about it now--and this applies to non-muslims (imagine the bad deeds of the non-muslims being thrust upon you!) remember this when you are tempted by arrogance/ looking down upon someone who appears to be non-practicing, etc.

Things to do before Death

1. **Attend to all obligations and promises, or advise people to do so on your behalf:** and also you advise people to do things in accordance with Qur'an and sunnah. The Prophet sal Allahu alayhi wa sallam said, “The deceased is punished in the grave because of the evil things people do afterwards (wailing).” (Bukhari) So if people wailing, dressing in black, having khaanis, you make sure you tell them don't do any of those things at your funeral. If you don't, then it is as if you are a willing participant. The Prophet sal Allahu alayhi wa sallam asked the companions, “Who is

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- the Muflis مفلس (bankrupt, ruined person)?” Indeed, the bankrupt/ruined person of my ummah is one who comes on Day of Resurrection with prayer, fasting, and zakah, however he had abused so and so (like his wife or her husband or another sister, brother), defamed so and so, unlawfully consumed the wealth of so and so, and shed the blood of so and so, and beaten so and so. Thus, this and that will be given from his good deeds. If his good deeds finish before fulfilling what he owes, he will be burdened with their sins, then hurled into the Fire.” (Muslim)
2. **Prepare your will:** “No Muslim who owns anything which he can bequeath has the right to remain
 3. **Advise family and friends to stick to the sunnah.**

Our Attitude before Death

1. **Be content with the decree of Allah.** None of us would die without having good expectations of Allah. “None of you should die without having good expectations of Allah, the Most Exalted.” Muslim
2. **Maintain an attitude between fear and hope.** When the Prophet sal Allahu alayhi wa sallam came upon a dying youth, he asked him how do you feel? And the man said, I have hope in Allah but I fear for my sins.
3. **No matter how much it hurts, do not wish for death.** Allah is the most wise, He knows what is best for you; if He is giving you this time to stay in this life, the more you stay and the more you make du'aa and the more patient you are, it is registering under the column of good deeds and the more you can seek tawbah/repent to Allah and the more Allah will forgive you--for as long as it is good for you and Allah knows best. How about if a Muslim is on a breathing/life machine? As long as they have brain activity, they are considered alive, and to “let them go” at this stage is considered killing them. The Prophet sal Allahu alayhi wa sallam said, if someone must do it (ie, wish for death) then he should say: O Allah! By Your knowledge of the unseen, and by Your power over Your creation, keep me alive as long as you know that life is good for me, and give me death when you know that death is good for me. (Nasaa'i)
4. **Love to Meet Allah.** “Whoever loves to meet Allah, Allah loves meeting him. And whoever dislikes meeting Allah, Allah dislikes meeting him.” (Bukhari and Muslim)

The Onset of Death

What to do for the dying person:

1. **Prompt person to say the Kalimah.** The Prophet sal Allahu alayhi wa sallam said "Prompt your dying ones to say La ilaaha il Allah, whoever has his last speech to be La ilaaha il Allah will enter paradise regardless of what happens prior to that." (Muslim). This hadeeth does not require one to say "wa Muhammadur RasulAllah, sal Allahu alayhi wa sallam". Many of the scholars say, be careful in telling the person to say the kalimah because if they are told to say it and don't it may be worse for them, and Allah knows best. So the best thing for you to do is constantly repeat it in their presence, hoping inshaAllah the person will remember. The Prophet sal Allahu alayhi wa sallam himself prompted the person to say the kalimah, like with his uncle Abu Talib, he said to him: O Uncle, say La ilaaha il Allah! Do not take saying the kalimah lightly, unless you practice what La ilaha il Allah means, it could be difficult to say it when the time comes.
 - a. Some recorded incidents: br Safi mentions when he was in Saudi studying, there were some youth in a car accident and some students of knowledge went to try to extract them from the car, but they couldn't. They saw he was approaching death and so they prompted them to say la la ilaaha il Allah and he began singing the songs of michael jackson because that is what he used to do all the time.
 - b. Another incident that br Safi was told about that happened to someone in NY: a person who was very good in finances (he was a banker) and was investing in the stock market and death approached him and they were prompting him to say the kalimah and he was asking if the market went up or down.
 - c. In Tafseer Tabari, there is one chapter that talks about the onset of death and he cites a case where there was a Muslim prone to drinking and at the time of death they were prompting him to say the kalimah and he was saying, "can I have one more". So don't take this for granted!
2. **Make sure the person says it, not just hears it.**
3. **Pray for the dying person.** O Allah, forgive me, and (forgive) him. And give me good after him." (Muslim and Bayhaqi)
4. **Make sure you only say good things, because the Angels are there saying Ameen!** Also be merciful to the person, as you would not like anyone to say bad words about you at your funeral. The Prophet sal Allahu alayhi wa sallam, Whoever is not merciful to others will not be treated mercifully. (Bukhari) And, whenever kindness is added in a thing, it adorns it, and whenever it is removed from anything, it disfigures it. (Muslim)

Related Issues

1. **Should one read surah YaSeen?** There is a difference among the scholars on this issue. Some of the texts say it is a bid'ah. The important thing to understand is "I don't know if one can go to the extent of calling it bid'ah because there are quite a few scholars who consider it okay". The issue is difference on whether the hadeeth is weak or not. It appears that the more credible opinion is that it is weak, but Allah knows best. But if you see someone reading it, don't make too big a deal out of it! For this class br Safi would say not to do it.
2. **Should dying person be turned towards qiblah?** There is difference of opinion about this as well, and there is evidence that goes both ways as far as the practice of the Prophet sal Allahu alayhi wa sallam and the sahaba radi Allahu anhum.
3. **Can you go near a dying person understanding he/she is a non-Muslim?** Yes, the prophet sal Allahu alayhi wa sallam did for us uncle Abu Talib.

Signs of a Good Death

Indeed he succeeds who purifies his own self (91:9)

1. **Sweaty forehead.** The Prophet sal Allahu alayhi wa sallam said, the death of a mu'min (believer) is with a sweaty forehead. (Nisaa'i, Saheeh by Albaani) If you have sweat on your forehead at the time of death, it is generally a good sign. Scholars say not only could it be phsyical, but also in the sense you die while doing a good deed/state. The prophet sal Allahu alayhi wa sallam had a lot sweat while he was dying and was putting water on his head.
2. **Dying on night/day of Jumu'ah.** The Prophet sal Allahu alayhi wa sallam said: there is no Muslim that dies on the day or night of Jumu'ah except that Allah shields him from the punishment of the grave. (Ahmad, Saheeh by Albaani)
3. **Dying as shaheed on battlefield.** They go straight to paradise.
4. **Killing while struggling in Allah's way.** Assassination, torture, imprisonment, exile, you standing for truth and way of Allah.
5. **Dying from plague.**
6. **Dying from abdominal illness.** Good sign. Don't purposely do something to self
☺ Allah knows.
7. **Dying from drowning.**
8. **Collapse of building.**
9. **Woman who dies in pregnancy**
10. **Dying from burning**

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11. **Dying from pleurisy.** A lung ailment, inflammation of the lining surrounding the lungs and causes painful respiration. Doesn't mean you can smoke! *"Do not kill yourselves. Allah is Merciful unto you."* (4:29)
12. **Dying from tuberculosis.**
13. **Dying defending property or family or deen.** This is considered a shaheed.
14. **Dying during self defense.**
15. **Dying while guarding in the way of Allah.**
16. **Dying while doing a righteous deed.** a good sign, like taking care of orphan, donating in Allah's way, seeking ilm, cleaning hallway, putting something in trash can
17. **Getting killed by oppressive ruler.** You speak the truth and because of that you lose your life.
18. **Getting murdered.**
19. **Praise of righteous Muslims.** If you pass away and people have good things to say about you.

Related Ahadeeth:

The Prophet sal Allahu alayhi wa sallam said: A Muslim who is killed in a battle is a martyr, (dying in) plague is martyrdom, a woman who dies while delivering a baby is a martyr. (Ahmad, Daarimee, Tiyalisee, authenticated by Al-Albaanee)

The Prophet sal Allahu alayhi wa sallam said: The martyrs are seven, other than the one who is killed in the Way of Allaah ta'ala: - One who dies of plague, - one who drowns, - one who dies of pleurisy, - one who dies of stomach ache, - one who dies due to burning - one who dies under a demolition/collapsed building (by accident) - a woman who dies with a baby in her womb (Maalik, Aboo Dawood, An-Nasaaee, Ibn Maajah, Ibn Hibban, Haakim, Ahmad. Authenticated by al-Albaanee)

The Prophet sal Allahu alayhi wa sallamsaid: Getting killed in the Path of Allaah ta'ala is martyrdom, - [death in] confinement during childbirth is martyrdom, - [death by] getting burned [by accident] is martyrdom, - [death by] drowning [by accident] is martyrdom, - [death due to] tuberculosis is martyrdom, - [death due to] stomach ache is martyrdom." (Tabaraanee, Ahmad, authenticated by al-Albaanee)

Signs of a Bad Death

And indeed he fails who corrupts his own self. (91:10)

1. **Dying in state of disbelief:**
2. **Dying while performing act of disobedience.** Dying while watching TV in the wrong way, backbiting, stealing, delaying prayer.
3. **Inability to say kalimah at time of death.** If you come upon a situation like this, don't broadcast it!
4. **Blame of deceased by the righteous Muslims.**
5. **Addiction to alcohol or drugs.**
6. **Ill treatment of parents.**
7. **NO ghayrah for family.** Ghayrah is a sense of protecting family from bad things. Especially the men of the ummah should have ghayrah, protecting their wives and children. Ex: not caring what your children watch on the tv or not caring if your wife goes to the bar for a work function, etc. The Prophet sal Allahu alayhi wa sallam called them "Ad-dayooth", and he said they will never enter Paradise (Saheeh at-Targheeb).
8. **Sudden death.** Could be a bad sign, but not always.
9. **Dying before you repent from major sins.** *"And who despairs of the mercy of my Rabb (Allah) except those who are astray?" (15:56)*

What to do immediately after Death

"Hurry with the funeral. If it is for a good person, you bring it forward to its good destination; and if it is other than that, you drop the evil (quickly) off your necks." (Bukhari)

Responsibilities of Those Present

1. Close their eyes of person
2. Make du'aa for them
3. Cover the body
4. Hasten to burial preparation: release body from hospital, death certificate etc.
5. Make burial arrangements: getting in touch with funeral homes.
6. Assign someone to take care of outstanding debts: if the person has outstanding debts talk to the executor of the will & whatever is left of the inheritance the executor must first fulfill the debts. This must be taken care of before inheritance given.

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Related Issues

1. Can you uncover the face? And can you kiss the face? Yes, if close relatives. But do not put them out there on display. Abu Bakr radi Allahu anhu when he saw the body of the Prophet sal Allahu alayhi wa sallam, he uncovered it and kissed his forehead, and said you were good in life and were good in death.

Responsibilities of Relatives

1. Be patient: content with Allah's decree
2. Say istirjaa': inna lillahi wa inna ilayhi raji'oon.
3. Make du'aa seeking Allah's Help to be patient.
4. Announcement of death and request others to make du'a for forgiveness for the deceased. It can be put in the papers as an announcement, not as a big event. (more like an FYI, this is ok)

Impermissible Acts

1. Wailing
2. Yelling or screaming
3. Don't beat yourself: chest or cheeks
4. Do not neglect personal hygiene: like beards lengthening/shortening, haircuts, bathing, etc.
5. Do not conduct any outlandish ceremonies displeasing to Allah. (ex: slaughtering sheep, putting the blood of sheep on them, wearing black all the time)

Washing the Deceased and Shrouding

He who washes a Muslim and conceals what he sees (bad smell, appearance, etc), Allah grants him forgiveness 40 times (or 40 major sins), and he who digs for him (a grave) and buries him would be granted a reward similar to providing for him a dwelling until the Day of Resurrection. And he who shrouds him, Allah will clothe him on the Day of Resurrection from the silk garments of Jannah.” (bayhaqi, hakim, others)

- When you are washing the body of the deceased, it is very important that you do not tell a soul what you see (even your spouse).
- Forty times or for forty major sins- very few times when Allah or the Prophet sal Allahu alayhi wa sallam talk about your sins being forgiven.
 - From Friday to Friday = minor sins
 - Prayer to prayer = minor sins
 - From hajj = minor sins, At hajj time you do get an opportunity like that: jamaraat 70 stones each stone = 1 of your major sins forgiven
 - Fasts during the month of Ramadan hoping for the reward of Allah = minor sins

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Suggested and Useful Supplies during the Washing Process

- Protective clothing, especially if the person has a communicable disease. (It is a state requirement in MD & VA)
- Covering and washing the body- at no point do you want to expose the 'awrah (private areas).

Covering and Washing the Body

IMPORTANT: At no point do you want to expose the 'awrah of the deceased. 'awrah for woman is neck to mid-shin, and for man it is navel to knee.

Washing Sequence

1. Carefully lay deceased on his back on a washing table, in a place covered from any inquisitive eyes. Need 4-5 sisters/brothers to transfer body to the table, sometimes it is already done by funeral home. Only those who wash body should be there, not those who say, I just want to see their face, no, you can't be there for a nano-second
2. Cover the deceased's 'awrah with a large towel or sheet.
3. Undress the deceased, cutting whatever is not easy to slide off. The deceased's 'awrah must always remain covered with the sheet. So if they person has clothes on, take close off from underneath.
4. Slightly moved deceased's limbs to loosen the joints, if that is found necessary for the washing or shrouding. Only a slight pressure may be applied to the abdomen to expel any excrement that is close to exiting. Place deceased's hands to their sides. Sometimes a person's parts are there, not entire body, missing a limb, so at that point you just want to put everything in the best order you can see if the limbs are severed. No heaving pressure to abdomen.
5. Thoroughly wash the deceased's private parts, removing all excrements. Cotton or cloth may be used to stop uncontrollable leaks. If any stools come out, wash it clean, take another towel and put the soil towel in a container/bin.
6. Untie any tied or braided hair.
7. Turning the deceased on his/her left side, use pure water (or directly into the soap water) to wash the right side, starting with the head, then arm, then foot, and then the rest of the right side. As much as possible, the water should reach all parts of the body. There are no hard fast rules, so the majority of the scholars say that before step 7 you do the wudu for the person; do the wudu like normal, but you don't have to open the mouth--you open the mouth slightly and wipe the teeth and nose etc (don't put water in the nostrils)
8. Turned the deceased on his right side, wash his left side as you did for this right side in step 7.
9. Repeat steps 7 and 8 one or more times if needed. For the second washing, use pure water to get rid of the soap and so on.
10. Wash the body with the water lotus or water soap mix, as in step 7 and 8.

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11. If needed, wash body with pure water as in steps 7 and 8 to remove the soap.
12. Conclude with final wash using the water-camphor mixture and follow the order of steps 7 and 8, total number of washes should be odd in number.
13. Comb the hair, if long; divide it into 3 braids, sides in the center, place hair behind the head.
14. Use towel to dry body, keeping the 'awrah covered.
15. Replace the wet sheet covering 'awrah with the dry one. Some of sisters/brothers hold a dry sheet above the 'awrah, and then someone pulls wet sheet from the feet side and then the others lower the dry one.
16. The body is now ready for shrouding.

Shrouding

1. Shroud must cover the entire body.
2. If unable to cover the entire body, cover head first and then the rest of the body, cover the feet with plants grass, etc, or another cloth.
3. Shaheed is buried in the clothes they die in. A Muhrim (person who is in ihram) is also buried in their clothes and their head must not be covered.
4. It is preferable for the kafan/shroud to be white, scented, and in three layers (for both men and women) however, for the women if you want to have 5 that is also possible. The way the 5 would be is: a khimar and shirt on top (long sheet folded in half with whole cut for the head), third sheet for the bottom- navel down and that should be wrapped in 2 sheets (total of 5). If you don't have white, it can be another color (even striped) but white is preferred.
5. Do not be extravagant.
6. Ok to use more than 3 sheets for women
7. Folding sequence is from the right to left, right-left-right-left. (ie, each layer, fold the right side first then the left side)

Questions: Rule is that men wash men, and women wash women, unless situation of husband and wife, husband can wash wife and vice versa. If the deceased is a young child, like a boy who is not 7 yrs old yet, then his mother can wash him, and vice versa, father could wash daughter who is not 7 yrs old yet. If there is no one to wash your parent of the opposite gender, then you may wash them but otherwise it is not permissible, in general brothers wash brothers and sisters wash sisters. For wife washing husband: some say his brothers can be there too because you need min 4-5 people there.

Carrying the Janaazah

“He who follows a Muslim’s janaazah, with iman and ibtisab, from its house until the prayer is performed for it, gets a chunk (of rewards). And he who (also) follows it until its burial is completed, gets two chunks of rewards.” Rasul Allah sal Allahu alayhi wa sallam was asked “What are these chunks?” And he replied: “They are like two great mountains.” In another report it is said: “Each chunk is like the mountain of Uhud.” (Bukhari)

- In Arabic books, the word “janaazah” will be pronounced two ways: Janaazah (جَنَازَة) with a fat-hah or Jenaazah (جِنَاز) with a kasrah. The word Jenaazah means the bier/stretchers. Person put on top of it is called the janaazah. Tip to remember from br Safi: fat-hah is person on TOP (like fat-hah) and kasrah is underneath the person (like Kasrah)

General Guidelines for Carrying Janaazah

1. It is important to accompany the janaazah and participate actively in it (carrying the janaazah). There have been instances where a sister carried it, but this is generally for the brothers. In battle of Qadisiyyah (battle that opened the Persian empire to the Muslims at the time of Umar radi Allahu anhu) the women formed hospitals for the men at night and they were the ones digging the graves and burying the men, while the men were recuperating to go the next day to fight. The women stayed up all night (literally, the graveyard shift), this is the example of strong sahabiyyaat (women companions). When Hasan Al-Banna was assassinated in Egypt, it was the women who carried him and buried him about 40 or 60 years ago.
2. Follow the procession: generally it is ok to walk in front, but if riding the ulema say better to be behind.
3. Do not weep loudly.
4. No torches or fire displays.
5. No loud voices or sounds: music, 21-gun salute
6. No loud recitation of the Qur’an or chanting or thikr. Ex: chanting shahadah. No, it should be quiet and reflective time, think about the fact you could be in that position at any moment. Some recite Qur’an at this time, this has nothing to do with sunnah and is innovation and has nothing to do with the sunnah of sallallahu 'alayhi wa sallam and the sahaabah never did that; Abu Hanifa, Imaam Malik, Ghazali, none of them did this.
7. No loud chanting of kalimah.
8. Proceed quickly to place of prayer – not running or jogging, but hasten and do not waste the time. In general funeral home puts body in car to go to masjid.
9. You may walk on any side, or in front, but it is better to be behind.
10. People riding in any mode of transportation should ride behind.

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11. If janaazah passing by it is permissible to stand up for it, even if non-muslim The Prophet sal Allahu alayhi wa sallam stood up for the funeral procession of a jew.
12. It is recommended that those carrying janaazah make wudu afterwards. (It is mustahabb or mandub, not obligatory)
13. Transporting the body: Ideally, an open bier is best method of transportation, but state regulations state you must close it.

Salaatul Janaazah

"Whenever a large group of muslims pray janaazah for a deceased, they are granted intercession for him" (Nisaa'i)

"If a Muslim dies and forty Muslims, who do not associate anything with Allah, join in the Salatul Janaazah, Allah accepts their prayers for him." (Muslim)

General Guidelines for Salaatul Janaazah

1. Women can participate in the prayer.
2. The more Muslims who pray, the better. It is said in some of the narrations that when Imaam Ahmad passed away about a million prayed and Ibn Taymiyaah hundreds of thousands.
3. Make at least 3 rows of at least 3 peoples each. One opinion recommends making at least three rows of at least 2 people each. Majority opinion: make enough rows, but each should be complete, but you can do it this way as well, Allah knows best.
4. If only two people, the person stands behind the imam.
5. Mass funeral prayer is permissible (meaning 4-5 janaazahs or 2 or more), though permissible to pray for each individual person – this is a minority opinion. Stronger opinion is to pray for them all at once.
6. Preferable to pray outside in a designated spot rather than in masjid. It is ok to pray in masjid – not bid'ah.
7. No funeral prayers in the graveyard. There are exceptions- if you came upon a situation where the person was not prayed upon, you can conduct the funeral prayer in the graveyard If you did not pray the janaazah, but the community did (and no one told you), you can go to the graveyard and do so. The Prophet sal Allahu alayhi wa sallam did so when the lady who used to clean masjid an-nabawi passed away, he was not told until after she was buried so he went and did salaatul janaazah by himself for her.

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8. Imam stands behind head of the deceased for a man, and behind the middle of a deceased woman. (see image in power point)
9. Generally do four takbeers, but it can be up to nine in the authentic sunnah.
10. Lift hands with each takbir and bring them down.
11. Place right hand over left hand on chest.
12. What to say after each takbir (silently):
 - a. 1st takbir: read surah Fatihah and if time permits, another surah
 - b. 2nd takbir: Salah upon the Prophet and Ibrahim (Allahumma Sali 'alaa Muhammad etc)
 - c. 3rd takbir: du'aa for the deceased. If you do not know any du'aa you can say: Allahumma-maghfir lahu war hamhu, O Allah forgive him and have mercy on him, or for a sister, Allahumma-maghfir laha war hamha, O Allah forgive her and have mercy on her.
 - d. 4th takbir: some scholars say you stay quiet, others say to say the dua: "O Allah give us good in this life and next, and protect us from punishment of the fire" (2:201)
13. Conclude the salaah with tasleem (asalamu alaykum) on one side (right) or both sides.
14. Say the salaam lightly, not loudly.
15. Do not pray salaatul janaazah during the following times: sunrise, noon, sunset.
16. It is permissible to pray salaatul janaazah in absentia if no one prayed over the deceased Muslim. Ex: The Prophet sal Allahu alayhi wa sallam knew an-Najaashi of Abyssinia became a muslim but najaashi didn't tell anyone so even though they weren't there, they made salaatul janaazah for him. This was not done to make a political statement! These days, this issue has come up quite a bit, people want to pray salaatul ghaa'ib, but it is not justified. Some pray on all those who died in Palestine or Afghanistan. That's a political statement, not a janaazah and that's an innovation.

Overview of Different Cases of Janaazah (see chart below)

- Deceased: a Muslim, Ruling: obligatory on the community
- A sinful Muslim: Obligatory communal obligation (e.g. didn't used to pray- according to majority opinion as long as they still believe that they should pray and not believing prayer is not part of Islam; in minority opinion person not praying is considered outside of Islam, or drank) still fard kifaayah (even person who committed suicide or executed because they killed someone else)
- Shaheed: don't have to but it is recommended to do the salaatul janaazah
- Kids (birth to puberty): Optional (good if you do, but no sin if you don't)
- Less than 4 months, miscarriages: Prohibited, not considered a real person. Fetus is just buried without the kafan , washing, prayer.

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- Baby (4 months or more miscarriage): Optional
- Muslim whose janaazah not prayed: Janaazah in abstentia
- Non-Muslims: Prohibited

Deceased	Ruling
A Muslim	Obligatory communal obligation
A sinful Muslim	Obligatory communal obligation
Shaheed	Recommended
Kids (birth to puberty)	Optional
Less than 4 months miscarriages	Prohibited
Baby (4 or more months)	Optional
Muslim whose janaazah was not prayed	Janaazah in absentia
Non Muslims	Prohibited

Salatul Janaazah (Diagram in power point)

1. There is no adhaan.
2. The washed/shrouded body is brought to musallah.
3. The body is placed in front, parallel to the qiblah.
4. Imam forms people into straight rows, no gaps and more narrow since salaah doesn't have ruku or sujood.
5. Imam faces qiblah, standing where appropriate for either a deceased man or woman.
6. Imam raises hands with first takbir, people behind follow him and in all subsequent actions.
7. Fatiha is recited silently, followed by another Surah if time permits.
8. Imam makes second takbir, raising hands.
9. Salaah on the Prophet sal Allahu alayhi wa sallam is made silently (like in prayer)
10. Imam makes third takbir raising his hands.
11. Sincere du'aa from the sunnah is made for the deceased (see power point for du'aas)
12. Imam makes fourth takbir.
13. Sincere du'aa from the sunnah is made for the deceased.
14. Steps 11 and 12 are repeated if imam makes more than 4 takbirs (additional)
15. In low voice, imam says salaams to the right (required) and optional to the left.

Burial

“Ask forgiveness for your brother, and that he be firm (in his answers), because he is being questioned now.” [Abu Dawood]

- Good to hasten to graveyard, put the coffin in the car and follow car to graveyard, once you get there, grave is dug already, and you put the body into the grave from the feet side (one opinion), you can do from other sides as well like the head, generally people do it from feet side.

General Guidelines for Burial

1. Everyone should be buried (muslims and non muslims) in separate grave yards. Here we have sections where only Muslims are buried; we have two that are completely Muslim - one in Southern VA (Stafford) and one in Frederick, Maryland.
2. Shaheed of the battlefield is buried where he/she is killed, everyone else is buried in a graveyard
3. Burial is impermissible at the same times when the janaazah is impermissible
4. It is permissible to have a niche (al-lahd) in the grave
5. Only the men lower the deceased into the grave. It is permissible for the following relatives to bury in the order of preference given:
 - Father and his fathers.
 - The son and his sons.
 - Brothers, blood brothers.
 - Relatives of the father.
 - Sons of the relatives of the deceased.
6. Husband is permitted to bury his wife alone.
7. Put the deceased in the grave starting at the end where the feet will be
8. None of the people who are lowering the body (in the grave) can have been intimate the night before.
9. The deceased person should be lowered to face the qiblah
10. Person who lowers says bismillah wa 'alaa sunnati Rasul Allah sal Allahu alayhi wa sallam, in the Name of Allah, and upon the Sunnah of the Messenger of Allah sal Allahu alayhi wa sallam.
11. Those watching above: bismillah wa 'alaa milati Rasul Allah sal Allahu alayhi wa sallam, in the Name of Allah and upon the religion of the Messenger of Allah. Some say an ayah from surah Taha, but that is something the Prophet sal Allahu alayhi wa sallam never said- no authentic record of it being said.
12. After the body is in the grave, the people around the grave can throw three handfuls of dirt on the side of the head
13. After the burial, observe the following:
 - Raise the filled up grave above the earth level by the span of a hand width in a convex shape
 - It is permissible to mark the grave with a stone or marker to identify the grave, with minimum information

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- If the person is buried, don't loudly say la ilaaha il Allah
 - After the burial it is permissible one in a while to sit and remind the people of what happens after death
14. It is permissible to exhume a body if necessary.
15. It is not permissible to pre-dig your grave.

Condolences

“Whoever consoles his brother in an affliction (that befell him), Allah will clothe him with a green suit with which he will be delighted on the Day of Resurrection.”
(Al-Khatib Al Baghdadhi and others)

General Guidelines for Condolences

1. Encourage relatives of deceased to be patient, by mentioned the reward of patience and making du'aa for deceased.
2. Console with what will comfort the people. The Prophet sal Allahu alayhi wa sallam said different types of people on the Day of Judgment will come, people who did not know about Islam in the right way or who became senile or went crazy or deaf...etc. They will be given a test on the Day of Judgment, if they pass that test they will go to paradise, if they don't they will go straight to the hellfire. You can say to a Muslim who lost a non-Muslim relative: May Allah give that person a day to pass that test on the Day of Judgment .We can't judge and think that they will automatically go hell, Allah knows best.
3. One can give condolences even after 3 days. Purpose is to give people resolve to be patient.
4. Make food for the family of the deceased.
5. Some things to avoid:
 - a. Gathering for condolences in a home, a graveyard, a masjid.
 - b. Relatives of the deceased preparing food for the visitors - community should be preparing the food for the family
6. Pass your hand over the head of the orphan and be generous to him/her. An orphan is Islam is a child who has lost their father. Today we see the case of deadbeat dads who are never around, do not take care of their children or provide for their needs, these children are treated with status of orphan as well, even though they are not. They deserve special attention from the community. Prophet said,“ I and the person who sponsors the orphan will be like this on the Day of Judgment” (he put his two fingers together)
7. The person who passed away benefits from the following deeds:

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- a. A muslim's du'aa for him
- b. Fasting on behalf of the person
- c. Taking care of debts of the deceased
- d. Good deeds of the children of the deceased (or other people you taught/influenced to do good as well) e.g. you are really motivated after this workshop and you want to teach it; so you teach 50-100 people; out of those, 50 get the message out. You will get reward for it even after you pass away.

Graveyard

“I forbade you from visiting the graves, but now you may visit them, for in visiting them there is a reminder of death” (Muslim)

Graveyard Etiquette

1. Visiting the grave to remind you of the hereafter and pray for deceased.
2. It is permissible for women to visit graves, but not a lot. Scholars differ:
 - a. Some scholars say never can women visit.
 - b. Some scholars say it is ok, but not a lot, because of hadeeth: Allah has cursed those women who *frequently* visit the grave. It is ok as long as they observe etiquette of grave.
3. It is permissible to visit the graves of non-Muslims. You should not plan or schedule that you go there, but if you happen to be going and stop by, just to remind self of Hereafter.
4. Du'aa while visiting the graveyards: ‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you, we ask Allah for well-being for us and you.’
5. Reading Qur’an at the grave is **not** permissible.
6. Permissible to lift one’s hands in du’aa at the grave.
7. Face qiblah, not the grave, when making du’aa.
8. When passing by the grave of a disbeliever, there is no salaams or du’aas to be said.
9. No need to put plants, flowers, roses, etc, at a grave.

Special Issues

1. Can women visit sick men? Yes, as long as limits observed.
2. Visiting non-Muslims? It is permissible, the Prophet sal Allahu alayhi wa sallam visited Abu Talib, tried to give him da'wah.
3. Severed body parts? Arrange the parts in the best way, and wash them accordingly if possible. Nowadays they have a special suit to place parts in, which is provided by the funeral home.
4. Salaatul janaazah for the miscarriage? if more than 4 months, the salah can be prayed.
5. Widow's 'Iddah/Mourning period?
 - a. Period: 4 months and 10 days, approx 126-130 days
 - b. Widow will stay at the husband's house (general rule). Some cases she can go to family.
 - c. Permissible to leave for necessity (job, school, groceries)
 - d. 'Iddah can be at another place if husband's house is a danger for her
 - e. No beautification
 - f. No jewelry
 - g. No direct proposals for marriage

Note: see power point presentation for extensive list of common mistakes.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

So all the praises and thanks are to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the Worlds. (45:36)