

Preparation for Washing the Deceased (Ghusl)

A. Kafan and Ghusl Materials

The following materials are needed for washing the deceased (Ghusl) and for shrouding (Kafan) after the Ghusl. Most of the Masajids in the Bay Area carry Kafan kits. **Also, the Masjid will provide a trained muslim brother or sister to assist in these steps, Insha'Allah.**

White Unstitched Sheets (7ft X 7ft): three for males; five for females

(King-size bed-sheets from the linen department of the local 24-hour stores will do.

Remember to cut the stitched seams with a pair of scissors. Also cut (3) thin strips to use as ties for the tying the Shroud and holding it in place)

- Camphor, Sidr
- Non-Alcoholic perfumes (Attar)
- Warm water
- Soap
- Gloves
- Wash-cloths
 - Cardboard box (low-cost option recommended) to place the body in, after Ghusl

B. People who can and should give Ghusl

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:

Close relations are encouraged for washing the body

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.

C. Washing of the Deceased (Ghusl)

A. 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 camphor (To be used in the final wash).

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

B. STEPS OF WASHING :

1. 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.
2. 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.
3. 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:" Bismillah " [In the name of Allah]
4. 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.
5. 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.
6. The washer should take another piece of cloth around his hand (May use gloves), and wash the

covered private parts, then dispose of this piece of cloth.

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

8. 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.

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

10. 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.

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

12. After that the body should be dried with clean towel.

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

14. 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.

There is no Islamic teaching of reading the Quran during the Ghusul.

D. Shrouding the body with the Kafan

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).

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.

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

STEPS OF SHROUDING :

1. The winding sheets should be spread out one on the top of the other .
2. The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets.
3. 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.
4. 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).
5. 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.
6. These sheets should be fastened with a piece of cloth {Tie ropes}, one above the head, another under the feet, and two around the body.

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.

STEPS OF SHROUDING :

1. 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}).
2. 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.

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

4. The waist wrapper is tied in place.

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

6. Put the head veil.

7. 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).

8. 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.

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

NOTE: There is no Islamic teaching of writing any thing on the shrouds

4. Transportation to the Masjid for Funeral Prayers (Salat –ul –Janazah)

The deceased should be transferred to the Masjid for Salat –ul –Janazah . This transfer is a service done by the mortuary in the hearse provided by them.

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.

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.

Duaas to be read at Gusl time

The Talqeen

TALQEEN is to remind the dying person of the two SHAHADATS, (i.e. Ash hadu alla ilaha illall-lahu wa ash hadu anna Muhammadan abduhu wa Rasuluh). When the end nears the dying person's breath quickens, the knees become so weak that they cannot move, the nose becomes bent and the temples subside. By these signs understand that the person is nearing the end.

The Talqeen should be read before the dying person takes his last breaths. The Muhtadar must NOT be asked or ORDERED to read the Kalimah, but must be helped to recall it. This can easily be done by reciting the Kalimah aloud while being present in the room. Once the departing person utters, the Kalimah all who are present should remain SILENT. The dying person should NOT be drawn into any WORLDLY discussions, but if he discusses any worldly affair, then the Talqeen should be repeated. After the Muhtadar passes away, his mouth should be kept CLOSED by fastening a piece of Paak material around his chin and over his head, his eyes should also be closed. Both feet should be tied together with a similar piece of cloth, and the body covered with a Paak sheet

The one who does this should read: -

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah and on the creed, religion and faith of Rasulullah.

He may further read: -

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ
بَلِقَائِكَ وَأَجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

O Allah! Ease upon him his matters and make light for him whatever comes hereafter and honour him with Your meeting and make that which he has gone to better than that which he came out from.

N.B. It is MAKROOH (disliked) to recite the Holy Quraan near the deceased person's body during the period between DEATH and the GHUSL.

All the individuals of the deceased's family may read: -

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبًا حَسَنًا

O Allah! Forgive me and him and grant me a good reward after him.

And those who are grieved by this demise may read:-

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah do we belong and to shall we return.

اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

O Allah! Reward me in my affliction and requite me with (something) better than this.