

## **Rules to follow after the death**

### **Rules regarding Kafan**

**Issue No.1-** The body of a dead Muslim should be given Kafan with three pieces of cloth: a loin cloth, a shirt or tunic, and a full cover.

**Issue No.2-** The loin cloth should be long enough to cover the body from the navel up to the knees, better still if it covers the body from the chest up to the feet. The shirt should be long enough to cover the entire body from the top of the shoulders up to the middle of the calf, and better still if it reaches the feet. The sheet cover should be long enough to conceal the whole body, so that both its ends could be tied. And its breadth should be enough to allow one side to overlap the other.

**Issue No.3-** The Kafan can be financed from the estate of the deceased.

**Issue No.4-** The Kafan of a wife is the responsibility of her husband. Similarly, if a woman is given a revocable divorce and she dies before the expiry of her iddah, her husband should provide her Kafan.

### **Rules of Hunut**

**Issue No.5-** After having given Ghusl to a dead body it is wajib to give Hunut, which is to apply camphor on its forehead, both the palms, both the knees and both the big toes of its feet.

### **Mayyit's prayer**

**Issue No.6-** It is obligatory to offer Mayyit's prayer for every Muslim, as well as for a Muslim child, as an obligatory precaution, if it has completed 6 years of its age.

**Issue No.7-** Mayyit's prayer should be offered after the dead body has been given Ghusl, Hunnut and Kafan, and before burial.

**Issue No.8-** It is not necessary for a person who offers Mayyit's prayer to be in Wudhu or Ghusl or tayammum.

**Issue No.9-** One who offers Mayyit's prayer should face the Qibla, and it is also obligatory that at the time of Mayyit's prayer, the dead body remains before him, in a manner that its head is on his right and its feet on his left side.

**Issue No.10-** If the deceased had made a will that a particular person should lead the prayer for him, it is Wajib to act according to that will.

**Issue No.11-** If a dead body is buried without Mayyit's prayer, either intentionally or forgetfully, on account of an excuse, or if it transpires after its burial that the prayers offered for it was void, it will not be permissible to dig up the grave for Mayyit's prayer. But it is wajit to offer Mayyit's prayer in front of its grave.

**Issue No.12-** There are 5 takbirs (saying Allahu Akbar) in Mayyit's prayer and it is sufficient if a person recites those 5 takbirs in the following order:

- After making Niyyat to offer the prayers and pronouncing the 1st takbir he should say: *Ash hadu an la ilaha illallah wa anna Muhammadan Rasulullah.* (I bear witness that there is no god but Allah and that Muhammad is Allah's Messenger).
- After the 2nd takbir he should say: *Allahumma salli ala Muhammadin wa aali Muhammad, wa salli alal anbiai wal mursalin.* (O' Lord! Bestow peace and blessing upon Muhammad and his descendants, and bestow peace and blessing upon the prophets and messengers).
- After the 3rd takbir he should say: *Allahummaghfir lil mu'minina wal mu'minat.* (O' Lord! Forgive all believers - men as well as women).
- After the 4th takbir he should say: *Allahummaghfir li hazal mayyit.* (O' Lord! Forgive this dead body). If the dead person is a woman, he should say: *Allahummaghfir li hazihil mayyit.* Thereafter he should pronounce the 5th takbir.

**Issue No.13-** It is Mustahab that he should pronounce the following supplications after the Takbirs respectively:

- After the 1st takbir: Ash hadu an la ilaha illallahu wahdahu la sharika lah. Wa Ashhadu anna Muhammadan 'abduhu wa Rasuluh, arsalahu bil haqqi bashiran wa naziran bayna yadayis sa'ah.
- After the 2nd takbir: Allahumma salli ala Muhammadin wa aali Muhammad wa barik 'ala Muhammadin wa aali Muhammad warham Muhammadan wa aala Muhammadin ka afzali ma sallayta wa barakta wa tarahhamta 'ala Ibrahima wa aali Ibrahima innaka Hamidum Majid wa salli ala jami'il anbiai wal-mursalina wash-shuhada'i was-siddiqina wa jami'i 'ibadillahis-salihin.
- After the 3rd takbir: Allahummaghfir lil mu'minina wal mu'minati wal muslimina wal muslimat, al ahya'i minhum wal amwat. Tabi' baynana wa baynahum bil khayrati innaka mujibud-daa'wat innaka 'ala kulli shay'in Qadeer.
- After the 4th takbir: Allahumma inna haza 'abduka wabnu 'abdika wabnu amatika nazala bika wa anta khayru manzulin bihi Allahumma inna la na'lamu minhu illa khayra wa anta a'alamu bihi minna. Alla humma in kana mohsinan fa zid fi ihsanihi wa in kana musi'an fatajawaz anhu waghfir lahu. Allahummaj'alhu indaka fi a'la illiyyin wakhluf ala ahlihi fil ghabirin warhamhu bi-rahmatika ya arhamar Rahimin.

If the dead body is that of a woman he should say:

Alla humma inna hazihi 'amatuka wabnatu 'abdika wabnatu amatika nazalat bika wa anta khayru manzulin bihi Allahumma inna la na'lamu minha illa khayra wa anta a'lamu biha minna. Allahumma in kanat mohsinatan fa zid fi ihsaniha wa in kanat musi'atan fatajawaz 'anha waghfir laha. Allahummaj'alha indaka fi a'la illiyyin wakhluf ala ahliha fil ghabirin warhamha bi-rahmatika ya ar hamar Rahimin.

Thereafter he should pronounce the 5th takbir.

### **Burial of the dead body**

**Issue No.14-** It is obligatory to bury a dead body in the ground, so deep that its smell does not come out and the beasts of prey do not dig it out.

**Issue No.15-** If it is not possible to bury a dead body in the ground, it may be kept in a vault or a coffin, instead.

**Issue No.16-** The dead body should be laid in the grave on its right side so that the face remains towards the Qibla.

**Issue No.17-** If a person dies on a ship and if there is no fear of the decay of the dead body and if there is no problem in retaining it for sometime on the ship, it should be kept on it and buried in the ground after reaching the land. Otherwise, after giving Ghusl, Hunut, Kafan and Mayyit's prayer it should be lowered into the sea in a case or with a weight tied to its feet. And as far as possible it should not be lowered at a point where it is eaten up immediately by the sea predators.

**Issue No.18-** It is not permissible, as an obligatory precaution, to bury a Muslim in the graveyard of the non-Muslims, or to bury a non-Muslim in the graveyard of the Muslims.

**Issue No.19-** It is also not permissible to bury the dead body of a Muslim at a place which is disrespectful, like places where garbage is thrown.

**Issue No.20-** It is not permissible to bury a dead body in a usurped place or in a place which is dedicated for purposes other than burial.

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