

In case of a death of a Muslim in Hampton Roads:

- ✓ Contact your local mosque for burial process. ODU Islamic Center: 757-423-8609 or Hampton Mosque: 757-838-ISLM
- ✓ Arrange a Funeral Home, make sure the funeral home is clean and accessible; the Ghusl of the deceased is performed at the funeral home. Recommended funeral home:
Hollomon-Brown Funeral Home
Tidewater Drive Chapel, 8464 Tidewater Drive, Norfolk - (757) 583-0177
www.hollomon-brown.com
Parklawn Wood Funeral Home
2552 North Armstead Ave. Hampton, VA 23666 Phone: 757-827-4670.
- ✓ The burial takes place in the Greenlawn Memorial Park (**Greenlawn Memorial Park, 2700 Parish Avenue Newport News, VA 23607, (757) 247-5181**) the cemetery has a Muslim Section. Please contact your local mosque for availability and purchase of the lot. It is always recommended to reserve a lot in advance for the family. Once the cemetery is informed and the contract is processed the grave for the deceased is prepared, make sure to clarify the procedure of the grave with the people incharge. The Funeral home takes the body from the funeral to the Islamic center for Janazah prayer and then to the cemetery.
- ✓ Finally, make sure you write an Islamic will and state Islamic burial process.

A Handbook of Muslim Burials

SALAT UL JANAZAH (PRAYER FOR THE DECEASED)

General

Salat ul Janazah is a Fard Kifayah, and its procedure and details follow the sunnah of the Holy Prophet (pbuh). It is strongly recommended that as many members of the Muslim community as possible should join the funeral procession and Salat ul Janazah:

Abu Hurayrah (ra) reported that Allah's Messenger (pbuh) said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَ عِيَادَةُ الْمَرِيضِ، وَ اتِّبَاعُ الْجَنَائِزِ، وَ إِجَابَةُ الدَّعْوَةِ، وَ تَشْمِيمَةُ الْعَاطِسِ

" A Muslim has five rights upon other Muslims: responding to his Salam, answering his invitation (to food), making Tashmeet when he sneezes, visiting him when he is sick, and following his Janazah when he dies."
(Bukhari and Muslim).

The following describes this Salat briefly:

- (1) There is no Azan or Iqamah for Salat ul Janazah which is offered with the participants standing and with the body of the deceased placed in front of them. There are no Rukus or Sujud to be performed in Salat ul Janazah.
- (2) It is preferable if those offering Salat ul Janazah form an odd number of rows with the Imam standing in the front facing the body of the deceased. He should stand in line with the head of a male deceased and with the midriff of a female deceased.
- (3) In the case of multiple deceased persons, the bodies should be placed in a row with those of men nearest to the Imam.
- (4) If Salat ul Janazah is being offered in the open, it is not necessary for the participants to take off their shoes so long as they are visibly clean.
- (5) The deceased and those offering the Salat must be Muslims, and the body of the deceased and those offering the Salat must be in a state of ceremonial cleanliness (Wudu or Ghusl).

Notes

(i) It is not obligatory to offer Salat ul Janazah for children who die before attaining the age of puberty as is clear from the following hadith: Aishah (ra) reported : " Ibraheem (ra), the son of the Prophet (pbuh), died when he was eighteen months old, and Allah's Messenger (pbuh) did not pray (Janazah) for him." (Ahmad and Abu Daud).

However, it is permissible to offer Salat ul Janazah for a child including a miscarried fetus. A Hadith recorded by Imam Ahmad reports the Holy Prophet (pbuh) as saying that: "...As for a fetus, the (Janazah) prayer may be performed for it, and Dua would be made that its parents be granted forgiveness and mercy."

وَالسَّقَطُ يُصَلَّى عَلَيْهِ، وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ

(ii) Salat ul Janazah must be offered even for a Muslim guilty of ignoring the teachings of Islam (e.g. Salat, Zakat, prohibition of alcohol and Zina etc.). However, respected leaders of the community should refrain from participating in the Salat ul Janazah as a demonstration of their disapproval of the conduct of the deceased and as an admonition to others. This is fully in accordance with the Sunnah of the Holy Prophet (pbuh).

(iii) **Salat ul Janazah al Gha'ib**

It is acceptable to offer Salat ul Janazah for someone who may have died in a different land where Muslims may not have been able to perform the salat for the deceased for any reason. The permission is based on the fact that the Holy Prophet (pbuh) himself offered Salat ul Janazah al Gha'ib in Madinah for an-Najashi, the ruler of Abyssinia.

The famous Islamic scholar Imam Ibn ul Qayyim has commented on this issue as follows:

"It was not a part of the Prophet's (pbuh) guidance and Sunnah to pray (Janazah) for everyone who died afar. Large numbers of Muslims died afar, but he did not pray for them. On the other hand, it is authentically reported that he prayed Janazah for an-Najashi. Three opinions resulted from this:

(1) This provides a Sunnah and permission for the Muslim ummah (i.e., community) to pray for everyone who dies afar. This is the opinion of ash-Shafi'i and Ahmad.

(2) This is a special case only applicable to him (pbuh), and no one else. This is the opinion of Abu Hanifah and Malik.

(3) The correct opinion: If the Janazah prayer is not performed for a deceased in the land where he died, it is permissible to pray Salat ul Gha'ib for him, as the Prophet (pbuh) prayed for an-Najashi because the prayer was not performed for him since he died among the disbelievers. But if the prayer is performed for a deceased in the land where he died, Salat ul Gha'ib may not be performed for him, because the obligation has been met by that. The Prophet (pbuh) prayed for the absent (an-Najashi) and left it off (for all other absents); both his doing and refraining are Sunnahs (that must be followed). Allah knows best."

Procedure For Salat ul Janazah

The following is a brief description of Salat ul Janazah:

(1) The Imam should raise his hands, recite the Takbeer, and then tie his hands as in all other Salats. Those offering the Salat should follow, and then recite Sana and Surat ul Fatihah silently.

(2) The Imam should say the Takbeer audibly a second time. He may or may not raise his hands while doing this. Others should follow, and then recite Ibraheemiyah silently.

(3) The Imam should recite the Takbeer a third time while others should follow. Then everyone should offer Dua al Mayyah (a prayer for Allah's mercy to be visited upon the deceased) silently.

(4) The Imam should recite Takbeer a fourth time as above. Everyone should then offer prayers for the Muslim community in general, again silently.

(5) Finally, the Imam should recite Salam as in all other prayers to complete Salat

ul Janazah. Salam may be offered once to the right only, or once each to the right and then to the left as in all other prayers.

This would complete the Salat ul Janazah.

MISCELLANEOUS GUIDELINES

A few general guidelines for burial are given below. Most of these are based on common sense. They are included here for completeness:

- (1) A man's body should be washed by men and a woman's body by women for obvious reasons.
- (2) A child's body may be washed by men or women. It is preferable that men wash the body of a boy and women that of a girl.
- (3) Bodies of children above the age of puberty should be washed by older members of the same sex as the deceased.
- (4) A man may wash the body of his deceased wife, and a woman may also wash the body of her deceased husband. However, no other helpers should be present during such a Ghusl. Because of the obvious emotional implications of this situation it is highly desirable that other appropriate relatives or friends perform this service.
- (5) Ghusl al Mayyah should be performed by a person who is well-versed in the proper procedure. This would save time and effort, avoid confusion, and would also provide the required peace of mind for the bereaved family.
- (6) A surviving spouse may not wash the body of his or her divorced spouse since divorce abrogates their previous sacred and intimate relationship.
- (7) If the deceased has passed away while still in debt, the heirs should try to pay the debts off as expeditiously and amicably as possible, preferably before the burial. If this is not feasible for some reason, suitable and mutually agreeable payment arrangements should be made with the creditors.
- (8) Unnecessary funeral expenses, e.g. those dictated by a desire to "show off" or in response to local or communal customs, should be strictly avoided. Such expenses do not benefit the deceased. Quite the contrary, they may cause financial hardship and embarrassment to the bereaved family. More importantly, they are against the specific instructions of the Holy Prophet (pbuh) who directed that Muslim burials should be simple and inexpensive.
Jabir (ra) reported:
"Allah's Messenger (pbuh) prohibited plastering a grave (with chalk), sitting on it, building over it, adding to its height, or writing on it."
(Muslim, Abu Daud, An Nasa'i)
- (9) The body should preferably be placed directly on the ground in the grave. If that is not possible because of water-logged ground, other similar circumstances, or the local laws, an inexpensive and simple wooden casket may be used. Do not

use an expensive casket with extravagant accessories such as inner lining, pillows, etc.

Authorities in some areas allow the use of a reusable, stainless steel casket to transport the body to the cemetery and to then place it directly on the ground in the grave. The steel casket can thereafter be washed and sanitized properly for future use. The local funeral home director can advise you on the matter including the proper way to clean the casket.

(10) If a wooden casket is used, it is not necessary to break it or destroy it before the grave is filled.

(11) The expenses of the funeral and the ensuing burial should be borne by the immediate survivors of the deceased, and should be paid out of the assets of the deceased. In the absence of such survivors, the closest relatives present at the funeral should bear the expenses. If this is not an option then one or more members of the local Muslim community may assume this responsibility.

(12) Women are discouraged from accompanying the funeral procession to the cemetery in deference to their emotional nature. This is designed to preclude the possibility of an uncontrollable outburst of mourning on their part. It is expressly prohibited by the Holy Prophet (pbuh) to indulge in demonstrative or loud expressions of sorrow and grief to express distress at any time during the funeral or the burial as described in the following Hadith :

Abu Hurayrah (ra) reported that Allah's Messenger (pbuh) said: "Two of the people's practices are acts of disbelief: dishonoring the kinship relations, and wailing over the dead." (Muslim, al Bayhaqi)

إِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ وَالنَّيَاحَةُ عَلَى الْمَيِّتِ

(13) The Ghusl as well as the burial should not be delayed unnecessarily. If the local and state laws so allow, the body should not be embalmed and should be buried as promptly as possible. If embalming is unavoidable, the minimum procedure required by the relevant laws should be performed. Your funeral home director should be able to advise you on the applicable requirements.

(14) Funeral expenses should be kept to a minimum. The following is a list of common expenses incurred in a burial. The dollar amounts shown are only a rough estimate and are meant as a guideline. Actual expenses will vary from place to place:

Reusable Stainless Steel Casket

(typically provided by the local Mosque) \$ 2500

Kafan \$ 30.00

Police Escort \$ 200.00

Burial Plot \$ 500.00

Granite Head Stone (18" x 24") \$ 300.00

Miscellaneous Supplies (Soap, Apron,

Surgical Gloves, Disposable Shoe-covers and Masks etc.) \$ 20.00
Transportation of the body to the funeral home \$ 200.00
Grave Digging \$ 300.00
Use of funeral home facilities \$ 500.00
Death Certificate \$ 25.00
Concrete Box (i.e., Grave Liner) \$ 200.00
Wooden Casket : Price varies widely. Check with the local funeral home.

Note : Charges for embalming and refrigeration are not reflected above. If embalming is required by local laws, your funeral home director should be able to provide you with all necessary information.

(15) To offer condolences to the bereaved family is a Sunnah. It is also recommended to offer prayers for the deceased at the time of condolence and to provide food for the bereaved family for three days after the funeral. The following Ahadith are illustrative of the practice of the Holy Prophet (pbuh):

(i) Abdullah bin Jafar (ra) reported that the Prophet (pbuh) allowed the family of Jafar three days (for mourning), then came to them and said: "Do not weep over my brother after this day." (Abu Daud, An Nasa'i)

(ii) When Allah's Messenger (pbuh) learnt about the death of Jafar (ra), he commanded:

إِصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ

"Make food for Jafar's family, because a matter has occurred diverting them (from normal life)." (Abu Daud and at-Tirmizi)

COMMON PRACTICES NOT SANCTIONED BY THE SUNNAH

Funeral practices in various countries often reflect the influence of local traditions and other religions. Muslims are required to confine all related rituals within the bounds prescribed by The Quran and the Sunnah of the Holy Prophet (pbuh).

Innovations in religion that have no sanction from The Quran or the Sunnah of the Holy Prophet (pbuh) should be scrupulously avoided as is clear from the following Hadith:

"...Beware of invented matters, for every invented matter is an innovation (i.e., Bida'h), and every innovation is a going astray, and every going astray is in Hell-fire." (Abu Daud and at-Tirmidhi).

A Bida'h can be any of the following:

- (1) A statement, act or belief in conflict with a Sunnah
- (2) An act prohibited by the Holy Prophet (pbuh)
- (3) A practice of the non-Muslims that has become associated with Islamic worship
- (4) An act of worship supported by only a very weak or fabricated Hadith.

The following are some of the common rituals practiced by Muslims in various cultures that have no sanction from the Shariah and are therefore prohibited. For a more comprehensive list authoritative books listed in the bibliography may be consulted:

- (1) To have special prayer meetings or meals on the third, tenth, fortieth or any other specific day after death for the deceased.
- (2) To incorporate in one's Will and Last Testament provisions for special prayers, meals, or other charitable deeds to be performed on specific days after one's death.
- (3) To perform special prayers or charitable deeds during Ramadan, Shaban or any other month for the deceased.
- (4) To place flowers, incense, perfume or any other similar offering on the grave.
- (5) To seek the intercession of so-called holy men, saints, or the prophets with Allah on behalf of the deceased.
- (6) To transport the deceased's body from one town to another for the specific purpose of burying it next to a holy man, or a relative.
- (7) To recite The Quran or call Iqamah or Azan at the grave at any time during or after the burial.
- (8) To recite a specific Quranic verse e.g., "minha khalaqnakum wa feeha nueedukum wa minha nukhrijukum taratan ukhra" (From the (earth) did we create you, and into it shall we return you, and from it shall we bring you out once again): (The Quran 20:55), while throwing handfuls of soil in the grave.
- (9) To write or print inscriptions of any kind on the Kafan.
- (10) To place anything including pieces of paper with verses from The Quran with the body in the grave.
- (11) To recite Surah Yaseen or any other surah from The Quran loudly during the Ghusl, Takfeen or the burial.
- (12) To visit the grave of a deceased person on a specific day or occasion.
- (13) To perform Wudu or take a shower before visiting a grave.

- (14) To believe that pious or so-called holy people can intercede with Allah on our behalf for His Grace and Mercy.
- (15) To refrain from food and drinks until after a burial.
- (16) To place The Quran on the chest of the deceased or near him.
- (17) To wear specific type of clothes in mourning.
- (18) To clip the nails or to shave the armpits or the pubic hair of the deceased.

GLOSSARY

The following Arabic terms are used in this handbook for reasons of brevity and conciseness.

Awrah: The private parts of an individual

Azan: The call to Salat

Bida'h: An innovation in religion

Dua: Prayer or supplication

Dua al Mayyah: Ceremonial prayer for the deceased

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْتَانَا
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ
اللَّهُ أَكْبَرُ

O Allah! Forgive our living and our dead, those of us who are present and those who are absent, our young and our old, our males and our females. O Allah! Whoever you keep alive, keep him alive upon Islam, and whoever you take away, take him away in a state of Iman. Allah is Great.

Fard Kifayah: A religious obligation which, if performed by a few Muslims, absolves the rest of the community from this responsibility. If no one discharges the obligation, then the entire Muslim community is considered jointly accountable in the eyes of Allah.

Ghusl al Mayyah (Ghusl, for short): Washing or bathing of a body.

Hadith (pl: Ahadith): A tradition or a saying of the Holy Prophet (pbuh).

Ibraheemiyah: The following invocation recited after certain Sujud in Salat:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ- اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Allahumma salli ala Muhammadin wa-ala ali Muhammadin kama sallayta ala Ibraheema wa-ala ali Ibraheema, innaka hameedun majeed. Allahumma barik ala Muhammadin wa-ala ali Muhammadin kama barakta ala Ibraheema wa-ala ali Ibraheema, innaka hameedun majeed.

O Allah! bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem; verily, You are Praiseworthy and Honorable. O Allah! bestow Your grace upon muhammad and the family of Muhammad, as You bestowed your grace on Ibraheem and the family of Ibraheem; verily You are Praiseworthy and Honorable.

Imam: One who leads a prayer

Iqamah: The call immediately preceding a congregational Salat

Janazah: A deceased or a dead body. Also sometimes used for Salat ul Janazah

Kafan: Shroud for the dead burial

Lahd: The hollow made in the wall of a grave on the Qiblah side in which the body is placed

Mahram: A person to whom marriage is expressly prohibited by the Shariah

pbuh: Acronym for "peace be upon him", traditionally affixed with the name of the Holy Prophet (pbuh)

Qiblah: The direction of prayers in Islam

ra: Acronym for "radi Allahu anhum" (Allah be pleased with him) or "radi Allahu anha" (Allah be pleased with her).

Ramadan: The ninth month of the Islamic calendar in which Muslims are required to fast from dawn to dusk

Ruku: The act of bowing in Salat

Sajdah (pl: Sujud): The act of prostration during Salat

Salam: The invocation "Assalam o Alekum wa rahmat Allahu wa barakatuhu" (Peace be on you, and Allah's mercy and His blessings) recited at the termination of Salat

Salat: Individual or congregational prayers

Salat ul Janazah: Salat offered for a deceased before burial

Salat ul Janazah al Gha'ib: Salat ul Janazah in absentia i.e., for a Muslim who dies in an other land

Sana: The following invocation recited at the beginning of a Salat:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhana kallahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka.

Glory and praise be to You, O Allah! Blessed be Your name, exalted be Your splendor, and there is no deity except You.

Shaban: The eighth month of the Islamic calendar

Shaqq: The usual grave consisting of a rectangular hole in the ground

Shariah: Islamic Code of Law based on The Quran and the Sunnah of the Holy Prophet (pbuh).

Sunnah: A saying or an act of the Holy Prophet (pbuh)

Surat ul Fatihah: the opening chapter of The Quran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ
الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ⑦

In the name of Allah, Most Gracious, Most Merciful: Praise be to Allah, the Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful, Master of the Day of Judgement. Thee do we worship, and thine aid do we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

Surah Yaseen: The thirty sixth chapter of The Quran

Takbeer: The invocation "Allah o Akbar" (i.e., Allah is Great)

Takfeen: The process of wrapping the body in Kafan

Tashmeem: To say "Yarhamuk Allah" (i.e., may Allah have mercy on you)

Wudu: Ceremonial ablution for Salat

Zakat: A portion of property bestowed in charity or alms as a sanctification of the remainder. It is one of the five pillars of Islam

Zina: Adultery and fornication

<http://www.soundvision.com/info/burial/salatuljanaza.asp>