

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**,

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, p. 40)

#### Note:

Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

میت کے غسل و کفن کا طریقہ

Mayyit kay Ghusl-o-Kafan ka Tareeqah

# *Method of giving Ritual bath to deceased (Hanafi)*

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## Method of giving Ritual bath to deceased (Hanafi)

An English translation of 'Mayyit kay Ghusl-o-Kafan ka Tareeqah'



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# Table of CONTENTS

<b>Method of giving Ritual bath to deceased (Hanafi)</b> .....	1
Excellence of Salat upon the Holy Prophet ﷺ .....	1
Signs of happiness.....	1
What are funeral rites (Tajheez and Takfeen) in Islam? .....	2
Shar’i ruling .....	2
Fard Kifayah (communal obligation) .....	2
Excellence of funeral rites.....	3
Excellence of giving h Ghisl to the deceased.....	3
Intentions of Ghisl of the deceased.....	4
Method of Ghisl of the deceased .....	5
Method of Ghisl of the deceased of an Islamic sister.....	6
Madani pearls of Ghisl of the deceased .....	9
Madani pearls for a Ghisl-giving person .....	10
Excellence of shrouding .....	11
Heavenly attire .....	11
Kafan of children .....	11
Details of Kafan [shroud] .....	12
Intentions of shrouding .....	13
Method of shrouding a man.....	14
Method of shrouding a woman.....	14
How should a shroud be?.....	15
Different Madani pearls.....	16

Method of giving Ritual bath to deceased (Hanafi)

Du'a of Attar.....	18
Questions and answers regarding funeral rites.....	19
Introduction to Majlis funeral rites.....	34
Cutting the hairs and nails of the deceased.....	35
The method of bathing and shrouding a hermaphrodite deceased .....	36
Important issue of used water.....	36
Two ways to make used water suitable for use again.....	37
A few common mistakes committed by the public.....	37

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Method of giving Ritual bath to deceased (Hanafi)

### Excellence of Salat upon the Holy Prophet ﷺ

On page 62 of Bayanaat-e-Attariyyah (part 1), mentioning the excellence of Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by citing the reference of ‘*Al-Qaul-ul-Badi*’, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated:

### Signs of happiness

Sayyiduna Sahl Bin Sa’d رَضِيَ اللهُ عَنْهُ has narrated that one day, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out. At that moment, Sayyiduna Abu Talhah رَضِيَ اللهُ عَنْهُ stepped forward and humbly said: ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may my mother and father be sacrificed upon you! Signs of happiness are apparent on your blessed face today.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Jibraeel Ameen عَلَيْهِ السَّلَام has certainly just visited me and he has said, ‘O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! He who recites Salat upon you once, Allah عَزَّوَجَلَّ will write ten virtues in his Book of

Method of giving Ritual bath to deceased (Hanafi)

Deeds, erase ten of his sins, and raise [his] ranks by ten.’  
(*Al-Qaul-ul-Badi'*, p. 107)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### What are funeral rites (Tajheez and Takfeen) in Islam?

The literal meaning of Tajheez is: To provide necessary stuff; to beautify something.

Takfeen means: To shroud [the deceased].

Shroud refers to the cloths in which the deceased is clothed. Funeral rites in Islam means to carry out all those acts which are necessary to be performed for the deceased from his demise till the burial. These include Ghusl [ritual bath] of the deceased, shroud, Salat-ul-Janazah and digging of the grave.

### Shar'i ruling

Performing funeral rites of a Muslim is Fard Kifayah.

### Fard Kifayah (communal obligation)

Fard Kifayah refers to a Fard which is not necessary for every individual to fulfil. Instead, if some of the people who come to know about a Fard Kifayah carry it out, all others become exempt from carrying it out. However, if none of them carry it out, all of them will be sinful. (*Waqar-ul-Fatawa*, vol. 2, p. 57; summarised)

Dear Islamic brothers! It is a privilege and a rewardable act to participate in funeral rites in Islam. Its great excellence has been mentioned in a blessed Hadees.

### Excellence of funeral rites

Ameer-ul-Mu'mineen, Sayyiduna 'Ali al-Murtada رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: He who gives Ghusl to any deceased person, shrouds [him], applies perfume [to him], carries [his] Janazah, offers [his] Janazah Salah and hides any defect he sees [of the deceased]; he becomes purified from sins in the same way as he was on the day he was born. (*Ibn Majah, vol. 2, p. 201, Hadith 1462*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What a great excellence! Those who carry out funeral rites in Islam earn reward in abundance. Therefore, whenever you come to know about any Muslim's demise, if possible, make sure you participate in his funeral rites with good intentions.

### Excellence of giving h Ghusl to the deceased

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who gives Ghusl to any deceased person will become so pure and clean from his sins like he was on the day when his mother gave him birth.

(*Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 6, p. 429, Hadith 9292*)

Method of giving Ritual bath to deceased (Hanafi)

## Intentions of Ghusl of the deceased

- ❖ I will give Ghusl to the deceased to please Allah **عَزَّوَجَلَّ** and to earn reward in the Hereafter.
- ❖ I will fulfil a Fard Kifayah.
- ❖ I will remain in the state of Wudu as long as possible.
- ❖ If necessary, I will tell the method and Sunnahs of Ghusl to the helpers before Ghusl.
- ❖ I will take special care of keeping the Satr of the deceased covered.
- ❖ I will move the body parts of the deceased gently.
- ❖ I will refrain from Israaf [wastage] of water.
- ❖ I will try to take heed by observing the helplessness of the deceased.
- ❖ I will seek Shar'i guidance from Dar-ul-Ifta Ahl-e-Sunnat if I come across any problem.
- ❖ Allah **عَزَّوَجَلَّ** forbid; if the face of the deceased turns black or if any other [bad] change is noticed, I will hide it as commanded by Shari'ah and persuade the helpers as well to hide it.

- ❖ If a good sign is observed like fragrance is smelt, or a smile is observed on the face of the deceased, etc., I will tell it to others as well.

### **Method of Ghusl of the deceased**

Light up joss sticks or frankincense and move it around the bench of Ghusl three times or five times or seven times. Lay the deceased on the bench in the same way as he is laid in the grave. Cover the portion of the body from the navel to the knees including the knees with a cloth. (Nowadays white cloth is used to cover the body during Ghusl. Once it gets wet, the Satr of the deceased is exposed. Therefore, the cloth should be of brown or any dark colour, and it should be so thick that the Satr is not exposed when the cloth gets wet. It is better if the cloth is folded once.) Gently remove the clothes of the deceased taking great caution of veiling. Now the Ghusl-giving person should wrap a cloth on his hand and first do Istinja of the deceased on both sides (i.e. wash with water).

Then he should make Wudu of the deceased as for Salah. It includes: Washing the face and then washing both hands of the deceased up to and including the elbows thrice. Then perform moistening of the head, and thereafter, wash both the feet thrice. Wudu of the deceased does not include washing hands up to the wrists first, rinsing the mouth and sniffing water into

Method of giving Ritual bath to deceased (Hanafi)

the nose. However, wet a piece of cloth or cotton wool and rub it on the teeth, gums, lips and nostrils of the deceased.

Then if the deceased has a beard or hair on the head, wash it; soap or shampoo can be used. Now lay the deceased on his left side and pour water fragranced with jujube leaves (which should now be lukewarm) from head to toe such that it reaches the bench. If water of jujube leaves is not available, use pure lukewarm water. Then repeat this step after laying the deceased on his right side. Then make him sit with a support and gently move your hand towards the bottom on the lower part of the stomach of the deceased; wash if anything gets excreted. There is no need to repeat Wudu and Ghusl. At the end, pour camphor water from head to toe. Then wipe the body gently with a pure cloth. It is Fard to pour water on the whole body once whereas it is Sunnah to pour it thrice. Do not pour excess water in Ghusl of the deceased. Remember! You will be held accountable for every drop [of water] in the hereafter<sup>1</sup>.

*(Derived from, Madani Wasiyyat Naamah, p. 12)*

## **Method of Ghusl of the deceased of an Islamic sister**

Arrange the following stuff for Ghusl and Kafan:

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<sup>1</sup> For important information regarding the wastage of water and Musta'mal water, read the booklet, namely 'Method of Wudu' authored by Ameer-e-Ahl-e-Sunnat.

1. Bench of Ghusl
2. Joss stick
3. Matchstick
4. Two thick sheets (it is better if they are brown)
5. Cotton wool
6. Two pieces of cloth (for Istinja and other purposes)
7. Two buckets
8. Two mugs
9. Soap
10. Jujube leaves
11. Two towels
12. Unstitched cloth for shrouding of a large width
13. Scissors
14. Needle and thread
15. Camphor
16. Fragrance

Light up joss sticks or frankincense and move it around the bench of Ghusl three times or five times or seven times. Lay the deceased on the bench in the same way as she is laid in the grave. Cover the portion of the body from chest to the knees including the knees with a cloth. (Nowadays white cloth is used to cover the body during Ghusl. Once it gets wet, the Satr of the deceased is exposed. Therefore, the cloth should be of

brown or any dark colour, and it should be so thick that the Satr is not exposed when the cloth gets wet. It is better if the cloth is folded once.) Gently remove the clothes of the deceased taking great caution of veiling. Similarly, gently remove the nose pin, earrings or any other jewellery the deceased is wearing. Now the Ghusl-giving person should wrap a cloth on her hand and first do Istinja of the deceased on both sides (i.e. wash with water).

Then she should perform Wudu of the deceased as for Salah. It includes: Washing the face and then washing both hands up to and including the elbows thrice. Then perform moistening of the head, and thereafter, wash both the feet thrice. Wudu of the deceased does not include washing the hands up to the wrists first, rinsing the mouth and sniffing water into the nose. However, wet a piece of cloth or cotton wool and rub it on the teeth, gums, lips and nostrils of the deceased.

Then wash the head; soap or shampoo or both can be used. (However, their excess usage makes the hair tangled; therefore, water fragrancd with jujube leaves is sufficient.) Now lay the deceased on her left side and pour water fragrancd with jujube leaves (which should now be lukewarm) from head to toe such that it reaches the bench. If water of jujube leaves is not available, use pure lukewarm water. Then repeat this step after laying the deceased on her right side. Then make her sit with a support and gently move your hand towards the bottom

on the lower part of the stomach of the deceased; wash if anything gets excreted. There is no need to repeat Wudu and Ghusl. At the end, pour camphor water from head to toe. Then wipe the body gently with any pure cloth. Do not pour excess water in Ghusl of the deceased. Remember! You will be held accountable for every drop [of water] in the Hereafter.

*(Derived from, Madani Wasiyyat Naamah, p. 12)*

### Madani pearls of Ghusl of the deceased

- ❖ The Ghusl, Kafan [shrouding] and burial of the deceased should be carried out as soon as possible as great emphasis is laid on it in Hadith. *(Al-Jauharah-tun-Nayyarah, p. 131)*

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: Burial should be carried out as soon as possible. It is strictly impermissible to delay burial without any necessity as it involves the risk of swelling, decaying and disrespect of a dead body. *(Mirat-ul-Manajih, vol. 2, p. 447)*

- ❖ It is Fard to pour water on the whole body once and it is Sunnah to pour water thrice. It is Mustahab to cover the area where Ghusl is being given so that none other than the Ghusl-giving persons and the helpers can see the dead body. While giving Ghusl, a dead body can be laid in the position as laid in a grave, or the feet pointing towards Qiblah or in whatever position it is easy. *(Fatawa Hindiyyah, vol. 1, p. 158)*

## Madani pearls for a Ghusl-giving person

- ❖ A Ghusl-giving person should be in the state of purity. If a Junub (such a person on whom Ghusl has become Fard) gives Ghusl, Ghusl will be valid but it is disliked. (*Fatawa Hindiyyah, vol. 1, p. 159*)
- ❖ It is not disliked if a person gives Ghusl without being in the state of Wudu. (*Fatawa Hindiyyah, vol. 1, p. 159*)
- ❖ It is better that the closest relative of the deceased gives Ghusl. If he is not present or does not know the method of giving Ghusl, any other person who is trustworthy and pious can give Ghusl. (*Fatawa Hindiyyah, vol. 1, p. 159*)
- ❖ It is Mustahab to make the atmosphere around a Ghusl-giving person fragrant so that he does not notice if the dead body gives off an unpleasant smell, otherwise he will become agitated. Moreover, a Ghusl-giving person should not look at any body part unless necessary as it is possible that the deceased person has some imperfection in his body which he used to hide from others. (*Jauharah-tun-Nayyarah, p. 131*)
- ❖ A man should give Ghusl to a man, and a woman should give Ghusl to a woman. If the deceased is a small boy, a woman can also give Ghusl to him; and if the deceased is a small girl, a man can also give her Ghusl. 'Small' here means that the deceased should not have reached the age of sensual desires.

(*Fatawa Hindiyyah, vol. 1, p. 160*)

- ❖ It is Mustahab for a Ghusl-giving person to perform Ghusl after Ghusl of the deceased. (*Dar-ul-Ifta Ahl-e-Sunnat*)

## Excellence of shrouding

Dear Islamic brothers! Shrouding a deceased person is a rewardable deed. In many blessed Ahadees, glad tidings have been given of Heavenly attire and elegant silk clothes for the one who performs shrouding. Following is one blessed Hadees:

## Heavenly attire

Sayyiduna Abu Umamah رضي الله عنه has narrated that the Beloved Prophet صلى الله عليه وآله وسلم said: He who carries out shrouding of any deceased person, Allah عز وجل will make him wear the attire of Sundus (an extremely elegant silk attire of Paradise).

*(Al-Mu'jam-ul-Kabeer, vol. 8, p. 281, Hadith 8078)*

## Kafan of children

A child who has reached the age of sensual desires comes into the category of a Baaligh. He or she should be given as many cloths in Kafan as a Baaligh person is given. A boy smaller than this can be given one cloth (Izaar), and a girl smaller than this can be given two cloths (Lifafah and Izaar). It is good if a boy is also given two cloths (Lifafah and Izaar), and it is better to give complete Kafan to both, even if a child has survived for only a day.

*(Rad-ul-Muhtar, vol. 3, p. 117)*

## Details of Kafan [shroud]

1. **Lifafah:** (i.e. large wrapping sheet) A sheet which should be larger than the height of the deceased so that it can be tied from both sides.
2. **Izaar:** (i.e. lower garment) from top of the head to the feet. It is smaller than a Lifafah, not having the portion which is excess in Lifafah for tying it.
3. **Qamees:** (i.e. upper garment, a.k.a. Kafani) from neck to below the knees. It should be equal at the front and back and it should not contain sleeves, and cuts on the sides. Cut the Qamees of a man from shoulders and that of a woman from chest.
4. **Seenah-band** (i.e. chest cover): From the chest to the navel and it is better if Seenah-band is till the thighs.
5. **Aurhni** (i.e. face cover): It should be 1.5 yards long.

*(Madani Wasiyyat Naamah, p. 11; Bahar-e-Shari'at, part 4, vol. 1, p. 818)*

Usually, a ready-made shroud is purchased. It is not necessary that one finds it equal to the Masnoon [Sunnah-conforming] size according to the height of the deceased. It is also possible that a shroud may be so long that it falls under the category of Israaf [wastage]. Therefore, caution lies in cutting a shroud from a roll of cloth as per the requirement. *(Madani Wasiyyat Naamah, p. 11)*

## Intentions of shrouding

- ❖ I will shroud the deceased to please Allah **عَزَّوَجَلَّ** and to earn reward in the Hereafter.
- ❖ I will fulfil Fard Kifayah.
- ❖ Before shrouding, I will state the method and Sunnahs of shrouding to the helpers if necessary.
- ❖ I will place the deceased from the bench of Ghusl on the shroud gently with utmost care and I will take special care in keeping the Satr of the deceased covered during that time.
- ❖ I will write **‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’** on the forehead of the deceased with my index finger (without ink).
- ❖ Likewise, I will write **‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ’** on the chest of the deceased (without ink).
- ❖ I will apply Itr or perfume to the deceased.
- ❖ If the blessed water of Madinah and Zamzam is available, I will sprinkle it on the shroud.
- ❖ I will place Shajarah Shareef, ‘Ahd Naamah, etc. after making a niche in the wall of the grave towards the Qiblah.

### **Method of shrouding a man**

Light up joss sticks or frankincense and move it around the shroud three times or five times or seven times. Now, first place down the Lifafah i.e. the large wrapping sheet, then place the Izaar on top of it, and then place the Qamees on top of this. Now lay the deceased on the shroud and make him wear the Qamees. Then apply perfume to the beard (if the deceased has no beard, apply perfume to the chin) and to the whole body. Apply camphor to those body parts on which a person performs Sajdah, i.e. forehead, nose, hands, knees and feet. Then fold the Izaar first from the left side and then from the right side. Now, at the end, fold the Lifafah in the same way, first from the left side and then from the right side so that the right portion remains on top. Tie the shroud at the top and bottom.

*(Madani Wasiyyat Naamah, p. 13)*

### **Method of shrouding a woman**

Light up joss sticks or frankincense and move it around the shroud three times or five times or seven times. Now, first place down the Lifafah i.e. the large wrapping sheet, then place the Izaar on top of it, and then place the Qamees on top of that. Thereafter, lay the deceased on the shroud and make her wear the the Qamees. Then divide her hair into two parts and place them on the chest above the Qamees. Place the Aurhni

below the top half portion of the back and folding it above the head, place it on the face like a veil so that it remains on the chest. It should be from half of the back of the deceased to the feet in length and as wide as the gap between two earlobes. Some people place the Aurhni like women wear a scarf on their heads; this is against the Sunnah. Now apply perfume to the whole body and apply camphor to those body parts on which a person performs Sajdah, i.e. forehead, nose, hands and knees (neither can one see the Satr area nor touch it directly without anything in between). Then fold the Izaar first from the left side and then from the right side. Then, at the end, fold the Lifafah in the same way, first from the left side and then from the right side so that the right portion remains on top. Tie the shroud at the top and bottom. At the end, place the Seenah-band from the chest to the thighs and tie it with a string. (Nowadays, the Lifafah is placed last even in the shroud of a woman. There is no harm if the Seenah-band is placed after the Qamees but it is better that the Seenah-band is placed at the end.) (*Madani Wasiyyat Naamah, p. 13*)

### **How should a shroud be?**

- ❖ The shroud should be of good quality. For a man, its value should be equivalent to the value of clothes he would wear on Eid occasions and Fridays. For a woman, its value should be equivalent to the value of clothes she would wear while going to her parents' house. It is stated in a blessed

Method of giving Ritual bath to deceased (Hanafi)

Hadith: Give good shrouds to deceased people as they meet each other and feel proud, i.e. feel happy, for having a good shroud.

*(Rad-ul-Muhtar, vol. 3, p. 112)*

- ❖ A white shroud is better as the Beloved Prophet ﷺ has said: Shroud your deceased in white cloths.

*(Tirmizi, vol. 2, p. 301, Hadith 996)*

- ❖ The shroud can also be of old cloth but in this case, it should be washed, as a clean shroud is preferable.

*(Jauharah-tun-Nayyarah, p. 135)*

- ❖ It is a blessing [for the deceased] if the shroud is sprinkled with Zamzam water or the water of Madinah; in fact, with both.

*(Madani Wasiyyat Naamah, p. 4)*

## Different Madani pearls

- ❖ Place both hands of the deceased at the sides, not on the chest, as placing them on the chest is the way of Kuffar [unbelievers].

*(Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 3, p. 105)*

At some places, the hands are placed below the navel like in the Qiyam of Salah; do not place them like this either.

*(Bahar-e-Shari'at, vol. 1, p. 816)*

- ❖ If the deceased has left some wealth, the shroud should be purchased with his own wealth. *(Rad-ul-Muhtar, vol. 3, p. 114)*

If someone has made a will that two cloths should be given to him in the shroud, this will should not be accepted and three cloths should be given. If he has made a will that a shroud of 1000 rupees should be given, this will not be accepted as well; the shroud should be given of the average value.

*(Rad-ul-Muhtar, vol. 3, p. 112)*

- ❖ Ulama and Mashaaikh can be buried with an Imamah. It is not allowed to bury common people with Imamah.

*(Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 3, p. 112)*

- ❖ After Ghusl of the deceased and before covering the face with the shroud, first write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' on the forehead with your index finger (without ink). *(Madani Wasiyyat Naamah, p. 4)*

- ❖ Likewise, write 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ' on the chest.

*(Madani Wasiyyat Naamah, p. 5)*

- ❖ Write 'يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' where the heart is.

*(Madani Wasiyyat Naamah, p. 5)*

- ❖ In the portion between the navel and the chest, write 'يَا إِمَامَ أَحْمَدَ رَضِيَ اللَّهُ عَنْهُ', 'يَا إِمَامَ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ', 'يَا غَوْثَ أَعْظَمَ دَسْتَكْبِيرَ رَضِيَ اللَّهُ عَنْهُ'

Method of giving Ritual bath to deceased (Hanafi)

‘يَا شَيْخَ ضِيَاءِ الدِّينِ رَحِمَى اللهُ عَنْهُ’، ‘اللَّهُ عَنْهُ’ on the shroud with your index finger. (*Madani Wasiyyat Naamah, p. 5*)

You can also write your Murshid’s name, like ‘يَا عَطَّارٌ’.

- ❖ Moreover, ‘مَدِينَةَ مَدِينَةٍ’ should be written from above the navel to the head on the complete shroud (except the back). Remember! This all should be written only with the index finger, not with ink, and it is better if any Sayyid Sahib or Aalim writes these.
- ❖ Place the stones of the dates of Madinah Munawwarah ‘رَأَاهَا اللهُ شَرَفًا وَتَعْظِيمًا’ on both the eyes. (*Madani Wasiyyat Naamah, p. 5*)
- ❖ There is no harm if any Islamic sister sees the deceased during her monthly cycle or pregnancy. (*Dar-ul-Ifia Ahl-e-Sunnat*)
- ❖ It is permissible to add stitches on the shroud cloth using a sewing machine (or by hand). (*Dar-ul-Ifia Ahl-e-Sunnat*)

### Du’a of Attar

May Allah عَزَّوَجَلَّ keep you smiling like the evergreen flowers of Madinah Munawwarah. May your happiness never come to an end. May you find joy and pleasure everywhere in life, in demise, in the agonies of death, in Barzakh, and in the difficult moments of the Day of Judgement. May Allah عَزَّوَجَلَّ forgive

you and your entire family. May Allah عَزَّوَجَلَّ bless you with the neighbourhood of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Questions and answers regarding funeral rites

*(From Dar-ul-Ifta Ahl-e-Sunnat)*

**Question:** If there are holes on the body of the deceased due to an accident, is it permissible to get them stitched?

**Answer:** It is not allowed to get them stitched after death as it will cause pain to the deceased unnecessarily. However, cotton or anything similar should be placed on holes like the ruling of placing it in the holes of the nose, ear, etc.

**Question:** If a corpse is brought from a hospital in such a condition that bandages are wrapped, is it necessary to make water flow after removing them?

**Answer:** Some bandages are stuck to the body in such a way that removing them will cause pain to the deceased as the body or hair will be pulled. Therefore, remove such a bandage if it is possible to remove it easily by pouring lukewarm water, otherwise leave it. On the other hand, some bandages are not stuck to the body; such bandages should be removed without causing pain to the deceased.

Method of giving Ritual bath to deceased (Hanafi)

**Question:** A plastic sheet is attached to stitches from the chest to the navel of the corpse received after post-mortem; is it necessary to remove it?

**Answer:** This plastic sheet is usually stuck to the body and removing it causes pain to the deceased. Therefore, remove such a sheet if it can be removed easily by pouring lukewarm water, otherwise leave it.

**Question:** Can many bandages be wrapped if the deceased is bleeding, or is plastic packing allowed?

**Answer:** Bandages should be wrapped instead of plastic packing.

**Question:** Can gloves made of plastic or any other material be used for doing Istinja of the deceased?

**Answer:** Yes, they can be used.

**Question:** Can a bandage be tied from the head to the chin if the mouth of the deceased remains open even after Ghushl?

**Answer:** Yes, it can be tied.

**Question:** Will Ghushl be given to the deceased even if his body deteriorates so much due to burning, drowning or some other reason that it is certain that the skin or flesh will fall off upon touching?

**Answer:** Ghusl will be given to the deceased even if his body deteriorates so much that the skin or flesh will fall off upon touching. The method of giving Ghusl is that water should be made to flow on the body without rubbing it.

**Question:** Is it necessary to clean up the maggots on the wound of a diabetic patient which penetrate into the flesh?

**Answer:** They should be cleaned up as much as possible without causing pain to the deceased.

**Question:** When should the Ghusl be given if the funeral is delayed? Should the Ghusl be given immediately after death or a little before Salat-ul-Janazah?

**Answer:** Immediately after the death.

**Question:** Is it allowed to write on the walls of a grave with the finger?

**Answer:** Yes, it is allowed.

**Question:** If the Azan of Maghrib is called out during burial or the time of Jama'at [congregation] of other Salahs enters, should the burial be carried out, or the Salah be offered with Jama'at?

**Answer:** As many people as necessary for the burial should stay there and carry out the burial, and the rest should offer Salah with Jama'at.

**Question:** If there is a lot of dirt on the feet of the deceased, is it necessary to clean it or is it enough to make water flow over the feet?

**Answer:** For completing the Fard of Ghusl, it is enough to make water flow over it. However, it is permissible to use soap for removing dirt.

**Question:** Is it permissible to make the announcement of a funeral in a Masjid?

**Answer:** Yes, it is permissible.

**Question:** When anyone passes away in our society, a Heelah is performed after Salat-ul-Janazah. Its method is as follows: After Salat-ul-Janazah, the Imam stands with the Muqtadis<sup>1</sup> in a circle. He holds a copy of the Holy Quran, keeps some money beneath it and then people give the money into the possession of one another. When the Imam receives the money again, he makes Du'a. This act of giving into the possession of one another is repeated few times and the Imam makes Du'a each time. Is it correct to perform this Heelah or not? Moreover, will the deceased receive any benefit from this type of Heelah or not, although no calculation is made of the Salahs and Fasts of the deceased? Kindly explain.

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<sup>1</sup> People who have offered Salah led by a particular Imam

**Answer:** This method of '*Heelah-e-Isqaat*' is not completely correct. However, the Fidyah of Salahs and Siyaam of the deceased will be regarded as paid, according to the money being given to Faqeers in this method. The correct method of '*Heelah-e-Isqaat*' is as follows: Calculation should be made of the missed Salahs and Fasts of the entire life of the deceased. Fidyah should then be given from one third of the total wealth of the deceased if the deceased has made a will; if he has not made a will, Fidyah should be given from your own personal wealth or by borrowing money. If there is less money and the amount of Fidyah is more than it, the method of repeating the act of giving Fidyah and receiving it back may be adopted; as this is also permissible. The blessed Fuqaha have explicitly stated it to be permissible. However, it should be ensured in this method that the people standing in the circle are only Shar'i Faqeer; none of them is a Ghani. If any Ghani is standing, Fidyah will not be regarded as paid for the amount he receives. After taking the possession of that amount, every Shar'i Faqeer should give it to the next person with the intention of the Fidyah of Salahs and Fasts of the deceased. Keep on repeating it in the same way until the Fidyah of all missed Salahs and Fasts of the deceased is paid. If there is a Holy Quran as well with money, only that amount of Fidyah will be regarded as paid in exchange for the Holy Quran which

Method of giving Ritual bath to deceased (Hanafi)

is equal to its cost. It is baseless to assume that the total Fidyah will be regarded as paid due to the Holy Quran.<sup>1</sup>

**Question:** At times, corpses lie all around and dead bodies get mutilated because of a bomb blast; what is the ruling regarding them?

**Answer:** If more than half of the body of a Muslim is found, he will be given Ghusl and a shroud, and Salat-ul-Janazah will be offered. If the rest of the body is also found after Salah, Salah will not be offered for it again. The same ruling applies even if half of the body is found and there is a head on it as well; if the head is not found in this case, or if from head to feet, the left or right, one part of the body is found, then in both of these cases, there is neither Ghusl nor shroud nor Salah; rather, bury it after wrapping it in a cloth.

*(Al-Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 3, p. 107)*

**Question:** Is it permissible in Shari'ah or not to give Ghusl to the deceased while keeping the body completely undressed?

**Answer:** It is impermissible as the honour of a Muslim, whether he is dead or alive, is the same in both conditions.

**Question:** If the relatives of the deceased are in a different country, can the burial be delayed for them?

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<sup>1</sup> For further details regarding Fidyah, read page no. 188.

**Answer:** It is stated in the blessed Hadith: ‘When anyone amongst you dies, do not delay his burial; and take him towards the grave swiftly.’ (*Mishkat, vol. 2, p. 325, Hadith 1717*) It is not allowed at all to delay the burial of the deceased for those relatives who will arrive very late.

**Question:** Is it permissible to solidify a grave?

**Answer:** It is permissible to solidify the outer surface of a grave; however, it is better to avoid it. On the other hand, it is Makruh and not allowed to solidify the inside of the grave without any necessity. Remember! In reality, the grave is that part of the ground with which the deceased remains in contact. Therefore, it is Makruh and not allowed to solidify any side around it without any necessity. However, it is allowed to solidify the inside of the grave as well if there is necessity.

**Question:** There are some areas where, due to the rising water level, some amount of water goes inside when a grave is dug over there. Therefore, there is such an amount of water which can drench the back of the deceased. In such areas, can the deceased be buried by placing him on the ground and constructing four walls around him?

**Answer:** It is not permissible in Shari’ah to construct four walls around the deceased after placing him on the ground. It is Fard-Kifayah to bury the deceased inside the ground, as much as possible. Therefore, a proper grave should be dug and

Method of giving Ritual bath to deceased (Hanafi)

the deceased should be placed in it after being kept in a coffin of wood, iron, etc.

**Question:** What is the Islamic ruling on placing gravestones containing names, on the graves of common people?

**Answer:** It is permissible to place gravestones containing names for recognising graves. However, Ayahs of the Holy Quran and blessed names should not be written on them as they usually get disrespected in graveyards.

**Question:** It is a custom in our area that when a person dies, flowers are placed on his grave till some days after the burial. Likewise, flowers and flower petals are placed on graves on the occasions of Layla-tul-Bara'at and Eid also. Is it permissible to place flowers on graves, and is there any benefit in this or not?

**Answer:** It is permissible and Mustahab to place flowers on a grave. As long as the flowers remain fresh, the deceased feels comfort; it is proven from the blessed Hadith.

Sayyiduna Ibn 'Abbas رضي الله عنهما has stated: The Beloved Prophet

صلى الله عليه وآله وسلم passed from one of the orchards of Makkah or Madinah; he heard the voices of two men that were suffering torment in the grave. The Beloved Prophet صلى الله عليه وآله وسلم said: 'Both of them are suffering torment, and they are suffering torment not due to any major act which is difficult to avoid.' He then said: 'One of them would not save [himself] from his

urine and the other would commit tale-telling.’ Then he ordered to bring a fresh date twig, divided it into two parts and placed one part on each grave. The Sahabah رَضِيَ اللهُ عَنْهُمْ humbly asked: ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why did you do that?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: ‘So that their torment continues to decrease until both these twigs become dry.’

*(Bukhari, vol. 1, p. 95, Hadith 216)*

It is stated in Mirqat: The custom practiced by people of placing fragrant flowers and date twigs on a grave is Sunnah according to this Hadith. *(Mirqat-ul-Mafatih, vol. 2, p. 53)*

**Question:** If the deceased is a woman, is it correct or not to clothe her in a Shalwar as part of her shroud?

**Answer:** There are five cloths in the Sunnah shroud of a woman: Lifafah, Izaar, Qamees, Aurhni and Seenah-band. It is not Sunnah to clothe a woman in a Shalwar as part of her shroud and there isn’t any need of it.

**Question:** What does the Shari’ah state about making arrangements for food and overnight stay for those relatives who arrive at the house of the deceased from faraway places on the day of the demise? If arrangements for food are not made, then mostly, neither are there hotels, etc. in the village from where the relatives may purchase and eat food themselves nor can they make any arrangement themselves; so what should be done in such a condition?

**Answer:** It is Sunnah for the relatives or the neighbours to send food on the first day [of demise] for the family members of the deceased, enough for two meals; in fact, one should make them eat insistently. Likewise, the family members of the deceased who come from far can also eat this food. As for other people who come and gather, the family of the deceased busying themselves in arranging food and drink for them will fall into the category of a meal invitation on the occasion of bereavement which is a bad tradition. It is not allowed even if any family member of the deceased makes such arrangements from his personal wealth or from the estate of the deceased. In fact, if a child who has not yet reached puberty also has an inheritance share in the estate of the deceased, it is very strictly Haraam to make such arrangements from his share.

*(Fatawa Razawiyyah, vol. 9, p. 666, Summarised)*

**Question:** If two people are angry with each other due to any worldly conflict and any one of them dies in such a condition, what is the Islamic ruling for the living person for not offering Salat-ul-Janazah of the deceased because of the worldly conflict?

**Answer:** The one who remains angry with a Muslim brother for more than three days without a Shar'i reason is a Faasiq. Amongst the rights of a Muslim on another Muslim mentioned in a blessed Hadith, there is a right to offer his Salat-ul-Janazah as well. Therefore, the one who can join the

Salat-ul-Janazah of his Muslim brother should not leave it without any reason, and one should not at all leave Salat-ul-Janazah of a Muslim brother because of a worldly conflict.

**Question:** If one finds while giving Ghusl that the deceased has a denture, a gold tooth, artificial eye or contact lens, etc., what is the Islamic ruling regarding them?

**Answer:** In this matter, the ruling states that it is allowed to remove such artificial items if they can be removed easily without causing pain to the deceased, but removing them is not allowed if it will cause pain to the deceased.

**Question:** Sometimes, bones are found when a new grave is dug; what should be done in this case?

**Answer:** If it is known that a deceased person is buried at a certain place, it is impermissible and Haraam to bury another deceased person after digging that place even if many years have passed. If it was not known and bones are found while digging a grave, bury them again and dig a new grave at any other place.

**Question:** A crack sometimes develops in a grave because of rain, so people peep into the grave; what is its Islamic ruling?

**Answer:** In this condition, one should ponder over the fact that when a deceased person is buried in the grave, he is in Aalam-e-Barzakh and these matters are secrets between Allah

Method of giving Ritual bath to deceased (Hanafi)

عَدَّوَجَلَّ and the deceased. Therefore, no one is allowed to make effort to discover them or peep into the grave.

**Question:** If a baby who was born alive dies before he was named, is it necessary to name him afterwards or not? Kindly answer this question.

**Answer:** If a baby who was born alive dies, his Salat-ul-Janazah will be offered, he will be shrouded and buried, and he will also be named. Likewise, a baby who is not born alive will also be named. If one forgets to name the baby at that time because of haste or grief and buries him, he can be named afterwards as well.

**Question:** Can a cloth be wrapped around the hand for the purpose of Istinja while giving Ghusl to the deceased?

**Answer:** Yes, a piece of cloth can be wrapped around the hand for this purpose.

**Question:** Nowadays in some areas, cement blocks are fitted in most of the graves and cement slabs are used to close graves from the top. Is it correct to bury the deceased in this way?

**Answer:** Since cement is manufactured by using fire, cement blocks or bricks made with fire should not be fitted in a grave. If one fears that the soil of the grave might fall, cover those bricks or blocks with mud after fitting them. Likewise, the inner surfaces of cement slabs should also be covered with

mud so that there is only soil and mud at every side of the deceased. If someone does not follow this method, he is still not a sinner.

**Question:** Can Salat-ul-Janazah be offered even during Makruh time?

**Answer:** If a Janazah is brought during Makruh time, in this case, Salat-ul-Janazah can be offered even during Makruh time. If a Janazah is already prepared and Makruh time starts, it is not then allowed to offer Salat-ul-Janazah during Makruh time.

**Question:** At the time when the deceased has been given Ghusl but not yet shrouded, if any of the relatives wishes to participate in giving Ghusl, can he participate in giving Ghusl? Kindly answer this question.

**Answer:** Pious people should participate in giving Ghusl to the deceased, and only as many people as necessary should remain near the deceased. Once the Ghusl has been given, no one is allowed to participate (or pour water over the deceased).

**Question:** If there is a wound on the Satr of the deceased, is it allowed to look at that part of the Satr so that Ghusl can be given carefully?

Method of giving Ritual bath to deceased (Hanafi)

**Answer:** It is not allowed to look at such a wound for giving Ghusl. However, be careful while pouring water and do not rub that part of the body.

**Question:** When Azan is called out near a grave, people are asked to leave that place by stating that no one is then allowed to stay there. Kindly guide us in this matter by mentioning its Shar'i ruling.

**Answer:** The purpose of calling out Azan near a grave is to make Satan leave that place. It is mentioned in some narrations that Munkar-Nakeer come when people go forty steps away after burying a deceased person. Therefore, the rest of the people are asked to leave so that Azan is called out when they go away. However, there isn't any Shar'i restriction if someone remains standing there when Azan is called out.

**Question:** Some Islamic brothers enter the grave before burial and recite Surah Al-Mulk. What is its Islamic ruling?

**Answer:** It is permissible to recite the Holy Quran after entering the grave for the comfort of a deceased person; there is no harm in it. However, take care that when the deceased is brought for burial, instead of delaying the burial at that time and then reciting the Holy Quran after entering the grave, recite it before the deceased is brought there.

**Question:** Due to heavy rain and accumulation of water, some graves sometimes sink from one side, and it is feared that

many graves might even collapse. Kindly give us Madani pearls regarding their repair.

**Answer:** It is not allowed to open a grave in this condition. Instead, efforts should be made to repair the grave from outside, employing any method. Likewise, if a slab has fallen down, place a cloth or something else at the top and ask any righteous, pious and ascetic person to place the slab properly by only placing his hand inside without peeping into the grave. Then, the other slab should be placed instantly. It is not permissible to peep into the grave during this time.

**Question:** Is it permissible for women to visit a graveyard for Fatihah?

**Answer:** Women are not allowed to visit a graveyard; in fact, they are not even allowed to visit shrines. Women are only allowed to visit the blessed Raudah of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, (in fact, it is Sunnah Muakkadah, close to Wajib). Except for the Raudah of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, women are not allowed to visit any shrine or graveyard for Fatihah. They should recite Fatihah from home and convey its reward.

**Question:** Sometimes, a deceased person is buried temporarily out of necessity. What is its Islamic ruling?

**Answer:** In Islam, it is not allowed to bury a deceased person temporarily with the intention of transferring him to another place afterwards. Leave the corpse where it is buried once; it is

Method of giving Ritual bath to deceased (Hanafi)

Haraam to take out the corpse from this place and transfer it to another place.

### **Introduction to Majlis funeral rites**

Dawat-e-Islami, the Madani movement of the devotees of the Prophet has established more than 79 departments and is engaged in calling to righteousness and reviving the Sunnah. One of these departments is 'Majlis Tajheez-o-Takfeen' that is striving to carry out the steps of funeral rites for devotees of the Prophet in accordance with the Sunnah and Shari'ah, and to earn reward by consoling the relatives of the deceased; alongside this it is busy in teaching Islamic brothers and Islamic sisters the method of funeral rites. Therefore, to encourage people to participate in funeral rites and to teach the method of funeral rites, Majlis funeral rites organizes video Ijtima'at at home and abroad in which knowledge is imparted to devotees of the Prophet regarding rulings ranging from death all the way to burial. Practical gatherings of funeral rites are arranged and the method of bathing the deceased and cutting and clothing the shroud is shown practically. Besides this, a residential funeral rites course and a short online funeral rites course is also offered.

(اللَّهُمَّ اِنِّى اَسْئَلُكَ بِرَحْمَتِكَ الْعَظِيْمَةِ) the funeral rites department is also established amongst Islamic sisters too, and the funeral rites of Islamic sisters, paying condolences and learning/teaching the funeral

rites is also ongoing). Furthermore, Madani Halqahs are conducted for Katbah Farosh, shroud sellers, in the flower market and for gravediggers and they too are given the mindset to carry out their matters according to the Sunnah and Shar'iah. For further ease, a mobile application has been released, namely 'Muslim's Funeral App' in which many topics related to the method of funeral rites have been shown in sequence using animated videos. To acquire further information and to get in contact, the website of this department 'tajheezotakfeen.dawateislami.net' can be visited. **اَلْحَمْدُ لِلّٰهِ** under the funeral rites majlis, Ijtima'at for conveying rewards on the 3<sup>rd</sup>, 7<sup>th</sup>, 40<sup>th</sup> day and on the yearly death anniversary are also arranged. To ensure the smooth running of all these matters, responsible brothers are appointed according to the organizational division of Dawat-e-Islami on various levels (Shura, country wise, zone, Kabinah, division and area level) and via mutual consultation they try and carry out these works in the best manner. May Allah Almighty grant prosperity to Dawat-e-Islami's funeral rites department as well as all other departments.

**اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

## **Cutting the hairs and nails of the deceased**

It is impermissible and Makruh Tahreemi (prohibitively disliked) to comb the hair of the head or beard of the deceased,

Method of giving Ritual bath to deceased (Hanafi)

to cut his nails, or to shave, cut or pluck the hairs of any body part. In fact, the ruling states that the deceased should be buried in the same state he is in. However, if a nail is already broken, it can be clipped; and if nails or hairs have been cut, place them in the shroud.

*(Rad-ul-Muhtar, vol. 3, p. 104)*

### **The method of bathing and shrouding a hermaphrodite deceased**

A hermaphrodite (I.e., one who has signs of both men and women and it is not proven whether it is a man or a woman) should be given five cloths like a woman, but a shroud which has been dyed using saffron or safflower and a silk shroud is not permissible.

*(Fatawiyyah Hindiyyah, vol. 1, p. 161)*

### **Important issue of used water**

If a person's hand or the digit of a finger, fingernails or any part of the body that is washed in Wudu, intentionally or unintentionally falls into water that is less than deh Darda (10x10) (for example, a bucket full of water or a lota etc.), the water has become used and is no longer suitable for Wudu and Ghusl. Similarly, If any unwashed part of the body of a person upon whom Ghusl is obligatory touches the water, that water is

no longer suitable for Wudu and Ghusl. However, there is no harm if a washed hand or any part of the washed body falls into water. (*Bahar-e-Shari'at, vol. 1, p. 333*) (to learn about used water and the detailed rulings of Wudu and Ghusl, read part 2 of Bahar-e-Shari'at)

### **Two ways to make used water suitable for use again**

1. An unwashed hand has fallen into the water or it has become used in some way and a person wants to make it suitable for use, then water which is more than the used water should be mixed to it, all of it will become me suitable for use.
2. Moreover, another method is to pour water from one side and allow it to flow from the other side, all of it will become suitable for use.

### **A few common mistakes committed by the public**

- ❖ Cutting the nails and hair of the deceased.
- ❖ Throwing away the clothes worn by the deceased.
- ❖ Washing the bench of Ghusl unnecessarily before bathing the deceased.
- ❖ Illuminating the place where Ghusl took place for 40 days.

Method of giving Ritual bath to deceased (Hanafi)

- ❖ The one who brought the bench of Ghushl must also take it back lest a calamity strikes.
- ❖ Making a Dhoti mandatory in the shroud of the deceased.
- ❖ Breaking and throwing incense sticks on graves.
- ❖ Considering it unlawful to re-use the soap used for bathing the deceased.
- ❖ To leave the clothes of the deceased in the graveyard lest the soul of the deceased seizes them.
- ❖ To consider it unlawful for the Ghushl water of the deceased to go down the gutter.
- ❖ To make an elderly woman walk 40 steps with the bier of her deceased husband with the thinking that by doing so, the 'Iddat will end.
- ❖ If a child dies, deeming it necessary for it to be buried outside the graveyard.