



Dundee Muslim Funeral Services

A guide for the Final Journey

*Dundee Islamic Society
6 Milne St, Dundee, DD1 5BZ*

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Table of Contents

<i>Our Mission</i>	3
<i>Introduction</i>	4
<i>Summary</i>	6
<i>Preparing for Death</i>	10
<i>Immediate actions after death</i>	12
<i>Legal Considerations</i>	16
<i>Bathing the Deceased (Ghusl)</i>	17
<i>Shrouding The Deceased</i>	25
<i>The Funeral Prayer</i>	31
<i>The Burial Process</i>	38
<i>Offering Condolences</i>	44
<i>The Mourning Period</i>	46
<i>Donations</i>	50

DUNDEE MUSLIM FUNERAL SERVICES

Our Mission

Dundee Muslim Funeral Services is a non-profit making social enterprise rooted in compassion and community, situated at Dundee Islamic Society, 6 Milne Street, Dundee, DD1 5BZ. *Our mission is to provide unwavering support to the Muslim community during times of bereavement by offering dignified and culturally sensitive funeral services.*

Guided by the principles of Islamic values and community service, our dedicated team of volunteer members from the Dundee Islamic Society collaborate seamlessly with the Dundee Muslim Cemetery Trust. Together, we pledge to assist families through every stage of the funeral process, ensuring a seamless transition from the moment of loss to the final resting place.

Our commitment extends beyond the provision of funeral services; we strive to create an atmosphere of solace and understanding, fostering a sense of community solidarity. Dundee Muslim Funeral Services endeavours to ease the burden of grief by upholding the traditions and customs integral to Islamic funeral practices. As a community-driven initiative, our aim is to facilitate a compassionate and supportive environment that honours the departed and provides comfort to their loved ones. Dundee Muslim Funeral Services stands as a pillar of strength within the Muslim community, fostering unity and empathy during times of sorrow. Together, we uphold the sacred duty of honouring our departed with dignity, respect, and profound compassion.

DUNDEE MUSLIM FUNERAL SERVICES

Introduction

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۗ وَإِلَيْنَا تُرْجَعُونَ

(Every soul will taste death. And We test you (O humanity) with good and evil as a trial, then to Us you will (all) be returned. (21:35)

(Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Remember often the destroyer of pleasures: Death." Sunan al- Tirmidhi)

Praise is to Allah by Whose Grace; good deeds are completed. May Allah send His peace and blessings upon the master of the masters, our Prophet Muhammad his household, his companions, and all who follow his guidance.

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One of the most indisputable facts is that every human being will pass away. No creation has been granted Immortality in this World. Despite this fact, many people are indifferent towards death, carrying on with their lives and remain unconcerned about its immanence.

The Arabic word for Human being is إنسان which is a derivation of the word "to forget". It is in the nature of human beings to forget about death and thus in need of constant reminders. The hadith of the Prophet ﷺ above, commands us to remember death often as we will get distracted and forget about the afterlife. It is therefore of the utmost importance that one remembers death as often as possible and understands the rites of the deceased.

This booklet contains information around preparing for death, the washing and shrouding of the deceased, the funeral prayer/burial as well as the funeral service arrangements/paperwork required. The rulings within this booklet are based on the Hanafi School of Law and the burial arrangements are based on the guidelines set by the Dundee City Council.

"Know that death is an expression used for the Journey from this world to the Divine Presence, for to Allah is the ultimate return." (Imam Hujjat aklIslam Muhammad bin Muhammad Abu Hamid al-Ghazali)

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Summary

1. Initial Contact and Assessment:

As soon as the organisation receives a request for funeral services, a volunteer promptly makes initial contact with the family.

Within 24 hours, an assessment meeting is scheduled to discuss the family's needs and understand any special circumstances requiring free of charge assistance.

2. Documentation and Paperwork:

The volunteer guides the family through the necessary documentation, which involves obtaining a death certificate, registering the death, and completing any required legal paperwork.

Assistance is provided to ensure all paperwork is accurately completed in a timely manner.

DUNDEE MUSLIM FUNERAL SERVICES

3. Coordination with Cemetery/Graveyard:

The volunteer contacts the cemetery or graveyard to secure a burial plot and schedule the burial.

This step is completed as soon as possible to respect religious customs and family wishes.

4. Funeral Arrangements:

Working closely with the family, the volunteer helps plan and coordinate the funeral.

This involves arranging the date, time, and location for the funeral service, as well as liaising with an Imam for prayers and religious rituals.

5. Preparation Ghusl of the Body:

Volunteers, trained in accordance with Islamic customs, respectfully wash and prepare the deceased for burial or assist family members to do so.

This process is conducted as soon as possible, taking into consideration family preferences and any special circumstances.

DUNDEE MUSLIM FUNERAL SERVICES

6. Funeral Service:

On the scheduled day, the funeral service takes place, with prayers led by the Imam and involvement of close family members and friends.

The volunteer ensures that all necessary arrangements are in place for a dignified and respectful service.

7. Transportation and Burial:

A suitable vehicle is arranged to transport the deceased to the cemetery or graveyard.

The volunteer oversees the smooth transportation and ensures the burial proceedings align with Islamic rites and traditions.

8. Follow-up and Support:

After the funeral, the volunteer remains available for any necessary support, such as assisting with post-funeral administrative tasks, connecting the family with grief counselling resources if needed, or providing emotional support.

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Note: The timeline for each step may vary depending on individual circumstances and cultural practices. Flexibility and understanding are key during these difficult times.

Dundee Muslim Funeral Services values the dedication of its volunteers, who compassionately support the community during times of bereavement.

DUNDEE MUSLIM FUNERAL SERVICES

Preparing for Death

The person who is about to pass away and on whom the signs of death can be clearly seen, is called a ***Muhtadar***. Some of the signs of death are that the body becomes weak, the breath begins to quicken, a person's hands are cold, the skin is pale, and they have a faint pulse.

AIDING THE MUHTADAR

The close family of the Muhtadar should be present in their final moments. If the person has no family, then their close friends or the members of the Muslims community should be present. This is to ensure that the person is not alone in their final moments. It is sunnah to let the person lie on their right side facing the Qiblah. It is permitted that they be positioned to lie on their back with their feet towards the Qiblah, and the head slightly raised with a cushion so that it faces the Qiblah. Laying the Muhtadar's limbs straight is also beneficial as this will aid in the Ghusl process. If moving the Muhtadar causes him any discomfort, then leave him in any convenient position. It is desirable (mustahab) to use Itr (perfume) or any other aromatics in the room.

DUNDEE MUSLIM FUNERAL SERVICES

It is recommended that Surah Yasin be read in the Muhtadar's presence. This is based on the hadith: Ma'qal ibn Yasar narrates that the Prophet ﷺ said **"Recite Yasin over your Dying"** (Sunan Abu Dawud). Furthermore, Talqin should also be performed during this period, this is due to the Prophet ﷺ stating: **"Perform the Talqin for your dead with La ilaha illallah"** (Jami al Tirmidhi). A person should sit near the Muhtadar and read the kalimah in a voice loud enough so that they can hear it. When the Muhtadar hears the kalimah, Insha'Allah they will also recite it. It is important that we should not instruct the Muhtadar to recite it but keep on reciting it until they recite it by themselves. The rationale behind not instructing them to read the Kalimah is that sometimes the Muhtadar could be going through extreme pain so they may refuse to recite the kalimah if we keep on forcing them. Once the Muhtadar has recited the kalimah, the people reciting the Talqin should remain silent. This is to ensure that the last words the Muhtadar recites, are the kalimah. For a non-Muslim relative, they are prompted to recite the entire testification of faith so that they may enter the fold of Islam and their burial is done in accordance with the Islamic faith.

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Immediate actions after death

When a person passes away, the following actions should be performed:

1. Their eyes should be gently closed. Umm Salamah narrates that the Prophet ﷺ entered when Abu Salamah had passed away and his eyes were open, so he closed Them" (Sahih Muslim).
2. Gently press the chin upward while holding the top of the head. Then place a strip of cotton under the chin and around the head, tying it firmly at the top. This is to allow the mouth to remain closed. **(N.B. Please remove dentures before closing mouth)**
3. Remove any jewelry such as rings, necklaces, bracelets, and nose studs. (It is especially important to remove rings before swelling occurs as these become extremely difficult to remove during Ghusl).
4. Straighten the limbs carefully and gently. If they will not straighten (i.e., due to a stroke) do not force them, as this could cause fractures occurring and we must treat the deceased with the utmost care.

DUNDEE MUSLIM FUNERAL SERVICES

5. Place the toes together and bind the ankles carefully if needed.
6. Do not cut nails or remove unwanted hair from the dead body.
7. If the person has a catheter, tubes bandages etc., the hospital staff or doctor can assist in removing these items. Always ask for professional help as you may risk causing damage to the body. If the person passes away in the hospital, the staff will assist in cleaning the body and placing the deceased in a body bag.
8. Until the time of the dead's bathing, the body should be covered by a tahir (clean) sheet. The one who does this should read:

In the name of Allah and on the creed, religion, and faith of Rasulallah ﷺ

9. It is disliked reciting the Holy Qur'an near the deceased person's body during the period between

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death and the ghusl (bath).

10. Those who hear about the person's demise should recite:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ۝

BISMILĀHI WA BIL-LĀHI WA `ALĀ MILLATI
RASŪLIL-LĀHI ṢALLALLĀHU `ALAYHI WA SALLAM.

INNA LILLAHI WA INNA ILAYHI RAJI'UN

To Allah do we belong and to Him shall we return.

اللَّهُمَّ أَجْرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا ۝

**ALLAHUMMA'JURNI FI MUSIBATI WA KHLUF LI
KHAYRAM MINHA.**

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

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11. If the person has passed away, they should contact the family doctor, inform the local undertaker / funeral directors, and inform close relatives.

DMFS Family Liason: Zia Rehman - 0777 3398 233

Dundee Cemetery Trust : Tahir Hanif – 0795 7287 974

DMFS Administrator : Avey Mohammed - 07970906747

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Legal Considerations

As Muslims, our religion of Islam places great emphasis on burying the deceased as soon as possible. Part of honouring a deceased is to arrange the burial as soon as possible.

Rasulullah ﷺ said:

"Hurry up with the dead body for if it was righteous, you are forwarding it to good; and if it was otherwise, then you are putting off an evil thing from your necks" (Sahih Muslim).

Before a burial can take place, there are certain legal requirements regarding documentation that must be completed. There are several forms which must be obtained before permission for the burial is granted by the Council.

The deceased will have either passed away at home or at a hospital. In certain circumstances a post-mortem may need to be carried out, this can potentially delay the

DUNDEE MUSLIM FUNERAL SERVICES

funeral process.

Another important factor is to keep your local GP informed if the person is passing away at home. This will help in obtaining the 'Cause of Death' Certificate and potentially remove any possible delays.

Sometimes, in trying to get the deceased buried as soon as possible we can cause inconvenience to the various associations which are aiding us in the burial. The Doctors, Undertakers, Registrar's Office have a protocol they need to work under and standard procedures they need to follow, thus many times there is now way of expediting the process. We must try our best to get the burial done as soon as possible but under no circumstances should we expect any of them to break protocol and assist us at the first instance.

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Scenarios Depending on Where a Person Passes Away

DECEASED PASSES AWAY IN THE HOSPITAL

Usually, the family will be in attendance if the death is expected. If there were no one in attendance, the Senior Nurse would contact the family and advise them to attend the Hospital/Hospice.

The Doctor will issue the MCCD (Medical Certificate of Cause of Death) if the cause of death is known. In certain cases, this will not be issued until the consultant in charge of the ward is available, this is usually the case for overnight deaths etc.

PASSING AWAY AT HOME

Please do not move the deceased as this can lead to suspicion of foul play and even lead to the death being reported to the Procurator fiscal. This can potentially lead to a post-mortem examination.

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EXPECTED DEATH

If it is an expected death, then contact the family General Practitioner (GP) and they will issue the cause of death certificate as they will have previously visited the deceased.

If the death occurs out of hours, then contact NHS24 and they can arrange for a doctor to attend and issue the MCCD.

In many cases the paramedic attending out of hours or the nurse in charge during palliative care issues a Confirmation of Death form. In this case, please ensure you have the number of the surgery at hand and get in touch with them as soon as they open or be at the GP surgery at the opening time to get the MCCD from the GP.

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UNEXPECTED DEATH

If a person passes away suddenly at home, in this instance an ambulance should be called to confirm that the person has indeed passed away. A local doctor can also be called if they are available. If the doctor can determine the cause of death, then he/she may issue a Cause of Death Certificate, however further investigation may be needed to determine the cause of death. A post-mortem may occur in this instance.

DUNDEE MUSLIM FUNERAL SERVICES

COPFS (CROWN OFFICE & PROCURATOR FISCAL SERVICES) & POST-MORTEM EXAMINATIONS

Deaths reported to the attention of the Procurator Fiscal can come via the Police service, hospital doctor, GPs, or the Registrar. The Scottish Fatalities Investigation Unit (SFIU), a specialist unit within COPFS, are responsible to investigate whether the death was sudden, violent, caused by an accident or if the cause of death cannot be determined.

Once the Procurator Fiscal receives the case, they will then decide if a post-mortem examination, also known as an autopsy, is required. The sole purpose of a post-mortem is to establish the cause of death. Post-mortems are carried out by pathologists (these are doctors who are specialists in determining the nature of death).

The permission of the family is not needed to carry out the procedure as per the law of the land. The unit are aware of our religious requirements to bury the deceased as soon as possible however sometimes there can be

DUNDEE MUSLIM FUNERAL SERVICES

delays in the process and patience must be exercised.

If a post-mortem examination is carried out, the cause of death will be issued by the pathologist, DMFS will collect the MCCD from the mortuary when uplifting the body from Mortuary.

DUNDEE MUSLIM FUNERAL SERVICES

Forms

It is important to fill out the following form as soon as possible to get the burial process organised.

Registrar Phone number and Questions they will request:

Dundee: 01382 435222

Opening times are 8.45am onwards – Important to call at 8.45am to get first in line to ensure same day burial.

If there are any issues with the Dundee office or you cannot get an appointment, then you can try:

Angus-Forfar or Arbroath 03452 777 778,

Fife - Glenrothes 0345 155 0077,

Perth Registrar 01738 475 121.

Below are the questions the registrar will ask you so best to have this information prepared beforehand:

DUNDEE MUSLIM FUNERAL SERVICES

DECEASED:

Name of Deceased:

Date of Death:

Place of Death:

Date of Birth:

Place of Birth:

SPOUSE/CIVIL PARTNER:

Full name and occupation of spouse - If married more than once, enter spouse partners in numbered order:

Is current/last partner retired or deceased?

Date and Place of Marriage (if multiple then add all):

FATHER'S DETAILS:

Full name and occupation of father:

Is Father/parent now deceased?

DUNDEE MUSLIM FUNERAL SERVICES

MOTHER'S DETAILS:

Full name and occupation of mother:

Is Mother/parent now deceased?

INFORMANT:

Name of Informant:

Relationship to deceased:

Telephone number:

Email address:

Preferred contact?

Postal Address:

FUNERAL DIRECTOR:

Funeral Director planning – (does informant want Form 14 to be emailed to FD? - YES):

FD Email address: dmfuneralservice@gmail.com

FD Tel no.: DMFS Family Liason: Zia Rehman - 0777 3398 233

DUNDEE MUSLIM FUNERAL SERVICES

DMFS Funeral Services Information

The Dundee Muslim Funeral Services funeral service is voluntary nonprofit making service provided by DMFS for the Muslim community of Dundee.

The following services are provided on voluntary basis for those who use our Funeral Service

- Transportation of deceased (Including from hospital to Mosque & then to burial grounds)
- Mortuary storage facilities
- Ghusl washing facilities.
- Supply of Kaffan packs
- Out of hours 24-hour reliable service
- Sitting halls (Separate for men & women)

DUNDEE MUSLIM FUNERAL SERVICES

Funeral Costs

The following list gives a breakdown of the approximate cost of a burial at Eastern Old Craigie Cemetery/ Birkhill Cemetery (Muslim section).

Breakdown of costs:

*Dundee City Council**

Item	Cost
Internment (inc. Lifetime Maintenance) *	£1321.00
Lair (Eastern Old Craigie Cemetery) *	£800.00
Lair (Birkhill Cemetery) *	£797.00
Standard Headstone*	£900.00 (optional)
Cement Headstone Base*	£108.00
DMFS Donation for cost of Coffins and service costs	£495.00 Basic Coffin £695.00 Casket Coffin

DUNDEE MUSLIM FUNERAL SERVICES

*Please note the cost set by the council is determined every April. **The above prices are approximations only and may vary depending on circumstances.**

Grave plots can ONLY be ordered once we are receipt of the Form 14. The form must be handed into Dundee Muslim Funeral Services by 11am for same day burials at both cemeteries.

Burials can also be arranged on weekends (depending on availability) however they incur an extra out of hours surcharge by Dundee City Council. Please note NO burials can take place on Christmas Day or New Year's Day.

N.B Our advice to families is to settle all funeral costs prior to burial.

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Death Announcements

There are many factors that can cause the paperwork being delayed; Incorrect info on MCCD, Death Certificate review, the council not having resources to dig grave or missing paperwork deadlines etc.

Therefore, it is important that all the documentation required has been received, the grave lair has been booked and all other procedures are in place for the funeral service to occur. Dundee Muslim Funeral Services will then make the Janaza announcement via WhatsApp, social media platforms and at the Masjid.

The masjid would advise that if one is notifying family and friends of an estimated date/time the janaza will take place to please ensure that they mention this is "pending completion of paperwork". We recognize that notifying people early can be important as many will have to make prior arrangements to attend such as travelling from England or taking time off from work, however unexpected delays can occur.

DUNDEE MUSLIM FUNERAL SERVICES

Bathing the Deceased (Ghusl)

The wisdom behind bathing the deceased is that it is Allah's servant who is leaving this world and heading to the afterlife. Thus, the Shariah has given the command that the body should be sent with honor and respect. There is no better way for the deceased to be sent with respect than to bathe them, cleanse them and clothe them in the way of the Sunnah.

Washing will take place at the Masjid where a dedicated mortuary facility is available. A volunteer of the Funeral Service team will be available to guide the washing and shrouding (kafn) of the deceased. Only women should wash female bodies and men should wash male bodies. It is allowed for a wife to wash the body of her husband and vice versa. A woman may also wash the body of a young (minor) boy. A woman may not wash a dead body if she has menstrual bleeding or bleeding after the birth of a child as washing the body is considered an act of worship. She may, however, assist the washer without touching the body or observe for the benefit of learning. The dead body should be handled very gently, hard rubbing must be avoided. The people who are performing the washing

DUNDEE MUSLIM FUNERAL SERVICES

must be in the state of wudhu. It is recommended that the deceased's immediate family members undertake the ghusl, if not, then any righteous God-fearing person can perform the Ghusl.

Checklist of Items and Intention Before Beginning the Ghusl

- Large opaque (non-transparent) sheets to cover the body whilst washing. They should be thick enough, so they are not seeing through and of a dark colour so when they get wet, they do not become transparent.
- 2 large towels to dry the body.
- 2 pairs of strong rubber gloves
- Normal disposable surgical gloves
- Cotton wool and shampoo
- Soap
- Jugs and bucket
- Bin bags for disposing of rubbish.
- Camphor and a non-alcoholic form of perfume.
- Scissors

DUNDEE MUSLIM FUNERAL SERVICES

- Nail polish remover (if required)

During ghusl, it is permissible to place the body in one of the following two positions.

- A) Having the legs facing the Qibla
- B) Having the right shoulder and side towards the Qibla

The washer should utter his/her intention to wash the body mentioning the name of the person. All those assisting should help to lift the body carefully and gently onto the washing table, at the same time someone should hold the head and the feet.

DUNDEE MUSLIM FUNERAL SERVICES

Those who are present should recite:

اللَّهُمَّ اغْفِرْ لَهُ

ALLAHUM-MAGHFIR LAHU (FOR MALE)

اللَّهُمَّ اغْفِرْ لَهَا

ALLAHUM-MAGHFIR LAHA (FOR FEMALE)

GHUSI SEQUENCE

1. The deceased should be laid on the table in such a position which will enable the body to be turned facing Qiblah or legs facing the Qibla
2. Four people must hold each corner of the non-transparent cloth that is used to cover the satr (the cloth the length from the neck to the feet

DUNDEE MUSLIM FUNERAL SERVICES

used to cover satr must preferably be of a dark colour, large size and thick material so the satr is not visible)

3. The garments should then be removed, being careful to ensure that the satr at no point is uncovered.
4. The qamees (dress) should be cut with scissors and removed starting from the left-hand side (as would be done in real life). Intravenous drips or catheters etc should be removed. If the tubes cannot be fully removed, then cut as near to the skin as possible. This is likely to cause bleeding, so place a small pad of cotton wool over the wound or tube and secure it with masking tape. Also remove any dentures. Remove any nail polish with cotton wool and nail polish remover. Cut away any hospital clothes and discard.
5. Water temperature should be checked ensuring water is warm (not too hot or too cold).
6. Istinja - i.e. the satr will be washed. (Neither is it permissible to look at the satr nor to touch it with

DUNDEE MUSLIM FUNERAL SERVICES

the bare hands. Gloves should be worn and the washing should be done with the cloth remaining on the satr throughout the duration of the Ghusl. One person should put on the strong rubber gloves as they will be cleaning the back passage of the deceased. To remove the waste, one person should gently but firmly press the stomach. The body should then be tilted to the right side, so the left-hand side of the body is raised, and the waste should then be washed away with the shower. Use cotton wool to clean the back passage and dispose of the cotton wool in the dustbin bags. Use as much cotton wool as necessary until you are sure it has all been cleaned.

7. There is no need to cut the nails or unwanted hair, however nail polish must be removed with nail polish remover.
8. The mouth and the nostrils should then be stuffed with cotton wool to prevent water. If the person died in a state of impurity (janabah, hayd or nifas) then it will be compulsory to moisten the teeth,

DUNDEE MUSLIM FUNERAL SERVICES

gums and nostrils by moistening some cotton wool and gently rubbing on the

9. Wudhu of the deceased can now commence. Wash the right hand 3 times then then left hand 3 times. Wipe the mouth with cotton wool 3 times. If the mouth is open, then clean the inside with wet cotton wool as well not going too far inside. Wipe the inside of the nose with cotton wool 3 times. Wash the face 3 times. Wash the right arm, up to and including the elbow 3 times, then the left arm. Perform Masah of the head from the forehead backwards. Wash the right foot 3 times up to and including the ankles then the left foot.
10. The hair should then be washed thoroughly with shampoo if available.
11. Wet the rest of the body and gently rub soap over the body starting from the right side. Now turn the mayyit on the left side and pour water along the length of the body from head to feet in such a way that the water flows over the body down to the left side on which the mayyit has been laid.

DUNDEE MUSLIM FUNERAL SERVICES

(Three times)

12. Finally, lay the dead person on its left side and pour camphor water over the entire body thrice.

*Once the steps above have been complete, gently dry the deceased person using towels, Finally, the body should be perfumed an odd number of times, preferably three according to the Sunnah. Camphor can also be put on the body in particular the areas which touch the ground in prostration. **The Ghusl has now been completed.***

Shrouding The Deceased

Once the Ghusl has taken place, shrouding the deceased can commence. You can use any clean material, preferably white for the Kafan or shroud. You will need approximately 15 yards of material.

The cost of the shroud should come from the wealth of the deceased however it is permissible for the relatives to also pay for it. If the deceased did not have enough money to pay for the shroud, then the responsibility will fall on the guardian.

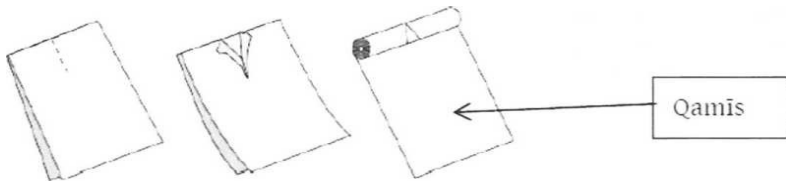
Below are the pieces of cloth required for Males and Females:

- Men's Shroud- Lifafah (Outer Sheet), Qamis (Shirt) and Izar (Loin Cloth)
- Woman's Shroud- Lifafah (Outer Sheet), Qamis (Shirt), Izar (Loin Cloth), Sinahband (Chest Wrap) and Orhni (Scarf)
- Three Strips of cloth will also be needed to tie the shroud afterwards.

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Preparing the Qamis

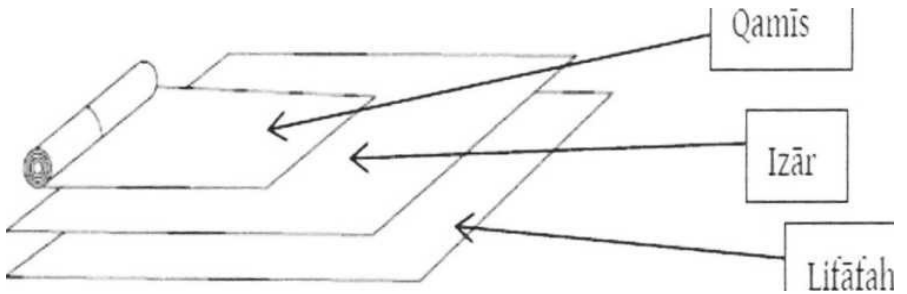
All of the shrouds will be cut as rectangles, however the sheet for the Qamis will have to have an extra cut to allow it to be put on the body of the deceased. The sheet for the Qamis should be folded in two from the top down and then a cut made at the top in the shape of a 'T'. This will allow the sheet to be folded over the body of the deceased.



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Laying out the Shroud

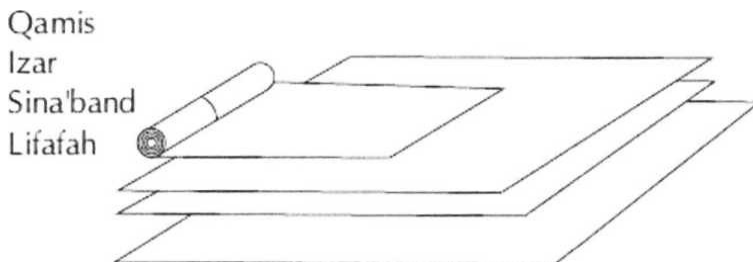
For a male the Shroud will be laid out in the following manner:



For Females:

This is the order of the female Kafn:

Orhni (not shown)



The Shrouding Process

Once the body has been dried, wrap the covering sheet around the body so when it is moved, it does not become exposed.

- Once wrapped, move the body, and lay it on top of the shroud ensuring it does not become uncovered.
- Carefully move the Qamis (shirt) from behind the head and over it so it now covers the body.
- Once the Qamis has been put on, remove the covering sheet making sure that the body is not exposed.
- Rub some of the camphor mixture onto the places of the body which touched the ground during Sajdah, the forehead, nose, both palms, knees, and bottom of the forefeet.
- If it is a female, then part her hair in two from the middle and place one part on either side at the front. There will be one part on the right shoulder and one part on the left shoulder.

DUNDEE MUSLIM FUNERAL SERVICES

- If it is a female, put on her Orhni -(Scarf) around her hair and head. Do not fasten it but tuck it in.
- The next sheet is the Izar or lower cloth. Fold the left side first and tuck it over the Qamis, then fold the right-hand side over.
- If it is a female, then wrap the Sina'band, the chest cloth in the same way, first fold the left side and then the right.
- The final sheet is now the Lifafah, again wrap the left side first and then the right.
- The 3 binding strips can now be used to tighten the shroud. Do not make them so tight that they can't be opened as the knots will need to be opened again.

Once this process has been completed, it is recommended (mustahab) that the washer themselves undertake Ghusl for themselves.

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Viewing the Face of The Deceased

We must take great care in ensuring only the people who are allowed by Shari'ah can view the body of the deceased. If the deceased is female, then only members who were her mahram during her lifetime are allowed to see her body. Any males who are not mahram should not be allowed to view the body. If the deceased is a male, then again only females from his family should be allowed to view him. There may be instances where the family do not wish for the face to be uncovered. We must respect their wishes and not demand that we see it. The Quran may be recited next to the body before the Janazah is carried away.

The Funeral Prayer

The Janazah Prayer is not only performed for the forgiveness of the deceased, but also out of respect for the deceased. In the same way the Janazah prayer is also performed for innocent children. The Janazah Prayer is Fard Kifayah. This means that from the locality, at least one person should attend, and the obligation will be fulfilled on behalf of the whole community, however if no one attends, then all will be sinful. Abu Hurayrah mentions that "I heard Rasulullah ﷺ saying, "The rights of a Muslim on the Muslims are five: to respond to the Salam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze" (Sahih al-Bukhari)

The Imam should stand level with the head and shoulders of the dead body of a male and should stand level with the abdomen of a female body. Janazah prayer is very different from other prayers in the sense that there are no ruku, sujud or Tashahhud in it. There is no fixed time

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for offering this prayer, but Makruh times must be avoided. It must be offered standing up.

- Like other prayers, facing the Qiblah is a necessary condition. The Imam should advise the people to straighten the rows. There should be an odd number of rows as it is more rewarding.
- Intention: Making intention is necessary in Janazah as it is necessary in other prayers. Before beginning prayer, the intention should be made in the heart or via the tongue.
- The Janazah Prayer contains 4 takbirat. First takbir is Takbir Tahrimah. The Imam says Allahu Akbar and raises his hands up to shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the Imam folds his hands under the navel, right hand over left.

After the Imam has initiated the Prayer, the person can read a Du'a which is recommended in the first rak'ah of the usual prayer before the recitation of Fatihah.

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For Example:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاتُكَ
وَلَا إِلَهَ غَيْرُكَ ۝

SUBHANAKAL-LAHUMMA WA BIHAMDIKA WA
TAB.ARAKAS-MUKA WA TA'ALA JADDUKA WA JALLA
THANA'UKA W'A LA ILAHA GHAYRUK.

*"Glory be to you, O Lord, and all Praises are due unto
you,
and blessed is your name and high is your majesty
and your praises are elevated, and none is
worthy of worship but you."*

Then the Imam should say the second takbir and the congregation should follow. One should not raise the hands. After the second takbir the person praying Janazah should recite Durud. It is preferable to read the Durud which is recited in Tashahud.

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

ALLAUL.MMA SAL.LI 'ALA MUHAMMADIW-WA ALA 'ALI
MUHAMMADIN KAMA SALLAYTA ALA IBRAHIMA WA'ALA
ALI IBRAHIMA INNAKA HAMI'DUM-MAJID
ALLAHHUMMA BARIK ALA MVHAMMADIW-WA ALA 'ALI
MUHAMMADIN KAMA BARAKTA 'ALA IBRAHIMA WA ALA
'ALI IBRAHIMA INNAKA HAMIDUM-MAJID

*O Allah shower Thy' Blessings on Muhammad and the
descendants of Muhammad as Thou did shower Thy
Blessings on Ibrahim and the descendants of Ibrahim.*

*Thou art the Praiseworthy, the glorious.
O Allah, Glorify Muhammad, and the descendants of
Muhammad as Thou did Glorify Ibrahim and the
descendants of Ibrahim; Thou art the Praiseworthy, the
Glorious.*

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Then the Imam should say the third takbir and the congregation should follow. One should not raise the hands. Depending on the age and the gender of the person, the following duas are read.

Dua For Adult Male/Female

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ۚ وَشَاهِدِنَا وَغَائِبِنَا ۚ وَصَغِيرِنَا
وَكَبِيرِنَا ۚ وَذَكَرِنَا وَأُنْثَانَا ۚ اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَآخِئْهُ
عَلَى الْإِسْلَامِ ۚ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ۚ

ALLAHUM-MAGHFIR LI HAYYINA WA MAYYITINA WA
SHAHIDINA WA GHA'IBINA WA SAGHIRINA WA
KABIRINA WA DHAKARINA WA UNTHANA.
ALLAHUMMA MAN AHYAYTAHU MINNA FAAHYIHI 'ALAL
ISLAM, WA MAN TAWAF-FAYTAHU MINNA FATAWAF-
FAHU' ALAL IMAN.

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Dua for Minors

BOYS:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا وَاجْعَلْهُ لَنَا أَجْرًا
وَاجْعَلْهُ لَنَا شَا فِعَاوْمُشَفَّعًا ۝

ALLAHUM-MAJ' ALHU LANA FARATAW WAJ'ALHU
LANA AJRAW WA DHUKRAW WAJ'ALHU LANA SHAFI
AW WA MUSHAFFA 'A

*O Allah, make him a means for our salvation, and make
him a
reward and treasure for us in the Hereafter, and him an
intercessor for us, one whose intercession is accepted
by you.*

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GIRLS:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا
وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ۝

ALLAHUM-MAJ ALHA LANA FARATAW WAJ'ALHA
LANA AJRAW WA DHUKHRAW WAJ'ALHA LANA
SHAFI'ATAW WA MUSHAFFA'AH

The Imam says the fourth takbir and then gives salams to the right and left.

If a person fears that they will miss the Funeral salah if they perform wudhu, then they may make Tayammum. Furthermore, whoever arrives for the Janazah salaah after the Imam has said one or more Takbir, should wait and join the Imam when he says the next takbir. After the salaam he should complete the missed takbir by merely saying Allahu Akbar once for every takbir missed.

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The Burial Process

Within the payment made to the Council, the grave will have already been dug to size. It is typically dug as a rectangular ditch in which the soil that has been dug out, is kept, and used to refill the grave at the end of the process. The body is placed in a hearse and fastened to allow for safe transportation to the Cemetery.

- The body should be carried to the grave and placed on the side of the grave towards Qiblah. The grave will have been dug so the right-hand side of it will be facing Qiblah.
- It is desirable for the close relatives of the deceased to lower the body into the grave. If the deceased is female, then it is desirable that her mahrams lower her into the grave. The funeral director will advise on the method employed, such as using straps or other equipment.

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- When the body is being lowered into the grave, it is Sunnah to read the following Dua:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

It is sunnah to scatter three handfuls of earth into the grave, all taken from the end where the head lies. Say the following with each handful thrown:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

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*Minha khalaqnakum, wa fiha nu'idukum, wa
minha nukhrijukum taratan ukhra.*

*From it we have created you, (and with the second) And into it
We shall return you (and with the third) and from it We shall
take you once more.*

- It is Makruh to add more soil to the Qabr than that which was dug out from it.
- The shape of the Qabr when filled should be like the hump of a Camel. The height should be approximately 25 to 30 cm. It should not be made square or into any other shape.
- It is Mustahab to sprinkle water on the grave from the head to the leg side thrice after the Qabr has been shaped.

After the burial the first ruku of Suratul Baqarah should be recited at the head side of the Qabr, and the last ruku of Suratul Baqarah should be recited to the leg side.

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First Ruku of Suratul Baqarah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝۱ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ ۝۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝۳ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ

إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝۴

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ ۝۵

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Last Two Verses of Suratul Baqarah:

ءَاْمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُوْنَ ۚ كُلٌّ ءَاْمَنَ بِاللّٰهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَابْتَغِ لَنَا الصِّرَاطَ الَّذِي رَسَمْتَ لَنَا ۗ لَا يُكَلِّفُ اللّٰهُ
نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا
تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اٰخَطَاْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا
حَمَلْتُهُ ۗ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ
وَاعْفُ عَنَّا وَارْحَمْنَا ۗ اَنْتَ مَوْلَانَا فَانصُرْنَا عَلٰى الْقَوْمِ
الْكٰفِرِيْنَ

The Imam may then make a collective Dua at the grave which is a recommended act.

- It is permitted to place flowers on the grave however it may be superior to plant something as it will last longer and increase in its benefit to the deceased. Ibn 'Abbas said, "The Prophet, may

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Allah bless him and grant him peace, passed by a garden in Madina or Makka and heard the voices of two people who were being tortured in their graves. The Prophet, may Allah bless him and grant him peace, remarked. They are being tortured and are not being punished for anything very great.' Then he said, 'Rather one of them did not guard himself from urine and the other was involved in back-biting.' Then he called for a leafless palm branch and broke it into two pieces and put one on each grave. He was asked, 'Messenger of Allah, why did you do this?' He said, 'Perhaps their torture will be lightened for them for as long as these do not dry up - or until they dry up.'" [Bukhari] Ibn 'Abidin comments on this, saying, "What is taken from the tradition is the recommendation of placing them [palm stalk] in following the Holy Prophet (Allah bless him and give him peace). Analogy can be made from this for what people customarily do in our times by placing myrtle boughs and the like.

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Offering Condolences

Those offering condolences should try and visit the house of the deceased within the three day mourning period if possible. Condolences can also be offered before the burial.

Below are recommendations on what to do when visiting the deceased by Shaykh Abdul Fattah Abu Ghuddah:

"Condolences alleviate the sense of grieving that confront the family of the deceased.

This is achieved by encouraging them to be composed while trusting in Allah's promise of great reward. Allah said in Surat Al-Baqarah 'And give glad tidings to those who patiently persevere, who say, when afflicted with a disaster, 'Truly! To Allah we belong and truly, to Him is

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our return.' They are those on whom descend blessings and receive the mercy of their Lord, and it they who are the guided ones.' Condolence is done by praying for the deceased to be helped and pardoned, since they will receive the benefit of such prayers. Condolence is a sincere expression of sympathy and to share the sorrow of these stressful moments. Ibn Maja and Bayhaqi reported, with a fair authority, a Hadith: 'A Muslim who consoles other Muslims suffering from a calamity will be awarded a dress of dignity by Allah on the day of Judgment.'

Your conversation with anguished persons should be aimed at mitigating their agony by mentioning the reward of patience, the transitory nature of life on earth, and that the Hereafter is everlasting life. Attempt to lift the spirits of the bereaved family. The great scholar,

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Mansour bin Zazan said, 'Sorrow and sadness will increase rewards.' Al-Hassan Al- Basri pointed out that this painful state will gradually pass away, but our sins will remain with us forever. He said, 'Every sad anguish will diminish, except anguish over sins.' The great scholar, Ata bin Abi Muslim pointed out that life is full of challenges and events. 'A believer would not be happy for one complete day.'

The Mourning Period

The mourning period starts immediately after the demise and **not the burial**. The period of mourning for a woman whose husband has passed away shall be **4 months and 10 days**. This is an opportunity for the spouse to grieve and obtain a closer connection with Her Lord through this time. For any other relative, the period of mourning

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shall be 3 days from the moment they passed away. This is to allow the family to try and return to some kind of normality. We should try and visit within these 3 days if possible.

IDDAH RULES FOR A FEMALE ON THE DEATH OF HER HUSBAND

- A woman who has been divorced is not allowed to leave the confines of her home during the iddah period. The home of the widow is regarded as her marital home (the home that she and her husband were living in). She is allowed to enter the front and back garden as these are regarded as being within the confines of her home. If the woman has no means of earning an income to survive, then she may leave her home for work

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purposes, however she must only go to their workplace and nowhere else during this period. If necessary medical appointments occur during this period, then it would be permissible to attend based on their being a pressing need and the preservation of one's health.

• Hidaad means to avoid beauty and adornment and is Wajib for a spouse whose husband has passed away. A woman in iddah period is not permitted to do the following: She is not allowed to apply perfume, to wear jewellery and ornaments, to apply surma to the eyes (for beautification), to wear flowers, to wear attractive clothing, to apply henna (mehndi), to apply cosmetics, to apply oil to the head, to comb the hair, or to resort to any other form of adornment women normally do to make themselves attractive. Combing

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the hair will be allowed if it is done out of necessity, such as to avoid knots and tangles in the hair, but not for attraction and appeal. Medicine can be taken during this period as well as Kohl and non-fragrant oils if they are being used for health purposes and not adornment.

Donations

*We are a non-profit organisation with the sole intention of helping members of the community, in their time of need as a form of **Sadaqah Jariyah**; a continuous charity benefiting the deceased and their families. 100% of your donation will go towards covering the cost of funerals.*

What is Sadaqah Jariyah?

Sadaqah Jariyah is an ongoing charity. It is one of the most rewarding deeds we can do in our lives since we can gain reward for it while we are alive and after we have passed.

When should you give Sadaqah Jariyah?

At any time of the year, you can give Sadaqah Jariyah. It is often common to give in the name of a loved one after their death or when ill to bless their record of good deeds in the next life without taking away from your good deeds either.

**“When a person dies, all their deeds end except three: a continuing charity, beneficial knowledge and a child who prays for them.”
(Muslim)**

Bank Details for Donations:

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