

# SUMMER IMMERSION

## BLISSFUL DEPARTURE



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### SESSION 5

#### The Burial Shroud

- This is considered a communal obligation and the deceased has the right to have clean and pure clothes on their bodies.
- The minimum pieces of cloth; two for men and three for women – we can stick with one that is pure.
- The shroud must be halal. Meaning, from halal income as well as whatever clothing that was permissible for a person in the dunya.
  - For example, men are not allowed to wear silk and hence, when they die, their shroud cannot be made out of silk.
- The shroud should not be too extravagant nor extremely cheap in its value.
- Layers of shrouding:
  - Three pieces of cloth for a man:
    - Izaar (inner shroud)
    - Qamis (the long shirt)
    - Lifafah (outer shroud)
  - Five pieces of cloth for a woman:
    - Sina'band (chest wrap) - 2.1m x 1.5m
    - Izaar (inner shroud)
    - Qamis (the long shirt) - to fold it in half from the center, make a t-shaped cut for the neck and it should not have any sleeves
    - Khimar (scarf)
    - Lifafah (outer shroud)

## Janazah

- The right of a Muslim
  - There are certain things that are wajib upon a Muslim; one of them is following the janazah
    - Narrated Abu Hurairah: I heard Allah's Messenger (ﷺ) saying,

" حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ "

*"The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze. (Sahih al-Bukhari)*

- Source of forgiveness for the deceased
  - The scholars say that the janazah is the final opportunity in which one can make a communal du'a by following the Prophetic model and asking for forgiveness for the deceased.
  - This however, does not mean that one cannot make du'a for the deceased afterwards.
  - We are allowed to make du'a anytime for the deceased. It is a bid'ah to follow specific timings, hoping for specific rewards etc. — there is no such thing.
- Reward for those who participate
  - There is a reward for those one who attends the janazah
    - Narrated Abu Hurairah: Allah's Messenger (ﷺ) said,

" مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا، وَيَفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ "

*"(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only." (Sahih al-Bukhari)*

- It is a communal obligation
  - It is prescribed as a collective duty upon Muslims; it is strongly recommended as it is the Sunnah.
- It should be led by the community leader or closest relative
  - This is due to the fact that the person who is a relative of the deceased will have the strongest attachment to them. Hence, it is better.

