



Janazah Manual

In the Name of Allah, the Most Merciful, the Most Compassionate.

All praise is due to Allah Lord of the Worlds.

May peace and blessings be upon our master Muhammad صلى الله عليه وسلم,

His family, His companions and all His followers.

Allah SWT the Exalted says:

**“Every soul shall taste death,
And you will only be given your full reward on the Day of Resurrection.
Whoever is kept away from the Fire and admitted into Paradise has indeed
succeeded. And the life of this world is nothing but the enjoyment of
delusion.” [Surah Ali-Imran 3:185]**

Awf ibn Malik (RA) said: The Messenger of Allah صلى الله عليه وسلم prayed over a Janazah (funeral), and I memorized from His supplication:

“O Allah, forgive him, have mercy on him, grant him well-being, pardon him, honor his reception, expand his entrance, wash him with water, snow, and hail, cleanse him of sins as a white garment is cleansed of dirt, replace his home with a better home, his family with a better family, admit him into Paradise, and protect him from the punishment of the grave and the punishment of the Fire.” [Muslim]

O Allah forgive our living and our dead, our young and our old, our menfolk and our womenfolk, those who are present and those who are absent.

O Allah, whomsoever you give life from among us give him life on Islam,
And whomsoever you take away from us take him away on Iman.

O Allah, do not forbid us their reward and do not send us astray after them.

Duties Regarding a Deceased Muslim

According to the principles and rules of Islam, Muslims have certain duties and responsibilities regarding a deceased Muslim. Washing the deceased, shrouding them, performing the funeral prayer for them, and burying them is a **Fardh Kifayah** (a communal obligation) upon the Muslims.

The beloved Messenger of Allah ﷺ said: “**Indeed, Allah has prescribed Ihsan (excellence) in all things**” and He also specifically mentioned “**When one of you shrouds his brother, let him do so with Ihsan (excellence).**”

Therefore, these rites are not merely procedural tasks, but sacred acts of worship and an **Amanah** (trust) toward the deceased. Acts that must be carried out with **Ikhlas** (sincerity), **Karam** (dignity), **Rifq** (gentleness), and the highest standard of **Ihsan** (care), seeking thereby the pleasure of Allah SWT and honoring the human being whom He has honored.

All the actions carried out from washing the deceased until burial, and providing the necessary materials, are called “**Tajhēez**”. As a religious term, ‘**Tajhīz**’ refers to everything that must be done for the deceased from washing until burial in the grave.

Within the **Tajhīz** are included:

- Washing the body (**Ghusl**),
 - Shrouding (**Takfeen**),
 - Placing the body in the coffin and performing the funeral prayer,
 - Carrying the body to the grave (**Tashyī‘**),
 - And burying (**Tadfeen**)
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BEFORE DEATH

The person who is on their deathbed should be turned to their right side facing the **Qiblah**. *It is also permissible to lie them on their back and to raise their head slightly to face the **Qiblah**.

Talqeen should be given;

The words of **Shahadah** being proclaimed near them for them to hear and thus indirectly prompt them to proclaim it too.

(Abu Sa'id & Abu Huraira RAA reported Rasulallah ﷺ as saying, “**Recite to those of you who are dying, ‘La ilaha illa Allah’** (There is no god but Allah).” [Muslim])

***However, a person should not be instructed and forcefully compelled to recite.**

It is also **Mustahab** (desirable) for the deceased's close relatives, friends and neighbours to be present to advise them on their final wishes / last will, assist them in encountering this critical moment and recite Surah **Yasin** and Surah **Ra'd** (**Quran**) upon them. (“Recite Surah Yasin over your dead/dying.” [Ahmad])

Upon their passing say:

**“In the name of Allah, and upon the way of the Messenger of Allah.
O Allah, make their affair easy, make simple what comes after this,
Grant them happiness in meeting You,
And make what they have gone to better than what they left behind.”**

*It was narrated that Ibn Umar RAA said: “When the deceased was placed in the grave, the Prophet (ﷺ) would say: ‘**Bismillah, wa ‘ala millati / sunnati rasul-illah** (In the Name of Allah and according to the religion / Sunnah of the Messenger of Allah).’” [Ibn Majah]

Preparations Before Washing

It is **Sunnah** when a **Muslim** dies to:

- **Close the eyes** (the Prophet ﷺ closed the eyes of Abu Salamah RA)
- **Tie the jaw** (so the mouth does not open)

- **Loosen the joints** (before stiffness sets in)
- **Hands of the deceased should be placed to his sides while his fingers and joints should be loosened**
- **Feet should be gently tied / joined together**
- **Clothing should be removed** (respectfully and cautiously without exposing **Awrah** (area between navel and knee))

*It was narrated that Sayyidna Ali (RA) said: The Messenger of Allah ﷺ said to me: **“Do not let your thigh show, and do not look at the thigh of another person, living or dead.”** [Ahmad]

- **Body covered with a cloth**

*Our mother Aishah (RAA) said: **“When the Messenger of Allah ﷺ passed away, he was covered with a striped cloak.”** [Bukhari]

- **Place something heavy on the abdomen** (to prevent swelling)
- Place the body on the washing table, with the head higher than the feet

The process of bathing and burying the deceased should be hastened!

It is permissible to kiss and look at the deceased, even after shrouding.

*****The deceased’s will and debts should be urgently fulfilled*****

Who Should Perform the Ghusl (Washing)

The closest relatives are most entitled to wash the deceased, if they are righteous and knowledgeable, however, it is permissible for trained community volunteers or funeral services to perform the washing.

Men wash men, women wash women, except:

- *A husband may wash his wife and a wife may wash her husband.
- *Children under seven may be washed by either men or women.

*****Ensure only necessary people are present*****

Qualities Required in the Ghassal (Washer)

The washer should be:

- ★ **Muslim**
 - ★ **Sane**
 - ★ **Trustworthy and Discreet** *(Committed to concealing anything seen from the deceased and not speaking of it)*
 - ★ **Righteous and Muttaqi** (God-fearing)
 - ★ **Knowledgeable and Experienced**
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Conditions for the Washing Water

- ★ The water must be **Tahir** (pure) and permissible
- ★ The temperature should be moderate (not harmful to the body)

*Umm Qays (RA) narrates: “My son passed away, and I was very concerned for him. I said to the one who would wash him: **‘Do not wash my son with cold water, or you will have killed him.’**”

Ukashah ibn Mihsan RA went to the Messenger of Allah ﷺ and told him what Umm Qays had said. The Messenger of Allah ﷺ smiled and said:

‘As Umm Qays said,’ and He ﷺ ordered that he be washed with warm water.” [Sunan an-Nasai]

- ★ **Sidr** (lote leaves) or soap may be used for cleaning

*Abdullah ibn Abbās RAA narrated that the Prophet ﷺ said: **“Wash him with water and sidr.”**[Bukhari]

- ★ **Khitmii** (marshmallow plant) or more gentle soap for washing the head and beard

- ★ **Camphor** used in the final wash

***“Put camphor, or something of camphor, in the final washing.”** [Bukhari & Muslim]

Washing the Deceased

Washing, preparing, and burying the deceased as soon as possible is very important.

To wash the deceased, they are first placed on a high place, laid on their back, and covered from the navel to the knees with a cloth.

It is recommended to fumigate and perfume the area of **Ghusl** and the **Kafan** sheets before beginning.

It is reported from Jabir ibn Abdullah RAA with a sound chain that the Messenger of Allah said صلى الله عليه وسلم: “**Perfume the deceased with incense, do so an odd number of times - three times.**” [Narrated by Imam an-Nawawi]

Fumigating and or burning incense will not only help cover any possible unpleasant smell, but it will preserve the dignity and honor of the deceased being washed.

The washer should make the intention and begin with **Basmalah**.

The washer should use gloves or a barrier and avoid direct touch.
We must be gentle with the body.

Clean and bandage wounds (if bleeding) while protecting from water.
Remove any splints, prosthetics, or lenses ***only if safe***.

Cleaning the Private Sensitive Area

Gently press the abdomen to remove impurities and use plenty of water to clean private exits.

Removing any possible impurities or **Najasah** is of great importance.

One should wrap the hand with a layered cloth and or glove and wash the private area without uncovering any part of the **Awrah** directly.

Then the washer starts giving **Wudhu** (ablution) to the deceased. (The Prophet صلى الله عليه وسلم said: “Begin with the right side and the parts of **Wudhu**.” [Bukhari])

The face is to be washed, however, it is not advised to put water into the mouth or nose. The lips and nostrils are gently cleaned with a wet cloth or cotton.

*(Although Maliki & Shafi position do allow rinsing of mouth & nose)

Then the hands and arms are washed, the head is wiped (**Masah**), and the feet are washed (as done in regular **Wudhu**).

After completing the **Wudhu** (ablution), the entire body is to be washed **three times** (Sunnah by consensus), turning the deceased first to the right side and then to the left. (Umm Atiyyah RAA narrated that the Beloved Prophet ﷺ said when instructing us with the Ghushl of one of His daughters: “**Wash her three times, or five times, or more than that, with water and Sidr.**” [Bukhari])

Use **Sidr**, soap, shampoo and or body wash, then rinse with pure water.

It is **Sunnah** to wash three, five, or seven times as needed (always in odd numbers).

*Make the final wash with **camphor** and apply **Hanūt** (perfume) to the head, beard, and places of **Sujūd**: forehead, nose, hands, knees, feet.

For Women

The hair is braided into three braids and placed behind the head.

Until the washing is finished, the washer should say: “**Ghufrānaka yā Rahman**” (O Most Merciful Lord, I ask for Your forgiveness).

After the washing is completed, the body is dried.

*****Make maximum effort to maintain dignity, privacy, and respect!*****

Takfīn (Shrouding)

Shrouding the deceased is called **Takfīn**.

The materials needed for shrouding are as follows:

Men (Three Pieces):

- **Lifāfah**: A cloth that goes from head to toe. (Since it is the outermost layer and will be tied at the head and feet, it is longer.)
- **Izār**: A cloth that goes from head to toe. (It is slightly shorter than the **Lifāfah**.)

- **Qamīṣ** (Shirt): A cloth that goes from the neck to below the knees.

Women (Five Pieces):

- **Lifāfah**: A cloth that goes from head to toe. (Since it is the outermost layer and will be tied at the head and feet, it is longer.)
- **Izār**: A cloth that goes from head to toe. (It is slightly shorter than the **Lifāfah**.)
- **Qamīṣ** (Shirt): A cloth that goes from the neck to below the knees.
- **Khimar** (Head covering): A cloth that covers from the head to the thighs of the female deceased.
- **Chest cloth**: A cloth covering bosom used only for female deceased.

Samura RA reported the Prophet ﷺ as saying, “**Wear white clothes, for they are purer and better ; and shroud your dead in them.**” [Ahmad]

Shrouding the Deceased

First, the **Lifāfah** is to be spread out in a clean place, and **camphor** or another permissible pleasant fragrance may be sprinkled on it.

Then the **Izār** is laid on top and fragrance may again be applied.

On top of that, the **Qamīṣ** (shirt) is laid and perfumed.

The dried body is placed on the shirt and wrapped in it.

Then the body is wrapped first with the **Izār** (bringing it from the left side and then from the right side).

And after that the **Lifāfah** is wrapped in the same way, covering the body.

*If there is a possibility that it may open, the shroud may be tied with a cloth belt around the waist.

Shrouding for Men

First, the **Lifāfah** is spread out in the coffin or on a mat or carpet, as the outermost layer.

The **Izār** is placed on top of it.

Then the deceased, already dressed in the **Qamīṣ** (shroud shirt), is placed on the **Izār**.

The **Izār** is wrapped first from the left and then from the right side.

After that, the **Lifāfah** is wrapped in the same way.

*To prevent it from opening, the shroud may be tied with a belt.

Shrouding for Women

In the same way, the shroud is perfumed with permissible fragrances.

First, the **Lifāfah** is laid down, then the **Izār** is placed on it.

Then the deceased, wearing the shroud shirt, is placed on top of the **Izār**.

The woman's hair is divided into two and placed over the chest on top of the shroud shirt, and a head covering is placed over the face and head.

Then the **Izār** is wrapped, and over the **Izār** the chest cloth is tied.

After that, the **Lifāfah** is wrapped.

The chest cloth may be tied after the **Lifāfah**.

Note About Children

In matters of shrouding, children who have reached close to puberty are treated like adults.

The shroud of children who have not reached puberty consists only of the **Izār** and **Lifāfah**.

Special Situations and Exemptions

Those Who Are Not to be Washed:

a) **The Martyr** (Shaheed); The martyr killed in battle is not washed and not shrouded. He/she is to be buried in their clothes.

The Prophet ﷺ said about the Shuhada on the Day of Uhud: “**Bury them with their blood and their clothes.**” [Bukhari]

*However, if the martyr lived for a time after being wounded (e.g., a day or two) and then died, he is washed, shrouded, and prayed over.

b) **The Stillborn** (Saqt); If a fetus is under four months and never showed signs of life: it is not washed nor any Janazah proceedings are done. Rather the “Janeen” (fetus) is to be respectfully and properly buried (with a clean cloth).

*However, if the baby is born alive and then dies: it is to be washed by consensus. As a matter of fact, if the fetus has completed four months, it is washed, shrouded, and buried, because the soul has been breathed into it.

c) **Non-Muslim, Apostate, and One Who Denies Prayer**; They are not washed, not shrouded, not prayed over, and not buried in Muslim cemeteries.

When Is Tayammum Used Instead of Washing?

The deceased is given **Tayammum** (symbolic washing without water) in these cases:

- Water is unavailable.
 - Water would harm the body, such as causing it to disintegrate or the skin to peel.
 - The body is severely damaged, burned, or torn. *(In which case, you may still wash what can be washed and perform **Tayammum** for the rest or the affected limb).
 - A man dies among unrelated women with no **Mahram** present.
 - A woman dies among unrelated men with no **Mahram** present.
 - A Khuntha Mushkil (person of indeterminate sex) dies.
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Janazah Quick Guide (Tajhīz al-Mayt)

Rahmah Burial Essentials

In the Name of Allah, the Most Merciful, the Most Compassionate.

Indeed, to Allah we belong and to Him we shall return.

Caring for the deceased Muslim—washing, shrouding, praying over, and burying—is a farḍ kifāyah (communal obligation). These are sacred acts of worship and a trust (amānah) that must be done with sincerity, dignity, gentleness, and excellence (iḥsān).

Before Death (If Present)

- Turn the dying person toward the Qiblah (on right side or on back with head raised).
- Gently prompt the Shahādah (do not force).
- It is recommended to recite Qur'an (e.g., Yā-Sīn).
- Upon death, say:

“Bismillāh wa ‘alā millati Rasūlillāh. O Allah, make their affair easy and what comes after it better than what they left behind.”

Immediate Preparations

- Close the eyes, tie the jaw, loosen joints, straighten limbs.

- Remove clothing without exposing 'awrah (navel to knees).
 - Cover the body with a cloth.
 - Tie the feet together, place weight on abdomen if needed.
 - Place body on washing table, head slightly elevated.
 - Hasten the janazah and fulfill debts and will.
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Who Washes the Deceased

- Closest righteous relatives or trained helpers.
 - Men wash men, women wash women
(Exception: spouses; children under 7).
 - Only necessary people should be present.
 - Washer should be Muslim, trustworthy, discreet, knowledgeable.
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Water & Materials

- Water must be pure, moderate temperature.
- Use sidr or soap; khitmi/gentle soap for hair.

- Camphor in the final wash.
 - It is recommended to perfume the area and shroud.
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How to Wash (Ghusl)

1. Make intention and say Bismillah. Wear gloves.
2. Keep 'awrah covered at all times.
3. Gently press abdomen and clean private areas.
4. Give wuḍū' (do not pour water into mouth/nose; wipe gently).
5. Wash the body 3 times (or 5 or 7 if needed):
 - Right side, then left side
 - Use sidr/soap, then rinse
6. Final wash with camphor.
7. Apply perfume to head, beard, and places of sujūd.
8. For women: braid hair into three and place behind head.
9. Dry the body and maintain full dignity and respect.

If water is harmful/unavailable → Tayammum is performed.

Shrouding (Takfīn)

Men (3 pieces):

- Lifāfah (outer wrap)
- Izār (inner wrap)
- Qamīṣ (shirt)

Women (5 pieces):

- Lifāfah
- Izār
- Qamīṣ
- Khimār (head cover)
- Chest cloth

Steps:

- Lay out shrouds and lightly perfume.
- Dress in Qamīṣ, wrap with Izār, then Lifāfah.
- Tie gently if needed to prevent opening.

Children near puberty: like adults.

Younger children: usually 2 pieces (Izār + Lifāfah).

Special Cases

- Martyr (killed in battle): Not washed, buried in clothes.
- Stillborn (<4 months, no signs of life): Wrap and bury only.
- Fetus \geq 4 months or born alive: Washed and shrouded.
- Non-Muslim / Apostate: No Islamic janazah rites.

Essential Du‘ā’

O Allah, forgive our living and our dead, our young and our old, our men and our women, those present and those absent.

O Allah, forgive Your servant, have mercy on them, honor their reception, expand their grave, wash them with water, snow, and hail, purify them from sins, replace their home with a better home, admit them into Jannah, and protect them from the punishment of the grave and the Fire.

Final Reminder

- Hasten the burial.
- Maintain privacy, dignity, and gentleness at every step.
- These rites are worship and a trust before Allah.