

CHAPTER 2

FUNDAMENTAL OF MUSLIM FUNERAL MANAGEMENT

2.1 Introduction

Prophet Muhammad (Peace Be Upon Him) is the Messenger of Allah who was assigned to teach people how to worship perfectly as the will of Allah SWT. Every practice of Muslims must be based on the tradition of the Prophet (sunnah) of Rasulullah (ﷺ). This is because the Prophet (ﷺ) not only to be an example in certain matters, but to cover all matters. Prophet (ﷺ) teaches are truly manifestation of universalities of Islam (*al-Syumuliyah al-Islam*) which guide all aspects of life. Therefore, there is no other guidance that should be used as an example by Muslims except only referring to the sunnah of the Prophet (ﷺ), after al-Qur'an and followed by the *al-Qiyas* (analogical inference) and *al-Ijma'* (the consensus of scholars).

In the funeral management aspect, the cost of funeral management becomes one of the important things to take into account. As in Islamic teaching, funeral costs refer to the costs of preparing and carrying out a funeral, which include the four mandatory processes of a Muslim funeral: washing, shrouding, prayer, and burial. The increase in the cost of living significantly affects the cost of funeral management. This triggers anxiety and is often questioned by the heirs of the deceased. However, this cost of funeral management aspect is rarely discussed openly is the question of the cost of funeral management.

Death is a certainty. Therefore, Islamic law (Shari'ah law) has already taught the procedure of funeral management since the time of the Prophet Adam A.S until the time

Prophet Muhammad (ﷺ). In order to find the real method of how to efficiently manage the deceased body, Rasulullah (ﷺ) had given the most perfect guidance on the management of the deceased. The guidance and teachings of the Prophet in managing the deceased's funeral can be seen through the hadith that has been narrated by the scholars of hadith.

Thus, this chapter will discuss the basics of funeral management from the Islamic traditions of the Prophet Muhammad (ﷺ) based on the assessment of hadith scholars. To fully understand the cost of Muslim's funerals, it is important to understand the basic principles of Islamic funeral management and the funeral processes of Muslim funeral management.

2.2 Basic Principles of Islamic Funeral Management

Death is a sure thing. Bodies or *mayyit* or *janazah* is defined as a person who has passed away. The term '*mayyit*' or '*al-janazah*' is derived from Arabic word *Janz*, which meaning closed object. In addition, the Arabic word '*al-jana'iz*', which is the plural from word *al-jinazah* or *al-janazah* (dead body) literally means as the place at which the *mayyit* is laid or commonly known as a coffin (Abd Rahman, 2018).

There are several ways to say it, including *Janaza-yajnizu-janzan-janazatan wa jinazatan*, which are all conjugations and bring same meaning closed and covering. Additionally, a person who has lost his or her life in the world is classified as a *janazah*. *Janazah* is sometimes referred to as *mayyit* or *mayat* by the Malaysian population, which is taken from the Arabic word for "*mayyit*." There is a distinct difference between the words *janazah* and *mayyit* in this context. The term *Janazah* is typically used prior to the procedure of putting on a simple plain burial covering for the deceased (*kafn*).

Once the body has been enshrouded or wrapped in that simple plain cloth (known as the shrouding), it is referred to as a *mayyit* in Arabic. Then, according to al-Syirazi it is agreed among arabic scholars that *al-jinazah* means the *mayyit* as well (Abd Rahman, 2018).

Islam is the only religion that fully explains death, including how it occurred and what Muslims should do before, during, and after a Muslim's death. For the dying individual, those who are there and will be present at the time of death, and those who will be responsible for the deceased's burial, Islam provides a comprehensive set of instructions and directions (Stacey, 2012). Therefore, Islamic tradition (as-*Sunnah*) has already taught the procedure on how to handle the funeral management which be guidance to the Muslim community. Three basic principles in Islamic funeral management namely communal obligation (*Fard kifayah*), hasten and simple.

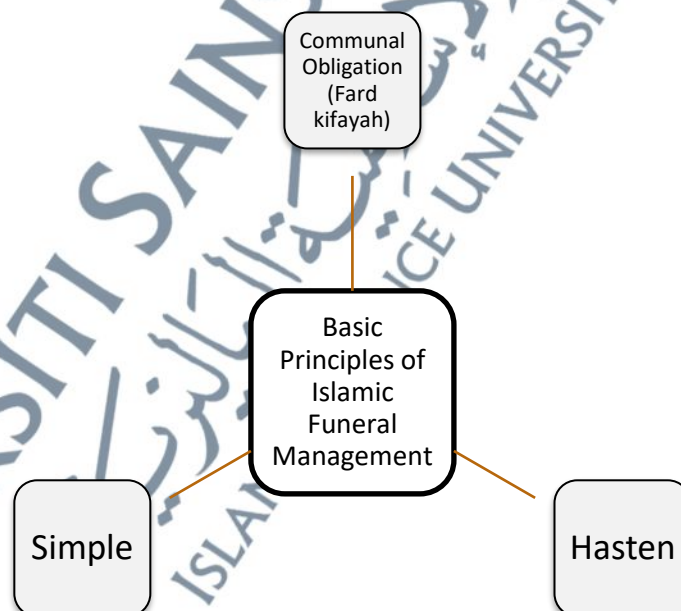


Figure 2.1: Basic Principles of Muslim Funeral Management

2.2.1 *Fard kifayah*

The Muslim community has a responsibility of managing and preparing the dead and it is considered *Fard kifayah* (collective duty, sharing responsibility or communal obligation). Muslim scholars have agreed that the four matters of washing, shrouding, prayer and burial are *Fard kifayah* for all Muslims at the place of death. Imam al-Nawawi *Rahimahullahu* said *Fard kifayah* in *Al Majmu' Syarh al-Muhadzdzab* that is, if there is a part of the Muslim community that has taken the responsibility at that place (*balad*) for managing the funeral and the entire community is free from the task. But if none of them perform the task and ignore it, then it is a sin to all.² So, a part of the Muslim community should not neglect this responsibility and take responsibility as soon as news of death is received.

These four responsibilities; washing, shrouding, prayer and burial become the obligations of the living to the deceased. Wahbah al-Zuhaili (1985) in *Al-Fiqh al-Islami wa Adillatuhu* said these four matters are the rights to deceased that need to be accomplished accordingly and perfectly³. The deceased's body should be treated with the highest respect, gentleness, care and prudence from beginning to end. Usually, throughout the preparation and the process of funeral arrangement, people of the same gender as the deceased or deceased's family perform these tasks in order to protect the rights and honor of the body.

² Al-Nawawi, Abu Zakariyya Yahya bin Syaraf. 1995. *Al-Majmu' Syarh al-Muhadzdzab*. Indonesia: Pustaka Azzam. Vol.V.p.226.(128).

³ Wahbah al-Zuhaili, 1985. *Al-Fiqh al-Islami wa Adillatuhu*. Beirut: Dar al-Fikr. Vol.1.p.444.

2.2.2 Hasten

Muslims has been teach that death as part of the life cycle, hence the matter of death to burial should be completed without delay as soon as death is known. For Muslim funeral, there are certain procedures that must be followed and accomplished. Once death occurs, the deceased should be prepared for prayer and burial as early as possible. All of the operations are carried out in rapid succession, and the dead are frequently buried within 24 hours as it is the best time (Hidayah, 2014; Mohammad Anas, 2012). Islam has taught us how to effectively care for our deceased loved ones. Family members or community members who will attend the funeral should hurry to prepare the deceased to be taken out of the house for prayer and burial as soon as possible after death. It is a religious duty for Muslims to bury the dead as soon as possible and avoiding delay. Prophet Muhammad (ﷺ) ordered that the funeral arrangements to be expedited.

It was narrated from ‘Ali bin Abu Talib that the Messenger of Allah (ﷺ) said:

لَا تُؤَخِّرُوا الْجَنَازَةَ إِذَا حَضَرَتْ

Meaning: “Do not delay the funeral once it is ready.”⁴

For these procedures and arrangements, Islam has set standards, clear and precise instructions, and is typically performed by competent Muslims in the funerary village or town. It is recommended (*Sunnah*) to immediately manage the body by washing, shrouding, praying and burying it. The deceased's body should be washed and cleaned, scented, and shrouded in simple pieces of unsewn white fabric cotton.

⁴ Ibn Majah. *Sunan Ibn Majah*. (trans.) Nasiruddin Al-Khattab. 2007. Riyadh and Lahore : Darussalam Publications. Vol. I. Book 6. #1486. <https://sunnah.com/ibnmajah:1486>.

From Hussain bin Wahwah (May Allah be pleased with him) reported:

إني لا أرى طلحة إلا قد حدث فيه الموت فأذوني به وعجلوا به، فإنه لا ينبغي لجيفة مسلم أن تحبس بين ظهراني
أهله

Meaning: When Talhah bin Al-Bara' (May Allah be pleased with him) fell ill, the Prophet (ﷺ) came to visit him and said, "Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the body of a Muslim to be kept lying unburied among his family members."⁵

Qutaibah narrated to us. Abdullah bin Wahb told us from Said bin Abdullah al-Juhani from Muhammad bin Umar bin Ali bin Abi Talib from his father Ali bin Abi Talib. Indeed, the Prophet (ﷺ) said to him:

يَا عَلِيُّ ، ثَلَاثٌ لَا تُؤَخَّرُهَا : الصَّلَاةُ إِذَا آتَتْ ، وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدَتْ لَهَا كُفْنًا

Meaning: "Ali! Three are not to be delayed: Salat when its time comes, a funeral when it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her."⁶

Abu Huraira reported Allah's Messenger as saying:

أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ كَانَتْ صَالِحَةً فَرَبُّنُمُوهَا إِلَى الْخَيْرِ وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًّا تَصْغُونَهُ عَنْ رِقَابِكُمْ

⁵ Abu Dawud. (Internet). *Riyad as-Salihin*. #944. <https://sunnah.com/riyadussalihin:944>.

⁶ At- Tirmidhi. *Jami` at-Tirmidhi* (trans.) Abu Khaliyl. 2007. Riyadh and Lahore : Darussalam Publications. Vol. I. Book 2. #171. <https://sunnah.com/tirmidhi:171>.

Meaning: "Hasten at a funeral, for if (the dead person) is good, you would (soon) bring him close to the good. And if it is otherwise, it is an evil of which you are ridding yourselves."⁷

This reduces contact with the deceased body, hence minimizing the grief and sadness associated with seeing the dead. Leaving a body lying there for a long period of time before burying it is another form of torturing the dead and aggravates the misery of the relatives, because the longer they see their loved one lying there lifeless, the worse they feel. The Quran teaches us that when a person dies, he or she is entitled to either paradise or suffering, and that some angels are already present after his or her death to provide him or her with what he or she is entitled to. He or she no longer belongs here and should receive a ticket to the next adventure, which is the burial of his or her body. Apart from that, leaving a body among the living can be detrimental to the health of the living, especially if the deceased has spent many years on the sickbed.

Al-Mughirah bin Shu'bah narrated that the Messenger of Allah said:

" لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ "

Meaning: "Do not vilify the dead (and) by that harm the living."⁸

Delaying a body's burial will postpone his delight in Paradise, and if he is entitled to suffering, the angels will begin to punish him right there in the house, which may have a negative impact on the living. Burying a body soon after it dies will not make the deceased a terror to his or her loved ones, as many people are afraid by the body and flee. It will allow the departed to rest in peace.

⁷ Muslim. (Internet). *Sahih Muslim*. #944c. <https://sunnah.com/muslim:944c>.

⁸ At- Tirmidhi. *Jami` at-Tirmidhi* (trans.) Abu Khaliyl. 2007. Riyadh and Lahore : Darussalam Publications. Vol. IV. Book 1. #171. <https://sunnah.com/tirmidhi:1982>.

For Muslims, it is not permissible to postpone the funeral in order to allow as many relatives as possible to see the deceased, as is the custom in other communities. Moreover, the Prophet instilled in us the belief that the dead should be buried in the place where they died. It is not permissible to transfer the body to another area or state if it will unreasonably delay the burial or cause financial or other difficulties for the family. Once a person dies, burial is the main priority that needs to be achieved after death and an arrangement can be made; if necessary, an autopsy can be performed, but it should be done with the utmost respect for the deceased. As in other hand, cremation is prohibited in Islam.

Throughout all of these procedures, the deceased's body should be treated with care, gentleness, and the utmost respect. Following prayer at home or at the local mosque, family and community members can join the funeral procession to the cemetery, where the deceased will be laid to rest until the Day of Judgement (Mohammad Anas, 2012).

2.2.3 Simple

Islam teaches its followers to avoid wasting on unnecessary things. Funeral management in Islam is a very easy management, simple and does not require much expense. Spending at an extreme cost on funerals, such as for costliest shrouds, competing to buy expensive coffins and other exclusive arrangements are forbidden in Islam. The shroud used is a common but quality type, it is recommended to use from cotton fabric instead of synthetic so that this can be decomposed quickly along with the human body.

Islam has a different and distinct form of graveyard and cemetery construction that is defined by modesty, humility, and simplicity. All Muslims are buried in the same manner, regardless of their background or social status; rich, poor, kings, or common people. Burying the deceased in a coffin is not permitted unless there is a specific necessity in a particular region or country (Stacey, 2012).

Given the emphasis on moderation and simplicity in Islam, gifts of flowers and confectionery are inappropriate. Non-Muslim spouses can express their grief and affection in a variety of ways, such as attending the funeral service or visiting the bereaved family (a-to-z-of-manners-and-etiquette.com, 2010). The funeral must be held with dignity and simplicity, and it is forbidden to cremate a Muslim's body. Mourners are permitted to toss earth onto the coffin in the grave, and any gravestone should be plain and simple.

2.3 Processes of Islamic Funeral Management

In Islam, funeral managements are a duty and responsibility of the living towards the person who has died. It is a *kifayah* obligation (communal obligation) and must be completed until buried. The knowledge of funeral management must be taken care of and must be learned by members of the community and so it can be prepared whenever death occurs.

Once a death is confirmed, family members or the community should expedite the management of the body by bathing the body, shrouding the body, do the funeral prayer, and bury the body. These four processes are obligations that need to be fulfilled to the deceased. This duty is performed in the order from bathing the deceased to the burial process.

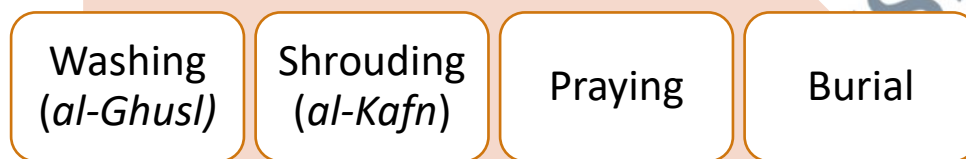


Figure 2.2: Four Processes of Muslim Funeral Management

2.3.1 Washing the Body (*Al-Ghusl*)

Once some die, it is communal obligation to immediately wash the body. This is as said by Imam Al-Nawawi *Rahimahullah*: “Bathing the body is *Fard kifayah* based on the consensus of all Muslims great scholars⁹. Washing a body is the first thing in terms of managing a body. There are two ways to wash a body: first, the simple way that achieves the meaning of washing or bathing and escaping from sin which is to remove the feces that may be present in or on the body and then level the water all over the body. Second, the most perfect way that follows the Islamic tradition (*sunnah*).

The body wash is the same as the obligatory bath for the purpose of cleansing and purifying oneself from major dirty (*hadas*). The purpose prescribed for washing the body is to glorify and clean it, which then the body can be prayed and returned to Allah in a pure and clean state. The body wash is the process of leveling the absolute water of the entire limbs of the body so that it is clean and pure from the impurities exist on the body (Salleh, 2013). Among the toiletries needed to wash the body; soap, camphor or

⁹ Al-Nawawi, Abu Zakariyya Yahya bin Syaraf. 1995. *Al-Majmu' Syarh Al-Muhadzdzab*. Indonesia: Pustaka Azzam. Vol.V.p.226.(128).

henna leaves, *sintok* root, *miswak*, *Sidr* leaves, cotton, soil dust for *tayamum* (for the deceased who cannot be exposed to water) (Marzuki, 2010).

Water is leveled all over the body to complete as many as three times. Mix a little camphor into the third bath if the body is not in a state of *ihram*.

This is based on a hadith, from Narrated Um 'Atiyya al-Ansariya:

" اغسلنَّهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْأَخْرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَأَذِّنِي ". فَلَمَّا فَرَغْنَا أَذْنَاهُ فَأَعْطَانَا حِفْوَهُ فَقَالَ " أَشْعِرْ نَهْأَ إِيَّاهُ ". تَعْنِي إِزَارَهُ.

Meaning: Allah's Messenger (ﷺ) came to us when his daughter died and said, "Wash her thrice or five times or more, if you see it necessary, with water and *Sidr* (Ben) leaves and then apply camphor or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it."¹⁰

It is explained that the body should be washed in an odd number either three or five times or more together explained further how to wash that is to start the process of washing the body by washing the right limb and limbs that are usually washed when performing ablution.

Narrated Um-`Atiya: That the Prophet (ﷺ) at the time of washing his deceased daughter had said to them,

" اِبْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ "

¹⁰ Al-Bukhari. (Internet). *Sahih al-Bukhari*. #1253. <https://sunnah.com/bukhari:1253> and Muslim (939) Muslim. (Internet). *Sahih Muslim*. #939. <https://sunnah.com/muslim:939>.

Meaning: "Start from the right side beginning with those parts which are washed in ablution."¹¹

Camphor is being used in the process of washing the body. It is a solid substance in the form of white and somewhat transparent wax with a distinctive and strong aroma. It is Islamic tradition to put a little camphor into the water during the first, second and third washes. However, in the third bath water, the *sunnah muakkad* (very recommended) and *makruh* (not encourage) if the camphor is not included in the body's wash water. It is forbidden (*haram*) to add camphor for bodies that are in ihram. The purpose of using the camphor is to harden the body of the body and prevent the body from quickly changing and smelling.

If the body is in *ihram*, wash him like other people that is with water without mixing it with camphor or with something that smells fragrant.

This is based on a hadith, from Ibn Abbas R. Anhuma, a man was thrown by his camel and trampled on his neck and died while he was in ihram. Narrated Ibn `Abbas: A man was in the company of the Prophet (ﷺ) and his she-camel crushed his neck while he was in a state of Ihram and he died Allah's Messenger (ﷺ) said,

اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا

Meaning: "Wash him with water and Sidr and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection, reciting *Talbiya*."¹²

¹¹ Sahih Al-Bukhari. (Internet). *Sahih al-Bukhari*. #167. <https://sunnah.com/bukhari:167>.

¹² Al-Bukhari. (Internet). *Sahih al-Bukhari*. #1851. <https://sunnah.com/bukhari:1851>.

Sidr leaves have a variety of nutrients. These seeds are taken from the *Sidr* trees. For the process of bathing the body, a few pieces of *Sidr* leaves are used by cleaning the leaves and squeezed into absolute water then the water is filtered. It is best to prepare *Sidr* water before the washing process begins to produce a fragrant smell.

Table 2.1: Choices of Washing the Body

Choices of Washing the Body	Objectives	Requirements
Simple	Achieves the meaning of washing or bathing and escaping from sin which is to remove the feces that may be present in or on the body.	Remove the feces that may be present in or on the body and then level the water all over the body.
Most Perfect Way	Follows the Islamic tradition (sunnah).	Not just remove the feces and water all over the over but include materials and ways that been instructed by the Prophet Muhammad (ﷺ). Materials: <i>Sidr</i> leaves, camphor Ways : 1) Wash three or five times or more with water and <i>Sidr</i> (Ben) leaves and then apply camphor or some camphor at the end, 2))start from the right side beginning

However, there are some people that complicate the washing and management of the remains by requiring the use of other materials that it becomes complicated and difficult to bathe the remains in order to meet the needs of the local community. However, the bodies of men must be washed by men and the bodies of women by women. On the other hand, it is necessary for a man to wash the body of his wife and the wife to wash the body of her husband. There is an opinion of the consensus of scholars that requires the use of other materials for a reasonable need but it is not to the

point of harming and slowing down the process of bathing the body just because there is a need to wait a long time to get the necessary materials.

2.3.2 Funeral Shroud (*al-Kafn*)

Once the process of washing the body is completed, the next process is to shroud the body. Shrouding a body is the process of wrapping all the limbs of the body, to cover the whole or until the privacy (*aurah*) of the body are not visible. The purpose of the shroud is to cover the privacy (*aurah*) and maintain the honor of the body.

The least requirement by the *Shari'ah* on the shroud and being the body's right is to wrap his whole body with a piece of cloth, as well as his head if he is not in Islam. According to a more authentic opinion, it is said that it is obligatory to have a piece of cloth that covers the privacy (*aurah*).

A more perfect way for a male body is to shroud him with three pieces of white cloth with each the same length as the body while the width of the cloth can cover the entire body of the body.

This is based on a hadith, Narrated `Aisha:

كُؤْنُ فِي ثَلَاثَةِ أَتْوَابٍ يَمَانِيَّةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، أَيْسَنَ فَيَوْنَ قَمِيصٌ وَلَا عَمَامَةٌ.

Meaning: "Allah's Messenger (ﷺ) was shrouded in three Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."¹³

¹³ Al-Bukhari. (Internet). *Sahih al-Bukhari*. #1264. <https://sunnah.com/bukhari:1264>. and Muslim. (Internet). *Sahih Muslim*. #941. <https://sunnah.com/muslim:941b>.

As for the body of a good woman are five layers of cloth: *Sarong*, shirt, veil, two layers of cloth covering the whole body. Apart from that, the law is not encouraged (*makruh*).

Narrated Layla, the daughter of Qa'if ath-Thaqafiyyah:

عَنْ رَجُلٍ، مِنْ بَنِي عُرْوَةَ بْنِ مَسْعُودٍ يُقَالُ لَهُ دَاوُدُ قَدْ وَلَدَتْهُ أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ رَوْحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ابْنَتِي بِنْتِ قَائِفِ الثَّقَفِيِّيَّةِ قَالَتْ كُنْتُ فِيْمَنْ غَسَلَ أُمَّ كَلْبُومَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ وَقَائِفِهَا فَكَانَ أَوَّلُ مَا أُعْطَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحِقَاءَ ثُمَّ الذَّرْعَ ثُمَّ الْحِمَارَ ثُمَّ الْمَلْحَفَةَ ثُمَّ أُدْرِجَتْ بَعْدُ فِي الثُّوبِ الْآخِرِ قَالَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عِنْدَ الْبَابِ مَعَهُ كَفَنُهَا يُنَاوِلُنَاهَا تَوْبًا تَوْبًا

Meaning: “I was one of those who washed Umm Kulthum, daughter of the Prophet (ﷺ), when she died. The Messenger of Allah (ﷺ) first gave us lower garment, then shirt, then head-wear, then cloak (which covers the whole body), and then she was shrouded in another garment. She said: The Messenger of Allah (ﷺ) was sitting at the door, and he had shroud with him. He gave us the garments one by one.”¹⁴

Shroud cloth is necessary and is chosen from something to wear during life. For example, cotton fabric, and as such. It is not permissible to cover it with any cloth that is forbidden to be worn during life such as silk for the body of a man. Similarly, it is haram to use a cloth that is placed with *za'faron* if there is another cloth. While for the body of a woman will use a shroud made of silk and shroud placed with *za'faron* but the law is not encouraged (*makruh*) because it is considered wasteful.

It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said:

¹⁴ Abi Dawud. (Internet). *Sunan Abi Dawud*. #3157. <https://sunnah.com/abudawud:3157>

" اَلْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَنُوا فِيهَا مَوْتَكُمْ "

The Messenger of Allah said: "Wear the white among your garments, for indeed they are among the best of your garments, and shroud your dead in them."¹⁵

The above hadith explains that the color choice of the shroud on the body is not absolutely specified on white cloth by the Prophet. However, the consensus of scholars is of the opinion that it is best to shroud the body by using the best cloth on the side of *syara'*, the white cloth.

Among the tools used in the process of shrouding the body are white cloth, cotton rolls, sandalwood powder, camphor, rose water, and *Atar* oil.

Table 2.2: Choices of Shrouding the Body

Choices of Shrouding the Body	Objectives	Requirements
Simple	Process of wrapping all the limbs of the body, to cover the whole or until the privacy (<i>aurah</i>) of the body are not visible	Have a piece of cloth that covers the privacy (<i>aurah</i>).
Most Perfect Way	Follows the Islamic tradition (<i>sunnah</i>).	1) Shroud with three pieces of white cloth with each the same length as the body while the width of the cloth can cover the entire body of the body. 2) Five layers of clothes for women. 3) White garments/clothes

The use of expensive shrouds is not encouraged (*makruh*) because it is wasteful.

Narrated Ali ibn AbuTalib:

¹⁵ Abi Dawud. (Internet). *Sunan Abi Dawud*. #4061. <https://sunnah.com/abudawud:4061>, At- Tirmidhi. *Jami` at-Tirmidhi* (trans.) Abu Khaliyl. 2007. Riyadh and Lahore : Darussalam Publications. Vol. II. Book 5. #994. <https://sunnah.com/tirmidhi:994>, Ibn Majah. *Sunan Ibn Majah*. (trans.) Nasiruddin Al-Khattab. 2007. Riyadh and Lahore : Darussalam Publications. Vol. I. Book 6. #3566. <https://sunnah.com/ibnmajah:3566>. and Ahmad (3027).

لَا تَغَالُوا فِي الْكَفَنِ فَإِنَّهُ يُسَلَّبُ سَرِيعًا

“Do not be extravagant in shrouding, for I heard the Messenger of Allah (ﷺ) say: Do not be extravagant in shrouding, for it will be quickly decayed.”¹⁶

Expenses for preparing shrouds or funeral expenses are taken from the savings or property left by the deceased, whether he is poor or rich. Therefore, it is better to be frugal in managing every funeral expense because it is feared that the property of the deceased is spent in vain.

According to Imam An-Nawawi in his book, *al-Majmu 'Syarah al-Muhazzab*: "Shrouding the body and all the expenses of managing the body from the process of washing it until burying it is taken from the deceased's main/actual property whether he is rich or not."¹⁷

If the deceased person is found not to have left with any property, the expenses may be taken from the fund or public charity. If there are no expenses to manage the remains, they can be referred to the *Baitulmal* charity fund or the Zakat board. If a state does not have a *Baitulmal*, it is obligatory on Muslims who can afford to bear the expenses of the funeral arrangements.

2.3.3 Funeral Prayer (*Solat*)

Funeral prayers are special prayers performed on the Muslims bodies who have died, whether male or female or *khunsa*. Funeral prayers are an obligatory requirement

¹⁶ Abi Dawud. (Internet). *Sunan Abi Dawud*. #3154. <https://sunnah.com/abudawud:3154>.

¹⁷ Al-Nawawi, Abu Zakariyya Yahya bin Syaraf. 1995. *Al-Majmu ' Syarh Al-Muhadzdzab*. Indonesia: Pustaka Azzam. Vol.V.p.226.(128).

by Allah. This shows that Islam respects human beings who were created as Caliphs on Earth from birth to burial.

This funeral prayer also aims to pray for the well-being of the deceased. Narrated Abu Huraira:

نَعَى النَّجَاشِيِّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا.

“Allah's Messenger (ﷺ) informed (the people) about the death of An-Najashi on the very day he died. He went towards the *Musalla* (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer).”¹⁸

Performing funeral prayers is a very noble act of worship so that it gets a great reward in the sight of Allah.

Narrated Abu Huraira: Allah's Messenger (ﷺ) said,

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

Meaning : "(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."¹⁹

¹⁸ Al-Bukhari. (Internet). *Sahih al-Bukhari*. #1245. <https://sunnah.com/bukhari:1245>.

¹⁹ Al-Bukhari. (Internet). *Sahih al-Bukhari*. #47. <https://sunnah.com/bukhari:47>.

Funeral prayer will be proceeded after the body is washed. It is obligatory to pray for the body before burial. The funeral prayer does not require bowing, prostration and sitting, but is completed with four *takbir*: the first *takbir* is *Takbiratul Ihram*, the second *takbir* is reciting *al-Fatihah*, the third *takbir* is *salawat* over the Prophet, the fourth *takbir* is praying (*du'a*) for the body.

The teachings of Islam strongly recommend that funeral prayers be led by relatives and those who have a blood relationship with the body. According to Imam as-Syafi'ie in *al-Umm fi Al Fiqh*: "If the body has no relatives, it is permissible to appoint a pious and good person among you to be the imam of that funeral prayer."²⁰

In the other hand, the payment of wages for funeral management matters, especially gifts to people who perform funeral prayers, the opinion in the Syafi'ie school and the Imam Hanafi school mentions that it should not be hired.

This is because funeral prayer is included in the *Fard kifayah* which does not have to be paid for. However, if the giving is more for alms, gifts, or *hibah*, then it is permissible based on customary methods or *uruf* that is accepted as a noble practice of the community who like to donate and help others.

As long as the *uruf* and customs are not clearly in conflict with Islamic law, then the practice is accepted. If it is clearly contrary to the supreme goal of the implementation of Islamic law, then any contradictory practices are rejected and prohibited.

²⁰ Hussein, Abdul Hamid. 2009. *Mukhtasar Kitab Al-Umm Fi Al-Fiqh Imam Al-Syafi'i*. Indonesia : Jaharbersa. Vol.I.II

2.3.4 Burial of the Body

Burying a body is the process of inserting the body of a Muslim who has been washed, shrouded, and prayed over it into the ground, dug according to the depth and the appropriate size. Thus, the last process that needs to be done on the body is to bury it in the cemetery area.

From Ibn Abbas RA, The Prophet said:

اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا

Meaning: "The niche-grave (*Lahd*) is for us and the hole (ditch-grave) is for other than us."²¹

It is *sunnah* to bury the body in a cemetery that has been reserved for burial of the body but is allowed by Islamic law to bury on private land. This is because the Prophet (ﷺ) never buried a body except in the *Baqi'* cemetery²². This shows that the burial of a body in a cemetery is better and more preferable than anything else. Meanwhile according to Ibn Qudamah al-Maqdisi (629H): "Burying a body in a Muslim cemetery is more important according to Abu Abdillah than burying the body in the courtyard of a house. This is because burying the body in the cemetery will reduce the hardship to the surviving of the heirs and it will bring him closer to the atmosphere of the hereafter. The remains will also be often prayed for and asked for forgiveness from those who visit the cemetery. The companions and *tabi'in* as well as the people after them are always buried in the desert."²³

²¹ At- Tirmidhi. *Jami` at-Tirmidhi* (trans.) Abu Khaliyl. 2007. Riyadh and Lahore : Darussalam Publications. Vol. II. Book 5. #1045. <https://sunnah.com/tirmidhi:1045>.

²² Al-Albani (2004). *Ahkam al-Jana'iz*, V.I, p.57.*

²³ Ibn Qudamah (1972), Abdullah bin Ahmad, *al-Sharh al-Kabir*, Beirut : Dar al-Kitab al-'Arabiyyah. Vol 2, page 389.*

This statement of Ibn Qudamah shows that there is an advantage for a body buried in a cemetery than being buried in the yard of his house or in other special places. However, a different situation has occurred in which the body of the Prophet (ﷺ) was buried in the area of his house or his bedside.

This can be seen from the hadith which has been narrated by ‘Aisyah RA as she said:

مَا قَبِضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ

Meaning: "When the Messenger of Allah died, they disagreed over where to bury him. So Abu Bakr said: 'I heard the Messenger of Allah saying something which I have not forgotten, he said: "Allah does not take (the life of) a Prophet except at the location in which He wants him to be buried.'" So they buried him at the spot of his bed."²⁴

Funeral arrangements need to be expedited. Abu Hurairah heard the Prophet (ﷺ) say: "Hurry up and bring the body! If it is good, then you have brought it closer to goodness and if it is not so, then it is evil that you put him on the nape of your neck."²⁵

The minimum size of a grave is a hole that can prevent odors from coming out and being dug by wild animals and the position of the body facing the *Qibla*.

Meanwhile, the more perfect way to bury the body is as follows; before the grave is excavated, measurements of the body will be taken and will be given to the grave digger. Bury the body in a grave whose depth is as high as a medium man who straightens his arms upwards which is about seven feet deep, its width is one cubit an

²⁴At- Tirmidhi. *Jami` at-Tirmidhi* (trans.) Abu Khaliyl. 2007. Riyadh and Lahore : Darussalam Publications. Vol. II. Book 5. #1018. <https://sunnah.com/tirmidhi:1018>.

²⁵ Al-Bukhari. (Internet). *Sahih al-Bukhari*. # 1315. <https://sunnah.com/bukhari:1315>.

inch which is three feet to four feet, while the length is according to the length of the body.

This is based on a hadith from Hisham bin Amir RA, from the Messenger of Allah (ﷺ) about those who sacrificed in Uhud:

اخْفِرُوا وَأَعْمِقُوا وَأَحْسِنُوا

Meaning: "Dig graves and make them good and deep."²⁶

The grave prepared for this burial must be aligned in the direction facing the *Qibla*, that is, the body must be escorted to the right facing the Kaaba, in the city of Makkah.

When the grave is backfilled, the ground should be raised to a maximum of twelve inches from the ground level to prevent the soil from settling when it rains.

There are two methods of creating a grave, namely the burial pit method and the coffin method. For the burial pit method, a burial pit cover board measuring the height of the body is required. If do not want to use the burial pit method, it can be replaced by using a coffin.

Sunnah of a grave that is with *lahd* (burial pit) if the ground is hard. From Saad bin Abu Waqqas RA, said when the illness led to his death:

وَأَنْصِبُوا عَلَى اللَّيْنِ نَصْبًا

²⁶ Imam an-Nasai. *Sunan an-Nasa'I* (trans.). Nasiruddin al-Khattab. 2007. London: Darussalam Publications. Vol. III. Book 21. #2010. <https://sunnah.com/tirmidhi:1018>. <https://sunnah.com/nasai:2010>.

Meaning: "Make a *lahd* (niche) for me and place stones on it as was made for the Messenger of Allah." ²⁷

Lahd is a hole dug in the wall of the tomb next to the *Qibla*. Its size is roughly the fit of a body placed in it. Then use a piece of board that is long and wide to close the hole.

However, for soft, sedimentary or sandy graves, it is better to make a balancer, that is the space in the middle of the inside of the grave to fit the body placed in it. The ends and bases are constructed of stones or the like and the surface is covered with thin stones. then the body was covered with soil.

Table 2.3: Choices of Burial Body

Choices of Burial Body	Objectives	Requirements
Simple	Prevent odors from coming out and being dug by wild animals and the position of the body facing the <i>Qibla</i>	Minimum grave hole which can achieve the objectives.
Most Perfect Way	Follows the Islamic tradition (<i>sunnah</i>).	Good and deep: bury the body in a grave whose depth is as high as a medium man who straightens his arms upwards which is about seven feet deep, its width is one cubit an inch which is three feet to four feet, while the length is according to the length of the body. Facing the <i>Qibla</i> . If the ground is hard, using <i>lahd</i> (burial pit).

The body is carried to the cemetery. Usually in Malaysia, the body is carried on foot or by using a hearse. The opinion of the scholars from the Syafi'ie mutually agrees

²⁷ Muslim.(Internet). <https://sunnah.com/bukhari:1245>.<https://sunnah.com/muslim:966>.

that the *sunnah* is to send the body to the cemetery on foot but it is allowed when the cemetery is quite far from the place of residence and it causes late burial so the use of the transportation is necessary.

2.4 Conclusion

This chapter has highlighted the fundamental of Muslim funeral management. Furthermore, in order to discuss the concept in costs associated with the Muslim funeral management, in this chapter also discussed the processes of Muslim funeral management.

