

CRESCENT FUNERALS

"Serving with Empathy and Compassion"

A Practical Guide To Preparing
A Muslim For Burial

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Introduction

Losing someone important to us can be emotionally devastating. Whether you have lost a partner, family member, or friend. It is vitally important to understand that the process of grieving is natural and to go through a range of physical and emotional processes is necessary in order to come to terms with your loss. It can be very difficult to predict how one is likely to react to a loss. One may experience sadness, denial, or disbelief, in some cases, even anger and hostility are sometimes displayed. There is no right or wrong way to feel.

As Muslims, we accept and believe in the inevitability of death of the human body. However, we also believe that our spirit will move on to life hereafter, which is everlasting. Death must be accepted and the funeral rites have to be dealt with swiftly and always in a dignified manner. Most importantly, they must be completed in accordance with the teachings of our beautiful faith.

This open source guide covers all the necessary practicalities of preparing the deceased for burial in accordance to the Islamic faith. It also covers any statutory requirements and basic administrative processes to facilitate a burial.

We hope you find it helpful.

Crescent Funerals

Approaching Death

Muhtadhar

A Muhtadhar is the one on whom the signs of death are evident. This includes the following:

1. The breath quickening
2. The knees becoming so weak that they can't move
3. The nose bending and the temples subsiding

When these signs become evident understand that the person is nearing his or her end. It is sunnah to let him or her lie on their right side facing the qibla (direction of Makkah). It is also permitted that they be positioned to lie on their back with their feet towards qibla and the head slightly raised with a cushion so it faces the qibla. One should also ensure that all the bed linen is clean (taahir). If moving the muhtadhar will cause them any pain then leave them in which ever position they are most comfortable in.

It is desirable to use loban (frankincense), itar (perfume) or any other aromatic that are taahir in the room. At this stage anyone who is in the state of janaba (impurity), haydh (menstrual bleeding) or nifas (post-natal bleeding) must leave the room.

It is recommended that those present recite surah Yasin (17th ruku of 22nd para) and surah Ra'ad (6th ruku of 13th para).

Talqeen

To remind the dying person of the two shahadah:

أشهد ان لا إله الا الله وأشهد ان محمدا عبده ورسوله

"I testify that there is none worthy of worship except Allah, and I testify that Muhammad (peace be upon him) is his servant and his messenger."

The talqeen should be recited before the dying person takes his last breaths. The muhtadar must not be asked or ordered to recite the shahadah. They must be helped to recall it by those present reciting it continuously. Once the departing person utters the shahadah all those who are present must remain silent and the dying person should not be drawn into any worldly discussions. If the dying person discusses any worldly affairs then the talqeen should be repeated.

Following Death

What To Do Immediately After The Moment Of Death

1. As soon as the person dies the eyes should be closed gently.
2. Tie a strip of material under the chin and around the head, to keep the mouth closed.
3. Remove any jewellery, such as rings, necklaces, bracelets, nose studs etc.
4. Straighten the limbs carefully. If due to certain illnesses or conditions the limbs do not move then do not force them.
5. Place the feet together and bind the ankles together with strip of material.
6. Until the time of the deceased's bathing keep them covered with a tahir (clean) cloth.

The one who does this should recite the following duaa:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

"In the name of Allah and on the creed, religion and faith of Rasulallah (peace be upon him)"

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ
وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا
خَرَجَ عَنْهُ

"O Allah! Ease upon him, his matters and make light work for him whatever comes hereafter and honour him with Your meeting and make that which he has gone to, better than that which he came out from."

** If you know that it may be a problem gaining immediate and continuous access to the deceased body for bathing, for example if the death occurred at a hospital, then before the body is taken away to the mortuary gently press the stomach of the deceased to remove any waste. The longer the time between the death occurring and bathing the body the more difficult it will become to press the stomach.

All the individuals of the deceased's family may recite:

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبًا حَسَنًا

"O Allah! Forgive me and him and grant me a good reward after him."

Those who are grieved by this demise may recite:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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

اللّٰهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِّنْهَا

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

Notifying others

1. Contact the family doctor for death at home
2. Inform the local funeral arrangers (usually a local Masjid or community centre)
3. Inform the Imam of the local Masjid for ghusl (bathing) and janazah (funeral prayer) arrangements
4. Inform close relatives.

Ghusl (bathing)

Infection Control Guidance

The following guidance has been developed to provide advice in relation to reducing the risk of infection when preparing deceased patients for burial (Ghusl), for relatives and carers, including Funeral Arrangers.

Transmission of infection

The risk of infection from a deceased patient to those carrying out religious practices prior to burial, is no greater than prior to the death of the patient.

Risk of infection from the deceased can occur by:

Putting hands/fingers contaminated with body fluids into your mouth, eyes or nose:

- Splashes of body fluids getting into your eye, mouth or breaks in the skin;
- A skin penetrating injury into you or another person from a contaminated needle or sharp object.

Body substances include:

- Blood
- Saliva
- Faeces
- Urine

Some people may be more susceptible to contracting infections than others. It is therefore important to remember some simple infection control practices:

- Cover cuts or abrasions with a waterproof plaster/dressing (change if it becomes wet / dislodged).
- This will ensure that any contaminated substance will not get into broken skin.

Hand washing

- After personal contact with the deceased's body before doing any other activity.
- After contact with items contaminated with body fluids.
- Before eating/preparing food.
- Before touching your mouth eyes or nose.
- Gloves should always be worn for contact with body substances / items contaminated with body substances / personal areas.
- Hands should be washed after removing gloves.
- If gloves are not required, hands should be washed after contact with the deceased.

Medical Devices

- If medical devices have been left in the deceased and need to be removed they should be taken out and the site covered with a small dressing/plaster
- Hands should be washed after handling medical devices.

Waste

- Any soiled waste items or medical devices without needles should be double bagged (put into 2 plastic bags) and disposed of through the normal household waste method.
- Any needles removed from the deceased must be placed in a sealed jar/sharps bin.

- Care must be taken not to touch the sharp end of the needle.
- If a needle stick injury is sustained advice must be sought from your GP/A & E Department.

Advice regarding infection risks can be sought from:

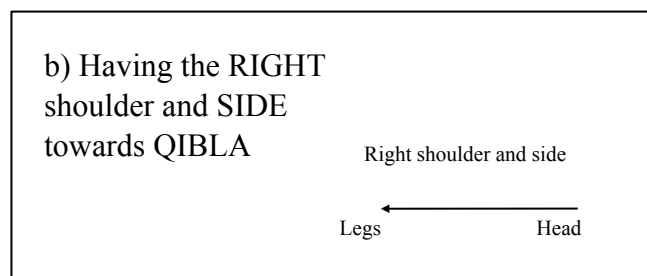
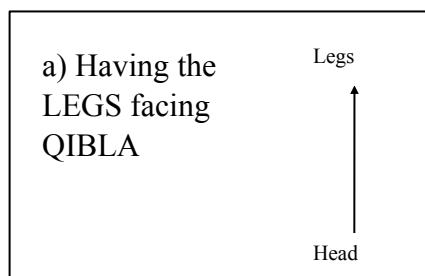
- The Clinician in charge of the deceased.
- The Infection Control Team via the hospital switchboard.
- The Local Health Protection Team.

Check List For Washing And Shrouding Of The Deceased

1. The Shroud - 5 pieces for a woman and 3 pieces for a man (approximately 15 yards of material required (depending on the size of the body))
2. 3 thin strips of material from the shrouding for tying the shroud. One long enough to go round the middle of the body and 2 shorter ones to secure the ends of the shroud.
3. 2 pieces of thicker material for cloaking, of any dark colour, to cover the body while washing. Toweling material is recommended or whatever else is available. Each sheet should be at least 1 meter squared.
4. 2 large clean towels for drying the body. These should preferably be used but clean, as towels that have been washed before absorb moisture better.
5. 2 pairs of strong rubber gloves.
6. A box of disposable surgical gloves.
7. cotton wool, soap and shampoo
8. 2 pairs of scissors and surgical tape.
9. Camphor and a non alcoholic type of perfume.
10. Bin bags for disposing of rubbish and for taking soiled material and towels to be washed.
11. Jug and large bucket.

QIBLA

Whichever position as convenient as possible



In Preparation for Ghusl (bathing)

It is recommended that at least 4 persons be present to help bathe and carry the body (6 ladies in the case of a female death)

- Washing will normally take place at the funeral arranger's bathing facility or at the Masjid where facilities are also available.
- The Imam of the Masjid or a member of the community will usually be available to guide the washing and shrouding (kafn) of the deceased.
- Only women should wash the body of a deceased female and men for deceased male. 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 deceased body if she is in the state of haydh (menstrual bleeding) or nifas (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 body should be handled very gently, hard rubbing must be avoided at all times.
- The people who are performing the washing must be in the state of wudhu (ablution).
- Fumigate the table with loban (frankincense) 3, 5 or 7 times anti clockwise.
- During ghusl, it is permissible to place the body in one of the following 2 positions:
- Ensure everyone is wearing rubber or disposable gloves.
- 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. Ensure that someone supporting the head and feet.
- It may also be necessary to hold the head of the deceased firmly but gently from each side, for the remainder of the process, to avoid the possibility of hurting it (this responsibility could be given to a member of the family who may not feel confident to assist in the washing).

The following duaa should be recited throughout the bathing process:

اللَّهُمَّ اغْفِرْ لَهُ

“O Allah forgive him” (for a male)

اللَّهُمَّ اغْفِرْ لَهَا

“O Allah forgive her” (for a female)

Procedure for washing the body

1. Make sure all the equipment is ready and that the water is warm, if using a jug, mix the water to the correct temperature in a large bucket (the temperature should be that which a living person would normally use for bathing).
2. The washer should begin by covering the body from the neck to the ankles with one of the thick cloaking sheets.
3. Four people should hold the sheet slightly raised off the body, in order to allow the washer and his/her assistants to work below it easily through out the bathing process.
4. Any dentures, catheters, needles or tubes should be removed and disposed of safely. If tubes cannot be fully removed then cut as near to the skin as possible in order to do so. This will most likely cause bleeding so place a small pad of cotton wool over the area and secure it with masking tape.
5. Cut away any clothes and discard.
6. The person washing should then press the stomach of the deceased, firmly but gently, and clean any excess waste with cotton wool.
7. If the person died recently the head and shoulder can be slightly raised while the stomach is pressed, to assist the evacuation of any waste material. However extreme caution must be taken, especially in the case of death during childbirth or during an operation, as this can cause excessive bleeding from the mouth. If the body has been in cold storage then this procedure can be left out.
8. The body should then be tilted to the left side and the area of the back passage should be similarly cleaned with flowing water.
9. Then the areas washed in wudu (ablution) should be washed. This is a similar wudu to that of salat. The proper sequence should be to wash:
 10. The face three times
 11. Hands up to the elbows three times, starting with the right
 12. Masah of the head
 13. Washing of the feet up the ankles three times, starting with the right
14. If the deceased was in the state of Janabah (impurity), then the mouth and nose will have to be washed three times. This can be done by using wet pieces of cotton wool which are then disposed of.
15. At this point it is a good idea to place thick pads of clean dry wool over the eyes mouth ears and nose. This is to prevent excess water running in during the bathing.
16. Next, wash the hair with water and shampoo. According to the sunnah, for females if the hair is braided it should be undone, washed and then parted into half and then brought forward to the front. If a headrest is available this should be used during the washing of the hair otherwise two people can support the shoulders.
17. It is advisable to wash the neck at this time, this is to minimise the number of times the body is moved.
18. The washer should then soap and wash the front of the body. (Excess movement should be avoided throughout the process). This should be done quickly without staring at any exposed part of the body. Always ensure that the water is flowing away from the body and is not gathering underneath it.

19. The body should be tilted to the left to soap and wash the right side and then tilted to the right side so that the left side can be soaped and washed. While tilting the body check again for any discharge or excretion, if any is visible, wash away with plenty of water.
20. If there are any wounds which have been covered with cotton wool, remove them, wash the area quickly and tape a fresh pad over the wound.
21. The whole body should then be rinsed with clean warm water leaving no traces of impurities or soap.
22. The body should be rinsed an odd number of times. The preference being given to 3, 5, or 7 according to the sunnah. There is no harm if members of the family wish to help with the rinsing.
23. The last rinse should be carried out using camphor, which may be dissolved in warm water.
24. At this stage all cotton wool that was used to stop the water getting into the nose, ears, eyes and mouth can be removed.
25. The body can now be dried. One towel should be draped around the head in order to dry the hair. The second towel should be used to dry the body on the front sides. At the same time the wet sheet should be removed and a clean dry sheet should be placed over the body. All this should be done without exposing the private parts of the body.
26. The body should be tilted to the left side and the towel is placed underneath and tucked as far under as possible. The body is then tilted to the right side and the towel drawn through thus drying the back of the body. At this stage it is useful if somebody can quickly wipe up excess moisture from the table with paper towels.

The Kafn (shroud)

A shroud should be of good quality but not expensive. Silk and other extravagant materials are not permitted.

The shroud or its price should be paid from the wealth of the deceased even if that is the only wealth he or she has. If there is no money the responsibility then falls on the guardian, then the public treasury, then the individual Muslims of the family in the order of closeness to the deceased.

Preferable practices in Shrouding

The shroud should be pleasant, clean and large enough to cover the entire body. Approximately 22 yards of material will be needed for the shroud as some wraps need to be doubled in width to make them wide enough for wrapping.

A shroud should be white, as this was the practice of our beloved prophet (peace be upon him). The shroud should be scented with a non-alcoholic perfume like loban (frankincense). This can be done at the time of the bathing when the body is being perfumed.

The shroud should be 3 pieces for men and 5 pieces for women.

Woman's shroud

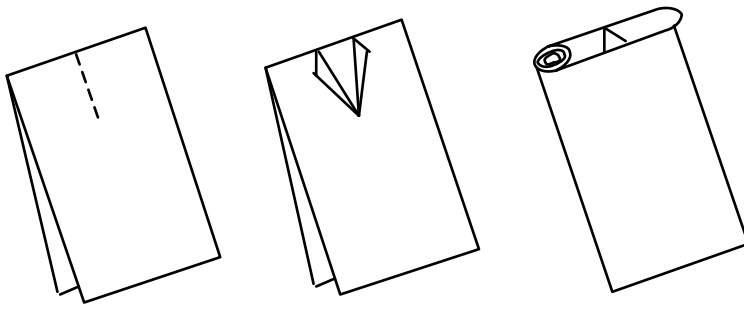
Material 60" wide (5ft)	Length		Width
1. Lifafah - Outer	8ft	by	5ft
2. Sina'band - Chest wrap	7ft	by	5ft
3. Izar - Loin cloth	7ft	by	5ft
4. Qamis/Kurta - Shirt	5ft	by	4/5ft
5. Orhni -	4ft	by	2ft
6. 3 strips of material from the shroud for keeping shroud in place.			

Men's shroud

(same sizes as above)

1. Lifafah - Outer sheet
2. Qamis - Shirt
3. Izar - Loin cloth
4. 3 strips of material for keeping the shroud in place.

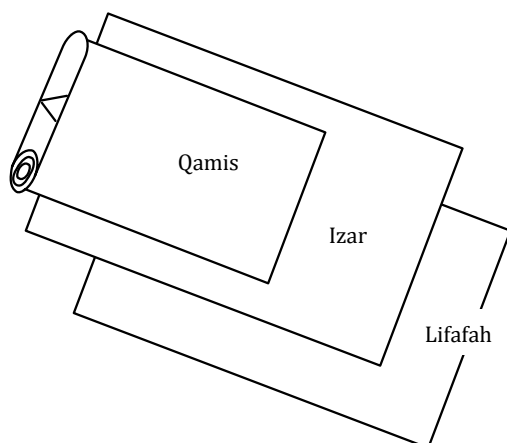
How Qamis should be cut and folded



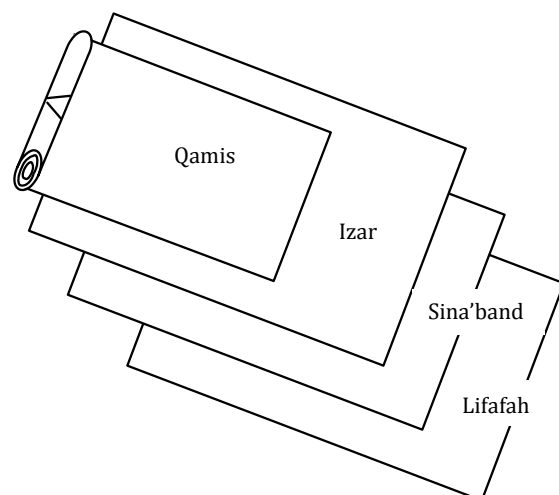
How the Kafn (shroud) should be layered

1. Place the 3 strips of material on the table where the body will be moved to after the bathing. 1 strip will be placed just above the head, 1 strip near the middle, and 1 strip just below the feet.
2. Spread the Lifafah (Outer sheet) down
3. Spread the Sina'band (Chest wrap) on top of this from by the shoulders.
4. Spread the Izar (Loin cloth) from the feet upwards.
5. Spread the back of the Qamis (Shirt) on top of the Izar and roll up the front section of the Qamis (Shirt).
6. Leave the Orhni (Scarf) on one side as this will be put on last.

Order of Male Kafn



Order of Female Kafn (Orhni not shown)



How the Kafn (shroud) should be put on

1. Lower the body gently on to the kafn (shroud). Roll over the front cut part of the Qamis (Shirt) over the body to cover the body until the calves.
2. Remove the sheet which was being used for covering the body until now.
3. Rub the camphor mixture on the places of sajdah (prostration) which are the forehead, nose, both the palms, knees and forefeet.
4. The hair should be divided into 2 parts and placed on the right and left shoulders over the Qamis (Shirt).
5. Cover the head and hair with the Orhni (Scarf). Do not fasten, but tuck it in properly.
6. Fold the Izar (Loin cloth). Left flap first and then the right over it.
7. Now fold the Sina'band (Chest wrap) in the same manner as above.
8. Now fold the Lifafah in the same manner as above.
9. Lastly fasten the ends of the Lifafah with the strips of material, which were placed down first. Tie 1 above the head, 1 around the middle and 1 below the feet.

Prohibitions in the Kafn (shroud)

1. It is prohibited to enclose any charter, or verse of the Holy Qur'an or any du'a in the kafn.
2. It is forbidden to write the kalimah or any other du'a on the kafn or chest of the deceased.

What to do after the Kafn (shroud)

With the completion of the bathing and the shrouding, the Mayyit (deceased person) is ready for the Dafn (burial). The Janazah salaah should be arranged without delay.

The Prophet of Allah (peace be upon him) said: "If a person passes away, hasten him to his grave and do not keep him away."

The Janazah salaah must be arranged quickly and the Mayyit should be buried in the nearest Muslim graveyard (cemetery).

Important Notes: If a pilgrim dies, he is to be washed in the same way as any non-pilgrim is washed, but he should be shrouded in his Ihram. His head should not be covered, nor should any perfume be applied to him, because the restrictions of Ihram still apply.

It is only permissible for the Mahram women of the deceased male to see his face. These are his wife, mother, grandmothers, sisters, aunts, daughters and

granddaughters. The Shariah (Islamic law) does not allow any other woman to view the face of the deceased male. Similarly only the Mahram males should view the face of the deceased female.

In both cases of the male and female Mayyit, the face of the dead person should not be kept open after the kafn is put on. The Qur'an may be recited next to the body before the Janazah is carried away.

And Allah knows best

Leicester City Council Burial Service Provision

Overview

The Leicester City Council's Bereavement Service is responsible for the provision and management of four cemeteries and one crematorium in the city.

Aside from the normal weekday service, the Council also has a provision for out of hour's burials, which allow burials to take place outside normal working hours, including weekends and Bank Holidays. The out of hour's burial administration service is delivered exclusively by Crescent Funerals Ltd. The service is delivered meeting professional standards with closer collaborative working with voluntary and statutory organisations across the city and county.

Summary of the out of hour's service:

1. To receive bookings for burials from Funeral Directors, Funeral Arrangers, individuals or organisations outside of the council's normal administration times;
2. To ensure that all relevant Notice of Burial application forms have been completed accurately prior to interment;
3. To ensure all relevant statutory documentation such as the Registrar's Certificate for Burial or Cremation (Green) or Coroner's Order for Burial, have been received prior to interment;
4. To liaise with the council's on call cemetery staff and to ensure all relevant statutory documentation is delivered to the cemetery staff for checking prior to interment;
5. To provide advice to Funeral Directors, Funeral Arrangers, individuals or community organisations about the council's cemetery fees, grave options and cemetery regulations.

Funeral Process

As Muslims, we accept and believe in the inevitability of death of the human body. However, we also believe that our spirit will move on to life hereafter, which is everlasting. Death must be accepted and funeral rites have to be dealt with swiftly and always in a dignified manner. Most importantly, they must be completed in accordance with the teachings of our beautiful faith.

In order to deal with the practicalities of the funeral process, we offer the following important advice when a loved one passes away.

It is vital for the family to designate one person from within the family who should be given the responsibility to make all the necessary decisions in respect of funeral arrangements.

When first contacted the designated family member will be requested to provide the following information.

1. Name of deceased
2. Address of deceased
3. Date of birth of deceased
4. Date of death of deceased
5. Age of deceased
6. Deceased place of death
7. Name of next of kin
8. Address of next of kin
9. Date of birth of next of kin
10. Contact number of next of kin
11. Email address of next of kin.

Further information on how the death occurred may also be requested in order to understand the circumstances and give the family the appropriate advice. A brief overview of the process will be provided and will include information on which documentation will be required, and how to acquire them in order to begin making funeral arrangements.

Detailed information (including flow charts) on these processes and required documentation can be found on our website: www.crescent-funerals.com

Legal Requirements and Documentation

(England & Wales)

Certification - Medical Certificate Of Cause Of Death (MCCD)

Every death which occurs in England & Wales requires a MCCD to start the the funeral process.

The MCCD is a formal document that states the cause of death. The MCCD is issued by the hospital doctor if death took place in the hospital, or by the GP if death took place at home or a care home. The MCCD will be required by the Registrar of Births and Deaths in order to register the death.

Before the MCCD can be issued a "Verification of Death" certificate will be produced. If death occurs at home or care home the deceased's GP or the emergency doctor (in some cases a trained nurse or paramedic) will provide this. The "Verification of Death" certificate should not be confused with the MCCD.

Death Certification Reform and the Medical Examiner system

The process under the new system on or after 09.09.2024:

When someone dies, the medical practitioner who attended them will (where they are able) propose a cause of death to the best of their knowledge and belief.

The attending medical practitioner will then share that proposed cause of death with the Medical Examiner (ME), a senior medical doctor, who will provide an independent scrutiny of the death.

ME's will also provide an opportunity for the bereaved family members to ask any questions and raise any concerns.

Once the ME has independently completed their scrutiny of the death and notified the registrar the medical certificate will be forwarded on for registration. Representative of the deceased person, will also be informed. They will also then be able to then contact the Registrar of Births and Deaths to make an appointment to register the death.

Registration - Burial Order

Before any burial arrangement can be made, the family (next of kin) will need to register the death.

Once the death has been registered, the registrar will produce a Certificate for Burial or Cremation also known as 'the green form' to facilitate any funeral arrangements. The green form **must** be sent to the cemeteries department (or their out of hours operator) along with the appropriate Burial Notice before any burial can take place.

The Registrar of Births and Deaths operates a normal weekday service between 9am to 4pm Monday to Friday. They also have a provision for out of hour's registration at weekends and Bank Holidays. The window for out of hour's registration is from 10am to 12pm.

Cemetery Bookings

Administration Timings

In Hour's

All bookings for burials that can be completed during the Council's normal administration hours must be arranged through the Council's Bereavement Services office, even if the actual burial time falls into "out of hour's".

The Council's Cemeteries Department normal administration times (excluding public holidays) are:

Monday to Thursday: 8:30am to 5:00pm

Friday: 8:30am to 4:30pm

To allow time for the processing of burial paperwork the cut-off for same-day burials by the Council will be 3:00 pm Monday to Friday.

Out of Hour's

For an out of hour's burial booking Funeral Directors and Funeral Arrangers must contact Crescent Funerals. Our out of hours administration times are:

Summer (April - September)

Monday to Friday: After 3:00pm

Saturday: 9:00am to 3:00pm

Sunday: 9:00am to 3:00pm

Bank Holidays*: 9:00am to 3:00pm

Winter (October - March)

Saturday: 9:00am to 3:00pm

Sunday: 9:00am to 3:00pm

Bank Holidays*: 9:00am to 3:00pm

*No burials will be permitted on Christmas Day or New Year's Day.

Note: Booking of burial slots cannot be done in advance of the registration or the out of hour's booking process outlined below.

Note: A minimum of two hours notice period will be required for any out of hours burial booking.

Contact

Crescent Funerals

www.crescent-funerals.com

Funeral Arranging - **07833 533 490**

Email: crescentfunerals@gmail.com

7 - Days a Week: 8am - 10pm

Out of Hour's Burials - **07999 776593**

Email: bookings@crescent-funerals.com

Summer: Monday to Friday: After 3pm

Weekends & Bank Holidays: 9am to 3pm

Winter: Weekends & Bank Holidays: 9am to 3pm